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P. J. Lindsay, Edr.

The RESTITUTION HERALD

Volume 1.

Oregon, Illinois, October 12, 1911.

Number 1.

THE RESTITUTION PUBLISHING COMPANY.

The name, "The Restitution Publishing Company" was chosen as early as December, 1910, and a thousand dollars was subscribed before the end of that month for the purchase of machinery suitable to do a general printing business.

After the work had progressed sufficiently to make it certain that the task would be accomplished, a suitable place for a location was sought. It seemed to be the consensus of opinion that Oregon, Illinois, would be the best suited for such an enterprise. Accordingly, license to organize was applied for of the Secretary of State of Illinois and was received, bearing date of June 1st, 1911. The laws of Illinois are very strict with regard to the organization of corporate companies. Before we could organize we were obliged to sell all stock for which we were to be capitalized. This done there still remained a great deal of "red tape" to overcome. Now that the work is done, we are a company of brethren composed of about ninety persons, covering the states of Illinois, Iowa, Indiana, Ohio, Michigan, Missouri, Nebraska, Kentucky, Tennessee, Virginia and Ontario, Canada. At the election held for organization, the following Board of Directors was elected:

Peter Jeffrey, E. F. Gesin, John E. Cross, Ezra C. Railsback and S. J. Lindsay. Upon the organization of this Board of Directors, Ezra C. Railsback was chosen President and S. J. Lindsay was chosen Secretary and Treasurer. Upon further deliberation, S. J. Lindsay was chosen to act as Editor and Manager of The Restitution Herald with instructions to said Board to go ahead with the business of purchasing machinery and employing help to get work started at the earliest possible date.

The purpose of the management is to give the brethren a good, reliable, religious paper filled with the truth that can be had on the fundamental principles of our faith. There is room within our hearts for just such a paper and our hearts outside the world is crying for the truth. There are thousands of religious people the world over today that are groping in the dark and we should be glad to give them some good literature to help them open their eyes to the

truth instead of filling up the pages with material that at best can edify but little those who read it. With an array of contributors such as we have already promised us, we may expect some good things. Brother and Sister Woodward and Brother Blakely of Michigan; Brother F. L. Austin, of Ontario; Brother L. E. Connor, of Cleveland; Brother Jos. Williams, of Indiana; Brothers Jeffrey, Marsh, Cooper and Hightower, of Illinois, and Brother Lucas, of South Dakota, as well as many others have promised to give us of their best thought along these lines. All we ask is that you give us your support to make this the best paper we ever had. The editor and manager is devoting his entire time to the success of this work without any certainty as to salary. What will you do? Remember that we have a complete line of machinery for doing a general printing business. We expect to do tract work, job work, etc. More complete notices will appear from time to time. The office is located at Oregon, Illinois. In addressing us it will be well to use the name of the manager, rather than the company name as a matter of convenience. In sending money it will be best to send it by postal order or bank draft. Never send money loose through the mails.

The machinery is all bought and paid for and we have money in the treasury. Our capital stock of \$2,500 is all subscribed and nearly all paid in. We start with a nice subscription list and hope to enlarge it materially soon. Miss Ida Ordnung, of Burlington, Mo., has been selected to help in the work of the office. Call on us and see where we work as occasion offers.

S. J. Lindsay,
Editor and Manager.

CHURCH NEWS.

We leave reports in general for a later issue.

While on a visit to his son's home in California, Brother Nokes of Sac City, Iowa, had the pleasure of inducting his son's wife into the name of Jesus by baptism.

Brother Jos. Williams reports the baptism of a daughter of Bro. William Huffer at Hillisburg, Indiana, recently.

The brethren at Marathon, Iowa, are dedicating a new church

this fall. As they are struggling to pay for it, any help you may see fit to render will be thankfully received. Address Arthur Garton, Marathon, Iowa.

Writing recently from Holbrook, Neb. Brother O. J. Allard writes of very interesting meetings saying that three were already for baptism.

Elder Jos. Williams reports that on Sept. 17, there arrived in their home at 653 N. Jackson St., Frankfort, Ind., a ten pound boy. Here is where Brother Williams will get some downright experience in the exercise of his sermon on "The Three-fold Trial."

Brother Wessie Cooper of Ripley, Ill., reports that on Sunday, Sept. 17th, he went out some six miles from Ripley where Brother Elzie Robins lives and held a meeting at the close of which he baptized four people, Brother Potter and wife and Brother Brown and wife. Quite an interest has been worked up in this locality largely through the efforts of Brother Robins and his wife. This is what comes of sowing the seed in new localities.

On Wednesday, Sept. 27, Walter S. Koontz of Adeline, Ill., drove to Oregon where he put on Christ by baptism. Walter has grown up in the faith and yielded himself when he believed the time to be ripe. May God's blessing attend.

FIGHT THE GOOD FIGHT.

I Tim. 6:12.

God wants valiant soldiers, brave, strong men to fight His battles. The Christian's life is a constant warfare because of the oncoming foes of the world, the flesh and the devil.

A good soldier divests himself of every unnecessary burden when starting on a long march or entering battle. So with the Christian soldier, he must lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

The good soldier is supplied with the best weapons for his use, so with the Christian soldier it is necessary to become thoroughly acquainted with God's Word which is the weapon most needed and should be often used for it is sharper than any two edged sword.

Perhaps the next best helper in

the Christian's life is a thoroughly good, reliable, religious paper, and knowing the ability and good Christian character of our dear Brother Lindsay, and the Board of Directors who are putting forth every effort to give us such a paper, I have not the shadow of a doubt but that the new "Restitution Herald" will be first class in every respect, just what the brethren want and can recommend, one we will never be ashamed to put into the hands of saint or sinner. Brethren, let us put a strong shoulder to the wheel and help in this work.

Yours for the truth,
B. W. Woodward.

THE GOSPEL.

When we belonged to an immortal soulist clan we failed to appreciate the true meaning of the phrase which constitutes our subject; it did not seem to us to refer to anything definite, but we might have assented to the popular notion that it meant most anything that would contribute to happiness or better moral living. And we still have many friends in that religious panorama who take the same or nearly the same view as we did then. All of them or nearly all seem to be zealously affected, but their zeal is not in accordance with knowledge, although some of them seem to be very reasonable in a general way. They know that persistent effort is necessary to success in business life, but fail to apply it in their religious affairs, and hence, lose sight of the fact that the good tidings is qualified by the article (the) in such a way as to designate something distinct. Since God cannot contradict himself, and many of these stories purporting to be gospel stories are contradictory, we know it is necessary for us to prayfully and studiously do some sifting or separating, never forgetting that the consequences for believing and teaching anything other than the divinely authorized gospel as embodied in the sacred writings, are fatal. Gal. 1: 8-9. If there is to be any spiritual unity among the members composing the body of Christ, they must all believe and teach the same things. I Cor. 1: 10.

In the truth there is but one substantial hope (Eph. 4: 4) and that hope was in Paul and also in his faithful followers, and we conjecture a like hope will animate

those of us who are faithful when the cares of life and the riches of this world choke the seed that has fallen in shallow soil. There can be no reasonable doubt as to what this hope is, for Paul emphasizes it as the hope of eternal life in his letter to Titus, and in other passages it is mentioned as the "crown of life." Jas. 1:12. Rev. 2:10. In II Tim. 4:8 it is spoken of as the "crown of righteousness" and the time of its endowment as being at the appearing of the "Lord the righteous Judge." We cannot understand the full import of eternal life, it is of indescribable value, and is to be attained only by those who meet the scriptural demands: Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation.

Rolla Hightower,
Golden, Illinois.

INDIANA BEREANS.

South Bend, Ind.,
September 2, 1911.

Realizing that the office of President of the Berean Society of the State of Indiana requires more time and strength than I have been able to devote to it, and

Having the greatest good of the society at heart, and sincerest wishes for its service for the Master

Because of ill-health and pressure of work, I hereby tender my resignation as President of the Berean Society of the State of Indiana, said resignation to take effect Oct. 1, 1911.

Evelyn K. Harsch.

According to the Constitution, Art. II Sec. 4, the officers have elected Mrs. Emma C. Railsback of 111 E. South St., So. Bend, Ind. to fill this vacancy, said term of office to begin Oct. 1, 1911.

TRIALS.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. There is no greater example of suffering for the sake of the Gospel, shown in the Bible (the Master excepted) than the Apostle, Paul. We, today, become discouraged at times when things don't go as we think they should, or when we are working for a certain end, and just as we think we are about to accomplish that for which we are seeking, something unforeseen happens, and away go our plans. Again, maybe someone has said something ugly about us or does something to offend us or hurt our

feelings and the result is mental suffering or worry. If we could but pass through this, and "go on to perfection" what a grand thing it would be for us. For, after all, are the things with which we have to contend, or the trials and temptations that we meet worthy to be compared with what Paul endured? Indeed not. Turn to the second Corinthian letter, 11th Chap. beginning at the 24th verse: Of the Jews five times he received forty stripes, save one. Thrice beaten with rods, stoned, suffered shipwreck, a day and night in the deep, in journeyings often, in perils of water, robbers, own countrymen, heathen, city, wilderness, sea, false brethren, in weariness and painfulness, in watchings, hunger, thirst, fastings, cold and nakedness. Beside all these he had the care of the churches. Yet, in the face of all this he says in the 30th verse: "If I must needs glory, I will glory of the things which concern mine infirmities." He was glad that he could do these things for the sake of the Gospel. So, when we come to consider the things that this Godly man suffered, our trials begin to look smaller to us. I would refer the reader again to the Roman letter, Rom. 8:38-39: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Here the Apostle is showing how impossible it is for those that are faithful to be separated from Christ. May we that have taken upon ourselves the name of Christ when we become discouraged in the Christian warfare, read and think about the many wonderful examples of patience and suffering that are given in God's word, and may we profit by it. "For not he that commendeth himself is approved, but whom the Lord commendeth."

J. W. Cooper.

Ripley, Ill.

BAPTISM.

The members of the church at Millbrook, Mich., were made to rejoice on Sunday, Sept. 10th, when Leona Ford was buried in the waters of baptism. An intelligent Christian girl, she has been well instructed in the gospel faith by her grandmother, Sister Dopp, who was baptized many years ago by our beloved Brother, Levi Chase, now sleeping in Jesus. Sister Leona, a crown of righteousness awaits you if you are faithful.

M. A. Woodward.

OBITUARY.

Mrs. Catherine Moore was born in Illinois December 21, 1821. Her father first came to this state

in 1817, but soon after returned to his old home in Virginia for a year, after which he came back to Illinois where he married and died, leaving a son and daughter. The daughter, Catherine, married Benjamin E. Hemenway, who died. She afterward married James Moore. Shortly after their marriage they moved to the southern part of this state where he died after serving in the Civil war.

During the thirty years that Mrs. Moore has remained a widow the greater portion of the time she has made her home with her daughter, Mrs. E. E. Reed, of Oregon, Illinois, where she died Sept. 6, 1911, aged eighty-two years, eight months and sixteen days.

Two daughters preceded her in death. A fourth daughter, Mrs. J. C. Langemak, resides in Sturgeon Bay, Wisconsin.

Mrs. Moore retained a very vivid remembrance of early Illinois history of both the northern and southern counties of the state. Though for many years fragile in strength she lived the most cheery of lives. She was a member of the Advent Christian Church but greatly enjoyed meeting with the Church of God in Oregon. She fell asleep painlessly in the firm belief that Christ is the resurrection and the life.

The writer comforted the bereaved ones with the blessed promise of the Master—"I am the resurrection and the life; he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."—G. Eldred Marsh, Pastor.

G. E. Marsh.

On the morning of July 31st, 1911, at his home two miles south of Ripley, Illinois, occurred the death of William T. Fuqua. William was born at Ripley, Jan. 27, 1859. He was married to Margaret Howell and to this union were born five children, two of whom preceded him to the grave. He had been suffering for more than a year but bore it patiently. Words of consolation and hope were read by the writer. The funeral took place at the home; interment at the Cooperstown cemetery.

J. W. Cooper.

Alonzo Munn was born Sept. 11, 1863, in Bradford Co., Pa., and died Aug. 10, 1911, at his home in Millbrook Township, Mecosta Co., Mich. He was married in 1886 to Mary Decker and to this union were born one son and two daughters who, with the grief-stricken widow, mourn the loss of one whose devotion to his family can never be expressed in words. Lon, as he was familiarly called, endeared himself to everyone he came in contact with by his genial

manner and honest dealings, but his immediate family knew him best and only to love him the more because his kind and affectionate home life spoke more than words could. The funeral services were conducted by Brother B. W. Woodward, the funeral being held in the grove on the home lawn where the Munn reunion was to have been held the day of Mr. Munn's death. Our dear Sister Munn has the sympathy and prayers of the church in this fiery ordeal through which she is passing. She is blessed with the loving care of a very kind and dutiful son and wife which is a great help to her in this hour of her sorrow. May God give them all of His grace and strength is our prayer.

Mary A. Woodward.

Sister C. T. Stevenson died at her home near Glen Alice, Tenn., Aug. 23, 1911, leaving a two weeks old daughter and six older children and husband.

Brother Stevenson has the sympathy of all the church that know him and the situation in which he is placed, as he is left alone with a family of seven children, the oldest a fourteen year old invalid daughter, and the youngest but two weeks old. Sister Stevenson was taken to Clyde, Haywood Co., N. C., for burial. This was her childhood home. She was buried in the cemetery by what is known as the old Antioch Baptist Church about seven miles southwest of Clyde, N. C. The writer spoke words of comfort and hope from I Cor., 15 and Titus 2:13, to an attentive audience and mourning friends. We laid her to rest and to await the Master's call for she died in, and was looking for, that blessed hope for which she suffered many things. She was about thirty-seven years old and was baptized into the faith two years ago by Brother Hudler, some of the very last work done by him in this neighborhood before he died. Sister Stevenson was much persecuted by her people and former church people (Baptist) for denouncing her former faith, but she took it joyfully knowing it only fulfilled the Savior's words and she was glad to be accounted worthy to suffer for Him. Let us all be patient unto the coming of the Lord and be found in Him is our prayer.

J. W. Good.

Bible School.

The Michigan Bible School was held at Coats Grove, Mich., July 22-30, and was conducted by Bro. Lindsay.

At the forenoon sessions the fundamentals of our faith were studied and in the afternoon sessions we studied the Book of Revelation.

A sermon each evening and two each Sunday made it interesting

to outsiders, as well.

There were thirty-four enrolled in the school and we all felt that we spent a pleasant and profitable week together.

Brother Lindsay is an able teacher and brought out so many good things from God's Word.

Brother Blakely was able to be with us three days and helped with the speaking while there.

One young sister, Miss Lillian Peck, was baptized Sunday afternoon. May she always find God a refuge and strength and with His help prove faithful until the end.

May we all see the need of more faithful study of God's Word, and prove faithful to the trust committed unto us.

Nellie M. Blakely.

CHRIST WILL SOON RETURN.

Christ's return with his reward to the faithful is without doubt the greatest thought in the life of a Christian. But as we go along through life's battles, what I consider of the greatest interest to me in this life, and what reminds me more often than anything else that our Savior is to return, is to watch the signs of the times.

As I read articles in newspapers of the world's daily routine with the daily inventions, etc., and especially the preparations for warfare, I feel so sure that Christ's return cannot be far off. It does not look possible that it could be but a few years more, probably during this century. The Jews are so rapidly returning to Jerusalem, the perfection of travel on earth is surely almost completed, and next comes the machinery for carrying on warfare in the air which is now being perfected at a rapid rate. At the rate the improvements and inventions are going on I might safely say a few months or possibly years until that is completed. The world is to grow worse and worse until Christ's return. How can it be much worse unless it is during the last great battle? We are almost where Sodom and Gomorrah were at the time of their destruction, especially among what is termed the higher class of society. Also, politically, a great per cent of our law-making bodies are rotten and degraded—can be bought and sold. We are fast coming to the time spoken of in Rev. 13 where the mark of the beast holds sway. Within the last few years we see the beast crawling into politics and the labor question. It is now beginning to be necessary to have the mark of the beast to hold a position or to buy or sell. A man must belong to the union, or to the lodge, or to the society, or the church to get a job. They are all gradually working toward the mark of the beast. Some day now, right soon, we must stand up for Christ probably to be killed as the Revelator says

or to wear the mark of the beast. Perilous times are coming. The union of the Protestant churches is being talked of, which many people think means great good, but it is where the faithful are to be tested. That union of churches, if formed, will surely lead us astray if we join them. They are to lead to one point—the beast.

Some day soon we are going to be asked the question that was asked of Peter (when he denied Jesus) but it will be too near the end to take chances on denying Him. Peter had a chance to be forgiven, but we may not have another chance as time draws to a close. In Peter's time the gospel was just being spread; in fact, just started, and Jesus was ready to excuse Peter, but now after all these years the message has been carried to the corners of the world and there will be no excuse, especially if we delay too long.

The day is far spent. Twilight is coming on. According to the signs of the times we are traveling along the road where there are by-roads which branch off and easily lead us astray. The by-roads of popular, modern doctrines lead us out into marshy land where we mire. It is easy to get into the mire but hard to get out. The Church of God is going to have perilous times to keep the straight road against modern theology. Times are to get worse and worse and we will need all the strength possible to overcome. May we stay close together in the faith. Jesus will soon be here and settle all our troubles and short comings.

Frank H. Hemphill, M. D.
Rensselaer, Ind.

GOD'S POWER TO SAVE.

We hear so much in our time about being saved, or getting saved. If we were to ask the religious world what to do to be saved we could hardly come to any definite conclusion from what they would tell us since one would say that you must be immersed and live a holy life; another will say, "No. Just come forward to the mourner's bench and repent of your sins and pray until you feel that your sins have been forgiven, never mind about baptism for that is of no vital importance whatever." Another would say, "I do not believe in such foolishness. I will just live a holy and just life and trust my future with God, for I am sure He will not be more unjust than man."

Where shall we go for right information? To the word of God. There we learn what is the power of God to save. Paul tells us in Rom. 1:16, that the gospel is the power of God to save. Now in order to apply this saving power to ourselves, we must find out just what it is before we can believe it. In Gal. 3:8, Paul says that the gospel was preached to Abraham,

saying: "In thee shall all nations be blessed." How can this be since nations have lived and died before Abraham's time, and how can this be the gospel and what is there so good about that promise of God to the world? Let us turn to Gen. 12. When God called Abram to leave his kindred and country and made His covenant with him, He said: "In thee shall all the families of the earth be blessed." Dear reader, that is glad tidings to us if we believe it, for we belong to some of the families referred to. But how about us if we begin to question God's power and justice in raising all the dead? John 5:28. Can we be of the faith of Abraham and come under the promised blessing of Abraham and his seed (Christ) if we deny any part of the promise God made? Is not this the way God is putting us to the test to see if we will believe as Abraham did? He believed that God was able to do just as He had promised. Read the entire history of Abraham, beginning at Gen. 12, how God not only promised to bless all the families of the earth in him and his seed (Christ) but tried him severely and covenanted to give him land for an everlasting possession, yet Abraham was mortal and knew he must soon die. And as the same promise was to his seed when as yet he had no seed, and was old and well stricken in years, it would look to us as though the message contained but little glad tidings (gospel) for anyone. Gal. 3:8. Yet for all of Abraham's and Sarah's age the son came in due time. Now the promise brightened, for the heir of promise had come. But what a trying hour for the parent as recorded in Gen. 22:1-19. God required Abraham to make a sacrifice of his son. Did he question God's power or justice? No. But he went about to do as God commanded and God blessed him and He has also promised to bless us if we are of the same faith and walk in his steps. Rom. 4:12-14. What a blessed privilege to have such a plain and simple lesson to compare our faith with to see if we be in the faith or not. II Cor. 13:5. Inspiration says: "For as in Adam all die, even so in Christ shall all be made alive. I Cor. 15:22-27. Shall we believe it? Or, shall we use volumes in trying to prove the inconsistency and injustice of God in raising all the dead in their order? I Cor. 15:23. I for one will take God at his word and endeavor so to order my life as to be among those who will be overcomers and win the prize, Phil. 3:9-17, so that when the dear Lord shall appear, I may be found in Him and hear the words: "Well done." Oh, dear brothers and sisters, let all who are of one faith, awake to our responsibility and duty, for the

Lord is at hand. Do we fully realize where we are in the world's history? The last sign given by our Lord is almost fulfilled. It is this: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Just stop to see how nearly this is fulfilled. Luke 21:24. Read the history of that city and her people as they are today and let us all look forward to the coming of our Lord and persuade men and women everywhere to lead Godly lives and to put on Christ. Gal. 3:26-30.

In conclusion I would say that the writer does not wish to be understood in any way to advocate or believe in universal salvation and will make that plain in a subsequent article, since this one is too lengthy already.

J. W. Good.

BEHOLD I MAKE ALL THINGS NEW.

John, on Patmos Isle, "In spirit on the Lord's day"—the day of the Lord, in holy vision of panoramic view from Eden lost, when it was said: "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life," to Eden restored when "there shall be no more curse but the throne of God and the Lamb shall be in it," "When the Son of Man shall come in His glory . . . THEN shall He sit upon the throne of his glory." (Matt. 25:31), and "He that sat on the throne said, Behold I make all things new" (Rev. 21:5). Not all new things, but existing things made new—restored—renewed—new heaven, new earth, and all therein renewed and thus the wicked, sin, sorrow and death forever removed. Glad day! Can we not with one accord say like John, "Come, Lord Jesus, and come quickly"? For until He that hath the power shall come, sin, sorrow and death, the result of Adamic transgression, will continue, with earth filled with violence and corruption through sin. Today the prediction "Evil men and seducers shall wax worse and worse, deceiving and being deceived," is being vividly fulfilled before our eyes. While the more Godly in the church urge reformation, restoration, return to the old paths, which if heeded at all, is usually of short duration. For this purpose of restoration, we hail with joy the new paper, thus renewed through the action of the church in response to the urgent recommendation of a few faithful souls—"The Restitution Herald." God grant that it may continue uncorrupted until the coming of the permanent restitution. May it ever proclaim the truth in the true spirit of the Master, in equal faithfulness with those few under trial, in promoting by their recommendation the change now consummated,

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S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as Kings of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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which change speaks louder than words in vindication of their intent and purpose. While this consummation may slightly remind us of the great and glorious restoration, spoken of by the mouth of all God's holy prophets, may it still more constantly remind us of the importance and necessity of having the same spirit in order to acceptance at His coming. All those truly in sympathy with the object and aim of "The Restitution Herald," to herald the truth unto righteousness in order to salvation, must desire that it be kept "pure in spirit." How may we best aid in maintaining purity? By all contributors avoiding the spirit of strife, envy, and malice, whereby it will be a leader in the way of righteousness—a constant reminder of "If any man have not the Spirit of Christ, he is none of His." "Walk in the Spirit and ye shall not fulfill the lust of the flesh." The fruit of the Spirit is love, joy, peace, long-suffering, gentleness." "Be not deceived, God is not mocked for whatsoever a man soweth, that shall he also reap." "He that overcometh... I will not blot his name out of the book of life." "To him that overcometh will I grant to sit with me in my throne." When He comes to reign will you and I find our names still written there? Will we be seated with Him in His Kingdom of love? Not unless fitted therefor by having the "faith that works by love" which will enable us to pray from the heart, "Thy Kingdom Come." Yours in faith, hope and charity.

D. T. Halstead.

ISRAEL G. ROBERTS.

A Pioneer of our County Passes Away.

A Brief Sketch of his Life.

Israel G. Roberts was born in Hendricks County, Indiana, July 15, 1831. His father, Andrew W. Roberts, was born in Kentucky in 1804 and his mother Malinda C. Gibbons was born in North Carolina in 1806. They were married in 1829 and came to Marshall County in 1834, settling in southeast Center Township, where they lived three years, then removed to Green Township for six years, then back to Center Township in 1843 taking up their abode in the old Roberts homestead four miles north from Argos, where they lived and died. To them were born seven children: Israel G., the subject of this sketch, Elizabeth, now Mrs. John Jordan living north from Argos, Jemima, deceased wife of Hiram O'Keen, Sarah A., now Mrs. Denie living in Chicago, Mirium E., deceased wife of the late Basil R. Ladd, Mary E., deceased former wife of Anson Elliott of Plymouth, and Lucinda A., now Mrs. Smith Pomeroy of Plymouth.

The lot of this family was cast in the wilds of our country when the original forests stood untouched, the home of the Indian and the habitation for beasts of prey and game of many varieties. The hard struggles, the privations and severe trials encountered by the pioneers, developed characters of fortitude that only the close communion with nature and the doing of the task it has set could create. The result of such a life was strongly imprinted upon the character of our subject. A giant of physical strength coupled to an indomitable will, he entered the battle of life with such energy and fixedness of purpose that he countenanced no thought of failure. It was his ax that echoed from the hillside from early morn till late at night as he felled the mighty Poplar, Walnut and Oak and lay them low at his feet, in his conquest of the primeval forest, converting it into fields to bloom and blossom and bring forth a rich harvest to bless the earth. By his toil he cleared for the plow many acres in his neighborhood including much of what is now known as the D. E. Snyder farm.

Being full of experience and noticing the advance of age he made the acquaintance of an estimable young lady, Nancy McIlravy of Green Township, whom he married June 17, 1858, and went to housekeeping at his late home in Center Township. This home has since been the scene of his achievements. In the course of time they became the parents of three children: Andrew C., born in August 1860, Esther E., born in April 1864, and Mary M., born

in December 1867. He was a devoted husband and father and rejoiced in his home life and made it the central thought of his activities. From its fireside he went forth to strive in the battle of life, always glad to return to the hearty welcome of the dear ones there. He with his noble wife watched the development of their children with anxiety. This anxiety was satisfied when he saw them come to manhood and womanhood exhibiting the characteristics of intelligent Christian citizens. He often said in his later years that he had accomplished all he had sought in this life. For he had learned the great lesson that experience beats into every soul. His life was softened and sweetened by the love of God through Christ, which he deeply appreciated and rejoiced over. He united with the Church of God in 1862 at old Pisgah and was transferred to Antioch upon its organization in 1866, where he has ever since held his membership. He was an ardent worker for the cause of the Church and contributed liberally of his means and time to further the preaching of the Gospel, both in the local church and in the evangelistic field. His home was the scene of many gatherings of ministers and influential church workers during the yearly conferences at old Antioch, where they enjoyed the benefits of his hospitality and counsel. His walk has been exemplary. He was an absolutely honest man. He knew the splendid dictum, "The highest obligations are not written, signed and sealed, but eside in honor." He was independent in his thought and action clinging to the truth as he saw it regardless of the favor of friend or fear of foe. One has said, "If it were not for the independent man that breaks the chains and scales the walls and stands out against the many headed mob like some great cliff that meets and breaks the innumerable billows of the sea, the dust of antique time would lay unswept and mountainous error would be heaped too high for truth to overpeer." He sensed the full force of this thought. So the ostracism of society could not alter his course for he followed with a keen eye of discernment the example set by Christ himself. His only thought was, what is the truth, what is right, then followed his decision ever willing to abide by the consequences of the course pursued without complaint. He was a splendid noble man.

His home was broken into by the loss of his companion April 22, 1891, and the marriages of his son and older daughter later in the same year. He and his younger daughter, Mary, kept house until her marriage in 1905, since which time he has lived with his

children. His last sickness was long and tedious. He had lost the use of himself and the right possession of his mind for over a year. He quietly and peacefully fell asleep at the house of his daughter Mary Cuffel in Akron, Indiana, on September 5, 1911, at the age of eighty years, one month and twenty days. He leaves surviving him, three sisters, three children and one granddaughter, Lois Taylor, of his immediate relatives.

The funeral services were held from the residence of his daughter Esther Taylor, near Argos, on September 7, 1911, conducted by Elder L. E. Conner of Cleveland, Ohio, assisted by D. E. Vanvactor of Argos, and interment was made in Oak Hill Cemetery at Plymouth.

Bereans.

Burbank, Okla.

Dear Bereans:

Greeting to one and all. How my heart goes out in yearning to be one of your number. I have felt so discouraged since the death of my father and the separation from my sister, that I have dropped all Berean correspondence, until a short time ago I wrote to our dear President, and in her faithful, loving way, an answer came on return mail, with help on the lesson asked for, and last, but not least, assuring us that we were still considered as Bereans and entitled to any help they could give us, when we have done so little to help in the work. I have several times been at the point where I thought I would at least make an effort to start a Berean class—you all well know the many questions that come up, and the opposition against our belief, so I let my weakness and lack of proper knowledge overcome and I wait for a better opportunity, well realizing the present need of Bible study among young people of today. In Sunday school, I have a class of young people and they are beginning to show more interest. How I would love to work them into a Berean class. Here in the west young people think very little of Bible study. The world offers so many temptations in social ways that tends to draw them from the good. Modern churches, it seems, only think of getting people to profess Christianity, when it's little they know of God's plan of salvation.

Dear Bereans, let me exhort you to go on in your good work. No doubt you are discouraged at times in the lack of interest shown. Pray for us that we may be strengthened in our weakness.

Trusting that your school and conference will be all that you wish it to be, I remain,

Your sister Berean in Christian love,
Mittie Chandler.

ANNUAL BEREAN REPORT.

The Thirteenth Annual Business Meeting of the Berean Society of the State of Illinois was called to order on Friday, Aug. 18, 1911, at 4 o'clock, by the President, Anna E. Drew. Meeting opened by song and prayer.

The Secretary's report was then read and approved with the following correction: This motion was omitted. It was moved and seconded and carried that Illinois use for their next lessons the former white covered books combined with the lessons on Ephesians already prepared, and that the different state Berean organizations be communicated with in regard to use of same.

The President reported no points visited during the past year. About 100 letters written and 100 received. Although no new societies were organized, received some encouragement as to the prospects of organizing at some new points.

Treasurer's report as follows was accepted:

Balance in treasury Sept. 1, 1910	\$23.36
Receipts during year	37.72
Total	\$61.08
Expenditures	11.76
Balance Sept. 1, 1911	49.32

W. T. Hardesty,
Treasurer.

All the different committees sent in reports which were approved.

Interesting reports were read from the Dixon, Adeline, Ripley, Chicago and Oregon local societies.

Indiana, Iowa and Nebraska gave interesting reports of work in their states, showing progress and interest.

Letters and articles were received from the following isolated members: Mrs. Lillie Willis, Galva, Ill., Selma Samuelson, Pocasset, Mass., Mrs. Keturah Rogers, Fair Dealing, Mo., Hanna Barber, Oklahoma City, Okla., Miss Mittie Chandler, Burbank, Okla.

Unfinished business was then taken up. It was moved, seconded and carried that Illinois accept the following arrangement of lessons and confer with the other states as regards the same:

Rearrange lesson in white book, Predestination from Life of Christ, Lessons on Ephesians, Logos lessons from Life of Christ, Christ's Second Coming, from Life of Christ.

Moved, seconded and carried that if the arrangement is not satisfactory to the other states that the committee be given power to change order. Under New Business, the President asked the Secretary to read Article 6 of the Constitution as regards dues and then gave us a talk on the slackness of many societies in living

up to this article. She made an able plea for rights of the State Treasury. It was moved, seconded and carried that each Berean in the state of Illinois be asked to contribute as a free-will offering one dollar to the state treasury, said amount not to include dues. It was moved, seconded and carried that the President be empowered to draw on the Treasury for funds for any trip or trips that she may deem necessary to make for the good of the work.

It was moved, seconded and carried that the President be empowered, if the condition of the Treasury warrants, after consulting with any one officer, to pay expenses to Bible School of any one she desires.

Moved, seconded and carried that the Secretary be instructed to write to the management of the Restitution and the Restitution Herald, asking for a column once a month for Berean material. Moved, seconded and carried that in case such column is granted, all reports and official notices be sent to both papers.

Next business was election of officers. It was moved, seconded and carried that the Secretary be instructed to cast the white ballot for all incumbent officers for the following year. Elected as follows:

- President, Anna E. Drew, Dixon, Ill.
- 1st Vice President, Almeda Glotfelty, Lanark, Ill.
- 2nd Vice President, Kathryn Townsend, Lebanon, Ill.
- Secretary, Emma L. Van Antwerp, Vermont, Ill.
- Treasurer, Wm. T. Hardesty, Oregon, Ill.

The President appointed following committees for ensuing year: Program—Verna Wood, Geo. Herrick, Hazel Lindsay.

- Literary—Anna Adams, Jennie Townsend, Mrs. Mary Gesin.
- Isolated—Jessie Wilson, Mrs. Chandler, Pearl Woods.
- Tract—Ida Ordnung.

It was then moved, seconded and carried that we adjourn.

Emma L. Van Antwerp,
Secretary.

Oklahoma City, Okla.

Dear Bereans:

I think there cannot be too much said on the subject of prayer, especially to young people.

Older people have found from experience that when they have prayed in faith nothing doubting, that they have received many blessings. We all would avoid much unnecessary worry if we were always mindful of the scripture that says, "The fervent, earnest prayer of a righteous man availeth much."

We must remember that we are not only to pray for temporal blessings, but for spiritual blessings also. "And I say unto you,

Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? If we then being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 9-11, 13.

It grieves me very much when I hear people say that the Lord does not provide for the poor and that He should not allow such conditions to exist as do among the poor class of people. Scarcity of work, starvation, etc., when it is really the people's own fault. If we need things and do not pray for them, whose fault is it if we do not receive them? If a thing is not worth praying for it is not worth having.

Let us see what David says in the Thirty-seventh Psalm, "I have been young and am now old; yet have I never seen the righteous forsaken, nor his seed begging bread."

Do you think that if all people were righteous, such conditions as we have today would be prevalent? Not at all. Wickedness is the cause of the present suffering and it behooves us to put our trust in the Lord and pray, "Thy kingdom come, Thy will be done on earth, as it is in heaven."

Hanna M. Barber.

Fair Dealing, Mo.,

July 25, 1911.

Dear Bereans and Fellow-Laborers in Hope of Eternal Life. Greeting:

I know of no better words than those of Paul, that the peace of God that passeth all understanding keep your hearts and minds through Christ Jesus. It would be a great pleasure indeed to attend this meeting and be with you in person and join in praises of prayer and song and learn from the good teachers I know will be there. Much to my regret I cannot, but will be with you in spirit and will be interested to know it has been this year as it has always been, a source of good to every one there. Thrice blessed are those who have opportunity for co-operative work and fellowship. The work to which the Bereans are called is a grand and good work. The instruction of the young is very important. If our blessed Saviour delay His coming it is to the young people who are now developing talent, that we must look for instruction in the years to come. The master tells us to, "shew thyself approved of God, a workman that

needeth not to be ashamed, rightly dividing the word of truth." The Bereans are surely heeding this admonition.

They take up each part and put it in its proper place, showing the golden chain of evidence running through the Bible of the faith they are so earnestly contending for. Be not weary, dear Bereans, in well doing, for we shall reap if we faint not. Sow the seed of truth as we go through life, it may fall on fertile soil and in due season come forth and yield abundant fruit for the Master's harvest. During the short life of the society, much good has been accomplished, the young people have been reached as never before and are being educated and prepared to take up the Master's work, which shall so soon fall on their shoulders.

This work is so precious we should study how to present it in the most attractive way; let our whole beings be so steeped in its beauties that we must sound it out with consecrated lips and lives and hold fast the confidence which we had at the beginning steadfast unto the end, rejoicing in hope of the glory of God. Let us then lift up our heads, rejoicing that we shall soon be made partakers of the hope which is laid up in heaven, the weight of glory, the crown of righteousness and an eternal inheritance. Let this hope be the anchor of the soul while treading the thorny mazes of an entangled world, let us therefore be patient, diligent and prayerful through all the weary hours of our pilgrimage and hope to the end for the grace that is to be brought unto us at the appearing of the Lord Jesus.

Beloved, think it not strange concerning the fiery trial that is to try you as though some strange thing had happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory is revealed ye may be glad with exceeding joy. God be with you, dear Bereans, and may the society and the coming year's work be a grand success, is the earnest prayer of your absent sister, waiting the rest that remains for the people of God.

Keturah Rogers.

To the Bereans assembled together at Oregon, Ill., August, 1911, greeting.

Dear Brothers and Sisters:

I, at this time, wish I were in your presence, I shall always look back on the year 1910 until I can have the privilege to look forward to a near meeting again.

I trust we will all do our share this year towards drawing our band closer together in the Lord's work. Blessed are they that feareth the Lord and delighteth in His commandments, there is a promise that they shall be in everlasting remembrance. So let us

live that we may be able to lay claim to this as many other similar ones in the word of God. Not in our own strength, but in the strength of our blessed Redeemer, who gave Himself for us.

This is the thought and prayer that centers upon my heart this morning. From your sister and co-worker in the Lord's service.

Selma Samuelsson.

Pocasset, Mass.

REPORT OF THE MISSOURI CONFERENCE.

The Missouri Conference which was held at Morse Mill began on the evening of August 9th with a sermon by L. E. Conner of Cleveland, Ohio.

Thursday morning the welcome address was delivered by the President, J. L. Winningham, of Dixon, Mo. Two sermons were conducted daily by L. E. Conner until Sunday when he made three discourses. I would like to mention each sermon in particular but every one who knows Brother Conner knows that all were the best.

On Sunday two sisters, namely Mrs. Isabelle Sale and Mrs. Jennie Bechler came forward and manifested their desire to be baptized and at the close of the evening services all gathered at the river and the two sisters put on Christ by baptism.

The business meeting was held Saturday afternoon and the officers elected for the following year are as follows: John F. Williams, President; Wm. Cooper, Vice President; Edw. M. Williams, Secretary; Steward Cooper, Treasurer, and C. McCulloch fifth member of the Board.

I would like to mention personally all who attended this conference but among those who came from a distance were: Brothers Wm. and Steward Cooper, Brother Chas Mankin and Claude Graham, all of Fredericktown, Mo.; Brother and Sister Morse and Sister Sadie Morse, of Valle Mines, Mo.; A. W. Morse and family and Will Boyce, of Plattin, Mo.; Sister Tuttle and daughters, Gertrude and Myrta, Brother Barrows and family, Mrs. Douglas and daughter, all of Vineland, Mo.; Sister Stites and family and Sister Leota Hanson, of St. Louis, Mo.; Sister Maggie Crowe and daughters, of DeSoto, Mo., and Brother and Sister Ogle of St. Clair, Mo.

It hasn't been decided as yet where the next Conference will be held but we trust we will have another as successful as this one, and we also hope to see more of the Missouri brethren in attendance.

Edward M. Williams, Sec'y.

Report of Committee on Resolutions. Missouri Conference.

Be it Resolved: That the con-

ference of Missouri extend sympathy to the bereaved relatives and friends of those of the faith who have died during the past year, namely: Mary E. Smith, wife of G. W. Smith; Emma Manken, wife of Clarence Manken; Henry Cook, and Nancy Graham of Blush, Mo.; R. D. Logan, St. Louis, Mo.; J. T. Gifford, Kentucky, and Mrs. Mary Smith, Huntsville.

Be it also Resolved, That thanks and appreciation be extended to Brothers Conner, Al-lard, Winningham and Cooper for their good work in this state during the year, and to Brothers Conner and Winningham for their work in this conference.

Be it also Resolved, That the conference extend thanks for the generous aid of all members of the church and of all others who have contributed so generously during this meeting.

Be it also Resolved, That the conference send greetings and brotherly love to all members of the faith in this state who are not able to be with us at this time.

Be it also Resolved, That a copy of these resolutions be sent to The Restitution Herald and to The Gospel Trumpet.

Be it also Resolved, That we send greetings to the other conferences.

Katherine Williams

Jennie Pounds

Sadie Morse

Committee.

IMPUTED RIGHTEOUSNESS.

By a study of Rom. 4 we learn that justification by faith, the forgiveness of sins and imputed righteousness are the same, that faith was counted as being righteousness in Abram's case, and that this was written, not only for his sake, but also for ours, to whom our faith will also be counted for righteousness. Does "for" mean "instead of," and will faith do without works? And does Jas. 2 contradict Rom. 4? The solution of the whole problem lies in verse 17: God calls things that are not as though they are. For with Him, a purpose is a certainty, yesterday and tomorrow are in his sight one eternal today. Having promised Abraham a fatherhood of nations he said "I have made thee a father of many nations," before Abraham had one son. Having promised us life, he says we have it now, for faith is the substance of what is promised. Likewise, having purposed that we shall be "created" in Christ Jesus unto good works, which he has before ordained that we should walk in them, and knowing that his word will accomplish that which he sends it to perform, and having sent it to make us righteous by our faith in the gospel, he says as soon as we believe it that he sees us as being righteous, just the same as

he counts us by our faith when we rise from the symbolic burial in water as if we were in eternal life, in the kingdom, in all that he has purposed and promised, and therefore as being righteous. So "for" does not mean "instead of" altogether. It does mean that as far as that no one is asked to have any works before he is forgiven when he only believes, but it does not mean that to one who has received that favor of God, and who is now to have some works fulfilled in him, Rom. 8: 3, by the power of God through faith, Gal. 5: 6, though not in his own power, Heb. 4: 10. For the dead cannot work, Ecc. 9: 10, and he was baptized into the death of Jesus Christ, Rom. 6. But God will add the works, Phil. 2: 12-13, through Christ, Heb. 13: 20-21.

So James does not contradict Paul, for he speaks of when Abraham had already been justified by believing in Isaac as a symbol of Christ in Gen. 15, when he was justified, to which Paul refers, and the time James refers to is Abraham's offering up Isaac after he had been born, as promised, to justify him. Abraham's faith had begun to work by that time, and from the prodigious task performed it must have been commendably grown.

Let us not sit contentedly down after baptism, thinking if God considers us righteous we are satisfied, but since he sees us, not as we are, but as he is going to make us, let us "yield" to him that his holy will working in us with power, may make us righteous indeed.

Joseph Williams.

Editorials.

Notice to Contributors

Be careful to write plainly and on but one side of the sheet. Carefully prepared manuscript will save the editor and composer much valuable time. If your article is not published at once after it is sent in, do not get impatient. It will be published as soon as we can get to it unless it is rejected in which case you will be notified. In writing use no personalities and make no sarcastic allusions to the writings of others. These defects in an article will be deemed sufficient reason for rejection. Write in the sweet spirit of the Master and all will be well. Manuscript will be returned only when sufficient postage is sent for the purpose. We are thankful for the good supply of excellent matter that has already been sent in.

The Jews are God's sign people. The wise student of God's Word will be found watching their every movement. The Zionist movement of the last dozen years seems to us to be a fulfilling of the prophet Ezekiel's valley of dry bones. There's a shak-

ing of the bones of that body which as a nation has been dead for two thousand years and for the first time since then there is some sign of returning national life.

The editor of this paper is at liberty to go out over Sundays to preach regularly at any point where the distance is not too great or where his work would not conflict with that of any other brother. Or, if there are enough brethren interested enough to assist financially, there are several points where evangelistic work might be done to good advantage.

A letter from Sister Clark McClelland, of Sunnyside, Wash., contains the following clipping:

"St. Petersburg.-Five thousand Jews who are attending the fair at Nizhni-Novgorod have been declared subject to expulsion from the district.

The Missouri, Michigan and Illinois conferences in their recent sessions voted to make the Restitution Herald their official organ. We are truly thankful for this and will try to render such service as will please the brethren.

NOT FAR FROM THE KINGDOM.

Text: Mark 12: 34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

This reply of Christ to the discreet answer of the scribe, who after having heard the skill with which Jesus had met the questions of the Pharisees and Sadducees, is frequently quoted as proving that when anyone is converted, making a profession of believing in Christ, that by that act he enters the kingdom of God, which is usually explained as meaning that Christ's kingdom is a spiritual one and that the kingdom of God is within him, quoting Luke 17: 21 as proof.

It is not our purpose in this article to offer any explanation of our Saviour's answer to the question of the Pharisees and Sadducees in the latter text, but simply to confine ourselves to offering a few texts in proof of the falsity of such teaching as that we enter the kingdom when we make a profession of believing in Christ or that the kingdom of God has been set up.

First: That the kingdom of God had not been set up in the days of Christ and the apostles is shown by the following texts:

Matt. 6: 10. Jesus taught the disciples to pray for the kingdom to come, hence it could not have come already, otherwise they would not have been asked or requested to pray for it to come.

Jesus himself had not entered the kingdom because he said

his disciples: "I will not any more eat thereof, until it be fulfilled in the kingdom of God. . . I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22: 16-19. Our Lord declares that he will eat, and drink of the fruit of the vine when the kingdom of God shall have come. Consequently, the kingdom had not come at that time.

We read that Joseph of Arimathea who had not consented to the counsel and deed of those Jews, being a good man and just, "also himself waited for the kingdom of God." Luke 23: 50-53.

Again, we have Jesus testifying before Pilate to the fact that his kingdom had not yet come, saying, "But now is not my kingdom from hence." John 18: 36. Hence, we have the disciples, Joseph of Arimathea, all the followers of Jesus, and Jesus himself, praying and waiting for the kingdom of God to come. This is positive proof that up to the time our Lord was crucified and laid in the tomb, the kingdom of God had not come.

Turning to the writings of the apostles, written many years after our Lord's ascension, we find the same uniform testimony that the kingdom was still a future event. Paul at Lystra, Iconium, and Antioch, "confirmed the disciples and exhorted them to continue in the faith and that they must through much tribulation enter into the kingdom of God." Acts 14: 22. Hence, these disciples had not entered the kingdom of God, but were suffering much tribulation that they might enter into it.

Also, in like manner, the apostle charges the brethren at Thessalonica "who had turned unto God from idols to serve the true and living God and to wait for his Son from heaven," and that during this time of waiting, they should walk worthy of God, "Who hath called them unto His kingdom and glory." I Thes. 1:10; 2: 12. Hence, they had not entered it but were required to walk worthy of it and to wait for His Son from heaven at his coming. They had not entered it. See verse 19.

Again, in his second letter to these brethren, Paul expresses himself as "glorying because of their patience and faith in all their persecutions and tribulations" that they had endured, which he said was a "manifest token of the righteous judgment of God, that they might be counted worthy of the kingdom of God for which they suffered." II Thes. 1: 4-5. They were not suffering in the kingdom, but suffering that they might be counted worthy of the kingdom of God to which they had been called if found worthy.

Also, the apostle charges Timothy not to be ashamed of the testimony of our Lord, nor of him

as a prisoner, "but be thou a partaker of the afflictions of the gospel" (II Tim. 1:8); and the apostle further declares that all that would live Godly in Christ Jesus shall suffer persecution (II Tim. 3: 12). And writing to the saints at Philippi, he said: "Because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf. Phil. 1: 29.

When the apostle had finished his course, having fought the good fight and kept the faith, he said: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me at that day, and not to me only, but also unto all them that love his appearing." II Tim. 4: 7-8. Therefore, Paul, like all who live Godly in Christ Jesus and have suffered persecution in Christ's behalf will receive their crowns of righteousness at the same time in the future; viz., "at that day," "when the Lord Jesus Christ comes to judge the quick and the dead at his appearing and kingdom." (II Tim. 4: 1.

It is for that reason that the apostle in his exhortations to the various churches "to wait for God's Son from heaven" (I Thes. 1: 10), and directing the hearts of the faithful to the love of God and to the patient waiting for Christ (II Thes. 3: 5), writing to the church at Corinth he thanked God, not only for His grace which had been given them through Jesus Christ, but in addition, that they might "come behind in no gift, waiting for the coming of our Lord Jesus Christ." I Cor. 1: 4-8.

To the church at Thessalonica he says: "For what is our hope or joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." I Thes. 2: 19-20.

Therefore, brethren, may we all who have obtained like precious faith through the righteousness of God and our Saviour Jesus Christ, give all diligence in adding to our faith all those Christian graces mentioned by the apostle to make our calling and election sure; so that an entrance may be ministered abundantly to us into the everlasting kingdom of our Lord and Saviour Jesus Christ. I Pet. 1: 1-12.

PETER JEFFREY.

REPORT OF CONFERENCE.

The Annual Conference of the Churches of God in Christ Jesus in Illinois, convened at Oregon, Ill., Aug. 16, 1911, with the following ministers present: L. E. Conner, Cleveland, Ohio; A. J. Eychaner, Cedar Falls, Iowa; Peter Jeffrey, Murphysboro, Ill.; S. J. Lindsay, G. E. Marsh, Oregon, Ill. The first service was held on Wednesday evening, when Brother Conner preached

an interesting sermon to an attentive audience. The attendance was good throughout the Conference; the interest was excellent; and the feeling of harmony and brotherly love that prevailed was good to see.

On Thursday morning the Conference was formally opened, the usual opening address being delivered by President John E. Cross. During the Conference, eleven sermons were preached, nine of which were delivered by the brethren from without the state. These, together with the usual features of question-box, Berean service and social meetings, furnished abundant food to nourish us through the coming year.

The annual business meeting was held on Saturday, August 19th. The reports from the churches showed a slight increase in membership in the state, and also gave evidence that interest was manifested by the members, in that nearly all churches have regular services. The report of the Treasurer showed the total receipts and expenditures to be a little more than \$950. The year closed with no deficit. State Evangelist G. E. Marsh reported 153 sermons preached during the year. He had visited 13 different places, traveling in all 8,225 miles. He also reported one baptism.

The following resolutions were adopted by the Conference: Whereas, During the past Conference year, Brother James Wilson of Chicago, Sister Elizabeth Anderson of Dixon, Brother Lyman Adams of Dixon, Sister Augusta Drew of Dixon, and Sister Mary Van Antwerp of Vermont, have fallen asleep in the Lord; be it

Resolved, That this Conference of which they were members, express their sympathy to the sorrowing relatives; for while they sorrow, their sorrow is not without hope. We recommend them to God and His Word which is able to afford them consolation through the hope in the resurrection of the dead. Be it

Resolved, That a copy of this resolution be sent to the families of those that sleep in the Lord. Be it further

Resolved, That inasmuch as the Conference body has suffered such great loss in the death of their former President, Brother James Wilson, so will they ever bear in mind his wise ruling, loving counsel, and great interest in every branch of the work and spread of the gospel as shown by his willing service—shirking no duty, ever ready to respond to the call of the brethren, giving of himself freely in the service of the Master till the fell destroyer laid him low. Be it further

Resolved, That a copy of this resolution be sent to his widow,

Ida P. Wilson, and his daughter Olive M. Holsinger. Be it

Resolved, That the Conference body of the Church of God of the faith of Abraham, convened at Oregon, Ill., extend to the family of the late Margaret Hall their sincerest sympathy in the loss of the wife and mother. Her faithfulness of duty and cheerfulness in service will always be held in remembrance. Be it further

Resolved, That a copy of this resolution be sent to the daughter, Anna.

Lelia E. Whitehead,
J. M. Glotfelty,
S. J. Lindsay,

Committee.

The Restitution Herald was adopted as the official organ of the Conference by an almost unanimous vote. The officers and executive board of the past year were re-elected, viz.: J. E. Cross, President; J. M. Glotfelty, Vice-President; J. M. Glotfelty, Lyman Booth, E. F. Gesin, Earl Koontz, F. H. Knodle, Executive Board.

At the meeting of the Executive Board, J. M. Glotfelty was elected Treasurer, with Grace M. Williams for Secretary. G. E. Marsh was retained in the capacity of State Evangelist.

The Conference closed on Sunday evening, August 20th, with a sermon by Brother Lindsay. We trust that the influence of the Conference may be to the upbuilding of God's work throughout the state, adding to His honor and glory.

Respectfully submitted,
Grace M. Williams,
Secretary.

THE BATTLE OF THE GODS.

The above title has been suggested to the writer by studying the history, both sacred and profane, in connection with the International S. S. lessons since last New Year.

Perhaps the most difficult part of creation was to create in the heart of man absolute and permanent confidence in the Creator, Jehovah. Partial trust for a day has been freely extended Him by many of the race, but complete and abiding faith has been wanting. For, as in Paul's day, so in all time, there have been "lords many and gods many"; and man has spent much of his time in conferring the favor of his confidence first to one, then to another of them. Witness the Israelites under Ahab worshipping Baal and opposing Jehovah, only to turn under Jehu to destroy the images and slaughter the worshippers of Baal and repair the service and renew the worship of Jehovah. Or, witness Judah under King Manasseh rebuilding on the hill tops the high places to Baal, raising lewd Asherahs beside them; building small altars on the housetops for sun-worship; and, at the

same time desecrating the Holy Temple of Jehovah, casting the Ark from the Holy Place, and the altar from the priest's court to make room for the image of As-tarte, while the "degraded women and mutilated men" who took part in the obscene religious services thereof were lodged in the chambers of the Court. Only a few years and this same Manasseh and these same people of Judah turned completely, overthrew all their former work and worship, and endeavored to honor Jehovah and His Temple.

These are but instances of which history is replete.

While it is apparently natural for man to look for a higher power on which to rely, yet, for the unseen Jehovah to gain and maintain the unbounded faith of the human race seems to have necessitated His most prolonged effort.

In the contest between Jehovah and the gods of the Egyptian magicians for the faith of the Israelites, and, incidentally, for that of the Egyptians, the magicians could retard faith by imitating Moses and Aaron in causing their rods to become serpents, turning water into blood, and bringing frogs over the land of Egypt. But when these sacred scribes of Egypt could not bring from the dust lice upon man and beast, they said unto Pharaoh: "The finger of God it is" Ex. 8:19, Roth'm. "In this thou shalt know that I am Jehovah," was the repeated statement of the Almighty in His effort to prove to the people His vast superiority over whatever they had selected or created to be their gods. See Ex. 7:17; 8:10; 9:14. In fact it was to the end of instructing the people of His Almighty power that He preserved the life of Pharaoh through these plagues, as He said, "in very deed FOR THIS PURPOSE have I let thee remain, for the purpose of showing thee My might—and that My name may be celebrated in all the earth." Ver. 16 of Ex. 9:14-16. Roth'm. And He prevailed—for a time. Pharaoh saw His greatness. Egypt bowed, Israel believed and followed—for a time. Jehovah was victor. Man-made gods lost their following for the day, at least.

Another battle in the great warfare was fought. But as Israel's faith was always weak and short-lived others followed in rapid succession. Among them was one in which Elijah at Mt. Carmel took a prominent part. The people must again be brought to know the true God—Jehovah. To this end Jehovah must demonstrate His superiority over Baal. Altars were erected, sacrifices were laid. The God who sent fire for burning should be known as the God of power—the true God. 1 Kings 18: 21-24. There could

be but one termination to the battle. For, like other false gods, Baal was no god. But as at other times, both previous and since, so at that time many of the people thought the contest to be between two living gods. From this view point, Jehovah, as always, gained the victory.

In later years, after a similar contest, King Darius made a decree—"That in every dominion of my kingdom men tremble and fear before the God of Daniel for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Dan. 6:26-27.

Our Savior was the central figure on another battle field, at which time God showed "what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised him from the dead, and set him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:19-23.

But why multiply words. The warfare still continues. Jehovah still pleads and labors for faith. "Without faith it is impossible to please Him." With it we follow Him. Follow Him to become the recipients of His mercies and love-gifts. Follow Him "Whom to know aright is life eternal."

Shall we give Him our faith? You, brother, and I? Can we believe Him who has fought so many battles—always victorious? The immutability of His Word and His almighty power are shown in all His works. Nought promised and due but He has fulfilled.

Yes, brother, let us believe; let our prayer be, "Lord, increase our faith." Only thus can we follow Him and His dear Son. Thus do we become "heirs of God and joint-heirs with Jesus Christ." "Go," said Jesus, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." He is searching the world over for believers. Enough true-hearted, obedient believers to constitute the bride of Christ. Enough to stand with, glorified and fashioned like unto Christ in the Resurrection day to cause many people to say, "Come, 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.

Then and not till then will the

earth be filled with the glory of the Lord. Give your faith to that end.

F. L. Austin.

AMOS, THE HERDSMAN PROPHET.

Dear Bereans: I have not been able to find out any great amount concerning the prophet, but by searching I have learned a few things which I would like to tell you about. The prophecies, as I suppose you know, are divided into two classes. Isaiah, Jeremiah, Ezekiel, and Daniel, are called the four greater prophets; the other twelve, the twelve minor, or lesser prophets. The books of the prophets are sixteen in number. Most of the prophets lived during the times of the kings of Israel and Judah. There were other prophets besides those whose writings are in the Old Testament, but all were not commanded to write what these wrote, but only those who foretold things which were far distant. The books are not arranged in the order in which the prophets wrote, but rather according to the extent of their prophecies, the large books being placed first. Amos is the third of the minor prophets, in the order given in our Bibles. His prophecies were uttered, the Bible chronology states, about 787 B. C., in the days of Uzziah, king of Judah, and Jereboam, son of Joash, King of Israel. Amos tells us he was not a prophet, that is, he was not educated at the schools of the prophets at Jerico, neither was he a prophet's son; but an humble herdsman or shepherd, and vine-dresser, or fruit-gatherer of Tekoa, a town of Judah, south of Bethlehem. This proves to us that "God's ways are not our ways." If we were going to send a man with an important message to a people, we would be very liable to choose one of great personal magnetism, fine education, popular socially, and possessed of much wealth. But God, who looks at the heart, and not at the outward appearance, makes no mistakes in choosing. It is true that Moses was learned in all the wisdom of the Egyptians; but it was only when he "refused to be called the son of Pharaoh's daughter" and chose to "suffer affliction with the people of God," and passed through forty years of preparation in the land of Midian, that he was chosen to lead the Israelites out of Egypt, and through the wilderness, and to receive from God the wonderful messages that we find in His book today. David was a shepherd boy when God sent Samuel to anoint him to be king over Israel. The apostles, Andrew and Peter, James and John, were fishermen. Even Jesus, the Son of God, was a carpenter. While Paul, the educated, who sat at the feet of Gam-

aeli, and was a freeborn Roman citizen, as Saul of Tarsus, the persecutor of the followers of Jesus, only became a power for God and an influence for Him in the world today, when he "suffered the loss of all things," that he might win Christ Jesus. And you will always find, in studying the Book Divine, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men." And in order to win Christ and work for him to advantage we are required to give up worldly love and ambition, for we "cannot serve God and mammon."

Amos' prophecies are directed against the Israelites, telling them that God would, for their wickedness, "sift them among all nations." His "eyes were upon the sinful kingdom, and he would destroy it from off the face of the earth." All of which, we know, has been accomplished, and we believe the rest will be, for the Lord of hosts has said in Amos 9: 11-15, "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. That they may possess the remnant of Edom and all the heathen, which are called by my name, said the Lord that doeth this. Behold, the days come, said the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." We believe this and that the time for its fulfillment is just a little way ahead.

May our God, who is loving and good, hasten the day.

Lillie H. Willis,
Galva, Ill.

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The Veiled Nation.

Blindness is pitiable causing one to stumble in the way, and grope at noonday for the light. Even more pitiable the efforts of unqualified healers to remove the veil of darkness and cause false hopes, only to disappoint and bring despair. God's Israel is blind, and cannot be healed by physicians he has not sent. For the Lord himself gave him his affliction for a purpose, and it cannot lightly be removed by any physician until the time shall come that this purpose is fully accomplished. By a study of such scriptures as Rom. II we discern that pride is the cause of their blindness, as it is of the like trouble with all who fail to discern the beauty of the King. For instead of using the law as a school-master to point out sin and lead to the process of deliverance from it in a Savior, they attempted to make a Savior of it, by thinking it pointed out righteousness to be performed by the pupil himself, which constitutes pride in one's own strength and goodness. God's purpose in their blindness is shown to be to bring salvation to the Gentiles through their foreknown rejection of their king, which acceptance by the nations is designed to arouse them to "jealousy," or a like acceptance of the King of Kings when the fullness of the Gentiles is come and the bridegroom returns to reign as their king, who formerly were blind to his glory. For we read, "When it shall turn to the Lord, the veil shall be taken away." 2 Cor. 3:16. When will Israel turn to the Lord? When the third day of "the sign of the prophet Jonas" shall come, for they were to be a dead nation until the third day shall come and bring their king. So in these two days of a thousand years each they must abide in darkness, but when that glad morning time shall come they will look upon him they pierced and see him in all the beauty of his holiness to save Israel and turn away ungodliness from Jacob, and in all his power and glory as the Lion of the tribe of Judah and the sunrise "in his strength." For then their eyes will be opened and they will be healed and raised again to life as a nation. Hos. 6:1-2, For when Moses went into the secret place where God's presence was manifested he removed the veil from

his face, Ex. 34:34. As Israel's mediator there, he represented them as ours does us. So when the Presence of God shall be manifested among men when the Mediator brings it, "the veil shall be taken away," not only from Israel, but "the face of the covering cast over all people, and the veil that is spread over all nations," Is. 25:7. For that is to be done in his "mountain" or kingdom, when "he shall swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth". For all are veiled by the same pride as they, of thinking they can take the righteousness of the scriptures and live it alone, without Christ and without dying to sin and living to God in him by being baptized by his spirit into his body, not doing the works of righteousness themselves, but God working in them who have died and hence cannot work, but now are used as "members" and none in that body under impulse of the "head" that moves them.

"The body of Moses", Israel, is thus a type of the church, the body of him to whom Moses was "like", and the resurrection of the Israel-body is shown under two figures in Ezek. 37, first that of being raised again to national life and then the union of the two parts of that national "body" into a kingdom one and inseparable. We can see "members" of it now assembling back to "the mountains of Israel" wherever the hope of the fatherland moves a Jew to return from the national burial-place in "the valley" where they have been so "dry" for two thousand years. Already there is a rustling among the dry bones, and the flesh for movement and the sinews of strength will soon be in place in Canaan, and the whole body of regathered Israel be ready to be infused with the "spirit" of the new covenant, the forgiveness of sins when "the Deliverer" comes to Zion and takes away ungodliness from Jacob, for Paul here shows that this receiving of them back will be "life from the dead". Then the "rich man" will no more be in his torments, and see Abraham afar off. Lazarus in the Father's bosom will have moved him with "jealousy" till they, too, return as a prodigal, home.

When Jewish restoration is so

far accomplished that their wealth and defencelessness moves Gog to go down and take a spoil, and when the jealous nations send their war-footing to Jerusalem, too, and Israel is surrounded by the hosts who threaten to crush the life of Jacob, then they will need a "deliverer" and just at the right moment will he appear with his feet upon Olivet and the earth quake will shake the battlefield and in the fire of Armageddon the land will be purged and all Gog and his allies will be buried in Hamon-Gog. Then will they behold him with tears of contrition as the one they pierced, Zech. 12:9-14, and see him as their king, for the veil will no more be over their eyes, for it will no more be pride in their own force of arms, but faith in a welcome Deliverer who will take away their sins and make Jerusalem the praise and glory of all the lands.

Then let us leave Israel with his veiled face until he shall come who will take it away, and in the meantime spend ourselves on the Gentiles, who, Paul said, Ac. 28:28, "will hear it", while for the present Jacob is blind and deaf in his grave among the nations. Do not preach to the "dry bones". Wait till God restores the body with ears. Preach it to those who are humble, and therefore "have ears to hear".
Joseph Williams.

OWE NO MAN.

This may be bad poetry, but depend upon it, it is excellent sense. It is an old saying, that the debtor is slave to the creditor. If so, half the world enter into voluntary servitude. The universal rage to buy on credit, is a serious evil in this country. Many a married man is entirely ruined by it. Many a man goes into the store for a single article looking around, twenty things strike his eye; he has no money, buys on credit. Foolish man! Thy day must come, and ten chances to one, it finds you unprepared to meet it. Tell me, ye who have experienced it, did the pleasure of possessing the article, bear any proportion to the pain of being called on to pay for it when you had it not in your power? A few rules well kept, will contribute much to your happiness and independence. Never buy what you really do not want. Never buy on credit what you can

possibly do without. Take pride in being able to say, "I owe no man." Wives are sometimes thoughtless, daughters now and then extravagant. Many a time, when neither the wife nor the daughters would willingly give a single pang to the father's bosom, they urge and tease him to get certain articles, pleasant to be sure to possess, but difficult for him to buy; he purchases on credit, is dunned—sued; and many an hour is made wretched by their folly and imprudence. — Selected.

THE GOODNESS OF GOD.

Many times we hear complaints made against God because of what appears to some to be the severity and arbitrariness of God in his dealings with men. Pharaoh's case is often cited as one in which God "hardened Pharaoh's heart" so that Pharaoh was not responsible for his acts one way or the other. This depends much upon one's viewpoint. Had Pharaoh desired to do the right and God by His interference made it impossible for him to accomplish the right, then the criticism might stand, but you will notice that it was God's goodness to Pharaoh that caused Pharaoh's heart to be hardened. God sent Moses on an errand of mercy to Pharaoh asking nothing of Pharaoh but that which was right and just. One by one, becoming more severe in His judgments each time, God dealt with Pharaoh giving him opportunity each time to escape further judgment, but Pharaoh did not appreciate God's offer. It was Pharaoh who hardened his heart because of God's goodness to him. You do not see it this way? Why not? The same thing is going on about you today. When God blessed Jeshuran, "Jeshuran waxed fat and kicked." Israel strayed from God and hardened their hearts in times of distress.

Their distress had the effect of bringing them again to seek the true God. If you want an enemy, do someone a great kindness. The people of this country never saw more prosperous times than now and what is the state of true godliness? God is good. Blessed are they who appreciate His goodness. — Editor.

WHOM DO MEN SAY THAT
I, THE SON OF MAN AM?
BUT WHOM SAY YE
THAT I AM? MAT.
16:13-15.

I will endeavor to answer whom I think he was and is. He was begotten in the womb of the virgin Mary of the house of David. The angel Gabriel was sent from God unto a city of Galilee named Nazareth to a virgin of the house of David and the virgin's name was Mary. Luke 1: 26, 27.

BY THE DIRECT POWER OF GOD. "And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God. Luke 1:35." And was the Son of God on the natural plane. "For verily he took not on himself the natures of angels but he took on him the seed (nature) of Abraham." Heb. 2: 16. "Thou madest him a little lower than the angels," verse 7. And at about the age of thirty he became the begotten Son of God on the spirit plane in the act of Baptism. "And Jesus went straight way up out of the water and lo the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him, and lo a voice from heaven saying, This is my beloved son in whom I am well pleased. Mat. 3: 16, 17." "And the word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14." 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. I John 4: 9. Then after making proper growth in the begotten state in the spirit, "Though he were a son, yet learned he obedience by the things which he suffered and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 8, 9. "For it became him for whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through suffering." Heb. 2:10. After making this growth in the spirit he was born of the spirit on the spirit plane and was God's Son in fact by partaking of his nature. "Declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." Romans 1: 4. "Who is the image of the invisible God, the first born of every creature." Col. 1:15. And he is the head of the body, the church, who is the beginning, the first born from the dead that in all things he might have the pre-eminence. Col. 2:18. And, being God's first born son on the spirit plane, is heir of all

things. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, for whom also he made the worlds." Heb. 1:2. And as God the father is a great King and possesses all things, then this first born son is heir of all these possessions and is now exalted to the Father's right hand on the Father's throne and in due process of time will be crowned King and will come and take possession of his inheritance and be King over the whole earth. "Then all the ends of the world shall remember and turn unto the Lord, and all the kindreds of nations shall worship before thee for the Kingdom is the Lord's and he is the governor among the nations." Ps. 22:27, 28. "In his days shall the righteous flourish and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72: 7, 8. Now he, being the first born Son, is the head of the family and will not take unto himself this power or honor until the body is completed. "For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Romans 2: 11, 16 and 17. In order for us to be led by the Spirit of God we must come in contact with it through the word. "The words that I speak unto you, they are Spirit and they are life." John 6: 63. That word, being the germ of life, leads us as it did Jesus into the water and in the act of Baptism we come in contact with the Spirit and we become the begotten sons of God as did Jesus on the Spirit plane. "Verily I say unto thee, except a man be begotten of water and the Spirit he cannot (inherit) enter into the Kingdom of God." John 3:5. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers for in Christ Jesus have I begotten you through the gospel." I Cor. 4:15. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Jas. 1:18. Then if we make the proper growth in the spirit by being led by the Spirit and become the Sons of God on the Spirit plane. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." II Pet. 3: 21. "And besides this give all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, for if these things

be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." II Pet. 1: 5-8. For the fruit of the Spirit is in all goodness and righteousness and truth. Eph. 5:9. "Walk in the Spirit and ye shall not fulfill the lust of the flesh. But if ye be led by the Spirit ye are not under the law. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith. If we live in the Spirit let us walk in the Spirit" Gal. 5: 16, 18, 22, 25. When the proper time arrives we will be born of the Spirit and will become the Sons of God on the Spirit plane by partaking of the Spirit or divine nature. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Pet. 1: 4. "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body: according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20-21. "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 (begotten) 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 has this hope in him purifieth himself even as he is pure." I John 3: 3. Those sons of God are heirs and joint heirs with Jesus and will sit with him in his throne. "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. Those begotten Sons of God are the one body. "There is one body, and one Spirit, and one Spirit even as ye are called in one hope of your calling." Eph. 4:3. "So we, being many, are one body in Christ and everyone members one of another." Rom. 12:5. Thus, in order for us to become the one body, the Sons of God, on the Spirit plane, and joint heirs with Jesus, we must be begotten in the Spirit, and, as this begetting takes place in the act of Baptism, we must be baptized into the Spirit. "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 unto one Spirit." Cor. 12:12-13. Must all have the same father and mother. "That he might be the father of all them that believe." Rom. 4:11. Those sons are the seed of Abra-

ham who are to bless the nations. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promises." Gal. 3:29. **The Royal Priesthood.** "But ye are a chosen, a royal priesthood, an holy nation, a peculiar people. That ye should shew forth the praise of him who hath called you out of darkness into his marvelous light." I Pet. 2:9. "And they sung a new song saying, Thou art worthy to take the book and to open the seal thereof for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God Kings and Priests and we shall reign on the earth." Rev. 5:9-11. Their dominion will be over the whole earth. "Thou hast made him to have dominion over the work of thy hands." Ps. 8:6. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall." Mal. 4:2. "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. Jer. 23:5. **The Celestial Body.** There are also celestial bodies and bodies terrestrial. So also is the resurrection of the dead." I Cor. 15:40-42. **The Light of the World.** "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." John 8: 12. "That was the true light, that lighteth every man that cometh into the world." John 1:9. **They are the Lamb of God.** "Behold the lamb of God which taketh away the sin of the world." John 1:29. "And I beheld and lo in the midst of the throne and of the four beasts and in the midst of the elders stood a Lamb as it had been slain having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth." Rev. 5:6. **Bridegroom Not Bride As we are Taught.** "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues and talked with me saying, Come hither and I will shew thee the bride the Lambs wife." Rev. 22: 9. Bride, Kingdom of Israel. See verses 10 to 15. They have dominion over all the earth, all Kings shall worship before them. They have the keys of the Kingdom and can open and no man can shut; they will destroy death; they will wipe the tears from all faces; they will remove the curse; they are the desire of all nations; the whole creation is now waiting in the bondage of corruption for the manifestation of this one body for they will deliver them from this corruption and manifest to them the true light of life. "And the King-

dom and dominion and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the most high, whose Kingdom is an everlasting Kingdom and all dominions shall serve and obey him." "Thy Kingdom is a Kingdom of all ages and thy dominion throughout all generations. After this I beheld and lo a great multitude which no man could number of all nations and kindreds and tongues stood before the throne and before the Lamb, clothed with white robes and palms in their hands and cried with a loud voice saying, Salvation to our God, which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne and about the elders and about the four beasts and fell before the throne on their faces and worshipped God. And he shewed me a pure river of water of life, clear as crystal proceeding out of the throne of God and the Lamb in the midst of the street of it and on either side of the river was there the tree of life, which bear twelve manner of fruits (the twelve tribes of Israel) and yielded her fruit every month and the leaves (teachings) of the tree were for the healing of the nations and there shall be no more curse but the throne of God and the Lamb shall be in it and his servants shall serve and obey him and they shall see his face and his name shall be in their foreheads and I saw a great white throne and him that sat on it from whose face the earth and heaven (present order of things) fled away and there was no place found for them and I saw the dead small and great stand before God and the books were opened and I beheld and I heard the voice of many angels round about the throne and the number of them ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and such as are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever. Violence shall no more be heard in the land, wasting nor destruction within the border but thou shalt call thy walls salvation and thy gates praise. Thy sun shall no more go down neither shall thy noon withdraw itself for the Lord shall be thine everlasting light and the day of thy mourning shall be ended."

S. C. Oliver.

THE GOOD OLIVE TREE.

Well, because of unbelief they were broken off, and thou stand-

est by faith." Rom. 11: 20. Before we can understand what Paul meant when he said that the branches of the good olive tree were broken off, and the branches of the wild olive tree were grafted in, we must know what the olive tree represents, and the reason why some branches were broken off and others grafted in. The prophet Jeremiah said to Israel, "The Lord called thy name, 'A green olive tree, fair, and of goodly fruit.'" Jer. 11: 16. Then the prophet said, "With the noise of a great tumult he hath kindled a fire upon it, and the branches of it are broken." What caused God's displeasure with some of the branches of Israel? By referring to Heb. 4: 2; Deut. 32: 21; Psa. 106: 35; Isa. 5: 24; Jer. 11:17; Acts 13: 45, 46; Acts 18: 6, and 28; 23, 24, 28, we find that the Lord's reason for breaking off branches of Israel was because they would not believe him and rely upon his promises to them as his people, but they became vain and proud on account of their wealth, and they adopted the religion of the heathen nations with whom they associated, and worshiped the works of their own hands. All of their idolatry was due to their unbelief in the gospel, because had they believed that God would fulfill the promises that he made to Abraham and his seed, they would have relied upon Him and obeyed Him. This same gospel that Paul preached to the Jews was also preached to Abraham (Gal. 3: 8), so that all those unbelieving Israelites had the knowledge of their promised and conditional salvation. Moses said to the Israelites, speaking of them as a nation, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14: 2. It is in this holy condition that Israel is represented as a good olive tree, but when some of the branches (people) brought forth either no fruit or wild fruit (Jer. 5: 1), which was unbelief, disobedience and wickedness, the Lord broke them off, rejected them as his favored people, and in order to retain the completeness of his olive tree, he grafted in the branches of the wild olive trees (heathen nations), but these branches (people) are only received and retained through faith and obedience to the gospel. Paul says we stand by faith, and if we do not continue in God's goodness we shall be cut off, and the natural branches (Jews) be grafted in again. The gospel preached to Abra-

ham said, "And in thy seed shall all the nations of the earth be blessed." Gen. 22: 18. Abraham's seed which is to bless all nations consists of Christ (Gal. 3: 16), and all who are Christ's (his bride, the Church), and they constitute the official kingdom of heaven, all of whom, before they can enter into this position of authority, power and glory, must be "born of water and of the Spirit" (John 3: 5), and be changed from the flesh and blood nature to the divine spiritual nature. I Cor. 15: 50-53. These "exceeding great and precious promises, whereby we may become partakers of the divine nature" (II Peter 1: 4), were first offered to God's chosen nation, Israel (Matt. 10: 6; Acts 13: 46), but they rejected them, and the invitation was then extended to the Gentiles, because "blindness in part is happened to Israel, until the fulness of the Gentiles become in." Rom. 11: 25. The bride class will then be complete, and the place that Jesus promised to prepare for his apostles will then be ready (John 14: 3), and the Bridegroom will then come again and receive them unto Himself, that where he is (after he returns to the earth) there they may be also. The "something better" will then have been provided for Paul and all of Christ's true disciples (Heb. 11: 40), and the old worthies who died in faith, not having received the promises, will then be made perfect; and then "the Redeemer, the Deliverer, will come out of Zion and turn ungodliness from Jacob" (Rom. 11: 26), "and so all Israel shall be saved." How can the Apostle mean that to all Israel shall be saved, when the prophet Isaiah says "a remnant shall return?" Isa. 10: 22. Paul explains this when he says, "For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children: but in Isaac shall the seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise by whom the seed shall be called." Rom. 9: 6-8. How then do Jews and Gentiles become children of the promise, and the true Israel all of whom will be saved? Paul explains this in his letter to the Galatians. He says, "Know ye therefore that they which are of faith, the same are the children of Abraham. . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 7, 27, 29. F. M. Howell.

BE THOU FAITHFUL UNTO DEATH.

Early in our experience we trusted much in the strength of man—friends—both in and out of the church, but in so many cases the trust has been misplaced and we have found that when the testing time came they vanished as the mist of the morning. New localities and new friends are found and hope springs anew only to experience the same disappointments in time. And yet hope is ever ready to renew the experience. How discouraging to the human heart when we are obliged to admit that the dearest ties have been broken by some act of unfaithfulness on the part of one whom we regarded as a dear friend, especially when these ties have been made with those who are in fellowship in the Lord. How many times we are called upon to ask ourselves, "To whom shall we turn next? Is there no place where trust may be centered among human kind?" We may have—must have friends, and we will have them, but these experiences lead us more and more to depend alone upon the strong arm of God by faith in the claims of Jesus, our Lord. No matter what the disappointments by men, God is ever faithful. No matter if all others desert us, God remains true. "Be thou faithful unto death and I will give thee a crown of life" is His promise. Our salvation, then, depends upon our faithfulness to God and not upon the changeableness of man but upon the counsel of God. We will to prayers that others for from so many devout and loving hearts through the ages of battles and of wars. And the Lord shall rebuke strong nations afar off, and the effects upon the hearts of these nations will cause them to cease waging war against one another. No national affronts will be offered and no appeal to arms be made to settle international questions. The arsenals, armaments and navies of the world will become useless and worthless for the purposes for which they were designed. Every peace loving citizen of the various nationalities will hail with joy that blessed era of the Messiah's reign. There will be nations to feel the salutary effect of his stern rebuke in that age, and to become loyal citizens of his world wide dominion. If not why have the prophets so taught? I will have more to write along this line of thought. John L. Winee. Only when crushed does the rose give up its sweetest perfume. They who withstand the trials of life with patience are the ones whose lives are sweet incense.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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Editorials.

We were in attendance at the Indiana State conference which convened at Rensselaer on Oct. 5th. The sessions were profitable to all. We hope to be favored with a report by the secretary.

We often hear a quotation given as coming from the Bible, usually as follows:

"The things I once loved I now hate, and the things I once hated I now love".

Will some one please be kind enough to inform us where this may be found?

And again, where do we get the authority for saying that Absalom was hanged by his hair?

Oregon, Illinois, the home of The Restitution Herald, is at present the center of attraction because of the Webster murder case. It is giving us a great deal of notoriety of which we are not very proud. However, it has given us an opportunity to learn something which possibly we could have learned in no other way, and that is the utter unreliability of the great dailies in their write up of such matters. Some of their accounts had our jail guarded by 150 men to keep the angry mobs back, etc., when the truth of the matter is that there had been no demonstration of any kind to cause the authorities any worry of mind. Again, on Monday, Oct. 9th, the culprit was brought before the court at 2:30, P. M., to plead to the charge of murder. One of the Chicago

dailies which is on sale here right after the noon hour, had anticipated the whole scene with a very dramatic account of how the prisoner appeared, his plea, and all. This is doubtless the result of the competition arising from our intense commercialism, and probably would be justified by the business world on this score, but it shows that such newspaper reports are altogether unreliable.

We wish to say to our contributors to our columns, write very carefully; don't crowd your writing together, and write only on one side of the sheet. If you do not have a typewriter and it is convenient, get some one to type write it for you. Remember we have a small force for so much work and you can help us much in this way. For a time please do not send us contributions that would probably have to be continued, until we get acquainted with our machinery.

In order to have a good paper there must be some one who is made responsible as editor. A paper to be successful in accomplishing anything must have a definite line of action and follow it. The editor is the one who sees to this. In our case we have a Board of five Directors who have defined this line of action and we have been appointed to the task of seeing that the matter entering our paper is confined to this line. If you send in an article and it is refused space, please do not abuse the editor. He is only doing his duty. Recently we rejected an article which throughout was completely in harmony with our own views doctrinally, but it came within the scope of rejected articles. The editor himself has a great many things on his mind that he thinks important and he would like to see them "aired", but the question is, "would it be for the best, general good?"

Let us strive to make our paper a good, missionary paper and then help us to send it out to the lost who know nothing of that blessed hope and the appearing of our Lord and Savior, Jesus Christ.

Now that the Turks and Italians are having a little fighting spell, we expect to hear some predicting the end of the age because of this "sign". Remember that there were to be "wars and rumors of wars, but the end is not yet". The great sign war is to be between Russia and England with all nations arrayed on one side or the other. In other words, the conflict will be between the Anglo-Saxons on one side and the Latins on the other with the heathen nations assisting the latter. If you are anxious to watch the signs of the

times as you should, keep your eye on the "Peace Conference" and the "Zionist Movement". Has not the cry of "Peace and safety" gone out and have not the Jews, nationally dead for nineteen hundred years, begun the shaking in the valley of dry bones? Watch these things and keep yourself unspotted from the world.

If the mechanical work and general make-up of our paper does not quite come up to your ideal, please have patience with us. Remember that the first issue we are putting before you is the first experience of the kind for both the editor and his co-worker, Sister Ida Ordnung. Give us a little time. We promise to work hard.

The first quarterly conference of Illinois for the year will meet with Adeline congregation the first Sunday in November. Will those who expect to be there please inform E. F. Gesin, Forreston, Illinois.

John E. Cross, Pres.

Grace Williams, Sec.

Those who live in cities where street numbers make a difference will confer a great favor, when writing this office, if they will add the street number to the usual address at the head of the letter. It will save us much time, a commodity with which we are just now not too plentifully blessed.

The thanks of this office are due to Z. A. Landers and his force of The Ogle Co. Republican for valuable help in getting "set up" and at work. We hope soon to be running regularly and getting out a creditable paper both in mechanical neatness and doctrinal purity.

Bro. Jos. Williams writes that he will soon have a 'phone installed in his home in Frankfort, Ind.

Having most of our type for first issue run by a firm seven miles distant, in exchange we lost some good articles which we cannot replace. Just whose they are we cannot tell, for we have been so busy getting the machinery started that we have not yet had time to systematize as much as we hope to do. If your article fails to appear, you will know by this paragraph what has become of it.

In writing, when citing quotations from the Bible, we believe it is better to give one text to the point, rather than many texts, and write that text in the body of your article. Few ever take the trouble to look up the texts to which you simply make reference.

Church News.

Conference Report.

The Quarterly Conference of the Churches of God in Michigan was held at Millbrook, Sept. 22 to 24.

Bro. Joseph Williams was with us and gave some excellent addresses on Faith, Holy Spirit, Son of Man, Leaven and Sanctification.

Many new thoughts were brought out on these subjects and we were all encouraged to press on and labor more diligently in the Master's work.

At the business meeting Saturday, it was decided that the Annual Conference and Bible School meet at Lemon Park, Indian Lake, to make its first trial, afterwards to be decided whether it shall be a permanent place.

Bro. Blakely and Frank Lemon were appointed to investigate the getting of rates on the railroads.

The Conference also recommended for consideration the adopting of the Restitution Herald as their official organ, and, if favored by the annual conference next June, hope to use its columns for our Conference calls and all necessary advertising.

Let us begin now to plan to attend the conference in June, for we believe much good can be done at Lemon Park, and that we can all be built up in the faith by assembling ourselves together. Nellie M. Blakely.

BAPTISM.

Last Sunday afternoon it was our privilege to assist Miss Luella Carter of Plum River, Illinois, to put on Christ by baptism. Sister Luella is a daughter of brother and sister Charles Carter who for years have been actively interested in the work of the church in their vicinity. It is interesting to note that our young sister was inducted into the body of Christ on her birthday. Let us pray that the remaining years of her life be devoted to the divine service, and that when the Master comes she may be granted the crown of life.

G. Eldred Marsh—Evangelist.

The editor expects to visit the church at Dixon, Illinois, Oct. 22. It is always a pleasure for us to make this visit.

A good brother who invested a neat sum of this world's goods in stock in The Restitution Publishing Company writes that when the paper comes it brings dividends each time. We hope to make it pay big dividends on this score.

pay big dividends on this score.

Some have suggested that our pages be numbered and that the date be given at the head of each page, since our paper is in magazine form we do not see any advantage to be gained. What say you?

THOUGHTS ON PSALMS

Twenty-third Chapter.

"The Lord is my Shepherd, I shall not want." This provides nourishment for one in his fold. "He leadeth me beside the still waters." Would you get the shepherd's meaning? It is this: sheep are timid and greatly fear a current of water, because they are so easily carried down stream on account of their wool. In Palestine the streams are few and the country hilly, and the streams flow swiftly. Should a sheep fall in, it would be carried down stream, dashed against the rocks and, if not killed, might be severely bruised before it could be rescued by means of the shepherd's crook, sometimes used for this purpose as well as for guiding the sheep. In that country there are wells and cisterns to supply water for the herdsman's flocks, but sheep much prefer the "living water," water from the streams. For this reason the shepherd prepares drinking places along the streams by making small pools a short distance from the stream and then dig a little ditch through which the water is conveyed to the pool. When the pool is full the water is permitted to overflow and pass back to the stream in another ditch. Sometimes they wall off a small corner in a bend of the stream thus forming a pool. When the rumbling, bubbling current is not heard they can drink undisturbed. This is the delicate meaning of the expression, "Still Waters" (Heb. waters of quietness). In some places they have watering troughs. The shepherd will lead his flocks thither; then he will make a certain sound and all his sheep lie down and are quiet till he fills the troughs. He then makes another sound and they all rise and go to the troughs to drink. Should one or two or even more be lame and unable to get to the troughs the shepherd will dip a cup brimming full from the water and carry it to the lame ones to drink.

The sheep never make a mistake as to their keeper's voice. They will follow him wherever he leads the way; but will flee from a stranger. Thus we learn how they are led beside the still waters and are made to lie down in green pastures.

"He restoreth my soul." (Heb. the life, one's self) The shepherd knows all the perilous places, and the sheep do not, therefore he is ever on the watch. In many places, gardens and vineyards were near and if the sheep are caught in them they are forfeited to the owner of the land. In that case the shepherd must pay a ransom to the owner of the land before the sheep can be restored to his fold. He restores my soul,

brings me back to his fold, and rescues me from fatal and forbidden places.

There are many narrow paths in the Mountains of Lebanon, with a leaping stream on one side and high rocks on the other. Those paths are sometimes very rough and dangerous; but in passing over them the shepherd always leads the way, removing all obstacles possible.

Surely we can see the beauty of the expression, "He leadeth me in the paths of righteousness for his name's sake." It matters not what dangers or perils surround them, if the shepherd is near they are content. If a wolf should get into their midst they instantly become wild with fright. When the shepherd calls with a cry similar to that of a wolf, they will rush into a solid mass. This enables him to better defend them from the wolf.

"I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." The shepherd carries a crook for guiding and a rod for defending his sheep. When the shepherd gives a certain call the sheep all hurry to him. Likewise we should heed our shepherd's call when we hear it and not stray into other gardens and vineyards.

"Thou preparest a table before me in the presence of mine enemies." This indicates something spread out: a prepared meal. From time to time it becomes necessary for the shepherd to go in search for other safe feeding places. He has to examine the grass, and all the surroundings. He has to remove all the poisonous plants, reptiles and ravenous beasts; because they are all enemies of his sheep. The shepherds of that country burn hog's fat along the ground to drive away the snakes.

At night when the shepherd puts the sheep into the fold he will open the gate or door only wide enough for one sheep to pass through at a time. He is thereby enabled to examine each one as it enters. If he finds any that is injured he will immediately give it proper care and attention before it or any other will be permitted to enter. He is always provided with a horn of olive oil and cedar tar to anoint the bruised knees and torn sides. He bathes the head and face of the worn and weary ones with oil and dips the cup overflowing from the water provided for that purpose and then lets the weary one pass into the fold where it can lie down in quiet rest and safe from the ravenous beasts without.

"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 forever."

Oh, what a beautiful descrip-

tion of the loving care and watchfulness of our Heavenly Father. Surely no one but a good shepherd like the sweet singer of Israel could paint such a fine word picture and have it contain so much with so few words.

L. Booth.

Probation in the Age to Come.

Probation in the world or age to come is no more unreasonable than probation in the present age; and that the view is in accord with God's revealed plan can be easily sustained. In the second chapter of Isaiah we find plain proof of the existence of nations at a point of time in the future when the house of the Lord shall be established, and exalted above the hills. It is here affirmed that "All nations shall flow into it." The prophet under inspiration says this. Those expounders who reject the doctrine of probation beyond the epoch of our Lord's return hold that what the prophet records in the 2, 3 and 4 verses being the language of the people is false. I am aware, that repeatedly inspired men recorded the false notions or thoughts of others without lending sanction to them. The devil's lie to our first parents may be taken as an example. What the devil said is one thing, putting it on record is quite another. But, knowing this to be a fact, I am not willing to concede, that because the people are here represented in these verses, that therefore the sentiment is false. Where is the proof that what these delighted and enthusiastic worshippers of Jehovah say concerning the happy state of things in the time to which the prophecy relates is false. The ground for this worshipful feeling is the condition of Zion at this period as contrasted with a former condition when it "was plowed as a field and Jerusalem had become heaps and the mountain of the house as the high places of the forest." Micah III. 12. Jerusalem is still trodden by unholy Gentile feet and the land given by covenant unto our fathers is yet in possession of the Edomite according to his boast made many centuries ago. Ezek. XXXV. 10. Zion is not the church but the place from whence Christ will promulgate his law demanding submission to his righteous authority. Nor is the language here the utterance of the people belonging to popular churches as some have claimed. They care little for the Zion of the prophets and as to the application of the name to these same churches it is unscriptural. The people who speak out so joyously in these two prophecies do so in view of their own blessed privilege of celebrating the praises of the

Lord at this great center of worship for all nations. The sentiment they utter is not condemned as false or as a vain boast of human lips, but on the contrary is quoted as the truth by both Micah and Isaiah, as in harmony with what they wrote about Zion, the Zion styled the mountain where the Lord of hosts shall make unto all people a feast of fat things and destroy the veil that is spread over all nations. Isa. xxv. 6, 7, Isaiah wrote, "All nations shall flow unto it" and "many people shall go and say," and what they say is the echo of what the prophet wrote. "Let us go;" where? Up to the mountain of the Lord, to the house of the God of Jacob." Like many other prophecies this teaches the fact that nations will exist after the Lord's house has been established; and this must be subsequent to our Lord's return, for no such condition of things can possibly exist prior to that event. This Adventists believe as firmly as we do. So probation beyond the second advent must be a part of God's clearly revealed purpose. The same nations that say let us go.....to the house of the God of Jacob also say he will teach us of his ways, and we will walk in his paths, teaches that they are afforded the chance of conforming to the Lord's will made known through instruction. The ways and the paths will be set before them by the law going forth out of Zion and the Word of the Lord from Jerusalem. The fourth verse brings to view the result of his reign, the answer to prayers that have gone up from so many devout and peace loving hearts through the ages of battles and of wars. And the Lord shall rebuke strong nations afar off, and the effects upon the hearts of these nations will cause them to cease waging war against one another. No national affronts will be offered and no appeal to arms be made to settle international questions. The arsenals, armaments and navies of the world will become useless and worthless for the purposes for which they were designed. Every peace loving citizen of the various nationalities will hail with joy that blessed era of the Messiah's reign. There will be nations to feel the salutary effect of his stern rebuke in that age, and to become loyal citizens of his world wide dominion. If not why have the prophets so taught? I will have more to write along this line of thought.

John L. Winee.

Only when crushed does the rose give up its sweetest perfume. They who withstand the trials of life with patience are the ones whose lives are sweet incense.

What is Patience?

SELF-CONTROL expressed in calmness;
 THE SOUL'S SMILE at trial and pain;
 BEARING one's burden and biding one's time without protest;
 WORKING, watching, waiting, without weariness or worry
 A CONTINUOUS performance of hope;
 THE COURAGE to begin continually anew;
 THE WILL recognizing time as its ally.
 THE GUARDIAN of all the virtues;
 THE REVELATION of continuous reserve power;
 THE SIMPLE HEROISM of every-day life.

Secret Prayer.

Prayer is the act of faith—the outpouring and overflowing of the soul into eternal wisdom and love. It is the gaze of the spirit at truth, the singing of the heart for supreme beauty, it is the smile of the child to its mother; the whispering of the beloved in the ear of his spouse; the heaviness of the bride in the absence of the bridegroom; the yearning of the traveler for home and fatherland. It is the eternal life of intellect and love; the life of God on earth; the sweet joy of a loving soul dilating in an ocean of love.

They who have not been true, or great, or useful, have not been men of prayer, and so far have proved that, with whatever they commended, they lacked a communion with goodness, and consequently with God. The purest religious systems and, so far as we know, all religious systems, enjoin the exercise of prayer. He who employs it is in union with one of the highest laws of his being. He who neglects it, neglects his own soul. He who will not pray, or cannot pray, or does not pray, is out of tune with the highest beings. There is a blank in his spirit. If there is one who from any cause is not in the habit of prayer, let not his thought escape him,—the absence of prayer or of desire to pray is a blank in his highest being. Jesus prayed, angels pray—all holy beings pray; they must commune with God. Prayer is not always asking for something. Prayer is praising, giving of thanks. Prayer is communion—your little child communes with you even when it has no petition to present.

It is not about public prayer that we are at present concerned, but about private or secret prayer. It was our Lord's injunction to the multitude who heard him on the mount of Beatitudes, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

... the soul's sincere

desire,
 The motive of a hidden fire
 That trembles in the breast."

1. Because such prayer demands seclusion. When a man thus prays the world is too profane and treacherous to be a witness of it. The Christian is another great High Priest entering alone the Holy of holies, and with trembling hand, sprinkling the mercy-seat. No human eye must witness the transaction; no human ear must hear

"... the soul's sincere desire,
 The motive of a hidden fire
 That trembles in the breast."

2. Because it is in secret that the Christian, like all eminent saints, derives his strength. It is when Moses is alone on the mount which "burned with fire" that his countenance receives the impress of divine effulgence. It is when Elijah finds himself alone on Mt. Horeb that he receives strength for the forty days' journey. It is when Daniel prays alone in Damascus, in the street called Straight, in the house of Judas, and he rises to his feet with the martyr's courage.

Secret prayer is not only confined to solitary places. We may pray very solitarily in the largest and noisiest crowd and still be in our closet, the door "shut", for to "enter into one's closet" (besides the literal meaning) means also to "be in the world and not of it," to hear the din and clamor of the world and have nothing to do with it. The Christian carries his sanctuary in his heart, and, like the old tabernacle, transports it everywhere.

But in secret prayer we must not neglect its essential, viz., contemplation. It is a state in which the Christian, after having finished petitioning in a most solemn attitude, by a strong effort of the will, becomes absorbed in the infinite. With faith he removes the sacred veil and penetrates Jehovah's sanctuary. He sees God and becomes enraptured in contemplation; he "beholds the beauty of the Lord" and "God in his sanctuary."—Selected.

IF A MAN KEEP MY SAYING HE SHALL NEVER SEE DEATH.—JOHN 8:51.

A friend living in Florida has asked for an explanation of the Lord Jesus' words, recorded in John 8:51: "Verily, verily I say unto you, if a man keep my saying he shall never see death"—and below will be found our understanding of the passage.

A WRONG VIEW.

It is hardly necessary to say that it is manifest the Lord did not intend to convey the thought in this passage of Scripture, that all those who kept his sayings would never experience actual death, for all Christians do know

that not only have all the Lord's servants passed into the actual death state during the past eighteen centuries but even the Master himself actually died.

Seeing he did not mean that no Christian would ever die, therefore it is evident The Lord's words must have a limited application, viz., that after a certain fixed time "If a man keep my saying he shall never see death."

THE RIGHT VIEW.

Having found that the Lord's words in the passage we are considering have a limited application, attention is directed to what we understand to be their meaning.

(1) Faithful Christians who have actually passed into the death state are "reckoned" by God to be alive. That this is true is shown as follows: a- Before a man becomes a Christian he is a condemned sinner. Romans 5:12. b- In order to be "justified from sin" it is necessary for a sinner to die. Romans 6:7. c- God "reckoned" that those persons who are baptized into the Lord Jesus Christ were crucified and buried together with the Lord Jesus at the time of his crucifixion and burial. Romans 6:3-11; Col. 2:11-12. d- God "reckons" that those who are baptized into the Lord Jesus were raised from the dead in Joseph's tomb. Romans 6:3-11; Col. 2:11-12. Thus having been entirely freed from sin through death, and having been RAISED UP FROM THE DEAD, "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit" (Romans 8:1), therefore when they pass into the actual death state, the Heavenly Father, the Lord Jesus and fellow Christians "reckon them to be sleeping in Jesus (1 Thess. 4:14), to be "reckonedly" awakened from sleep but actually raised from the dead when the Lord Jesus arrives at his second advent. 1 Cor. 15:51, 52; 1 Thess. 4:14.

Thus we see that God "reckons" that after a man has been baptized into the Lord Jesus, that man henceforth, if he remain a faithful Christian, never sees death.

(2) While we believe the above explanation covers the case, there is another explanation of the passage under consideration, which is also sustained by the Scriptures.

At the resurrection of his friend Lazarus the Lord said: "I am the resurrection and the life. he that believeth in me THOUGH HE WERE DEAD, YET SHALL HE LIVE; and WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE."

John 11:25, 26.

It will be noted the Lord calls attention to the fact that it is possible for one who believes in Him to be actually dead saying: "He that believeth in me though he were dead, yet shall he live. This proves he did not intend to convey the thought that those who believe on him would at no time be subject to actual death.

The Scriptures state that when the Lord Jesus returns to earth the second time that then the resurrection of those Christians who have actually died will take place, and that the resurrected saints together with those fellow-Christians who are still alive at the time of the Lord's arrival will be clothed with immortality (1 Cor. 15:50-55; 1 Thess. 4:15-17) and from henceforth the statement that "whosoever liveth and believeth in me shall never die" will apply in the literal sense for an immortal being is death-proof.

Edgar L. Robison.

PARENTAL DUTY.

In Paul's letters to Timothy we find many encouraging exhortations to all Christians, and when we come to consider the affecting circumstances under which they were written, his earnest eloquence becomes very touching. He instructs Timothy how he may also fight the good fight of faith and obtain the crown of life that will be given to every faithful servant of Jesus Christ.

The fact that from a child, Timothy had known the holy scriptures, is something which parents of our times would do well to meditate upon very often. Paul further says that these scriptures, are able to make wise unto salvation. No doubt Timothy's faithful mother, Eunice, and his grandmother, Lois, fully realized the importance of this statement which Paul wrote to Timothy long before Paul appeared upon the scene. The fact that Timothy's father was a Greek many perhaps have been the cause of his pious Jewish mother doubling her diligence to give her little son all possible instruction along scriptural lines. Most mothers of our day take more thought over the social and worldly matters than in religious. If these mothers had more of the "unfeigned faith" of the ancient mother, perhaps they could see how trivial were these worldly matters, when compared with the knowledge that maketh wise unto salvation.

When I meditate upon the existing conditions in our churches and especially upon the fact that many of our old church families, in which the parents

have always been active church workers, yet who have reared children who have drifted into other churches or into indifference, I must conclude that these parents did not fully realize the importance of beginning while their children were very young to train them to know the holy scriptures as did this mother of old.

Solomon says train up a child in the way he should go: and when he is old he will not depart from it." Paul in his Ephesian letter exhorts the fathers to provoke not their children to wrath, but to bring them up in the discipline and instruction of the Lord.

Parents who show no further interest in the study of the scriptures than to enjoy a good sermon occasionally cannot hope to see their children manifest any great interest in a systematic study of the Bible. I believe that the idea prevails among many of our brethren that because they do not expect to become public teachers of the scriptures, it is not necessary for them to understand more than the foundation principles of the faith, and they rest satisfied that it is the duty only of the minister to search out new food for their flock. But Peter in writing to those of like precious faith, and designating them as the elect, a chosen generation, a royal priesthood, a holy nation, a peculiar people, exhorts them to be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear.

Is not this, then, the duty of all of us who hope to be among that happy company? And so let us who are parents try to realize the responsibility that rests upon us in the matter of training our dear ones in the knowledge of God's holy word.

Emma C. Railsback.

Mr. Barker's Critical Congregation.

The Rev. Mr. Barker, pastor of the First Congregational church of Maywood, who has striven to give us much during the last two years the greatest variety of entertainment, seems to have failed to please the board of trustees.

In spite of the moving pictures and the professional entertainers that he secured in order to make the church attractive, and the brass band that he hired to lead a parade to one of the parks as a preliminary to one of his sermons, there seems to be grave dissatisfaction with his services. He has even received a hint to resign.

It strikes us that the Rev. Mr. Barker's trustees, not to mention other members of his congregation, are perhaps too critical. No doubt the moving pictures exhibited in the church were not so good as some they had seen elsewhere. No doubt the professional performers were

not "headliners" in their 'per-fesh."

But the members should remember what an extremely hard thing it must have been for a pastor, with no large entertainment fund at his disposal, to provide a spectacle for his congregation on short notice that would rival the best that the vaudeville establishments had to offer.

They should also remember that whereas the strictly professional people were able to devote their whole time to the preparation of such exhibitions, Mr. Barker was still expected to spend at least a small portion of his time in preaching and what is generally termed pastoral work. Some day, of course, he may be relieved of this latter onerous obligation. But today he must discharge it, at least to a certain extent.

And it would only be just if they would also reflect that there is something about a sacred edifice, its associations, its memories, its suggestions, which makes brass bands and moving picture entertainments and the like seem to many persons greatly out of place. This naturally increases the difficulties of a pastor bent on that form of address to his flock.

Under such circumstances to expect Mr. Barker to present a public entertainment capable of satisfying the critical and perhaps somewhat jaded taste of his flock is not only inconsiderate but cruel. No pastor ever did and no pastor ever will be equal to such demands. All Mr. Barker could do was to give a fair sort of a show and rely on the good sense and kindliness of his flock to condone the many technical defects.

The whole affair seems full of eloquent admonition to the ministry. Unless a pastor finds that his church is so far in sympathy with his entertainment ideas as to be willing to provide a liberal sum to make them strictly first class, it would be far better for him to confine himself simply to preaching and to his general ministerial duties. He need not fear that his flock will suffer from the lack of brass bands and professional performances generally. At last accounts the supply of these was amply sufficient.

He can also console himself, even under such discouraging circumstances, with the thought that many pastory are accomplishing great good and steadily extending their influence and many churches are receiving very acceptably the treasures of the spiritual life without finding it necessary to resort to the vaudeville theatre for aid. Inter Ocean Aug 1, 1911.

(How sad the thought that the editor of a great daily should be obliged to show evidence of a better knowledge of spiritual things, than do professed Christians!—Ed.)

Mat. 28:19.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Does this contain a formula of words to be pronounced over one baptized? Either do they each triune immersion? Or is the verse "spurious", as some teach?

If they contain a formula, then the ones addressed disobeyed their Master, for they never used it, but instead, baptized in the name of Jesus Christ", and various expressions. And if they teach that all baptism consists of three dips, then did John Baptist so baptize the Lord? And as it is appointed unto men once to die", and baptism is a symbol of burial, why bury the penitent in water three times? And as "Christ was once offered to bear the sins of many", and "in that he died, he died unto sin once", why should John dip him thrice in Jordan as a pattern of what was to follow? And did the Father and the holy spirit both die, that one should be buried in baptism into them?

If the verse is spurious, how can you who so claim attach any blame to others who reject other parts of God's holy word?

The whole discussion of the meaning of these words depends upon the meaning of the phrase, "in the name of". So we consider scriptures where it is used:

Mat. 10:40-42, in which he speaks of giving a cup of water "in the name of" a disciple, is explained by the parallel record in Mk. 9:41 as being "in my name", said Jesus, or "because ye belong to Christ". That is, they give the water to a disciple as if it were to the disciple's Master. "In the name of him" means himself. So by receiving the disciples they received the Master, and carrying out the thought he said, "He that receiveth me receiveth him that sent me".

Matt. 24:5, "Many shall come in my name, saying, I am Christ". In his name means himself.

Acts 19:13-17. When they pronounced "the name of" the Lord Jesus, it meant "Jesus, whom Paul preaches".

Jas. 5:10. The prophets spake "in the name of" the Lord. So when the prophet spake he said, "Thus saith the Lord", Ezek 21:26 and other references. "The name of the Lord" means the Lord himself.

Ac. 3:6, "In the name of the Lord" Jesus Christ he was told to rise up and walk. In explaining this later, Peter shows in vs. 12 and 16 that his name meant his "power" or "holiness". So in 4:7 it is asked, "By what power, or by what name?" in answering which they said, v. 10, "By the name of Jesus Christ," that is "by him".

Lu. 9:1, "power and authority", or as given in Matt. 10:1, "power", was thus Jesus himself present in his disciples through the holy spirit and thus working miracles "in his name" or by himself, for he said it would be done "in my name" because he was "working with them". Mk 16:17, 20, which is a parallel record to Matt. 28:19, so he said "I am with you alway", Matt 28:20.

The other parallel record with these two is Lu. 24:47, where it is stated that the preaching was to consist of the message of "the forgiveness of sins", and was to be done "in my name", he said. Therefore, "in the name of the Father, and of the Son, and of the Holy Ghost" means the name of Jesus himself, or Jesus himself, or his "authority", that is, his "power". So when giving the reason for him to preach and

baptize in the name of Father, Son and spirit he said "Therefore", that is, because "all power", or all authority, was given to him, both that of "heaven" and of "earth". What power in heaven and earth proclaims this gospel of "the forgiveness of sins", as we have found in Lu. 24:47? In heaven we find it is the Father, the word and the holy spirit, and in earth, the spirit, the water and the blood, 1 Jno. 5:6-7. And they all "agree" in their testimony, to the assurance that God forgives. In heaven we have him giving the promise which is his "word", 1 Co. 2. In earth the forgiveness is assured by this same spirit becoming "water" or "word", Eph. 5:25-27, for when vapor descends it becomes condensed into water, just as it took the "cloud" and the "sea" to baptize Israel, 1 Co. 10:2, and lastly, assured by "the blood" of his atonement for the forgiveness of sins.

Now, all this from heaven and earth centers in Jesus himself, so when they baptized in his name, or by his authority, they had also the authority or "power" of this spirit to confirm their word, and they had also the authority of the Father, for the Father gave it to the Son, Jno. 5:27, gave him all of everything that he had, and the Son gave it to his messengers, for they were to teach what he "commanded" which God commanded him, Jno. 12:49-50, so hat "God was in Christ" and "we are ambassadors for Christ, as though God did beseech you by us" who are "in Christ's stead", 2 Cor. 5:19-20.

By Eph. 3:15 we learn that the whole family in heaven and earth bears the name of Jesus. For "Jesus" "Immanuel" means "God with us", Matt. 1:23. He bears the Father's name, so all the angels of heaven's family and all the saints of earth bear the name of both Father and Son.

If the words "in the name of" meant that as a formula they must be pronounced, then since by Col. 3:17 everything we say or do must be also in his name, before we could even pronounce the formula preparatory to baptizing anyone, we must preface the formula "in the name of" and that pronouncing by a previous one, and so on in an infinite formality before ever doing the act of baptism itself. And so of all other acts. Before you start to eat, which is something you "do" in "deed", you must preface it by the formula "in the name of", and since saying it is done in "word" you must precede that by the formula "in the name of" and that by a previous preface formula, and that by an other, till you die of hunger and formality; and likewise you could never start to work or on a journey, for the repetition of endless forms, which is manifestly not the true meaning of the matter.

Your authority is the truth, by which God, through his spirit in it, dwells in you, and fills you also with the Presence of himself and his Son. Use it fearlessly. It contains power. Speak it kindly. It manifests the Father's love. Never make it a mere formality. God is too great to be compressed within a form or mould never so large and expressive.

Joseph Williams.

JOYFUL IN HOPE.

(Written by R. V. Lyon Jan. 1851 and published in the "Harbinger and Advocate" bearing date Feb. 21, 1852.)

Beloved Brethren and Sisters of Like Precious Faith:

I am rejoicing in the Rock of my salvation. Never have I seen the time since God, for Christ's sake, forgave my sins, that my confidence was stronger in my Rock and Fortress than it is at this moment. Glory be to God for the plan of salvation—a plan laid by infinite wisdom, and so arranged, that if man is saved, it will be by unmerited grace; and if lost, the blame will rest on his head. And the best of all is, this salvation is soon to be completed, and tribulation will be ended, when the saints will range the hills of Zion, clad with immortality, bearing palms of victory, and striking the glad chorus, "Alleluia! for the Lord God omnipotent reigneth!" To make their happiness more complete, sweet notes from Eden's feathered tribes, borne along on zephyr's stainless wing, will fall upon their ear in accents most melodious!—Transporting thought! All glorious to the wayworn pilgrim whilst drinking deep from sorrow's bitter cup! I long for that glorious day to arrive.

Children of the heavenly king, and heirs to an immortal crown, lift up your heads, for redemption is at hand! We might as well doubt there being a God, as to doubt it. God is marshaling His army for the last great and decisive conflict! Rome must be burnt! Then the way will be fully prepared for the great battle of Armageddon to be fought. Yes the day of separation is at hand, when the wayworn pilgrim shall receive the kingdom, and the dominion, and the greatness of the kingdom, under the whole heaven, and possess it forever, even forever and ever.

Brethren, are you poor? Remember that you have a rich Father, who has made you joint-heirs with Jesus, to the earth restored—the fifth kingdom, which Daniel saw in vision. O, ye desponding ones, lift up your heads, for we are within hailing distance of the port of endless bliss. Ye who have suffered your eyes to become dim, for want of confidence, in the testimony that God has given, that the "old ship Zion" is now in sight of the city! Just take your gospel telescope, "walk about Zion, and go round about her: tell the towers thereof, mark ye well her bulwarks, consider her palaces!" The celestial city is full in my view, its odors are wafted to me, its music falls upon mine ear, and its spirit I have caught! Methinks I can see the chariots, the horses, and

the riders, in heaven, preparing to accompany the King when he shall vacate the Father's throne, and step into the chariot whose wheels shall roll in fire down the burning pathway of the heavens! O, what an awful moment that will be to the hypocrite! But glorious to those who are ready and waiting for redemption. Amen.

FIRST EDITION ISSUED.

Volume one and number one of The Restitution Herald, official organ of the Church of God, published in this city under the editorship of S. J. Lindsay, was issued Thursday, October 12, and mailed from the local post-office. The Herald is a quarto sheet and came from the press in a bright, clear print. Its editorial poise manifests a direct, vigorous style and the purpose of covering closely the journalistic field of its endeavor.—The Ogle County Reporter.

THE COMING OF CHRIST.

[A large proportion of the Christian(?) world today scoff at the idea of Christ's coming again into the world. Not only do worldlings laugh one to scorn for expressing such a faith, but many who pride themselves upon their membership in and attendance at some popular church.

However as well cast aside the Bible that adorns your center table as to reject this fact that it teaches. It is the one great fact taught in the Bible which forms the base of Christian hope and gives incentive to Christian action. If they who profess to believe this doctrine are not acting in accordance, it is because they do not believe it strongly enough. Jesus said, "If I go away, I will come again." The angels said, "This same Jesus which you see taken up from you into heaven shall so come in LIKE MANNER as ye have seen him go." John, the beloved disciple, said, "Beloved, now are we the sons of God, yet it doth not appear what we shall be, but we know that when he appears, we shall be like him for we shall see him as he is." Who dares to gainsay this evidence? —Editor.

CHARACTER.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which when touched, accidentally even, resound with sweet music. —Phillips Brooks.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some

crisis shows us what we have become.—Canon Westcott.

To character and success two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self. —Wordsworth.

Men gain character only by overcoming temptation. Innocence and virtue are not synonymous. Resistance of evil and choice of the good are essential to every man who would have character.—Arthur J. Covell.

"There goes a boy who blacks his shoes only in front," said a teacher, "and I can see a glimmer of red in everything he does." Thus does character write itself upon every detail of life, so that men can read it even in the heels of our shoes.—Scruby.

Beauty is not character but character is always beautiful. Character is not education but it is wisdom. Let all who have started for this prize see that they build character every day, and let reputation follow as it may. The day will come when your character and reputation are one and the same.—Selected.

That which is earliest incorporated into a character remains longest in the character. It is the foundations of the ancient temples that are still discovered in the sands of the East. And so in the mental powers, the things which have been last acquired by the mind are usually first to fade and disappear. Nature takes down the mental structure stone after stone just in the order reversed in which it went up. What teachers and parents desire at the basis of character, and what they consider most worthy of longest continuance in the mature character, must early be laid in its place. These foundations will prove the enduring portions of man. They are worth spending thought and time on. It is easy to put these foundations in carelessly. Work to make them level, simple, true. —Sunday School Times.

Character is an acquisition, not a gift. We admire a man compact of all virtues, who cannot be bought, or bent, or broken. —Selected.

There are several poor on our list and others whose names should be there. Do you desire to help in a cause of this kind? Money sent for this purpose will be receipted and accounted for to the donor.

We shall be pleased to send Sample Copies of the Restitution Herald for free distribution and we solicit the brethren to aid us to increase our subscription list.

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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, October 26, 1911.

Number 3.

HOLD FAST.

Do you know, brother, sister, it is much harder at times to stand still and be patient when we see great needs of activity than it is to move on and push the work. But there comes a time in every life when we must stand still to really and truly see where the blessing is coming from, and to behold God's glory. Then we can say with the upright man of Uz, "My righteousness I hold fast and will not let it go"; and with the valiant, noble, Paul, "Let us hold fast our profession." Why? Seeing then that we have a great High priest . . . Jesus the Son of God. Let us hold fast our profession for this priestly Son has experienced the suffering, while he was being in all points tempted like as we are. He had to "Stand fast" while the jeering crowd passed by and those with whom he had so lately communed in the upper chamber forsook him and fled. Left alone in his suffering with only his enemies around him, that piercing cry rent the air and his life went out, but thank God, the Father's watchful eye was over it all, and only three days passed before he proved to the world that there was a reward for standing fast in righteousness, for out of that rock bound tomb walked the majestic form of Him that was dead but was alive forever more. The Father did not forget but watched every weary step and sleepless night of the great burden-bearer, waiting with his reward for him, just outside the gate. It came, O bless his name. It came for Him, even eternal life, which seals the same blessed gift to us. His waiting church, and as He looks back at His beloved bride as she, too, is passing the trial period with such comforting words as these, "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37, "Hold that fast which thou hast that no man take thy crown." Hast thou the truths of the gospel? Hold them fast. Do not become discouraged because so few accept these blessed truths, but like our beloved Life Giver, endure to the end that thou mayest be saved, for the crown of life awaits you.

M. A. Woodward.

USE God's goodness; don't abuse it.

PROGRESS IN PALESTINE.

A Jewish Suburb of Jaffa Built with Western Rapidity.

No new colonies were founded in Palestine this year with the exception of Kinnereth, a large farm founded by the Palestine Land Development Company with the assistance of the national fund, which employs many Jewish laborers. It is hoped that these laborers will become independent colonists by and by.

Work has also begun preparing the land for the co-operative colony of Dr. Oppenheimer, which was named Merhabragh. A large number of new olive trees were planted this year in the Herzl forest, says the Maccabean. The Agudath Netaim obtained its charter from the Turkish government and is continuing to cover new land with all kinds of plants. Thus more and more of the arid Palestinian soil is being reclaimed to new life.

Jewish immigration into the cities of Palestine is much more evident. Wealthy Jews from Russia are visiting Palestine in large numbers. It is true that not all of them find the possibilities in Palestine which they anticipated, but many of them, who are more enthusiastic and whose desire to settle there is strong, succeed in finding various activities and they settle there.

These Jews, who have been used to a life of comfort in Europe, have joined some of the old settlers and have formed a new suburb, a new town really, near Jaffa, which they named Tel-Abib. This town, built on the American style, inasmuch as it sprang out, as if by magic within one year, of the sand of the seashore, is very beautiful. It is well planned, has wide paved streets lined with trees, every house is fitted up with water pipes and bath rooms, and they are built in a specified oriental style, surrounded by a garden.

It is in all something of which the Jews in Palestine are very proud. The Arabs and the European Christians were astonished at the remarkable achievement of the Jews, and their envy is genuine. All the residents of Jaffa, Christians as well as Mohammedans take their holiday walks in Tel-Abib.

The gates of this suburb are closed on Saturdays to prevent

the entrance of vehicles, although the majority of its inhabitants are not religious, but the Jewish Sabbath is accepted by all as a holy day of rest. The atmosphere in Tel-Abib is naturally entirely Jewish, and the Hebrew language is heard on every side.

On the main street, the Herzl street, that leads to the sea, was built the Gymnasia Ibrith (the Hebrew high school) of Jaffa, a fine building in oriental style. A corner-stone was recently laid in the same suburb for a large synagogue, which will be owned by the Jewish community of Jaffa. Tel-Abib was built through the assistance of our national fund, which granted a loan for this purpose of about a quarter of a million of francs, to be repaid without interest in installments.

A similar suburb is now being built, with the help of the national fund, in close proximity to Tel-Abib. Jerusalem, too, has a few new Jewish suburbs around the old town, but mainly by Jewish teachers for their personal use with the help of the "Hiltseverein" of Germany. In Haiffa also, lots are being acquired by Jews for building purposes around the site of the Jewish Technical institute and a suburb on the plan of Tel-Abib is projected there.—The Daily Times, Chattanooga, Tenn., October 7, 1911.

THE SADNESS OF IT.

Too Often the Respect for Mother Comes at the Wrong End.

At Leavenworth, Kan., "John Doe", a man of 45 years, educated and evidently one who once enjoyed a good home, lies dying in prison. He is punished for postoffice burglary. Cancer of the stomach is carrying him off in great agony. He has no friends. He might be pardoned to die free. But, writhing on the brink of the grave, he refuses to give his right name because "Mother must not learn of it."

From cradle to gray hairs, the greatest comforter is Mother. If you drive everybody else from you she will still insistently believe in you. There is no sorrow she cannot soften, no illarise will not condone, sin she will not forgive. There is no higher human instinct in man than his

love for Mother.

A man may carry the deepest disappointment in himself but keep that self disappointment. When there is still the desire to keep that self disappointment from Mother, to save her from an anguish and an aching heart, there is more good in him than bad.

Somewhere in this great world this burglar has a Mother. She is waiting for her boy. She is thinking of his first smile, his first words, his first shoes, his first school day, his first wages earned, his first real battles of life, the aspirations he had which she shared with silent pride. Within the great human will, the temptation to reach the goal by some short cut has caused this poor man, as it has caused many, to break faith with himself. He slipped and fell. He found the world stern and relentless. But back of the world was Mother and the good weak man must protect Mother. So he is dying miserably in prison with but one prayer upon his lips, "Mother must not learn it." In his infancy, it was Mother who taught him to stand alone. When he took his first step, it was Mother who guided that first step. When he took his first fall, it was Mother who lifted him to his feet again. As a boy, it was Mother who tried to teach him the difference between right and wrong. When he made a mistake or committed an error, it was Mother who tried to set him right. She did not lock him in a room for a year because he stole the jam from the pantry shelf. She did not try to humiliate him before his neighbors because a foolish instinct got control of his better self. She tried to mould better self. She tried to mould a character, to construct, to build up to make a man.

The world is not always going to be stern and relentless. The state is not always going to be rigid, unelastic, unscientific and unreasonable. Some day government is going to be maternal. Some day it is going to pick up the man who has stumbled, show him the weakness of his step set him firmly on his feet again and help him go a surer and better way. Some day the world is going to be as good and as kind and as true a friend as Mother.

Wisconsin State Journal.

(We wonder if the editor of the above journal understands the nature of his prophecy? Ed.)

**UNIVERSAL REURREC-
TION; VS., PARTIAL
RESURRECTION.**

Peter Jeffrey.

It is claimed by some that the doctrine of a universal resurrection is contrary to the plain teachings of the Word, that the whole Bible cannot be harmonized upon that view, but that between these two extremes of the resurrection of none except the righteous, they believe that the truth lies, and that they believe in the resurrection of all responsible men only. But before a man can be justly held responsible, he must have the light of revelation, and that it requires as much light to make a man amenable to the penalty of the law as it does to save him, and that to condemn a man without giving him a fair chance for salvation would be the acme of injustice, and that Christ lays down the standard of responsibility to God; viz., light, and quotes John 3:19. "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." No man, they say, can be responsible until the means of light shall have come within his reach. Light and responsibility go hand in hand—one cannot exist without the other. Paul says, "for by the law is the knowledge of sin" (Rom. 3:20), "for where no law is there is no transgression" (Rom. 4:15), and then they quote 1 John 3:40, "Whosoever committeth sin transgresseth also the law, and they justly conclude the foregoing texts prove that light must precede responsibility in the sight of God, saying this position is pre-eminently just, and then they ask how can God condemn men for rejecting a plan of which they never heard? and concerning which they had no means of informing themselves, yet notwithstanding this conclusion on their part, that light must precede responsibility, and that law must precede criminality in the sight of God, and that God cannot condemn men for rejecting a plan of which they never heard, etc. And contrary to this their own testimony, they proceed to prove that the greatest number of the human family will perish like the beasts of the field on account of their ignorance of God's law, they conclude, therefore, that they are not amenable to it, and therefore not responsible, and then quote Paul as saying, "they shall perish and so they believe."

Does it not seem strange after having demonstrated by a process of reasoning supported by scripture quotations, that where no law is, there is no transgress-

ion, and that sin is the result of the law's transgression, and yet conclude in the face of this testimony, that those that sin without the knowledge of that law shall perish like the beasts—die, and that is the end of them. Let us see if this conclusion on their part is correct. We therefore invite attention to the aforesaid texts and their contexts. John 3:19 is cited as what brings a standard of responsibility to God; viz., light having come into the world, and men notwithstanding this light, love darkness rather than light because their deeds were evil. Therefore on account of sinning after having been brought to this light, John says this is the condemnation that ends in their perishing forever and consequently lose their future eternal life. This light that brings eternal life to the obedient believer, or condemnation to the unbelieving and disobedient, Jesus tells us is the knowledge that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that WHOSOEVER believeth on Him should not perish but have eternal life." "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "For God sent not His Son into the world not to condemn the world, but that the world through Him might be saved." He that believeth on him is not condemned, but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God. John 3:14-19. It is plainly stated therefore that the condemnation that results in the perishing of the unbeliever is because they refuse to believe and obey after having had the opportunity. To prove that this is true texts almost without number might be given, but will only quote a few to substantiate the fact. Jesus, on the night of the supper, after Judas had gone out to betray Him, said to His disciples that "if I had not come and spoken to them (the Jewish people), they had not had sin, but now they have no cloak or pretext for their sin." Furthermore, He said "If I had not done among them the works which none other man did, they had not sinned, but now have they seen and hated both me and my Father." John 15:22-25. The question arises that if these men that had both seen Jesus and the works, or miracles, that He had done among them, such as none other man did, had not had sin, would the rest of the world had sin who had not sinned under similar circumstances? Would they not have had a cloak or a pretext to offer in having not seen these works that Jesus did,

as evidence of his claims to being the Son of God? Moreover, Jesus did not ask them to believe Him unless He did these works of the Father, saying, "If I do not the works of my Father, believe me not" (John 10:37), but we read that instead of their believing Him, they attributed the works He did to Beelzebub, the prince of the devils, and because of this blasphemy on their part, Jesus said, "truly I say unto you, all sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal judgment because they said He hath an unclean spirit." Mark 3:23-31. Therefore, we conclude that those who saw Jesus and were witnesses of the work He did through the Father, sinned against the true light, that is to lighten EVERY man that cometh into the world" (John 1:9). And just before Jesus left to go unto the Father, He told His disciples that "He that believeth in Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father; and whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it . . . and I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the spirit of truth whom the world cannot receive, for it beholdeth Him not, neither knoweth Him, but ye know Him, for He abideth with you, and shall be in you. I will not leave you comfortless, I will come unto you." John 14:12-19. "These things have I spoken unto you being yet present with you, but the Comforter which is the Holy 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." John 14:25-26. "But when the Comforter is come whom I will send unto you from the Father, the Spirit of truth which proceedeth from the Father, He shall testify of me, and ye also shall bear witness because ye have been with me from the beginning." John 15:26-27. Thus, the apostles were to be His witnesses to the world, and their testimony to be confirmed by the works they would be empowered to do through the Holy Spirit which Jesus promised to send. They could say therefore that they were ambassadors for Christ, "as though God did beseech you through us to be reconciled to God" 2 Cor. 5:20. Paul said he was an ambassador in bonds while in the Roman prison. Eph.

6:20. They were therefore the divinely constituted representatives of Jesus and consequently "they that heard them, heard Jesus, and he that despised Him, despised Him that sent Him", (the Father) Luke 10:16. Hence Paul could say to those Jews at Antioch who put away the Word of God from them, being filled with envy, contradicting and blaspheming. "Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you." Acts 13:44. And because of their rejection of the Word, Paul judged them to be unworthy of everlasting life (see verse 46).

(To be continued).

CERTAINTIES.

While the subject of probation in a future age is interesting and one calculated to develop in our minds the overwhelming goodness of God as looked upon by some, and while it is a subject held in doubt by others, there is one truth that is sure and steadfast and that is that "Now is the accepted time. Now is the day of salvation" for those who know the truth as it is in Jesus. Unless the subject of future probation is an incentive to incite us to greater activity, it is utterly useless to us. The one great need of the members of the Church of God today is to live more conscientiously near to the example set for us by our Master. What is there in our system of faith that is wrong? James says: "I will show thee my faith by my works." If faith amounts to anything it will do just this. Joh says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." It is but reasonable to conclude that where there is a lively faith there will be live works. How grievous it is to all true followers of Jesus to see those who profess to be followers exercising themselves fully in the lusts and frivolties of the world. Brethren, what we need is less of disputing to madness over hair-splitting differences that do not avail and give our time over to a thorough house cleaning for self. The Lord is soon coming. How will we be found of him?—Editor.

"Fine tools are the result of many severe processes. They are first mined, then smelted, then refined, then hammered then tempered, then ground. The divine Workman makes his sensuous tools in a similar manner. Who is willing or anxious to endure the process essential to the Master's approving choice."—Sel

Oh, Thou of Little Faith!

When I read of Peter's attempt to go to Jesus as he walked on the sea of Galilee, I always think of my own weak faith and works. Peter thought he had sufficient faith to go to Jesus, as we often think we have, but soon found he must call on the Lord to help him. Fear and the sight of the waves frightened him.

Likewise in our lives as we go along life's journey to Jesus, we meet with many things to frighten us and our only way to get to the Saviour without sinking is to keep looking toward Jesus and not look around at the waves, lest we sink. One moment's thought to either side may drag our entire attention away from the Lord. One little show or one little game may start us astray.

When Peter commenced to sink he cried out to Jesus for assistance and was saved. A good example for every one to do, cry out immediately before we get deeper. Peter no doubt had stronger faith than most of us have today, being with the Lord so much of the time, yet he had his weakness as we have ours. We walk by faith while Peter walked by sight and faith also, yet it was all new to him being as a child in the faith in the beginning and must learn and grow strong by experience as we must do. We often feel that our trials along life's journey to Jesus are extremely hard but think of Peter when he sank in the water Jesus reminded him of his little faith.

Oh thou of little faith, why did'st thou doubt, Peter was impulsive and headstrong (as many of us) and wanted to be always foremost of the disciples as though he would have Jesus believe his faith was stronger than all the other disciples.

Jesus knew this and must teach him a lesson in humility, and think of the many severe lessons taught him afterward, especially the lesson in that last sorrowful look Jesus gave him as our Lord was led out past him when the cock crew. I don't know of any lesson in the Bible that teaches us more that we must humble ourselves and always remember Jesus than Peter's trials have taught us.

Of the toil, watchfulness, fatigue, terror and despair which we, as believers, must pass through on our way to the Kingdom of God, these things especially come upon us while we are yet immature in the faith; trials of faith happen us at any time, like storms at sea. Were there no darkness there would be no trial. We oftentimes feel too tired to go to church or to do God's will. Jesus was often worn out with fatigue, yet He was never too tired to climb a mountain, to pray. He found rest in communion with the Father. If we would strengthen ourselves

in like manner, we could almost mount upon wings as the eagles, in spiritual strength if we only waited upon God. Trouble and darkness flee when we allow Him to come into our soul. Jesus knew the Apostles must have many trials after He left them, and He told them to comfort one another. Peter sank as a result of not keeping his eyes toward Jesus, which teaches us not to look aside lest we see the waves or even listen for fear we hear noises that frighten us and direct our minds away from the eternal goal. Paul commanded us to pray without ceasing. We should ask forgiveness continually, every hour, lest death overtakes us un-forgiven. May it be my lot to be with the redeemed and to meet you all.

Frank H. Hemphill, M. D.

REPORT.

On Sunday Sept. 19th Bro. Elzie Robins drove down to Ripley for me to go and baptize four of his neighbors that had come to see the need of becoming obedient to Christ by baptism. We drove about five miles, until we came to a little stream known as "Shelby branch." There on the bank, we met for the first time Bros. T. A. Porter and Henry Brown and their wives. Upon confession of their faith in "the establishment of the kingdom of God in the earth, with Christ as King, and the immortal saints as joint heirs with him; the restoration of Israel; the literal resurrection of the dead, eternal life through Christ," we buried by baptism into his death. After the services at the water, we drove about one and a half miles farther to the home of Bro. Porter, where we spent some thirty or forty minutes in reading and discussing the things concerning the Kingdom of God and other Kindred Truths after which we broke bread. There were only seven of us to take part in this service, but we felt that we had a profitable meeting. After the services were over we enjoyed some further time with the family, and after supper, came home arriving about 9:30 o'clock. So ended our first experience in that part of the work. I wish to state here that Bro. Robins and wife are to be commended for the part they performed in this work. They having helped these earnest seekers after truth "to see the way more perfectly."

Brethren, here are three families unable to attend regular services on account of distance, thus losing the aid that is derived from the regular services. But they are zealous in the cause of truth. Pray for them, that they may ever be found on the side of right.

J. W. Cooper.

that the mind of man or angel can conceive.—Dr. E. Beecher.

From the beginning to the end of the Apostolic Fathers there is not one word said of the immortality of the soul. Immortality is asserted by them to be peculiar to the redeemed.

—Henry Constable.

The soul revolts from the thought of a hell of fire forever and ever. Tell me not the soul is immortal. The soul ceases at death to be a living soul, and the immortality of the human soul is a heathenish fable.—Bishop Snow

It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to Heaven; but this opinion has not the least foundation in the oracles of God.—John Wesley.

There is not one place of scripture that occurs to men, where the word death, as it was first threatened in the law of innocence necessarily signifies a miserable immortality of the soul, either to Adam the actual sinner, or to his posterity.—Dr. Watts.

A QUERY.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given LIFE, verily righteousness should have been by the law."—Gal. 3:21.

According to the foregoing no LAW has ever been give which could give life.

Yet, here is where trouble begins. Turn now to Luke 10:25 and let us read: "Master, what shall I do to inherit ETERNAL LIFE? How readest thou?"

Then came the answer in which items of the law are enumerated and Jesus told him that he had answered correctly, adding: "This do, and thou shalt live? Who will unravel this problem?"

FIRST BAPTIST CHURCH

South Bend

Pastor, William Kirk Bryce

Baptism in the Early Church

I challenge any man or woman in our Congregation to find me one verse in the whole Bible which says "baptize infants." You can search your Bibles from board to board and you will not find a single instance of infant baptism in the whole book, nor in the records or doings of the first Christian Church. We love little children and have in our hearts and church a warm place for them, but the act of baptism is for those, and only those, who believe on the Lord Jesus Christ and have passed from death unto life. The only mode set forth in the New Testament is that of immersion, and this can be proved

conclusively; if not, then truth becomes confused, and loses its meaning altogether, if we give any place to infant sprinkling. For instance, how are we to interpret such passages as Romans vi, 4: "We are buried with Him by baptism unto death;" Colossians ii, 12: "Buried with Him in baptism."

As to the former of the passages, "Conybeare and Howson," in their "Life and Epistles of Paul," say plainly: "It cannot be understood without remembering that the primitive form of baptism was by immersion." This testimony is from men who were at one time prominent in the English Episcopal Church. Many christians make a joke about baptism, and talk about "dipping people." No book has suffered more from its friends than the Bible. I like a joke, but I hate it with an intense hatred when any part of the "beautiful word" is used in its composition, or when any part of truth is put to such a base use. I ask you beloved, was Christ sincere when He said: "He that believeth and is baptized shall be saved," or was He joking when He gave the final and grand command: "Go ye, therefore, and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost." We all believe Christ meant what He said, therefore truth is very precious. Let men joke as they will, the words of Christ stand fast, and never can be set aside either to suit individuals or denominations. As Mr. Spurgeon puts it: "We must at all costs be true; unity is most desirable, charity is chief among the graces but even these must not be obtained with the blood of a slaughtered truth, or they cease to be acceptable before God."

If we know the truth, let us hold it fast, and in this matter of baptism let us obey the command and example of Christ. Baptism meant a great deal to Christ. He did not ignore it, therefore you cannot afford to pass it by. "If ye love me, keep my commandments." Ye are my friends if ye do whatsoever I command you." Arise, therefore, and be baptised. What doth hinder you? See, here is water.

W. Kirk Bryce.

(The above is a service announcement given into our hands when in South Bend, Ind.—Ed.)

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God. —Faber.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Published weekly at Oregon, Illinois by the Restitution Publishing Company.

Terms: One dollar fifty cents per year in advance. Fractional parts of a year at the same rate.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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Editorials.

WHAT OUR FRIENDS SAY.

We are in receipt of Vol. 1, No. 1, of The Restitution Herald, published in this city by S. J. Lindsay, the official church paper adopted by the "Church of God" people in Illinois, Missouri, and Michigan. The paper is a neat eight-page magazine form, well edited and well printed. Mr. Lindsay has established a printing plant in this city, equipped with Junior linotype, Potter cylinder press, electric motor, job-press, paper cutter and other essentials. This is another Oregon institution and deserves the patronage of Oregon people.—Ogle County Republican.

Rensselaer, Oct. 17, 1911.

Dear Bro. Lindsay:

The Restitution Herald received, with which I am highly pleased. Knowing the management thereof was in godly hands—true and tried, I had anticipated having a good paper, but I find it more fully freighted with the true "faith that worketh by love" with that humble, meek, quiet Spirit of Christ which leads to self-denial and obedience unto righteousness (right doing) than I had even anticipated. May it continue through God a fit vehicle to convey his mind to man, thus turning many unto HIS RIGHTEOUSNESS, wherein alone lies the promise of the life eternal.

Fraternally,

D. T. Halstead.

Ripley, Ill., Oct. 18, 1911.

Dear Bro. Lindsay:

The first issue of "The Restitution Herald" is at hand. I think the general make-up of the paper is good. It certainly comes forth in the Spirit of which Bro. Halstead speaks. May the Lord add his blessing to your work.

Your brother in Christ,
J. W. Cooper.

Rensselaer, Ind., 10—18—'11.

Dear Bro. Lindsay:

New paper, Restitution Herald received. Am very much pleased with it. Don't see how any one can criticise unfavorably.

In hope,
Mattie Benjamin.

Fonthill, Ontario, Oct. 17, '11.

Dear Bro. Lindsay:

Highest compliments are justly due you for the excellent paper you have put out. Its neatness, simplicity, legibility, accuracy,—all show great carefulness and excellent judgment. I really think it is the best paper I ever picked up from among "our folks" papers. As to its literary and doctrinal features, it is highly satisfactory to me and I hope it will receive its merited approval from the church at large.

Yours fraternally,
F. L. Austin.

We have received many personal letters within the week congratulating us upon the make-up and general appearance of our paper. We have given extracts from a few and would like to find room for more, but space for bids. Thanks brethren. Your kind words are appreciated. While we ourselves are pleased with the effort, yet we recognize many weak points which we hope to strengthen as time moves on.

We spent Sunday with the congregation at Dixon, Illinois, as advertised last week. The number is growing small here owing to the ravages of death. While we were there Sunday, one more of the little body was called by death—Sister Libbie Thatcher. Also, Sister Rossiter was called upon to mourn the death of her husband on Sunday morning at an early hour. We go tomorrow (24th) to speak words of comfort to these sorrowing ones. Obituaries next week.

The editor does not necessarily indorse all articles admitted to the columns of the Restitution Herald.

Bro. G. E. Marsh reports an interesting meeting at Adeline on the 22nd. Adeline is a good point for evangelistic effort since it is one of the places where people will come out to hear.

Church News.

Bro. C. T. Stevenson of Clyde, N. C., is making good use of his time in his spare hours breaking to a hungry people the Bread of life. Our acquaintance with Bro. S. leads us to believe that he will be the means of turning many to Christ and his truth.

Bro. Cooper of Ripley, Ill., writes that Bro. Marsh will begin a meeting with them on Nov. 14th, the Lord willing.

Word comes of the death of Bro. Snoko of South Bend, Ind. We hope to be able to give obituary later. The funeral sermon was preached by Bro. H. V. Reed of Chicago.

REPORT OF INDIANA CONFERENCE.

The Annual Conference of the Church of God was held at Rensselaer, Oct., 5 to 8 inclusive 1911. All the sessions were well attended, there being a representation from most of the churches by delegates and visitors. We feel that it was a very interesting and profitable meeting, in fact many expressed themselves as having derived much strength from having been present. Will send a brief report of the conference, condensed form the full report made out by the Sec., Sister Lydia Railsback.

The ministers present were D. T. Halstead and Jos. Williams of Indiana, S. J. Lindsay of Ill., and F. L. Austin of Fonthill, Canada.

There were three business sessions. The reports from the various churches and the ministers were given.

The Sec. and Treasurer's reports showed that 143 dollars 38 cents had been expended during the year and that there is a balance of 121 dollars 43 cents in the treasury.

The following officers for the ensuing year were elected.

President—F. M. McCrory.

1st. V. Pres.—O. A. Roose.

2nd. V. Pres. L. M. Howell.

Sec.—Flora Harris.

Treas.—E. C. Railsback.

Bible School Board for the ensuing year—

Mrs. F. M. McCrory.

Dessie McDonald.

O. A. Roose.

A vote of thanks was extended to Sister Lydia Railsback for her services as Sec. the past ten years.

A resolution presented by Bro. Halstead was ruled out of order, after which the following was presented by E. C. Railsback:—since the Restitution has in passing under its present management violated its previous position before the brethren of

Indiana to the extent that a majority of the brethren in the state desire to be severed from former relations with it, I move that the Restitution be declared no longer the official organ of the church in Indiana and that its place before the church is declared vacant.

This resolution and motion presented before the conference received all the votes cast, and was declared carried by the president.

Flora Harris Sec.

STRAY SHOTS.

By the Editor.

The same hot ray of the sun which purifies the active in nature also rots that which is inactive.

The light of the gospel is much the same,—whether we are saved or destroyed by it, depends upon whether we are dead in sins or alive to Christ.

If the gospel has taken the right hold on us we will seldom be found asking whether we may do this or that questionable thing

When we go directly opposite the plain and definite commandments of God we may expect the infliction of penalty for disobedience—and the blame does not rest with God.

The fact that we have our names enrolled upon the church book has little to do with it. The time will come when we will be called upon to answer for the deeds done in the flesh.

The best way to "contend for the faith once delivered to the saints" is to live it as it was once lived by the saints.

REPORT OF WORK.

On account of my husband's health, I am not able to leave home for any length of time, but have been to Middleville, Mich., twelve miles from our home and given five sermons on three Sundays in the Congregational church. They were without a pastor and invited me to fill the pulpit. My first invitation came through Sister Clark's suggestion to them that perhaps I could come. After speaking on the Lord's coming and establishing His kingdom, I did not expect to go again, but was invited for Sunday last and spoke in the morning on the covenants to a very attentive audience. These meetings have been an encouragement to Sister Clark at least and seeds of gospel were sowed which may bring forth fruit in the future.

M. A. Woodward.

Dutton, Michigan.

TWO LIVES.

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that NOW IS, and of that which IS TO COME." 1 Tim 4:8.

Herein we see clearly set forth the fact that for Christians there are two lives,—the one we now have and a LIFE which is to come which is a matter of promise.

A BIBLE DESCRIPTION OF OUR PRESENT LIFE.**A Vapor:**

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appears for a little time, and then vanishes away." Jas. 4:14.

Does Not Last:

"Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:1-2.

As Wind:

"O remember tht my life is wind: mine eye shall no more see good." Job 7:7.

"For he remembered that they were but flesh; a wind that passeth away, and cometh not again." Psa. 78:39.

This Bible description shows the fleeting nature of the life which now is. This life is not by nature ETERNAL as some teach, but it is passing and will sooner or later come to an end and then we will be dead, a condition in which we shall "be no more;" or, as Hezekiah puts it: "from day even to night wilt thou make an end of me."

THE LIFE WHICH IS TO COME A MATTER OF HOPE.**A Bible Description of it.**

It is said in 44 texts to be ETERNAL. We will quote only one.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

NEITHER CAN THEY DIE ANY MORE." Luke 20:35-36.

Some raise objections to this view, saying that we already possess the "eternal life" and call our attention to the following texts:

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

He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

Language like the above in scriptural texts is frequently used in which the verb is used in the present tense, and frequently used in the prophetic scriptures to call

attention to a future event. By this use of language Isaiah is made to say, "For unto us a child IS born; unto us a son IS given" (Isa. 9:6) when at the time of writing the event was 700 years distant in the future. In fact, prophetic language is very generally written in the present tense, though the fulfillment must of necessity be in the future, else the language would not be prophecy.

Coming back again to our text in 1 John 5:12 and reading verse 11, we see that the text contains the thought that we now have this eternal life only by promise, for "this life is IN his Son".

Another text will show us WHEN this life eternal will be given.

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29-30.

Looking at it in the light of the foregoing scripture, Paul is the forgoing scripture, Paul is found to say, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in HOPE of ETERNAL LIFE, which God, that cannot lie, promised before the world began." Titus 1:1-2.

Again: "That being justified by his grace, we should be made heirs according to the HOPE of ETERNAL LIFE." Titus 3:7.

What we POSSESS we no longer HOPE for.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24-25.

Eternal life is something to be reaped as a result of a former "sowing".

"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. And let not be weary in well doing: for in due season we shall reap if we faint not." Gal. 6:8-9.

It is only a matter of promise.

"And this is the promise that he hath promised us, even eternal life." 1 John 2:25.

It is reserved in Christ and will be delivered to us at His coming.

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear (with him in glory." Col. 3:3-4.

Editor.

INDIANA BEREANS.

Dear Bereans: How many of us are living up to our privileges, and to the scripture which we have adopted as our motto—The Bereans "searched the scriptures daily"? Remember that daily does not mean weekly. It is so easy to find an excuse for neglecting our duty in this very important matter.

If other things are of more importance to us, is that not evidence that we are making eternal life a secondary matter and will we not be in danger of hearing the "Depart from me I never knew you"?

Jesus' command was to seek first the kingdom of God and his righteousness and all these (temporal) things shall be added unto you.

In this state there has not been enough interest manifested by some of the body as to the provision made for teaching the scriptures to the younger members and keeping them interested in the Master's work. In some of the churches where there are enough bright young people to make a very interesting class, it is impossible to find any one who is qualified and has enough interest to take the leadership of such a class. I want to urge the older Bereans to think about this work and if it is possible to have a class in your locality, even if there are only three or four who could attend, it would be well worth your while to make the effort. And where it is utterly impossible to have an organization do not fail to take the work through correspondence and urge others to do the same. Do not think that because you are in school you can not spare a little time each day to the study of God's word. We should never get so busy that we cannot do this.

Bro. Glen Logan has proven his ability to take care of the correspondence lessons, and if he should perchance get more members in his class than he can do justice to I will volunteer to help in that capacity.

Now dear dear Bereans, one and all, let us take hold of the work and determine to live up to our motto, let us resolve to get the most out of the lessons which have been outlined for our benefit. If we will do this we will be more able to appreciate the lessons in our Bible School next June.

We are living in trying times: the perilous times of the last diligent to make our calling and election sure. Let us be faithful in all things.

Emma C. Railsback, Pres.
South Bend.

Character is always more or less luminous. There is an inevitable going-out of light from it, as from sun and stars. Others must reflect that light. Others will be largely what the influence of our character makes them.

Character is what one is; reputation is what one is said or thought to be. One once said, "Character is what one is alone in the dark." A reputation may be obtained in an hour, a day or a year. A character is not. Reputation is often lost by a single act in a moment's time. Character is not

A little heroism, or a single act of bravery may bring a reputation to a man who is as far from being a man of good qualities as Haman the Agagite of old; but character is never obtained in this way. Character's foundation stone is truth and the completion of this magnificent structure requires a daily life of truthful self-forgetfulness; not truthful because it is nice to be truthful, but because that element is in you prompting in every act and word of life. Character is therefore by no means hereditary, but with her rare graces she comes to adorn every one's life who loves her ways. If any seem to be born with extra traits it was not because of any royal blood or nobility, but because of an ancestry who taught for truth the principles of real manhood, and womanhood.

Anecdote of Carlyle.

The curious and "troublesome" style of Carlyle is said to be quite in contrast with his simple, straightforward way of talking. Hatred of sham is one of his notable characteristics. One evening at a small literary gathering, a lady famous for her "muslin theology" was bewailing the wickedness of the Jews in not receiving our Savior, and ended her diatribe by expressing regret that He had not appeared in our own time. "How delighted," said she, "we would all be to throw our doors open to Him, and listen to His divine precepts! Don't you think so, Mr. Carlyle?"

The sturdy philosopher, thus appealed to, said in his broad Scotch: "No, madam, I don't. I think that had He come very fashionably dressed, with plenty of money, and preached doctrines palatable to the higher orders, I might have had the honor of receiving a card of invitation from you on the back of which would be written, 'To meet our Savior;' but if He had come uttering His precepts and denouncing the Pharisees, and associating with publicans and the lower orders, as He did, you would have treated Him much as the Jews did, and have cried out, 'Take Him to Newgate, and hang Him.'"—Selected.

Design of Christian Baptism.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins."

"For as many of you as have been baptized into Christ, have put on 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. * * * For if we have been planted together in the likeness of his death, we shall be also of his resurrection." Mark xv. 15, 16; Acts ii. 38; xxii. 16; Gal. iii. 27; Rom. vi. 3, 5.

A careful study of the above Scriptures, together with their connections, will fully answer the question, What is baptism for?

Men are prone to go to extremes. The Roman Catholic church teaches that baptism is for the remission of sins; but they add to this in teaching baptismal regeneration. Martin Luther, in opposing the doctrines of Rome, went to the extreme of denying that any act of man had any thing to do with man's justification; and some of his Protestant followers, in contending against what they call the errors of Romanism go so far as to deny that baptism is in any sense for the remission of sins. If we would know the truth we must cut loose from the errors of both Catholicism and Protestantism, and accept the plain Bible teachings.

It will not do to take any one isolated text that mentions some special truth and contend that it contains all that is revealed on the subject. For instance Paul in Rom. v. 1, says we are justified by faith, whereas he, in Eph. ii. 8, says we are saved by grace, and in Rom. viii. 24, he says we are saved by hope, while Peter, in 1 Pet. iii. 21, says we are saved by baptism. There are not so many distinct and separate salvations; nor yet salvation by each separate agency apart from the others, but all must be combined to bring about the complete work; and even then we must continue steadfast unto the end if we would attain to equality with the angels, and become partakers of the divine nature.

Jesus in his commission in Mark xvi. 15, 16, mentions only faith and baptism in order to be saved, while Peter at Pentecost commands only repentance and baptism. In this Jesus and Peter are not at variance in their teachings, for Jesus' oft repeated exhortation was to repent; and Peter, with all the Apostles, constantly preached the necessity of faith, for without faith it is

impossible to please God.

The Scripture quoted at the beginning of this article distinctly says that baptism is for "the remission of sins"—to "wash away sins." Now the wages of sin is death. Rom. vi. 23. We are all sinners by nature as well as by practice, and if we remain in our sins, of necessity death will have dominion over us. As baptism is God's appointed means for the washing away of our sins, if we refuse, or neglect to avail ourselves of his appointment, we certainly remain in our sins, and abide under God's condemning wrath. Paul wrote "As many of you as have been baptized into Christ, have put on Christ." The converse must also be true, if we have not been baptized into Christ we have not put on Christ. Out of Christ, God is a consuming fire. "Neither is we must be saved."

there salvation in any other; for there is none other name under heaven given among men whereby

While baptism requires immersion in water, simple immersion in water does not constitute Christian baptism. It must be preceded by the faith of the gospel—and faith comes by hearing—and a hearty repentance, a turning from sin and unbelief, and turning to righteousness—right doing—in the love of it. When one has believed the gospel, the glad tidings contained in the proclamation made by Jesus and his apostles concerning the kingdom of God, and the name of Jesus Christ, he is ready to be legally adopted into the family of God. God has constituted immersion in water the legal or outward form to accomplish this. Remember the law of God concerning adoption. He being supreme has the right to make the law. If we do not avail ourselves of the proffered offer we remain aliens.

The law of the United States prescribes how a foreign-born may become an adopted citizen, namely by a declaration of intention, (which presupposes knowledge, faith, repentance and desire) and the taking of the oath of allegiance. In a similar manner we become citizens of the commonwealth of Israel, and adopted into the family of God by taking the oath of allegiance to his government in the waters of baptism.

This may be further illustrated in the marriage vow. A couple may love with all the fervor of their being, plight their troth to be one and inseparable; and yet if they fail to procure a marriage license, and have the ceremony performed according to law, she can have no legal right to his name, nor stand justified in the sight of the law.

That the fear and devout worship of God, coupled with good works is not sufficient to salvation, is proved by the case of Cornelius, as recorded in Acts x. and xi.

It was necessary for him to know and believe the Christ doctrine, and obey its requirements in order to be saved. Hence he was commanded by a messenger from heaven to send for Peter, "Who shall tell thee words whereby thou and all thy house shall be saved." Peter's authoritative words included the command to be baptized into the name of the Lord.

Taking the whole tenor or teaching of God's Word in reference to baptism, we are forced to the conclusion that it is a part of the means to salvation, and unless we comply with its requirements, and pass through the waters of baptism, having first believed the gospel, and turned to God with our whole heart, we have neither part nor lot in the eternal life and everlasting inheritance promised to those who love and obey him, but we are yet in our sins, without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.

But if we obey from the heart that form of doctrine which is delivered to us, we become freed from sin and justified in the sight of God on account of the shed blood of the Son of his love, for we must not fail to recognize that it is only through that great sacrifice that God can forgive sin. For without the shedding of blood there is no remission. The pouring out of the precious blood of Christ resulted in his death and burial. But God raised him from the dead. In baptism we recognize and acknowledge that we are rightly under the sentence of death because of sin. Baptism is a fit emblem of death, burial and resurrection. We by symbol bury the body of sin, to which we have become dead, and arise to walk in newness of life.

Submitted in the love of the truth.

S. T. BLESSING.

Little Things.

There are people who would do great acts, but because they wait for great opportunities, life passes and the acts of love are not done at all. Observe, this considerateness of Christ was shown in little things, and such are the parts of human life. Opportunities for doing greatly seldom occur—life is made up of infinitesimals. If you compute the sum of happiness in any given day, you will find that it was composed of small attentions—kind looks, which made the heart swell and stirred into health that sour, rancid film of misanthropy, which is apt to coagulate on the stream of our outward life, as surely as we live in heart apart from our fellow-creatures.

F. W. ROBERTSON.

"Let others see you do good, but do not do good simply to let others see you.—Selected.

When Jesus Comes.

Some people seem surprised at the eagerness which Second Adventists display for the return of the Lord Jesus Christ to this earth again. But why should they not be eager for His return, when that return means reunions for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitations for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty for the captives, riches for the poor, "beauty for ashes," "a garment of praise for the spirit of heaviness," "the oil of joy for mourning," peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the crippled, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, harmony for discord, with an eternal inheritance in the kingdom of God for all His ransomed people.—Farm and Fireside.

Suffering Perfects Character.

Love uses sorrow and suffering as among the best means for perfecting human character—as indispensable to human progress. Sin, or the abuse of free will, having wrecked the moral constitution of this world, suffering and sorrow necessarily exist; and in their being utilized for the gracious purposes as stated above, we see a merciful demonstration of the power and goodness of God. Human character, having been wrecked by sin, before man can be happy his character must be repaired, restored, perfected. To accomplish this great, beneficent end, divine love utilizes the suffering and sorrow which sin inflicts as the means by which to mellow, rub down, polish, cleanse and beautify that which, through the abuse of free will, was despoiled of its pristine moral beauty and loveliness. "For these light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17.—Selected.

"A good rule to act by is, before you do or say things, to ask yourself, "Is this the best I can do?" If not, do not do it, for the best is none too good for you."—Sel.

A lie which is half a truth is ever the blackest of lies. A lie which is all a lie may be met and fought with outright; but a lie which is part a truth is a harder matter of right.—Tennyson.

Growth.

All effort or labor tends to bring forth two distinct and separate results: The accomplishment of the set task, and the development of the laborer. Thus the smith shapens the iron and develops the arm and eye with the same effort. The painter produces the landscape and trains the eye and hand with one labor. The singer renders the selection and secures more perfect control of the throat at the same time. It is impossible to bring forth a perfect production without previous training. Likewise, continued intelligent training must give power and ability to produce. Accordingly the apprenticeship system is throughout the land. Training for months and years because the efforts of these years will produce power and ability in the apprentice. Ability which he can gain in no other way than by repeated efforts that will develop all the organs needed to accomplish the set work.

The Christian life is no different. The offered prayer strengthens the author in addition to causing any external result. And this particular strength can be acquired by no other means. Forgiving a wrong not only releases the wrong but to the one who forgives a growth or development is produced which can be caused by no other known exercise. To love one's enemy not only acts upon that enemy, but creates in the one who thus loves a phase of Christ-likeness which can be created in no other way, by no other exercise or effort. And if one aims to become "like Him" he must pass through this and other experiences.

He was made "perfect (complete) through suffering." Heb. 2: 10. He grew. He developed. He enlarged, through His labors of kindness, mercy, love, forgiveness, prayer, submissiveness to His Father, and all other activities, till "it (was) finished," and He was made complete, perfect. Then He was exalted to the Father's right hand, high above every name that is named. True, He was led from on high. He received the Spirit without measure. Angels strengthened Him. The Father and He were one. But He chose to face and conquer the obstacles, the hindrances, the trials, the labors, and, choosing thus and doing all in the strength of heaven, He became complete.

We all may follow Him and come after Him. We may follow Him over life's rugged hills, or across its miry lowlands. And in following we have reason to expect results. If we follow faithfully we shall eventually stand by His side—"joint-heirs," and the very act of following must of necessity develop in us a measure of strength like that developed in Him—our Leader. (Nor can we

in any other way develop in us a resemblance to the Christ—be like Him—than by following Him.)

But this requires faith. Without consideration of the end—the result—the reward—we would not undertake the work. And without faith in Christ, our Leader, and in God, our Father, faith that the rewards promised shall be meted out, we would consider the reward as very doubtful. Therefore, without faith we will not undertake the work. And without the work we fail in growth or development which that labor would produce in us. Therefore, "without faith it is impossible to please Him." Having faith, we work and thus grow into a likeness of His Son and await the unspeakable gift of God—even eternal life and all attending conditions.

Faith, likewise, increases by use. "Increase our faith" was the prayer of the apostle. Exercising faith in any given promise to the extent that you reach out and obtain, not only grants you the promise, but most certainly increases your former faith—adds faith to faith.

So, if we want more faith, let us use what we have. The blessing will be double. Would we have greater love? Let us exercise our present love. Would we possess more of His Spirit? Let us be exercised by that we now have. Would we be like Christ? "Grow up into Him, our living head in all things?" Then we must work. We must exercise in us the principles of truth, righteousness, faith, love, till these principles become part and parcel of our very being.

Thus blessings within shall shapen our lives like unto His. Blessings without will cheer and comfort our brethren along life's way. And continually will the glories of that on-rushing day of our coming Lord increase in beauty with the increase of our growing selves and greater visions.

"Let us go on unto perfection."

F. L. Austin.

Fonthill, Ontario.

"THE ANOINTED ONE."

The apostle Paul, in his letter to the Thessalonian brethren (2 Thess. 4), had been exhorting them to put away from among them a gross sin, and to love one another instead, and to attend to business. Then, continuing in the same letter, verses 13-17, exhorts them concerning the Christ who was coming to awake the faithful ones who had fallen asleep, and change the living from mortality to immortality (1 Cor. 15: 52, 53) and catch them up to a place of safety until the indignation be overpast, Isa. 26: 20. Then we come to our "text," verse 18, "Wherefore exhort (margin) one

another with these words." What words? "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12: 11. Why? For the reason why we would have life rather than death; and because none of us want to taste of the vengeance of the Lord. 1. Thess. 1: 7-9.

Paul in his letter to the Hebrews makes this same forceful plea. "Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider on another to provoke unto love and in good works, and preach 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: 23-25. What day? The day of the Lord, The Anointed One, who will take vengeance on the wicked, and reward the faithful. Rom. 12: 30.

Therefore brethren, let US be faithful to exhort one another to "stand fast in the faith," continue in good works, and preach the gospel of blessing and life to everyone that will believe.

Now while "exhorting," let us consider the Second Psalm. This is essentially a prophetic song, but do we grasp some of the important prophetic truths therein. In the first verse, the text of the revised version gives us a clearer idea of who is there referred to, using "nations" for "heathen." Then look to our margin as to the meaning of "rage," and we get another idea. Likewise the word "imagine." Now let us read—"Why do the nations tumultuously assemble, and the people meditate on a vain thing?"

In the second and third verses, we find that the kings and rulers are included in the "assembly," and what they are "meditating" upon. It is the LORD (JEHOVAH) and his anointed. Dan. 7: 13, 14. This we find agrees with other prophets as to the conditions that will exist in the last days, and even after Christ shall appear. 2 Thess. 2: 1 Tim. 3: 1-5: Rev. chapters 14 and 17.

In verses four and five, we are comforted with the assurance that the Lord will prevail over the wicked. Verse six (remember Jehovah is speaking) says "Yet have I anointed (margin) my king upon my holy hill of Zion." That king we know to be Jesus Christ. Isa. 2: 2-4. Isa. 9: 6, 7. Our next verse, seven, also assures us of this. By verse eight we find the Son is to ask of Jehovah a reward with the result, "and I will give the 'nations' for thine inheritance, and the uttermost parts of the earth for thy possession." This being further explained in verse nine, by showing that the Son was to subjugate these wicked nations. In verses ten, eleven and twelve

we find an admonition to these troublous ones, and which we can safely apply to ourselves. "Kiss the Son," or come into loving fellowship with him, otherwise he may debar us from His presence at His coming.

So brethren, as we see nations in "tumult," and other conditions prevalent that were to precede our Master's coming, let us awake, for "he is nigh even at the door" and may we be among the "prepared ones" who shall have an abundant entrance into His Kingdom.

F. V. Blakely.

THE SECOND ADVENT.

The second coming of Christ is the great event of the near future. From it the flaming beacons of prophecy on every hill top of the ages have caught their fire. Toward it all the movements of history point the way. In it all the radiating lines of prophecy meet. It is that glorious HOPE, that morning star of the endless day, which shines clear and serene above and beyond all the darkness and storms of time. The hope of the church is not fulfilled, the salvation of the saints is not complete, the victory of redemption is not finished and cannot be until Jesus comes the second time. "Hold fast, that no man take thy crown;" just a little in the future we shall reap Life Everlasting. Sorrow will be forgotten, tears wiped away, friend will greet friend, there will be no more pain, nor any more death. Blessed time! Endless day! Eden restored! Jesus reign on his throne! Oh, to reap the reward of the blessed and be among the gathered saints, and hear the soul-thrilling words, "Well done," from the blessed Saviour.

Everything of fame, wealth, and glory must pass away. "But the things which are NOT seen are eternal." There is a glory which shall never fade, an Empire on the Rock of Ages, which (when all evil shall have been entombed) shall be seen towering in sublimity and gleaming with the effulgence of the eternal tabernacles.

The Heavenly Bridegroom is soon coming. Are we ready for His appearance? Do we sufficiently realize that the Heavenly Bridegroom must have a heavenly Bride? There must be a perfect correspondence in character and in nature. What are our characters and dispositions when compared with the spotlessness of the Son of God? Our Christianity must become a living power within us; a mere outside profession will be unavailing.

---LAST DAYS.

Matthew 6:24.

"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."

Brethren, why do we not read all the meaning of this scripture into it instead of being so careless in its perusal? It certainly means much to a true child of God. I am satisfied, after a long life of observation, that much the larger portion of Christians are carrying the world in one hand and a little Christianity in the other. The divine order is "Come out from the world." God will have a separate people that are not contaminated with the frivolities of this pleasure-loving age. But they say, "If I do not conform to present conditions, what will my friends think of me? Stop a moment and ask yourself another question: "If I conform to them, what will God think of me?" He has plainly answered this question for us all. "If any man love the world, the love of the Father is not in him". "But if our gospel be hid, it is hid to them that are lost". "In whom the god of this world hath blinded the minds of them which believe not." They make a pretense of believing but they cannot deceive God.

Say, dear ones, did you ever realize how large the god of this world is?

How far reaching its influence? We Christians pity and abhor the idol worship of the pagan nations, but is it not a pitiful fact that more people bow to the god of fashion and lust than ever bowed at the waves of the Ganges? O the money god! That mighty dollar! Children may cry and starve for the necessities of life. What does the money worshiper care for their suffering cry, only to make another corner in some other necessary commodity, boost prices, grind them down a little harder, swell their already overgrown amounts? Ah! beloveds, think what ye will, we are living in the fulfillment of the farseeing prophecy of Paul to Timothy: "For men shall be lovers of their own selves, covetous, boasters, proud, . . . lovers of pleasure more than lovers of God. Two leading characteristics in these days, pleasure loving, conpld with greed, make humanity selfish and ungodly. But knowing these things, the honest, earnest, Christians should lift up their heads in rejoicing, for a brighter day is coming. The poor are not always to be forgotten. God hears their cries and has promised to bring relief and to break in pieces the oppressor. God hath chosen the

poor of this world, rich in faith, heirs of the kingdom. Let the pleasure seekers, those lusting after ungodly things, move on if they will, but let us keep step with God's plan of salvation and be saved when the Lord comes in His glory.

B. W. Woodward,
Dutton, Michigan.

OBITUARY.

Elizabeth Anna Thatcher

was born at Candor, N. Y., Oct. 31, 1833, and died at her home, 603 Peoria Ave., Dixon, Ill., Oct. 22, 1911.

She came to Dixon with her parents in the spring of 1855 where she has ever since made her home. A severe fall nearly a year ago crippled her to a certain extent but her general health gave no cause for alarm until about two weeks before her death, when her condition became serious. She bore her suffering with patience and resignation to the will of God which traits of character were the conduct of her daily life. Of the immediate family left to mourn her loss are two sisters, Misses Marion and Mary Thatcher, and a niece, Miss Anna Adams, also two nephews and a niece living elsewhere. She was a most faithful member of the Church of God.

Characters of her kind are what give a church strength. Having known her for a dozen years, it gives cause for joy to be able to speak of her faithfulness. She lived in it and thought in it and bore its fruit. We laid her away in Oakwood cemetery to await the Master's call feeling assured that she will answer the call.

S. J. Lindsay.

Cornelius Striker Rossiter, died in Dixon, Illinois, early Sunday morning, October 22, 1911. He was born at Phoenixville, Pa., Sept. 9, 1837. Came to Dixon in 1872 and has since resided there up to the time of his death. He was a veteran of the Civil War. He is survived by his widow, Sister Edith Rossiter, and six children: Roy, of Chicago; Herbert, at home; Mrs. Barry Lennon, of Dixon, and Lottie, Jennie, and Mrs. L. J. Root.

Mr. Rossiter in early life joined with the Baptist people but the latter years of his life rather shut him off from the privileges of attending church and other gatherings owing to deafness. He was a great lover of children and nowhere was he more popular than in his own home. This speaks volumes for any man. We laid him away to rest in Dixon's beautiful Oakwood cemetery.

Sister Rossiter will be lonesome now. The Lord will be the support of all such as lean upon Him.—S. J. Lindsay.

There are several poor on our list and others whose names should be there. Do you desire to help in a cause of this kind? Money sent for this purpose will be receipted and accounted for to the donor.

The first quarterly conference of Illinois for the year will meet with Adeline congregation the first Sunday in November. Will those who expect to be there please inform E. F. Gesin, Forrester, Illinois.

John E. Cross, Pres.
Grace Williams, Sec.

ILLINOIS EVANGELIST
NOTICE.

Our appointments for November will be as follows: 1st to 13th Marshall; to 26th Ripley; 27th 30th in the country between Mt. Sterling and Ripley. We expect to reach home in time to fill our regular appointment at Oregon on December 3rd.—G. Eldred Marsh, Evangelist.

REPORT OF CONFERENCE.

The 10th Annual Conference of the Church of God, of Southern Illinois was held at Moriah, Illinois, from Sept. 30 to Oct. 7, inclusive.

We are glad to report an enjoyable and most profitable meeting.

Although the weather was unfavorable during part of the meeting we had several good sessions with good attendance.

Bro. G. E. Marsh, of Oregon, Illinois ably conducted the first part of the services until the middle of the week when Bro. L. E. Conner, of Cleveland, Ohio arrived and we once more had the pleasure of hearing him expound the truth, both as to doctrine and practice.

We had a Bible study each day favorable, and learned many valuable lessons.

On the following Sunday the Lord's Supper was commemorated. It brought to our minds afresh the suffering and death of our Lord and Master whom we are trying to serve.

We would like to give to our readers every good thought Brothers Marsh and Conner left with us, for they were many and excellent but time and space will not permit.

Those from a distance attending all or a part of the time were: Mr. and Mrs. Geo. Slack, Wakefield, Ill., Mr. and Mrs. Henry Slack, Wakefield, Ill., Mr. and Mrs. Miller, Lebanon, Ill., Mrs. Lawrence Hillard, Westfield, Ill., Mrs. Wm Lansbery, Casey, Ill. May we have more such conferences if the Lord delays his coming.

Mrs. C. W. Weaver, Sec.

We shall be pleased to send Sample Copies of the Restitution Herald for free distribution and we solicit the brethren to aid us to increase our subscription list.

The Gospel as the Power of God. A Bible Study by S. J. Lindsay.

These will be sold at 30 cents per hundred as long as they last. Address this office.

Promiscuous Copies of "Bible Lessons" and "Bible Thoughts and Talks" may be had at this office by simply paying postage. These are as good as tracts for general distribution and are carried through the mails at the rate of four cents per pound.

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THE RESTITUTION HERALD.

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Number 4.

DEATH AND RESURRECTION.

A Soliloquy.

G. Eldred Marsh.

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

"Then shall be brought to pass the saying that is written: Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15: 54-55.

DARK—Yea darker than the day (Lam. 3: 6.)

When over Egypt hung the curse of Moses' God! (Psa. 143: 3.)

Silence, profound and deep, reigns over all. (Psa. 115: 17.)

Though a thousand billows dash themselves to foam

Against the lofty, rock-bound coast;

Though lightning cleaves the sky with blade of fire,

And thunder echoes back from mountain peaks—

Thou art not moved. (Psa. 31: 17.)

No ray of light, no gleam of day,
No sound of angry tempest blast,

Can penetrate the quiet tomb! (Psa. 94: 17.)

The cares of life are cast aside. (Luke 12: 16-20.)

Loved, hatred, envy,—all passions of the human heart are past.

Work, knowledge, wisdom,—all are gone. (Ecl. 9: 5-6, 10.)

And thou, O Man, art sleeping in the cold embrace of Death. (Ecl. 3: 17-20.)

Unconscious of the time that still speeds on! (Psa. 6: 5.)

Though men still strive and fall to rise no more,

Thou knowest not.

Thy sons may come to honor— (Job 14: 21.)

Thou sleepest on, unknowing and unknown. (Isa. 63: 16.)

Though nations rise, thrones tremble, crash and fall,

And from their dusty ruins come again

New kings and kingdoms with new forms of human woe.

Within the peaceful tomb thou rearest still.

Hath one or hath ten thousand years flown by

Since loving hands didst close thy tired eyes.

And tears of anguish fall upon thy brow— (Gen. 37: 35.)

Thou canst not tell.

Time pauses not!

The great clock of the Deity moves on.

God's wrath is past, and He will not forget. (Job 14: 13, 15.)

Men's hearts, no longer failing them for fear, (Luke 21: 26.)

Rejoice in hope. (Rom. 12: 12.)

HARK! The trumpet sounds! (I Cor. 15: 52.)

Its clarion call goes ringing o'er the earth; (I Thes. 4: 16.)

It reaches to the lowest depths of hell;

It penetrates the caverns of the deep! (Rev. 20: 13.)

Awake, O thou that dwellest in the dust!

Awake and sing! (Isa. 26: 19-21.)

Put on thy robes of light.

Thy glorious garb of immortality: (I Cor. 15: 53.)

For He who said: "Behold I come!" (Rev. 22: 7, 12.)

Has come! (Matt. 16: 27.)

Rejoice, O thou that liveth and was dead. (Rev. 1: 18.)

Behold thou art alive for evermore! (Luke 20: 35-36; Rev. 21: 4.)

Praise Him who reigns! (Rev. 5: 9-14.)

COMMENTS ON

Ecl. 11:1 and Psa. 119:105.

Acquaintance with the customs and the modes of life of a nation often helps one to comprehend many expressions of speech which might otherwise remain of doubtful meaning: especially is this true of many passages of scripture. To illustrate I will give two instances. The first is found in Ecl. 11:1. "Cast thy bread upon the waters: (Heb. upon the face of the waters) for thou shalt find it after many days." This is said to contain the meaning that if we give alms to the needy and help the worthy poor we will receive a blessing from God even though it may be many days hence. The expression originated from a custom among the inhabitants living along that portion of the lower Nile River which overflowed every year before seeding time. It would spread over a wide extent of country. The farmers of that section of country would go to their fields before the overflow came and would set up stakes or posts at each corner of the field which he desired to sow to wheat or other grain, then about the time the

waters began to recede they would take their seed in a boat and sow it on the water. It would settle to the bottom and the silt in the water would also settle and cover the wheat. In some instances some farmers sowed all the wheat they had even to that which they had saved to make their bread. In this respect we learn that it was a fact that they actually cast their bread "upon the face of the waters," and "after many days" it came back to them increased many fold. I believe this will give a clear understanding of the passage, for we all know that a loaf of bread cast upon the water never will return, but would soon disappear if something did not eat it.

The other to which I allude is Psa. 119:105. "Thy word is a lamp unto my feet, and a light unto my path." This refers to a custom in David's time, and when thoroughly understood conveys a beautiful lesson. In those days they did not have lanterns like ours nor did they have electric lights to guide them in the dark: but they had a kind of light which they would strap on their lower limb below the knee. This would light their way so that they could follow the crooked, zigzag and stony paths in their hilly country without casting their feet against a stone or other obstacle and causing them to stumble and fall. This is a beautiful thought, and the lesson to be learned therefrom is that if we constantly keep that word before us we will never fall nor wander into forbidden paths, for the light thereof will dispel all doubt and fear and drive away the darkness which covers the people. It is also a figure of him who said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

If that light is kept constantly before us we need have no occasion to go astray or to stumble and fall, for it will ever throw a gleam of cheer and blessing across the desert sands of time to guide the weary pilgrim on his journey to that city whose builder and maker is God; where the glory of God and the Lamb shall shine forever; through the gates of which none shall enter, but they which are written in the Lamb's book of life."

L. Booth, Dixon, Illinois.

A BRIEF DIALOGUE.

By Pastor E. B. Arnold

The following theological questions were once propounded to the Principal of a High School, and the following answers were given, as nearly as I can now remember.

Q.—Do you believe that all men possess immortal souls?

A.—I have always been taught that they do.

Q.—Where did they get their immortality?

A.—God gave it to them.

Q.—Did God give this undying nature to man at birth, or at creation?

A.—I suppose at creation.

Q.—Was this immortal soul eternally good, or eternally bad, when God gave it to man?

A.—It must have been eternally good.

Q.—Can that which is eternally good ever become bad?

A.—Why n-o, it don't seem as if it could.

Q.—Would such a soul need any redemption then?

A.—N-o, I hardly think it would.

Q.—You see then, we have got universal and everlasting salvation for all souls, without any Savior because God created them eternally good, have we not?

A.—W-e-ll, it looks that way, but I never thought of it in that light before.

Kindly broach these queries to your friends who believe in natural immortality, for it may produce a train of thought that would lead them to understand and accept the Biblical view that man in his present state is wholly mortal and under the sentence of death.

Nowhere in all the Holy Bible are we taught that man is an immortal soul, or is in any sense by nature immortal. Neither are we taught universal salvation for the soul of man apart from his body, or man even as a unit, ONLY UPON CONDITIONS. To every one who "by patient continuance in well-doing seeks for glory, honor and immortality," God the Father will give eternal life, through Jesus Christ, when he comes to judge the world (Rom. 2:6, 7). And all those who do not SEEK for immortality through Jesus Christ the great life-giver will "be punished with everlasting destruction." See 2 Thess. 1:7-10.

Magnolia, Wis.

UNIVERSAL RESURRECTION; VS., PARTIAL RESURRECTION.

Peter Jeffrey.

(Continued from No. 3.)

Paul and Barnabas were divinely appointed, or set apart, to be a light to the Gentiles for salvation; likewise, the apostles were the divinely appointed messengers of Christ, who were told not to depart from Jerusalem until they were endowed with power from on high and were commanded by Jesus to go into all the world and preach the gospel to every creature, with the promise that signs should follow them that believe in casting out devils, speaking with new tongues, etc., etc. In obedience to this command we read that they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following. Mark 16:15-20. And in fulfillment of the promise that Jesus made to send the Holy Spirit which was to lead them into all truth and to bring to their remembrance all things that He had said unto them, it is recorded while they were together in one place, the Holy Spirit came upon them as a rushing, mighty wind, and there appeared unto them cloven tongues as of fire, and it sat upon each of them and they began to speak with other tongues as the Spirit gave them utterance, resulting in three thousand souls being added to them that day . . . and fear came upon every soul and many wonders and signs were done by the apostles (Acts 2:41-44). One notable sign being the healing of a man who had been lame from birth, his ankle bones receiving strength, enabling him to stand and walk and leap up, entering into the temple with Peter and John, so that all the people saw him walking and praising God, filling them with amazement (Acts 5:1-11). Peter ascribed the healing of this man to Jesus Christ, who before had been preached to those Jews who had killed Him though ignorance of what God had before shown by the mouth of all His prophets, and He cites them to what Moses, Samuel, and all the prophets that follow after, had likewise foretold of those days; viz., the days of His suffering and humiliation, and reminds them that they were the children of the prophets and also of the covenant which God made with their fathers; saying unto Abraham, "and in thy seed shall all the kindreds of the earth be blessed, but that God after having raised up his Son Jesus, sent Him to bless you in turning away every one of you

from his iniquities". Acts 3:22-26.

Again, Paul speaking of the same covenant that God made with Abraham's seed, tells us that Christ is the seed to whom the promises were made; viz., that all the families of the earth should be blessed through Him, been baptized into Christ and also that those that have put on Christ and being Christ's, they are then Abraham's seed and heirs according to the promise. (Gal. 3:16-29).

To be Kings and Priests unto God His Father (Rev. 1:6), and to him that overcometh . . . will I give power over the nations and he shall rule them with a rod of iron, etc. Rev. 2:26-27 Hence they are now heirs of God and joint-heirs with Christ to these honors (Rom. 8:17). To the overcomers the promises are that they are to sit with Christ on His throne (Rev. 3:21), made to be kings and priests to reign on the earth (Rev. 5:10). "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). These, it is said, shall not be hurt of the second death.

Jesus said that the hour cometh in which all that are in the tombs 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 5:29.

Now it is affirmed by those who believe in the resurrection of only two classes,—the good and the bad—that these two classes represent none other than those who have had the law and that there is a third class which they designate the heathen world who, not having the law, and therefore having done neither good nor bad, belong to neither of the two classes,—that they are not the subjects of life promise nor of the judgment threatened, not having had the law they perish without the law, and that none except those those who have the written Word and have developed characters by it, are amenable to law, reward or punishment, being neither just nor unjust, who are no more responsible than the beasts that perish. They are, therefore, classed as irresponsible sinners, and that Paul has revealed their destiny when he says: "For as many as have sinned without law, shall also perish without law." Rom. 8:12. They therefore conclude that the heathen (third class) may do that which would be a violation of the law of God, if they had known it, but not being acquaint-

ted with the law they are not amenable to it, therefore not responsible. And Paul, they assert, says they shall perish and so they believe. Perish and yet not responsible, never having the law? Let us see if this conclusion is that of Paul. Referring to the text quoted, "for by the law is the knowledge of sin", and to what Paul has just said just previous to this text, it should be observed that he proved that both Jews and Gentiles were all under sin and the wrath of God had come upon them, not because they were ignorant of His everlasting power and divinity, but because he had shown it unto them, saying that the invisible things of Him (His everlasting power in divinity) since the creation of the world are clearly seen being perceived through the things (visible) that are made, even His everlasting power and divinity, that they may be without excuse. Because that, knowing God (and therefore I say responsible) they glorified Him not as God, neither gave thanks but became vain in their reasonings, and their senseless hearts were darkened . . . wherefore God gave them up to uncleanness through the lusts of their own hearts, etc., etc., and because they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which were not convenient, after which they became filled with all unrighteousness, fornication, wickedness, covetousness, etc. Rom. 1:18 to end. From this testimony of Paul we learn that the Gentile nations were not considered as being irresponsible, but on the contrary, Paul declares that they knew of God's power and divinity, and because of that knowledge they were without excuse and he justifies God in giving them up to themselves to suffer through their own unmerciful and cruel practices described in the chapter. The apostle also condemns the Jews who had the law as being covenant breakers and doing those things that were contrary to the law. When we therefore grasp in our mind's eye the object the apostle has in view; viz., to prove that both the Jews and Gentiles had neither of them lived up to God's requirements, but that both stood condemned in God's sight. "Therefore", the apostle says, "thou art inexcusable, O man, whosoever thou art", because the Gentiles had violated the laws of nature written in their hearts their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another. For this reason we say the Gentiles could not plead their innocence, but were guilty in

God's sight, being judged by their own conscience which the apostle says "was a law unto themselves". Rom. 8:2. And the Jews also, who had received the law, and had therefore some advantages over the Gentile through its knowledge, were also guilty in God's sight because they had not done the works of their law although boasting of it. Their law therefore became a witness against them, because the apostle says: "the law speaketh to them that are under the law, that every mouth may be stopped, and all the world (Jews and Gentiles) may become guilty or come under the judgment of God, which was that both Jews and Gentiles were all proven to be under sin. And Paul says that "there is no respect of persons with God, for as many as have sinned without law shall also perish without law, and as many as have sinned in the law, shall be judged by the law", or perish also in the same sense as these that sinned without the law, because the scripture says that "the just shall live by faith"—not by works—consequently there is no evidence here that those who sinned in the law shall be resurrected again because of their being amenable to that law, for Paul says there is no respect of persons with God, and the mouths of both Jews and Gentiles being stopped, were held equally guilty before God, so that if the Jews that sinned under the law are to be resurrected because of their responsibility to that law, the Gentiles also who sinned against the natural law of their consciences and were judged to be guilty equally according to the judgment of God should also be resurrected on account of their responsibility.

(To be continued).

Christ's Resurrection. The Evidence From a Legal Point of View.

A Lawyer's Brief.

"Upon the question of the resurrection hangs the whole fabric of Christian Belief."

"The first proposition therefore is that there was no motive for the perpetration of a fraud. In all trials involving crime or fraud the absence or presence of motive is an important factor. There was every apparent motive why Christ should not take the course he did. He assailed the accepted religion, a course fraught with danger of social ostracism, personal violence, judicial and religious persecution. He assailed an institution which the Romans protected. He could not have aspired to wealth. His life proved that. It was not power he sought

for he preached and practiced humility and selected as associates the poor and humble. It was not desire for luxury, for he courted hardship, deprivation and peril. The evidence shows him an honest believer in the importance, directness and truth of his mission.

"Christ's conduct previous to his death is inconsistent with the theory of his fraudulent intentions because he openly and repeatedly stated that on the third day he would rise again from the dead. It is absurd that a man should conceive and carry out a fraud which was to result in his own death. No motive but the one the Christian attributes to Christ is consistent with such a purpose. The man intending to commit a crime aims at concealment, otherwise his purpose would be frustrated. Christ made no secret of his intended resurrection. He preached about it openly. His teachings reached the ears of all classes, and were held of enough importance to demand that effort be made for their suppression. Their publicity was not the act of one intending to commit fraud.

"When arrested, accused, tried and executed, Christ's demeanor was not that of a man guilty, but was that of a person wrongfully accused, but who knew he must be condemned in carrying out his mission. He knew his danger, but made no effort to escape, nor to rally his adherents in defense of him. Throughout his trial he was almost entirely silent. Pilate, it was plain, was opposed to his condemnation, but Christ neither sought nor encouraged his clemency. During the ordeal of execution he said nothing which showed other than perfect faith in his mission and perfect honesty of purpose. He prayed for his persecutors. All these things are inconsistent with fraudulent intent. He had foretold his death and was enduring merely what he had prophesied. His was not the behavior of an imposter.

"The execution of Christ was in pursuance of a judicial sentence, and we must presume that it was fully carried out. He was examined by the persons whose duty it was to see that he was killed, and was declared to be dead. His prophecy that he would rise on the third day, led to the sealing up of the grave with a great stone, and the placing of a strong guard there to prevent the theft of his body. But the body disappeared. There is no evidence that any one was near the tomb before the disappearance. The soldiers, it is contended, slept, but it is reasonable that Caesar's soldiers slept when appointed to a special mission, the outcome of which was watched by all the world! They must have been in-

duced to testify that they slept. It may seem and is, it is being. And, if they slept, what is their testimony worth?

"Thirteen witnesses, unimpeached and unimpeachable, and whose names are known, who were well acquainted with Christ having met him many times before his death, saw and conversed with him after the resurrection. One witness, not an accomplice, is sufficient to prove the highest offense known to law—murder. Under the Constitution of the United States two witnesses are required to prove high treason; three witnesses is the highest number required to prove the execution of a will, and even an oral or non-cupative will can be proved by seven witnesses. There could have been no mistaken identity. It is urged that the five hundred witnesses were liable to err through bias. But where was the motive? Their cause was condemned, their leader killed, themselves outcasts. Would they swear falsely to his identification? It is incredible.

"It is sometimes urged that certain discrepancies in the separate narratives of the witnesses tend to weaken their testimony and that having made some mistakes they may be mistaken throughout. This is a very common court argument by lawyers dealing with ignorant or incredulous jurors, and appears well calculated to deceive the thoughtless and inexperienced. No two witnesses in court, to any incident, will tell precisely the same story. No two of them will agree on all the details. The reasons are plain. Every lawyer knows it to be true. Some people see more in a given time than others; some are more self possessed than others; some have defective memories and forget minor details, while others are able to relate more clearly and precisely what they did see and hear. So as to the narrators of Christ's career on earth and his resurrection.

"The witnesses to the resurrection of Christ never contradicted or denied their testimony in relation to it. But told the same story as long as they lived. Their subsequent conduct is therefore consistent with the truth of their story. This is always competent evidence, especially as the number of witnesses is large. These witnesses all led exemplary lives. Their reputations were stainless. As long as life lasted they lived in poverty, humility and virtue, as their Master had taught. Most of them suffered martyrdom after preaching the gospel all their lives long, at great personal hazard and discomfort. Had they not been sincere they would not have persisted as they did to the end,

nor would the result of their labor be felt throughout the civilized world today.—Our Hope, March 30, 1911.

THE COMING OF CHRIST.

His Own Words:

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . Watch therefore, for ye know not what hour your Lord doth come.' Matt. 24:36-39, 42.

Does the Master here teach that He is coming again or not? Why do not professed Christians teach it and expect it? Who can tell? Instead they teach that when good men die they go to heaven to be with Him, notwithstanding Christ says that they do not do so.

Let us read:

Then Jesus said unto them (the Pharisees,) Yet a little while am I with you, and then I go unto Him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come.—John 7:33-34.

This puts an end to the hope of going to heaven for the Pharisees.

Let us read again:

Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews (Pharisees), Whither I go, ye cannot come: so now I say to you.—John 13:33.

And that settles it for his disciples.

Another time we go to the record:

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is now in heaven.—John 3:13.

This puts an end to that kind of a hope for all of us.

What is our hope then?

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 as ye have seen him go into heaven.—Acts 1:11.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. 1:7.

Then the world of mankind have the promise, not that as they die they go to heaven, but that Christ is coming back to the

world again—whether the world will have it so or not.

For What is He Coming?

Lets see:

For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.—1 Cor. 15:21-23.

Then Christ is coming to MAKE ALIVE his dead saints. They are DEAD 'till He comes; then, at that time, He makes them ALIVE.

Simple, isn't it? Yet so many who profess to love Him do not understand this great truth. Some don't know it, and some seem not to want to know it.

There will be no change in our present mortal, corruptible bodies until He comes.

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, etc.—Phil. 3:20-21.

Consequently, pain, sickness, sorrow and death will reign with us until He comes.

My dear friend, don't you see that?

Again, we have no salvation until He comes.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28. In other words we are devoid of eternal life until He comes to give it to us.

And so Paul bids us to await the time in his first letter to the Thessalonians.

For they themselves show off us what manner of entering in we had unto you, and how ye turned to God from idols to the living and true God, and to WAIT for his Son from heaven, etc.—1 Thes. 1:9-10.

And there is great deal more that may be said at another time. Reader, please ponder this thing.

S. J. Lindsay.

Character is fed largely through the eye and ear. The thousand voices in nature, of bird and insect and brook, the sighing of the wind through the trees, the scent of flower and meadow, the myriad tints in earth and sky, in ocean and forest, mountain and hill, are just as important for the development of a real man as the education he receives in the schools. If you take no beauty into your life through the eye or the ear, your nature will be hard, juiceless, unattractive.—Success.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

Canadian and all foreign subscribers will receive The Restitution Herald at the rate of a dollar and a half per year until further notice.

Owing to two days' absence for funeral services at Dixon, Ill., last week, our paper was issued late in the week—later than we like—and in the hurry that followed in getting the paper out many typographical errors crept in. This is very humiliating to us since we are endeavoring to give you a paper first class in every respect.

We acknowledge the receipt of a copy of the Restitution Herald published and edited in Oregon, Ill., and dated Oct. 12, 1911, S. J. Lindsay, editor and manager. It is a bright, clean, religious, periodical and cuts a new swath compared with old orthodox beliefs.

Adeline Correspondent to Forreston Herald.

Our mailing privilege as second class matter has been issued to us and it no longer takes a small mint to give us credit with the post office department.

Good tracts are the best and cheapest mode of dispensing Bible doctrine. No one can quarrel with a tract. Good tracts may be had very cheap with us. Study our advertising columns and invest some money in that way, then select some one definitely to whom to give them. We are not much in favor of promiscuous tract giving. Wall pockets in depots and other public places are good places to place tracts. Money saved on gum and other unnecessary luxuries among our people would do a great deal toward a thorough spread of the truth.

How many of us are really alive to the great truth that Christ is coming and that He may come at any time? The careless living indulged by many believers indicates that if they believe it at all, it is with the feeling that "My Lord delayeth His coming." O, brethren, awake. Let us quit trifling with sin and folly and be about our Father's business.

Salvation has to do with the individual. People will not be saved in bunches; i.e., people will not be saved because they happened to belong to this or that clique or clan, lodge, or denomination. It is an individual matter. There are three directly concerned in your salvation.—God, His Son Jesus, and yours If. God and His Son have done their part and if you fail, it will be your fault.

That you may be provided with the means of obtaining this salvation, He has given you, first of all, His Word—the Bible. Though all other helps are absent, this will suffice if we apply it. Papers, tracts, organizations, etc., are helpful, but not absolutely necessary, and sometimes they are a positive hindrance. Many papers and tracts spread falsehood and in many cases organization is made the primary, instead of a secondary object of our coming together. If we are drifting into these errors, the quicker we drop them, the better. Stick close to the Bible.

Church News.

Bro. G. E. Marsh began a series of meetings at the Salem Church near Marshall Illinois, on Tuesday evening of this week. We have many pleasant memories of work done with this congregation.

Report comes to us that Sister Lulu White of Colo, Iowa, who has been taking a nurse's training course at Iowa City, Iowa, recently in attempting to cross an electric railroad bridge near the latter city, fell from the bridge and received such serious injuries that her life is despaired of.

We have no obituary of Bro. Snoke of South Bend, Indiana, but we are informed that he had just passed his 75th milestone. After two years and a half of suffering with cancer he succumbed. Bro. H. V. Reed of Chicago preached the funeral sermon. Bro. Snoke was baptized by Bro. B. W. Woodward about ten years ago.

REPORT OF MEETING.

On Oct. 10th the writer began a short series of meetings at Belgrade, Mo., and continued each evening until the following Sunday evening, delivering in all seven Bible lectures upon the different subjects upon which our faith and hope are based. Previous to this time the people of that community, except one family, had never heard these subjects presented. Belgrade is a small country village located some twelve miles from a R. R. station, in a valley between the hills. I found them to be a splendid, intelligent class of people, full of charity and glad to hear more of the truths of the Bible. Notwithstanding the fact that the farmers were very busy in their fields they came regularly to hear and gave most excellent attention to the close of our course of lectures, and expressed their desire to hear more of the truths we present. Our stay with them was an enjoyable one, and we trust that the seed sown may germinate and bear fruit for our Master.—L. E. Conner.

MARRIED.

A wedding of more than usual interest to our young people in Iowa and Illinois took place at the home of the bride's parents in Oregon, Illinois, when the writer united in marriage Mr. Frank Thompson Rogers and Miss Bernice Almeda Phelps.

Sister Bernice has long been known and highly respected by our young people for her unusual musical ability as well as for those qualities of character which speak of true Christian womanhood.

The groom who is an electrician, is possessed of an excellent character, and is making rapid advancement in his chosen profession.

Upon their return from an extended trip through the East, Mr. and Mrs. Rogers will be at home to their friends after November 15th at 210 N. Fourth Street, Oregon, Illinois.

May every blessing attend them as they journey the pathway of life together.

G. Eldred Marsh.

Bro. Jos. Williams and family are expecting to make a visit to his mother and other friends and relatives in Kansas and Oklahoma this month.

Sister Castle of the Oregon, Ill. church is very sick at this writing.

Bro. Williams has been engaged to preach for the Argos, Indiana, brethren regularly. This is a move in the right direction.

OBITUARY.

Harriet Kiser Merritt was born near Burget's Corner in Clinton County, Indiana, May 19, 1855, and departed this life at the family residence in Forest Twp., Saturday, Oct. 28, 1911, at 1:15 A. M. Her span of life being 56 years, 5 months and 9 days.

Harriet Kiser was united in marriage to Milton S. Merritt Sept. 2, 1877. But one child, which died in infancy, blessed this union.

She became a member of the Church of God in 1898 and has since lived a consistent Christian life and had frequently said she was prepared for death.

Her married life was ideal, she was a devoted loving wife and her greatest pleasure was in her home.

To know her was to love her. She was faithful, patient and kind and every one who knew Hattie Merritt was her friend.

She leaves a devoted husband, two half brothers, a half sister and numerous friends and relatives who mourn her untimely death.

The above noted funeral was conducted by the writer before a large assembly of friends and relatives, at St. Paul Church, north of Scireleville.

Unfortunate circumstances prevented burial that day, as all attempts at securing a vault ended in breaking them, but burial is to be made at the St. Paul cemetery.

Joseph Williams.

BURNING THOUGHTS.

"If a man die, shall he live again?"—Job.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."—Paul.

Why should not God's goodness, forbearance, and longsuffering lead us to repentance?

If our hearts are right, our actions will be right and our words kindly.

If man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ?—Gotthold.

A man who prays because he thinks he must, is like a fellow who scratches because he itches, glad when it is all over.

—A. W. Merritt.

"Humility is always present in a strong character."

"The LAW is to prevent you from doing wrong; but the GOSPEL is to clean you up inside so that you will not want to do wrong."—Our Hope.

"The surest escape from temptation is to move right on. The smoke hovers long over the engine that stands still. It is left speedily behind the one running ahead."—Ivan Panin.

The conditions extant in the world today are the result of toying with sin. Never have conditions been better with nations than when they were afraid of sin, and what is true of the nation must necessarily be true of the individual.

For yet a little while and the wicked shall not be.—David.

The doom of the wicked is everywhere spoken of in the Holy Scriptures in terms which imply the obliteration of their entire being and existence.

—Rev. W. Kerr.

Drought and heat consume the snow waters; so doth the grave those which have sinned.—Job.

Christianity treats not man as an immortal, but as a candidate for immortality.—Dr. Jos. Parker

To serve God joyously is to help to purify and increase the good of the world."—Campbell.

We still have dates open for regular work Sundays where the distance is not too great. A postal card will bring you all the necessary information.

FROM THE GOVERNOR OF KANSAS.

"It is a common thing in Kansas, in a majority of counties, not to have a prisoner in jail, and most of those fellows gathered in jails are there because of intoxicating liquors. There is a close relation between drunkenness and jails and penitentiaries. It means a great saving to the people of this State and Nation in an economic way.

"I expect while I am governor of Kansas to stand for the best things in public and private life. We won't have any drunkards on the state payroll while I am governor, and we won't have any cigarette fiends on our payroll either. I am going to have this state government stand up for everything that is good and noble, and for high ideals, and boost Kansas just as high as we can."—Governor Stubbs, of Kansas.—"American Issue."

GOD'S PROMISES.

"Whereby are given unto us exceeding great and precious promises, that by these ye might become partakers of the divine nature."—These promises are made by One who is faithful, (Deut. 7:9) One who will not alter the thing that goes from His lips; (Ps. 89:34-35) with whom there is no variableness, neither shadow of turning, who is fully able to perform what He has promised. If it is through these promises that we may become partakers of the divine nature, it is important that we know what they are. Upon our faith in these, Peter tells us, we are to build, that we may finally obtain that which is promised. We find that Peter and the other apostles, who had been taught by Jesus, based their hope upon the promises made unto the fathers—Abraham, (Gen. 13:14, 15.) Isaac, (Gen. 26:24) and Jacob, (Gen. 28:13.) which is that of an everlasting inheritance in the earth, and the coming of One in whom all the nations of the earth shall be blessed. We find the same promise renewed to David, (2 Sam. 7:12-17) to which Peter refers in that powerful sermon on the day of Pentecost.

Paul tells us, these worthy ones of old, "all died. . . not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." They died "in FAITH" faith that God would fulfill all that He had promised. They suffered all things that they might obtain a better resurrection. They "received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

THEY looked forward to the promised seed, but saw not the accomplishment, that was left for a future generation. And when Jesus was born at Bethlehem, the faithful ones of that age, who rejoiced that they should now behold the fulfillment of the promises, when He had grown to manhood, were doomed to disappointment when He was taken from them to the Father. But He left them the promise that He should return and fulfill all things. THEY also died in hope, and we, to-day, have the same promises, and the conditions by which we may claim them, clearly given us. "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." Abraham believed God and the promises to him were made, not through the law, but through the righteousness of faith, and to those who are of the faith of Abraham, the promise is sure.—Faith in the promised seed, Christ, and in the blessings that shall come to the nations, through Him. To be Abraham's seed, and shall come to the nations, through heirs according to the promise, we must be Christ's. To be Christ's, we must put on Christ. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Our faith is imputed to us for righteousness, as it was to Abraham. (Rom. 4:22-25). As he received the sign of circumcision, a seal of the righteousness of the faith which he had, so baptism is a seal of our faith. (Col. 2:11, 12). The "exceeding great and precious promises", are embodied in these made of God, to the fathers. To claim them there are conditions, and we can become partakers of the divine nature", only in God's appointed way. His plan is perfect. His commands not grievous. (1 Jno. 5:3). Having believed His promises and sealed our faith, let us add those characteristics that will make our calling and election sure, not only be conquerors, but more than conquerors through Him that loved us", and obtain an abundant entrance into the everlasting Kingdom of our Lord and Saviour, Jesus Christ.

Anna E. Drew.

629 N. Galena Ave.,

Dixon, Illinois.

QUERY.

Did Jesus use the "whip" (See John 2:3-17) on the men?

ANSWER.

No. "He made a scourge of cords, and cast all out of the temple, BOTH the sheep and the oxen." Revision. This was in

the first year of His ministry. In the third year of His ministry, He had a case somewhat similar (Matt. 21:12-13; Mark 11:15-18; Luke 19:45-46), but no scourge of cords is mentioned.

—Day Dawn.

THREE BAD BARGAINS.

Once a Sabbath School teacher remarked that he who buys the truth makes a good bargain (Prov. 23:23), and inquired if any scholar recollected an instance in scripture of a bad bargain. "I do", replied a boy, "Esau sold his birthright for a mess of pottage." A second said: Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third observed: "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul." Matt. 16:26.—Selected.

A KEEN OBSERVER.

Ethel, aged three, had been to visit her cousins, two fun-loving and romping boys. She had climbed upon her father's knee and was telling him of her visit. "Papa, every night John and George say their prayers they ask God to make them good boys."

"That's nice", said papa. Then thinking soberly for a few minutes, she said, "He ain't done it yet."—Delinicator.

WHO WAS TO BLAME?

A baker, living in a village not far from Quebec, bought the butter from a neighboring farmer.

One day he became suspicious that the butter was not of the right weight, and therefore decided to satisfy himself as to whether the farmer was honest or not. For several days he weighed the butter, and then which the farmer brought were gradually diminishing in weight. This angered him so he had the farmer arrested for fraudulent dealing.

"I presume you have scales?" the judge said, inquiringly.

"Yes, of course, your honor."

"And weights, too, I presume."

"No, sir."

"How, then, do you manage to weigh the butter which you sell?"

"That's easily explained, your honor," said the farmer. When the baker commenced buying his butter of me, I thought I'd get my bread of him, and it's the one-pound loaf I've been using as a weight for the butter I sell. If the weight of the butter is wrong he has himself to blame."

—"Christian Youth."

TOBACCO

You say the Bible does not forbid you to use it? Neither does it name gambling and horse-racing. Will you therefore expect Jesus to come to the card-table or the race-track and call you to rule the nations in holiness? It does not forbid opium eating or the morphine habit. Are they therefore holy and elevating? Come, now, such arguments are only the dying struggle of sin to justify himself, and in your heart of hearts you know it is so. But tobacco, opium, morphine, coffee, tea, horse-racing, gambling and all the list of sins ARE forbidden in scripture, where in Gal. 5, the works of the flesh are made "manifest," for after running a long array of corruptions he says "and such like." Are not tobacco, tea and coffee and all such "like" whiskey? They are stimulants or narcotics, and they create a habit that saps nerve power, deadens sensibility and organic action, weakens our conscience and will power and causes us to spend money "for that which is not bread," Is. 55, and withal, they make us cross and unkind in the home, the very place where gentleness should reign. Remember, it says those who do "such" as the things named, including "drunkenness," shall not inherit the kingdom of God, and among the "things" are "such like."

"Well, you think if I use a cup of coffee will I be lost?" Not necessarily. Not even if you use a gallon of whiskey if you need it, for he says "using the world and not abusing it," 1 Co. 7:31. He says again, "All things are lawful for me, but I will not be brought under the power of any," 1 Co. 6:12. Are you not considerably "under the power" of tobacco or coffee if it makes your head ache to try to quit, or when you say "I can't quit?" But if you are about frozen or suffocated, even brandy is good to revive you, and when about to sit up with the sick, coffee is good to keep you awake. And it is bad to keep some awake when they should be asleep. And such stimulants make some of us about as cross as whisky does the drunkard, of whom the scriptures aver that he cannot enter the kingdom.

"But some man will say, I have used tobacco for fifty years and it hasn't hurt me a bit." Are you sure of that? If you will go back and live your 50 years again without tobacco and thus furnish us a true comparison, it will be worth while to notice that argument. But in 50 years you have spent about 650

a preacher busy a year spreading the good news. What have you to show for it? How will you answer the Lord of the household for thus using his money? And was it any argument to the afflicted woman that she had been bowed down by her infirmities for eighteen years when Jesus healed her? Or would the lame man argue that he was no worse off because he had been as long as "forty years" so? Ac. 4:22 and 3:2.

But perhaps you say "Not what goes into a man's mouth defiles him." And some preacher finished the quotation by saying, "Yes it is true that it is when it comes out that tobacco defiles a man." The drunkard might use the same argument about whiskey entering his mouth.

But you may ask, "Can't I be a Christian and use tobacco?" Yet Paul addresses people as brethren in the same chapter that he remonstrates with them that if they continue to do such things they will not enter the kingdom. See Gal. 5:11. Babes in Christ are not perfect. But if you are a babe—Christian will you not grow up before you die in your sins?

But finally the weak one says with his hands hanging down and his back the very model of weakness, "I can't quit." Then had you not better quit making sacrifices for the Master if you thus admit that you are "under the power" of another? You can not serve both. Won't you rather say, "I can do all things through Christ which strengtheneth me," Phil. 4:19, and say again, "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?

There is a better way to decide questions of right and wrong than by asking if such and such things will keep us out of the kingdom. That is the selfish way and even the sin of selfishness cannot enter the gates. Let us rather ask, "Can I better love humanity in serving them better by using or not using such stimulants?" If you will appeal to yourself with this standard the right will prevail.

"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."

Joseph Williams.

The Wages of Sin.

In Peters 1st Epistle, 4th ch. 17th verse, he says, "The time is come that judgment must begin at the house of God, and if

it first begin at us what shall the end be of them that obey not the gospel of God?"

A very important question indeed. This question would be answered by different individuals at the present time in several different ways.

The Universalist would say, all will be finally saved. Another class will say, the finally impenitent will be subject to endless torment or misery. And another class say, they will be destroyed or annihilated at the judgment.

The first two positions are based upon the immortality of the soul, which doctrine is unscriptural. Hence those two positions are without foundation, consequently must be false. The last position has many positive scriptural statements to sustain it. We will make a few quotations to sustain our position.

Notice, the question is asked, What shall be the end of those who obey not the gospel? Paul says, in Phil. 3:19, their end is destruction; again, in 2 Thes. 1:9 They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he comes to be glorified in his saints and to be admired of all them that believe in that day.

David, in Ps. 145, says, The Lord preserveth all them that love him but all the wicked will he destroy. Again it is said, He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy. Prov. 29:1; 21:15. Webster, in harmony with the bible, defines the word destroy, to annihilate, to consume, etc. The bible says they shall be burned up root and branch. If a thing is burned up root and branch is there any part of it left? Is it not annihilated? It is David says, They shall consume away into smoke. The Lord will reign upon them snares, fire and brimstone and an horrible tempest this shall be the portion of their cup.

God destroyed the cities of Sodom and Gomorrah by raining fire and brimstone upon them. Jude says they are set forth for an example for those who afterward may live ungodly. They are said to be suffering the vengeance of eternal fire. That fire consumed them. It will have the same effect upon the wicked at the judgment to be punished. Paul says God has appointed a day for this purpose. It will be well then to be found at his right hand and hear him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These we are told go away into everlasting life. But the other party on the left hand

go away into everlasting punishment, Paul says this punishment is everlasting destruction, both are right.

If we understand the truth in relation to the origin, nature and destiny of man we will easily comprehend the truth of this important subject. The belief in the immortality of the soul has a blinding effect. It is the foundation for several other important errors. The idea of good people going to heaven at death and that of bad people going to a fiery hell at death is based upon that idea. Also that awful doctrine of endless torment for the wicked is also based upon it. Also Catholic's purgatory with modern Spiritualism. Yes, all of these monstrous errors have for their foundation the doctrine of the immortality of the soul.

I would exhort the reader to search the scriptures with a disposition to believe whatever they may teach, and if you will do so you will find they teach in harmony with what is herein set forth. May God bless both writer and reader and assist in living in a preparation for that grand and important day so near at hand.

P. H. BOUK,

Fonthill, Ont.

THE IMMORTALITY OF THE SOUL.

By Eld. J. J. Schaumburg

Says the late Dr. A. J. Gordon ("Eccc Venit," pp. 168-9): "Pagan philosophy infused its notions of a future life into ecclesiastical theology. It deftly substituted the Platonic doctrine of the immortality of the soul for the Christian doctrine of the resurrection of the body. In harmony with this change came in the notion of judgment being administered immediately after death, in a disembodied state, instead of being reserved till the coming of the Lord and the raising of the dead, a conception as characteristic of all the heathen religions as it is foreign to the teaching of both the Old Testament and of the New. This eschatology of the underworld, which even to this day so largely colors our theology, could not fail to make strongly against the early advent faith of the church."

Dr. Gordon has told us much truth in but little space. If the doctrine commonly known as the immortality of the soul had not made its way into the church what a power she would be today! However, such is the case. That demon-inspired dogma deserves no sympathy from the followers of Christ. But sad as it may seem and is, it is being proclaimed every Sunday from a

thousand Christian pulpits. What shame for preachers who have nothing better to preach than the survival of the living instead of a revival of the dead! May God have mercy on such teacher of error. A careful study of the Word will drive us to Christ as our Life-Saver as well as our Life-Preserver.

I quote the following from the renowned infidel writer, Joseph Ernest Renan: "Belief in the immortality of the soul, which under the influence of Greek philosophy has become a Christian dogma, allows us a very easy way to deprive death of its meaning, since the dissolution of the body is thus the deliverance of the soul, set free henceforth from the burden that weighed upon its true life. But this view, making man a compound of two substances, was not intelligible to the Jew. The kingdom of God, or the kingdom of the Spirit, was to the Jewish mind a complete transformation of the world, and an annihilation of death."

In the above statement this eminent critic is clearly borne out by divine testimony. It was the farthest of thoughts from the Jewish mind to exalt death in any fashion. That Jew of all Jews — the Christ — never gave his hearers to understand that death had the mysterious power of transforming saintly men or women into angels! We will look in vain to find where the Lord Jesus ever conferred such an honor on death. As Dr. Gordon well says: The doctrine of the immortality of the soul is Platonic, not Biblical, and it destroys faith in the resurrection of the DEAD. Adventists cannot be too rigid in refusing to give this heathenish doctrine standing room. It has the earmarks of Satan, and will not easily pass as the genuine coin among students who know their Bible.

Smith Lake, Minn.

Hints For Sunday School Teachers.

Be in your class seat before your scholars are.

Give to each scholar a warm hand-shake and a kind word when he comes.

When order is called, come to order instantly. If you don't, your class won't.

When the school stands, you stand, when it sings, you sing; when it reads, you read. If you don't your class won't.

Have your lesson so well learned that you can teach it with nothing but your Bible before you.

Stand or sit so you can look

every scholar in the face.

Ask plain, simple questions, and do it rapidly, being sure the restless scholar gets his share of them.

Make the most of every answer, whether it be right or wrong. Never ridicule a wrong answer.

Contribute a regular amount regularly each Sunday, and try to have your scholars do the same.

Be loyal to the superintendent. Don't criticise him before others. He makes mistakes and knows it, and is trying to improve.—Tabernacle Tidings.

Never Too Old to Learn.

"Socrates at an extreme age, learned to play on musical instruments.

Cato at eighty years of age learned the Greek language.

Plutarch when between seventy and eighty commenced to study the Latin language.

Sir Henry Spelman neglected the sciences in his youth, but he commenced the study of them when between fifty and sixty years of age. After this time he became a most learned antiquarian and scholar.

Adovico at the age of 115 wrote the memories of his own times.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past the age of fifty.

Franklin did not fully commence his philosophical studies until he reached his 50th year.

Colbert, the famous French minister at sixty returned to his latin and law studies.

Dryden, in his 68th year, commenced the translation of the Iliad, and his most pleasing productions were written in his old age."

THE OLD TESTAMENT VERIFIED

By the Excavator's Spade.

Philadelphia, Dec. 19. Critics of the Bible who have been contending that the book is a collection of myths or theological fairy tales were challenged to-day by Dr. Albert T. Clay, professor of Semitic Philology and Archaeology at the University of Pennsylvania, when he said that almost every page of the Old Testament has received new light, and the accuracy of the narrative been verified, so that to-day we can depend upon its reliability.

The statement was made at the university service in Houston Hall, which was attended by Provost C. C. Harrison, Vice

Provost Edgar F. Smith, a sprinkling of faculty members, several hundred students of the institution and many society folk.

"After receiving all the light that has been thrown on the pages of the Old Testament by the spades of the excavators and tedious deciphering of the archaeologists," said Dr. Clay, "we can say that almost every page of the Old Book has been verified, and we feel certain that it is reliable."

Dr. Clay used as an illustration of corroborative evidence the story of the four kings mentioned in Genesis, which, he said, is the earliest historical event of the Old Testament.

"The story of the four kings," he explained, "is the earliest record in the Old Book we can hope to corroborate. There was a line of critics for decades who held this whole incident to be a myth created by a later Jewish writer. We have here in our university museum a cast of a stela which portrays in relief one of the kings formerly regarded by these critics as mythological.

"Arioch, another of the kings, is represented by contracts dated in his reign. Inscriptions of the Father of Arioch show that he was suzerian of Palestine, corroborating in a most remarkable manner the story in Genesis, which says that Palestine remained subject to the king of Elam for twelve years and then rebelled."

"Further, in this late date, four thousand years after the events occurred, we can give satisfactory reasons why three of the four kings were leagued together in this campaign. Arioch was the son of the Elamite king, and Amraphel was subject to that country. The fourth king has not yet been discovered. But in view of the fact that the excavators have been making such startling finds in recent years, is it not possible that the record of this very king may be turned to our civilization almost any day? Surley, that is far from improbable in the light of the late success of late research."

"In short, the whole historical background has been brought out and the very details of the chapter verified in an astonishing way. Even the names of the patriarchs are now known from inscriptions to have been current at the time. The claim that the name of Abraham has not been found on the monuments has only this summer been overthrown, as it has at last been discovered on a tablet belonging to the age in which the patriarchs lived. This must be considered as an important discovery and is scarcely known to Biblical scholars."

N. Y. Press, Feb. 1910.

BLAMELESS AND FAULTLESS.

By Mrs. L. C. Hanscom.

We find each of these terms used in the Word of God and by examining them closely we find there is quite a difference in their meaning. We can only expect to become faultless after passing thru the pearly gates into the City of God, where we will be presented faultless into the presence of his glory with exceeding joy. Until Jesus comes, we will never be free from faults, mistakes, disappointments and all the ills of the human family are heir to. We are now in an imperfect state, where we can only see thru a glass darkly, and are only able to know in part; but when that which is perfect is come, then that which is in part shall be done away. While all this is true, I thank God that we can here and now reach the blameless state, by not wilfully ignoring any known commands of God, or wilfully failing to perform any known duty. We may do or think very imperfectly, and yet if we have tried to do it in obedience to his command, and for his sake, and did our very best, should it be found far from faultless, I feel that we would yet be counted blameless. To illustrate: A few days ago I received a letter from a dear little child which was far from faultless. Many words were spelled incorrectly; there were many grammatical errors, and the writing itself was far from perfect; still I did not for a moment think of laying any blame on the child. I knew she had done the best she knew and had written because she loved me, and it only seemed to draw her closer to me. I feel it is thus with our heavenly Father. I believe he looks more to the motive which prompts to give him our service, than he does the manner in which it is rendered. If we have but one talent, but will use that to the best of our ability. I feel that we will gain his approval just the same as the one with two or five. The reward is not according to the amount of talent; but to the use we make of what we have. For to the one that has shall more be given. I don't believe Christ expects perfection of us, but I do believe he expects and requires the best service we can render; and when we have given that, we will be blameless in his sight. And if found so doing when he comes, I believe he will say to us, "Well done," and will then fashion our vile bodies like unto his glorious body; and when we are made like him, we will be both blameless and faultless.

Day Dawn.

RELIGION UP TO DATE.

Shakespeare's clowns have uttered wiser thoughts than many more pretentious characters, and from the writings of "Mr. Doolley" and the "Burlington Hawkeye man" may be gleaned many a moral lesson. Some recent utterances in regard to "new religions" have moved the New York "Life" to the following:—

"Any new religions, madam?" The Boston vendor bowed politely to the lady of the house, who looked somewhat doubtful. "What have you to-day?" She asked at last.

"A fresh line of utilitarian principles, just over from Germany. A complete and well-rounded Brotherhood of Man guaranteed for one year. A nice line of altruistic specialties, one of them something new, entitled 'Christianity with the Sting Removed.' Some Nirvana novelties. A job lot of Buddhist dogmas. And Eliot's patent unadulterated free-for-all working hypothesis."

"That all?"

"I can let you have any number of the old, orthodox kind—still used by some folks. Done up in new packages, with the same old labels, however."

"No, thanks."

"Can't I interest you in anything at all?"

"Not at present. But if you have anything really new you might come around in a couple of weeks."

"But, my dear madam, how are you going to subsist in the meantime?"

"I am going to visit relatives in New York."—"Christian."

THE SECRET

"I noticed," said Dr. Franklin, "a mechanic among a number of others, at work on a house erecting but a little way from the office, who always appeared to be in a merry humor, who had a kind word and a cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the cause of his constant flow of spirits. 'No secret, Doctor,' he replied. 'I have got one of the best of wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile and a kiss; and then tea is sure to be ready, and she has done so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word to anybody.'"—Selected.

We are reserving space on this page for Bro. Edgar L. Robison, 4522 a Labadie Ave., St. Louis, Missouri. We have some of his tracts and pamphlets and find them thoughtfully written. They will lead you to think.

There are several poor on our list and others whose names should be there. Do you desire to help in a cause of this kind? Money sent for this purpose will be receipted and accounted for to the donor.

The first quarterly conference of Illinois for the year will meet with Adeline congregation the first Sunday in November. Will those who expect to be there please inform E. F. Gesin, Forreston, Illinois.

John E. Cross, Pres.
Grace Williams, Sec.

ILLINOIS EVANGELIST NOTICE.

Our appointments for November will be as follows: 1st to 13th Marshall; to 26th Ripley; 27th 30th in the country between Mt. Sterling and Ripley. We expect to reach home in time to fill our regular appointment at Oregon on December 3rd.—G. Eldred Marsh, Evangelist.

"Jesus is our Shepherd;
For the sheep He bled;
Every lamb is sprinkled
With the blood He shed;
Then on earth He setteth
His own secret sign—
They that have My Spirit,
These, saith He, are mine."

God sends us letters of love in envelopes with black borders. Many a time have I plucked sweet fruit from bramble-bushes, and taken lovely roses from among prickly thorns.

—C. H. Spurgeon.

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The article, "Two Lives," found in the last issue has been put in tract form—two pages—and will be sent out as long as they last, for 20 cents per hundred, postage prepaid. Address this office.

We shall be pleased to send Sample Copies of the Restitution Herald for free distribution and we solicit the brethren to aid us to increase our subscription list.

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These will be sold at 30 cents per hundred as long as they last. Address this office.

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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, November 9, 1911

Number 5.

THE SURE MERCIES OF DAVID.

The prophet Isaiah (ch. 55) said unto Israel, Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

The ordinary reader will see but little in the statement. "The sure mercies of David."

They mean a great deal more than the common things of David which evidently referred to David's rulership over fleshly Israel. To apply rightly this prophecy we should study carefully a portion of Acts 13. In this chapter, Paul gives us a brief history of Israel under Moses, the judges and the kingdom of Israel, including Saul and David, as kings. He then states that Christ was put to death and was raised from the dead. As concerning that he raised him up from the dead, now no more to return to corruption he said on this wise, I will give you the sure mercies of David. It is evident from the above that the sure mercies of David could only be given to the one raised from the dead. Peter expresses the same truth (Acts 2) when he states that David saw corruption but that Christ was raised to sit on his throne. The sure mercies are the HOLY AND JUST THINGS. As the prophet stated, these blessings must come through the covenant made with Israel. It is evident that Israel has never received them as they must come through David's greater Son.

This same prophet has said that, "He that ruleth over men must be just, ruling in the fear of the Lord." He will not judge after the seeing of the eye nor the hearing of the ear, but will render a righteous judgment. The prophet Nathan, promised David (2 Sam. 7) that, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels and I will establish his kingdom." Further, "I will establish the throne of his kingdom forever." This promise was made to David's seed, or Son. This promise relates to the sure mercies and not to the common things of David. "Then went David in and sat before the Lord and he said, Who am I, O Lord God? and

what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken of thy servant's house (kingdom) for a great while to come. And is this the manner of man, O Lord God?"

This prayer is sublime and pathetic and must have a deeper meaning than given by the ordinary student of prophecy. It cannot be applied to David's immediate successor as he had only the things that David had—the rulership over Israel. Solomon's kingdom, or the kingdom over which he ruled, was not established forever as it was divided into two kingdoms after his death. These kingdoms were finally overturned and remain in that condition today and can only be established under the rulership of King Jesus. The prophet, Ezekiel, says that the kingdom shall remain overturned until he comes whose right it is (to rule) and I will give it him. The Psalmist writes (Psa. 89), I have made a covenant with my chosen. I have sworn unto David, my servant. Thy seed will I establish forever, and build up thy throne to all generations. My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me." Again we read (Psa. 132:11), "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." This scripture Peter quotes (Acts 2:30) and applies it to Christ. Thus we have proved that the promise made to David relates to Christ; also, that the promise relates to the establishment of the throne and kingdom of David. The angel also announced to Mary (Luke 1) that she should be the mother of a child whom she should name Jesus and the Lord God would give him the throne (kingdom) of his father David and he should rule over the house of Jacob forever and unto his kingdom there should be no end. The promise referred to in the above scripture applies to the ruler over Israel and the nations. Jehovah is now taking out of the nations a people for his name after which he, Jehovah, will return (to Israel) and will build again the tabernacle of David

which is fallen down and I will build again the ruins thereof and I will set it up. This scripture, with many others, proves that Jehovah has not cast off forever his ancient people. The gospel preached by Christ and his apostles embraces these sublime truths. May the above truths find an enlodgment in the heart of some one who is looking for the truth as found in the prophetic word, is our prayer.

Your brother in the gospel,
D. C. Robison,
Salem, Ohio.

CHRISTIANS, AWAKE!

"The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light." Rom. 13:11.

These words of exhortation, by Paul, are addressed to the professed followers of Christ. "The night is far spent"—what do we understand by "the night"? From the context—"it is high time to awake out of sleep, for now is salvation nearer to us than when we first believed"—we conclude the night refers to the reign of sin and death, the time of darkness, of ignorance, of indifference to God's plan of salvation. Notice, salvation was not received when they first believed, but is to be received in the day which is to follow the night—the day of redemption, the day of salvation to those who are walking in the light of the knowledge of their Lord Jesus Christ, but a day of judgment, of wrath, of trouble and distress to those who know not God, whose deeds are evil. Hence this admonition, as the nearness of the day approaches, that works of darkness be cast off. Paul enumerates them as idolatry, hatred, strife, envyings, heresies, murders, drunkenness, jealousies, divisions, uncleanness. Those who would be approved of God, in that day of visitation, in that day of discernment between him that serveth God, and him that serveth not, must awake to the service of God, cast off the works of darkness and put on the armour of light—putting on the breastplate of faith and love, and for an helmet, the hope of salvation, keeping themselves unspotted from the world, looking and long-

ing for that day, when the shadows shall flee away, and Christ, our Saviour shall appear, without sin, unto salvation. A time of blessing and rejoicing to those who have kept themselves in the love of God. "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Anna E. Drew.

DO WHAT YOU CAN

A mechanic or a clerk may say, "I can't get an hour a day." Then take half an hour. That will give you eighteen volumes per annum. "But I can't read fifty pages an hour, or twenty-five in half an hour." Then read fifteen in half an hour. That will take you through twelve volumes of four hundred and fifty pages per annum, and if your books are well selected, in ten years your knowledge will be greater than that of many college graduates ten or fifteen years after they leave college. Never be guilty of the folly of negeleting to do a little because you cannot do everything.—Dr. Buckley.

LOVE'S WORK

Love is not an emotion; it is not a sentiment; it is not a profession. Love is a living, active force; it is the impulse which urges to action and is found only in conscious agents. Man was made to love God and keep His commandments. The test of love is obedience. Indeed, obedience is the counterpart of love, and must keep pace with it—or the psalm of life will contain many discordant notes. Love which does not produce obedience is a vain delusion; obedience which does not spring from love is only "sounding brass and tinkling cymbal." "Love seeketh not her own." Love is unselfish; it is a principle of self-sacrifice. Love's work is the best.—Selected.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key
Or if He trusted it to me,
I might be sad.

—John Parker.

By Proclamation of President Taft, Thursday, November 30, is set aside as a day of special Thanksgiving.

UNIVERSAL RESURRECTION; VS., PARTIAL RESURRECTION.

Peter Jeffrey.

(Continued from No. 4)

But are we to conclude that all who have lived, Jews and Gentiles, and were responsible and found guilty before God, that that judgment was final? The apostle declares that "by the works of the law there shall no flesh be justified in God's sight," because it was only through the law that the knowledge of sin came, and that its purpose was to show us "that sin by the commandment, or law, might become exceedingly sinful" (Rom. 7:13). That was the purpose the law served. "It was added," he said, because of transgression "until the seed, Christ, should come to whom the promise was made." It could not give life on account of the weakness of the flesh. The apostle says that "if there had been a law given which could have given life, verily righteousness would have been by the law." It was therefore a schoolmaster to bring us to Christ, that all the world that God had judged to be guilty because of sin, "that the promise by faith of Jesus Christ, might be given to them that believe." Consequently Paul's object is seen to be to prove that all the world had sinned, and would perish on that account, if they were to be judged by either of the two laws—the law of the Gentile's conscience, or the law of Moses which the Jews were under—in the day when God shall judge the secrets of men's hearts according to my (Paul's) gospel " Rom. 2. But the apostle proceeds to show to both Jews and Gentiles, that while they were all equally guilty, God had in His great love for the world, provided a way of escape from the law under which he declared there should no flesh be justified in God's sight (Rom. 3:20), through the redemption which God had provided in Christ Jesus, saying: "But now apart from the law, a righteousness of faith in Jesus Christ, unto all them that believe, for there is no distinction (between Jew or Gentile) for all have sinned and fallen short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus whom God sent forth to be a propitiation through faith in His blood, to show His righteousness, because of the passing over of the sins done aforetime. For the showing, I say, of His righteousness at this present season, that He (God) might Himself be just and the justifier of him that hath faith in Jesus".

Here in the 25th verse the apostle affirms that "God had sent forth Christ Jesus to be a propitiation through faith by His blood, to show His righteousness because of the passing over of the sins done aforetime". Hence the remission of sins is not only applicable to the future, but it is retrospective, covering all sins done aforetime. Paul speaking of this time at Athens said: God Himself giveth to all life, and breath, and all things" and that he made of one every nation of men for to dwell on the face of the earth, having determined their appointed seasons that they should seek God, for in Him we live and move and have our being . . . "being then the offspring of God, we ought not to think that the Godhead is like unto silver or stone graven by art and device of man. The time of ignorance God therefore overlooked, but now He commandeth all men that we should everywhere repent in-as-much as He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained, whereby He hath offered faith (see margin) to all men, in that He hath raised Him from the dead." Hence, faith then is offered to all men. That season, we are told, had come that God had determined and appointed for them, that they should seek Him through faith in Christ, "The times of ignorance aforetime, the apostle said, God overlooked, when men thought that the Godhead was like unto gold, silver or stone. Acts 17:29-30. And so the apostle tells us that the faith that is now offered to all men had not been revealed to all men, not even during the time of the law. That "before faith came" the Jews "were kept under the law, shut up unto the faith which should afterwards be revealed". Wherefore," he says, "the law was our schoolmaster to bring us to Christ, that we (the Jews) might be justified by faith, but after that faith is come, we are no longer under a schoolmaster." Gal. 3:19 to end. The apostle further declares that "if there had been a law given which could have given life, verily righteousness would have been by the law". The law, therefore, was only a temporary arrangement to keep the Jews inward, "till the seed should come to whom the promise was made." And the law served to show that the Jews as well as the Gentiles (all the world) were sinners and guilty in God's sight, "and had come short of the glory of God." Consequently all the world was judged guilty, every mouth stopped (Rom. 3:19), and would perish we say if they were to be judged by

either of the two laws—the Gentile's law of conscience, and their knowledge of God "being clearly seen and understood by them by the things that are made, so that they were without excuse". Rom. 1:18-24, or the Jews by their law; hence, both Jew and Gentile were held responsible for the violation of either of the two laws, and having been found guilty, as the apostle declared, proves their responsibility, and therefore no third class is shown to be irresponsible, as it is claimed by those who teach a limited resurrection of the dead; but on the contrary, the apostle declared that the world was guilty before God and that ALL HAD SINNED and come short of God's glory. See verses 19-24.

(To be continued)

"Ye Have Been Called Unto Liberty; or, Lawful and Unlawful Liberty."

Wrong Ideas Regarding Liberty.

There exists in the minds of some of the Lord's people serious misunderstanding of what constitutes Christian Liberty, they being under the impression that it is the duty of Christians to give heretics, heathens and infidels the fullest opportunity to preach their erroneous doctrines to Christians as well as others of the human family, even though Christians may have it in their power to hinder, or altogether prevent, the dissemination of heresies and misrepresentations of Jehovah, His Word, and His servants, and it is our purpose to show as best we may, in the following pages (1) The Relationship Between Law and Liberty, and (2) What Constitutes Lawful and Unlawful Christian Liberty.

A right understanding of what constitutes Christian Liberty is especially important at this time owing to the fact that some who pose as Christian teachers are openly and persistently preaching against Jehovah, the Lord Jesus Christ, the Scriptures, and those of the Lord's servants who have remonstrated with them; and not only this, but they stoop to the practice of perverting the words of the Apostles and misrepresenting the very well-known facts regarding the practices of the Lord Jesus and the Apostles. It is therefore important that all true Christians should realize that not only is it right that Christians should earnestly oppose doctrines and teachers or advocates of doctrines that are out of harmony with the Scriptures, but that it is their Christian duty to do so—not their privilege only, but their duty.

Relationship of Law and Liberty.

LAW: According to Webster's dictionary, the word "Law"

means: "A rule of order or conduct established by authority." "The appointed rules of a community or state, for the control of its inhabitants, whether unwritten or enacted by formal statute."

UNIVERSALITY OF LAW: It is a fact that all men, whether Christian or non-Christian, whether republican or democrat, monarchist or anarchist, approve of certain law or laws for the government of mankind when associated together in communities, states or nations, and also for the regulation of the conduct of each individual with relation to his fellowmen and to his God provided he recognizes a god. Some may be under the impression that anarchists are opposed to all law, and no doubt some anarchists THINK they are opposed to all law, but inasmuch as anarchists advocate the abolition of all existing laws they thereby show they approve of law; viz., the law that each individual shall be privileged to do what seems best to him.

CIVIL LAW: By the phrase "Civil Law" is meant all law other than "Religious law."

Under the Civil Law the individual has the privilege of doing whatever is not forbidden by the Civil Law to which he is subject. For instance, a believer in the theories of anarchism have the privilege, or right, under the Civil Law of the United States to advocate these doctrines, but at the same time those who are opposed to such doctrines have the right to oppose, in every way that is not forbidden by the Civil Law, interfere with, and bring to nought the labor of those who are preaching the doctrines of anarchy.

RELIGIOUS LAW: By the term "Religious Law" is meant the laws which refer only to religious matters.

Under religious laws (whether they be laws of the state or communities, laws of certain religious societies, or laws of an individual for the regulation of his own conduct) the individual has the privilege of doing anything that is not forbidden by the Religious Laws to which he is subject. For instance, a teacher of Spiritism, Mohammedanism, or other religions opposed to Christianity have the privilege and right under the Religious Laws of the United States to advocate their doctrines both privately and publicly, but at the same time Christians have the right to oppose in every way that is not forbidden by the Religious Laws of the United States (and the laws of Christianity contained in the Bible), and bring to nought the teachings of those who are enemies of Christianity. In other

words, Christians have the legal right to oppose the spread of anti-Christian doctrines of every nature to the extent of their ability, in harmony with the Religious Laws of the United States and the alws of Christianity contained in the Scriptures.

LIBERTY: Webster's dictionary defines Liberty as follows: "State of a free man; ability to do as one pleases; freedom from restraint."

LAWFUL LIBERTY: Lawful Liberty is the right or privilege of an individual to do that which is permitted by the civil and religious laws of the state or community in which he resides and which is also permitted by the spiritual authority which he acknowledges and serves. For example, one who does not believe in Christianity has the lawful liberty to oppose Christianity in every way he can that does not conflict with the civil and religious laws of the land in which he dwells. Likewise the Christian has the lawful liberty of advocating the doctrines of Christianity and opposing the propagation of all other religions or doctrines which are anti-Christian in character, providing his opposition is in accordance with the civil and religious laws of the state in which he resides and of the laws of Christianity found in the Bible.

UNLAWFUL LIBERTY: Unlawful liberty is that course of conduct which is in opposition to the laws of the state or the laws of the Spiritual Power which an individual acknowledges and serves. For instance, while the old covenant was still in effect, many Jews resided in Rome, in Greece, and other Gentile cities and countries and the laws of these cities and countries did not require the circumcision of male children nor forbid the eating of pork, but the Law of the Old Covenant (the Mosaic Law) did, therefore it was unlawful for Jews to be uncircumcised or to eat swine's flesh. In like manner, at the present time under the civil and religious laws of the United States, a Christian has the privilege of telling falsehoods, speaking evil of Jehovah, the Lord Jesus, the Apostles or others, ridiculing the Scriptures, etc., but according to the laws of Christianity he cannot lawfully do any of these things.

Christian Liberty

Lawful Christian Liberty

(1) Obedience to the Commands of the Lord Jesus Christ and the Apostles:

It is lawful for Christians to do and to practice whatsoever the Lord Jesus and the Apostles have commanded them to do in

the New Testament writings.

(2) Heresies or anti-Christian doctrines: It is lawful for Christians to oppose the teaching of false or anti-Christian doctrines of all kinds. Jude 3; II Tim. 4:1-7; 2:16.

(3) Heretics or Teachers of anti-Christian Doctrines: It is lawful for Christians to point out and avoid all those who are advocates of false or anti-Christian doctrines and to warn others to beware of them. Gal. 1:8-9; Titus 3:10-11; I Tim. 6:3-6; II Tim. 2:16-18; II Thes. 36, 14; II Peter 2:1-3; 3:17.

Unlawful Christian Liberty

(1) Disobedience to the Commands of the Lord Jesus and the Apostles: It is unlawful for Christians to do or to practice anything which the writings of the New Testament condemn:

"For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:13.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." II Thes. 3:6.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." II John 1:9.

(2) Heresies or anti-Christian Doctrines: It is unlawful for Christians to accept or teach any other gospel or doctrine than that which is contained in the writings of the New Testament. In other words, it is wrong for Christians to accept or teach that which the Lord Jesus and the Apostles condemn.

"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. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8-9.

"But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom in Hymenaeus and Philetus, who, concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." II Tim. 2:16-18.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to Godliness, he is proud, knowing nothing but doting about ques-

tions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt mind and destitute of the truth, supposing that gain is godliness, from such withdraw thyself." I Tim. 6:3-5.

(3) Heretics or teachers of Anti-Christian Doctrines: It is unlawful for Christians to fellowship or cooperate with those who persist in teaching and advocating false or anti-Christian doctrines, the erroneousness of which has been clearly shown from the Scriptures.

A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself." Titus 3:10-11.

"Now We command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." II Thes. 3:6.

"And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed." II Thes. 3:14.

"But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed. As we said before so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8-9.

"If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness.....From such withdraw thyself." I Tim. 6:3-5.

"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus, who, concerning the truth have erred, saying that the resurrection is past already and overthrow the faith of some." II Tim. 2:16-18.

"This know also, that in the last days perilous times shall come. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." II Tim. 3:1-5.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that

abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." II John 1:9-11.

"Ye, therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen. Edgar L. Robison.

4522 a Labadie Ave.,

St. Louis, Mo.

PEACE.

Peace! There is scarce a fairer word in the language, unless it be Love. In its Greek form, "Irene" is also a sweet-sounding word, and well-used as a Christian name. It is not what we want, not always what we seek, however. We run after pleasure, excitement, amusement, gaiety, and we may sometimes have these without peace; and then even in laughter the heart is sorrowful, and the end of that mirth is heaviness. But with peace we can manage to get on very well, though we should miss of obtaining either of the others. It has less of glitter, but more of value; the others are often only glass, or evanescent dew, but this is always a pearl. It may have a plain, homely look, but, if we wed it, and take it to us, the heart's beauty soon looks at us through the eyes, and ever grows and grows; while, if we were caught by her more showy sisters, their beauty is apt to fade very quickly; and, for a bride, we find a skeleton in our arms.

Hence, Peace was indeed a sweet and suitable gift, if we may say so, for the departing Savior to bequeath to his disciples. Love was His command—"This is my commandment, that ye love one another as I have loved you;" and Peace, His legacy. How sweet the wording of it! How the words fall soft as snowflakes upon what would have otherwise been the uncheered desolation of many a winter heart: "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."

Sweet legacy; precious gift. Not pleasure yet, nor joy yet; far less rapture and ecstasy; nay, "In the world ye shall have tribulation;" but always peace. "In Me" ye shall have peace; therefore, none can take it from us, and we can never, if not willfully, lose it.—Selected.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the re-rotation of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do a good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

We have begun the accumulation of a fund with which to provide the poor with The Restitution Herald.

Many friends have been paying for the subscriptions of others but not because they were poor. This fund received a nest egg of five dollars this week. How much do you care to spend that this paper may go to those who through misfortune cannot afford to take it? We will inform the donor in each case as to the way in which his money is used.

We also feel that a fund for the free distribution of tracts

would be a good thing. Having a job press, it is a small matter to run into tract form some of the best articles that appear in our columns and it can be done very cheaply—for just about the cost of paper, postage, and a little time. Send in what money you can spare for this matter and let us send you its equivalent in our tracts. This does not apply to tracts advertised in our columns but not for sale by us.

We acknowledge the receipt of many kind letters. We wish we had space to give them all but this we cannot do. These kindnesses are duly appreciated and go a long way toward compensating us for the hard task we have undertaken.

We have received some job-work and this opens up a new field of usefulness. We hope to please our patrons in this line.

We are receiving a nice lot of manuscript for which we are duly thankful. It is surprising the amount of "copy" our paper eats up each week.

We are aiming to get out a special Thanksgiving number on the date of Nov. 23rd. We should be glad to receive short articles and letters from the brethren in which the thanksgiving sentiment is fully set forth. What have you to be thankful for? Tell it on paper and send it in.

We have just issued Sister Ann Drew's article of last Week's issue in tract form. It makes a tract of two pages suitable for folding and placing in an envelope when writing to friends. We will send you these at twenty cents per hundred as long as they last and turn the proceeds right back into tracts again. Please buy and help us to scatter seed in this way.

We are living in a time of peculiar interest to the true Christian. The state of unrest not only among the individuals which make our nations, but in the churches as well and in the Church of God in particular. The nations are all crying, "Peace, peace," and there is no peace. The nominal church is being revolutionized in going from the one extreme of creed worship to the other of no faith requirement at all, while in our own body we find everything in a state of unrest and uncertainty. Thinking people are bound to differ upon any subject, no matter how much or how honestly they may think. Especially is this true in religious matters since so much depends upon a right comprehension of our subject. Honest minds will differ in this as in other subjects and it is doubtless good that it

is so at least in a great measure. These differences are the means to growth if used wisely in love, but the foundation for dissension and utter disgust if selfishly used and in a spirit of bigotry. Oh! let us get into us more of the mild, undisturbed Spirit of the Master in our differences. Brethren, we'll be called to account some day for the part we have in it. There is one comfort to be derived from present conditions in general and that is that "The Coming of the Lord Draweth Nigh."

Church News.

Bro. G. E. Marsh reports good interest and good attendance at our Salem Church near Marshall, Illinois.

The editor of this paper will preach for the Rensselaer, Ind., brethren on Sunday, Nov. 18, 1911, if it is the Lord's will.

The editor had the pleasure of addressing an Adeline, Ill., audience twice on Sunday, Nov. 5th. There is a peculiar pleasure in it for a speaker when his audience is made up of his boyhood associates, school-mates, and neighbors. Though we've been away from Adeline for nearly 25 years, yet the old hills speak of fond memories.

The church in the vicinity of Holbrook, Neb., have added fifteen to their number within the last year. This shows progress and should be a matter of encouragement to us all.

We have just mailed out the programs for a township Sunday School convention which will meet in the forenoon of Sunday, Nov. 26, 1911, with our Antioch, Ill., Church.

Word comes from the Manor valley in Virginia that on a recent Sunday Bro. John Boyer of Woodstock, Va., held an over Sunday meeting at our church near Browntown and that there was a good attendance and much interest manifested. It was at this place where we buried three in baptism upon our visit there last fall.

QUARTERLY CONFERENCE REPORT.

On November 4th at the home of Brother E. F. Gesin near Adeline, the Executive Board of the Illinois Conference met for the first quarterly business meeting of the year 1911-12. The reading and accepting of the usual reports was followed by a discussion of finances. It was unanimously decided to omit the usual meeting in February and hold the

next meeting in May at call of the President. The meeting was then adjourned.

On the following day (Sunday) Brother Lindsay delivered two sermons at the church in Adeline to large and attentive audiences. In the morning he discoursed on "The Blessed Hope of the Christian" to the satisfaction of all; and in the evening he chose for his theme, "The Beauty of Holiness." The latter address was delivered more especially to the young people, they having dismissed their meeting in a neighboring church for the purpose of attending our service.

There were present at the meeting members of the churches at Lanark, Oregon, Dixon, and Antioch, who were well cared for through the hospitality of the Brethren at Adeline; and all can testify to the success of the meeting. May it be to the glory of God.

Respectfully submitted,

Grace M. Williams, Sec'y.

OBITUARY.

Mary E. Stuart, wife of Albert N. Finney, was born in Clinton Co., Indiana, July 18, 1866, being the youngest of nine children, and fell asleep in the Lord, Nov. 1, 1911, at her home in Michigan Township, aged 45 years.

She suffered severely in her last illness, but was not conscious of her condition. Her last sickness was of less than two weeks' duration. She realized beforehand that the end was near, but said she was ready, having been immersed into the name of Christ by Bro. George Neill some four years ago. Most of the family in which she was born are members of the body.

She leaves her husband, one daughter, two sisters, Mrs. Rachel Mitchell and Mrs. Wm. Brammell, and their families, many relatives and friends and her brethren in the Lord to lament the loss of one held in high esteem for her family and Christian virtues. She was patient, kind, and loving in the family, a good housekeeper, industrious, despite her years of affliction, and faithful to the high calling of the Father in Christ. Therefore our sorrowing is upborne by the blessed hope. May it soon be realized when we shall meet no more to part.

The funeral was held at the Church of God north of Hillisburg and interment in the Whiteman cemetery.

Her six nieces, Misses Elsie Brammell, Allie Mitchell and Lulu Deford, Mrs. Everett Donnell, Mrs. John Hampton and Mrs. Joseph Williams acted as pallbearers.

The funeral sermon was by the writer.—Joseph Williams.

THAT QUERY.

Under the caption of "A Query" in the Restitution Herald of October 26, Gal. 3:21 and Luke 10:25 were given out as a problem to unravel.

The first text reads thus: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given LIFE, verily righteousness should have been by the law". "According to the foregoing," it is concluded, "no LAW has ever been given which could give life," and that there is apparent conflict between the apostle's teaching and that of our Lord as given in His answer to the lawyer who asked Him, "Master, what shall I do to inherit eternal life?" "And He said unto him, What is written in the law? How readest thou? As much as to say, 'keep the law.'" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." And the Lord said unto him, "Thou hast answered right: this do and thou shalt live." Or, have eternal life, as he had asked to know what to do to inherit it.

In offering a solution of the foregoing, we venture to say that there is no conflict between the two texts when we have ascertained the apostle's reason why the law could not give life. I says: "For what the law could not do, in that it was weak through the flesh, etc." hence it was not on account of any weakness in the law given. No, he declared that "the law is holy, and just, and good." Rom. 7:12, and that "the doers of the law shall be justified before God," Rom. 2:15, but the apostle said of all those who had known, and lived under that law that they were no better than the Gentiles who did not have that law and that there had been none righteous, no, not one. Because the Jews had not kept the law perfectly, they therefore could not claim the eternal life promised by that law, because according to that law, a curse was upon every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

That the law promised life, the Lord said unto Moses: Speak unto the children of Israel and say unto them... ye shall therefore keep my statutes and my judgments: which if a man do he shall live in them." Lev. 18:1-6, Deut. 4:10, 5:29, 6:24-25. All these the people promised to do, Ex. 24:3.

Therefore it is seen that there is no conflict in the aforesaid texts. When Christ told the lawyer to keep the law if he wished to inherit eternal life, it was because that is what it promised to all who should keep it perfectly.

And Jesus knowing this to be true, said to the Jews: "If a man keep my saying, he shall never see death", John 8:51, the meaning of which is that if a man should keep the law perfectly, as Jesus taught and kept the law Himself, he should never see death. "For even hereunto were we called, because Christ also suffered for us leaving us an example that we should follow in His steps, who did no sin, neither was guile found in His mouth". Jas. 2:21-22. Was tempted in all things like as we are, yet without sin". Heb. 4:15.

For that reason the law had no claims upon his life. He magnified the law and made it honorable. Hence Paul speaking of Christ said: "Who being in the form of God counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, the death of the cross, etc. Phil. 2:6-12.

Peter Jeffrey.

"THAT QUERY"

Harmonization of Gal. 3:21 and Luke 10:25.

Having noted the query in "The Restitution Herald" Number 3, regarding the apparent inharmony of the above mentioned passages of Scripture, the following is respectfully submitted:

Important Facts

- (1) "The Law is holy and just and good." Romans 7:12.
- (2) "He that doeth the things of the Law shall live in them." Gal. 3:12; Luke 10:25-29.
- (3) "Cursed is every one that continueth not in all things which are written in the book of the Law to do them." Gal. 3:10; Deut. 27:26.
- (4) The Lord Jesus Christ was:
 - a. Not descended from Adam and therefore not born under condemnation to death, as are all Adam's children. Luke 1:30-43; Romans 5:12-15.
 - b. He was "MADE UNDER THE LAW", came to "FULFILL THE LAW" and was subject thereto as was every other Israelite. Gal. 4:4; Matt. 5:17.
 - c. He was "HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS" (Heb. 7:26; II Cor. 5:21), and therefore entitled to the blessing or reward of ETERNAL LIFE provided under the Law for everyone who

perfectly did "the things of the law. Lev. 18:5; Gal. 3:12.

d—Being a perfect man and according to the Law to which He was subject, entitled to eternal life, He was therefore able by laying down His life as a sin offering and ransom price for the remainder of mankind, all of whom were condemned sinners, thus atone for Adamic sin on account of which ALL men are born under condemnation, and also atone for the individual sins of the Israelites who violated the Law of the Old Covenant, and thereby redeem ALL mankind from condemnation and provide an opportunity for each one to escape from condemnation and obtain eternal life, which He did: (REDEMPTION FROM ADAMIC CONDEMNATION I Tim. 2:5-6; II Cor. 15:21. 22. REDEMPTION FROM THE CONDEMNATION OF THE "LAW" OF THE OLD COVENANT. Gal. 3:13; Col. 2:14; Heb 9:15.),

e With the exception of the Lord Jesus "THERE IS NONE RIGHTEOUS, NO NOT ONE." Romans 5:12-15; 3:10-21; 11 Cor. 5:14.

(6) The Lord Jesus excepted, "BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED." Gal. 2:16.

(7) For the law "WAS WEAK THROUGH THE FLESH." (Romans 8:3), viz., the Law was unable to save men because of the fact that imperfect men were unable to fully keep it, all men with the exception of the Lord Jesus being born imperfect Romans 5:12-15.

(8) Animal sacrifices ("blood of bulls and goats") could not atone away sins. Heb. 10:4.

Conclusions Based on the Foregoing Facts

Therefore in view of the above it is manifest that:

- (1) The "Law" could and did give life to Him that kept it—the Lord Jesus.
- (2) It is not implied in Galatians 3:21 that it was impossible for the "Law" to give life to those WHO WERE ABLE TO KEEP IT.
- (3) Hence it is plain the thought contained in Galatians 3:21 is, that it was impossible for the "Law" to give life to imperfect men.

Galatians 3:21 with Comments

"Is the law (of the Old Covenant) then against (opposed to or in conflict with) the promises of God (made to Abraham and his seed, verses 8, 16)? God forbid: For if there had been a law given which could have given life (to imperfect men, which includes all mankind with the single exception of Jesus of Nazareth) verily righteousness should have been by the

law."

This explanation of the subject we feel is Scriptural and it shows the seeming inharmony of the statement made in Gal. 3:21 with that contained in Luke 10:25 is not REAL but only apparent.

Edgar L. Robison.

IT TAKES TWO

A lad of seventeen, the apprentice of a carpenter, had been sent to a saloon to take the measure for a new counter. It was very cold weather and he arrived shivering with the cold, for his coat was thin. The saloon keeper immediately mixed a hot drink and pushed it over the counter to him. "It will cost you nothing," he said. "Drink it and you will soon stop shivering, my boy." "He meant kindly, too, and didn't mean any harm," said the apprentice, as he told the story.

"That's what made it harder to push it back and say I didn't want it."

It must have been a big temptation," said his friend, "Well", replied the lad, "it takes two to make a temptation. There is no saloon keeper and no cold weather can make me drink what I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink, and if I'd taken it, why, I shouldn't put all the blame on the saloon keeper, as some folks do. It takes two every time to make a successful temptation."—Selected.

The Secret of Happiness.

The secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn the tears into rainbows.

Certain professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors.

If you want to get your aches and trials out of sight, hide them under your mercies.—Theodore L. Cuyler, D. D.

INDIANA BEREANS.

Dear Bereans:

In our local class when we came to study the lesson entitled "Peter's Confession" we found that different members of the class held different views concerning Christ's words to Peter in Matt. 16-19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven": one thinking that on Peter alone was this favor conferred; another thinking that he shared it with the twelve, and so on. However, as each one felt unable to give a satisfactory explanation we decided to get the ideas of some one more experienced in expounding the scriptures and accordingly wrote to Bro. Williams, at Frankfort. His explanation sounds good to us and we have decided to ask our editor to publish it for the benefit of others, and if the editor holds different views will he please give us his ideas on the verse? Sincerely,

Emma C. Railsback.
Mat. 16-9.

You notice in the beginning of the dialogue he, (Christ,) addresses the apostles all, and all reply. Then to the final question, Peter, who seems generally to have been the enthusiast, or the spokesman, as he is called, replied and Jesus addresses him "Thee." But since he had been addressing all, it seems to me, all share in the promised possession of the "keys" and their use to bind or loose. (Chap. 18-18 I think confirmed this, for there the whole church are given this authority. In Jno. 20:2-3, we find it means forgiving sin, as it is given in the whole 18th of Matt. For keys seem to signify power or authority, which are the same thing, as I have explained in full in the article on Matt. 28-19, in issue 2 of the Herald.

So before this forgiving of sin among members they must be "gathered together." Matt. 18-20 No less than "two or three" can claim the authority that what they do is "bound in heaven." For this binding or loosing is shown in vs. 17-18 to be either forgiving (loosing) or withdrawing fellowship (binding).

So in 1 Cor. 5, when they bound the man and delivered him to heaven's chastisement they must be "gathered together." 1 Cor. 5-4 and Paul refers to the need of it being done "in the name" or by the authority of Jesus as Matt. 18-20 gives it in the words "in my name" or by his authority, the "keys."

So I conclude Peter alone could

not use the keys, for one individual has no authority to decide must do it, and no less than two fellowship of members. The church must do it, and no less than two or three can do so. For two or three witnesses were necessary to establish a matter of decision. And I conclude from this that binding or refusing to forgive, refers to the certainty of chastisement falling on the one who is "bound" by disfellowship, for in the scripture forgiveness is shown to be the removal of the penalty, which for sin is not only death, for which all saints are forgiven, but also suffering in the flesh, which we may not ourselves inflict on each other, but which God does inflict on the one bound or unforgiven by the church in disfellowship, which brings not the general penalty of death for the sin, but the other penalty of suffering.

So in the case of the man in 1 Cor. 5 Paul seems to have him in mind in II Cor. 2:1-8, when he speaks of forgiving him by the church, and in verse 10, he shows this delegated power by using the keys, between him and the church members under his authority, and also speaks of the keys in the words "in the person (authority) of Christ.

Fraternally,
Joseph Williams

PROMISED REST.

In the fourth of Hebrews the apostle Paul is telling us that the gospel was preached to the Jews, as well as to the Gentiles. "But the word preached did not profit them, not being mixed with faith in them that heard it." And in the 3rd chapter he is speaking of a rest that God has promised to his people, and in the 18 and 19 verses he says, "And to whom sware he that they should not enter into his rest, and to them that believe not? So we see that they could not enter in because of unbelief." And then he goes on with this admonition, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Oh, my dear brothers and sisters in Christ, do we ever stop to think that we may be the ones that will come short of that blessed rest that God has promised to them that love Him? Do you ever stop and consider the depth of Jesus' words when he says, "Many are called, but few are chosen." Oh, beloved let us be very careful lest we, too, come short of that rest as the Jews did. It is by our works that we make our faith manifest, for James has said, "That faith without works is dead, being alone." Yes, we

must remember that although we are in the world, we are not of it. Have we left the carnal nature in the watery grave, or did we bring it out with us, are we willing to shun the things of the world that we may obtain the promises, as Moses did. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt"? Have we the strength to resist the pleasures of the world, that we may obtain eternal redemption through the Christ who died for us? Paul says, "Let us therefore fear, lest we fall short of that rest." Let us labor therefore to enter into that rest, that no man fall after the same example of unbelief." This is a question that should be of the greatest importance to all those of the "one faith" for it means eternal redemption or eternal destruction from the presence of the Lord. I firmly believe that the time is not far distant when this saying of Jesus will be literally fulfilled. "Two shall be in the field the one shall be taken, and the other left. Two women shall be grinding at the mill, one shall be taken and the other left." Why is one left? It is because their works have been of a destructable nature, while the one that is taken has worked out his, or her salvation with fear and trembling, looking for the return of our blessed Redeemer. "Who for the joy that was set before Him endured the cross, despised the shame, and is set down on the right hand of the throne of God", sitting there as intercessor, and great high priest for us. And the Angel's testimony was, that the same Jesus that the disciples saw go into heaven shall so come in like manner. Yes, we are looking for the same Jesus that went away, to come back again, for he says, "Behold I come quickly and my reward is with me, to give every man according as his work shall be."

Oh, "Let us lay aside every weight, and the sin that doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Let us not stumble through unbelief, but rather continue to press on toward the mark for the prize of the high calling in Christ Jesus." we must not forget that Jesus was tempted in all points like as we are, yet he sinned not, but was able to overcome himself.

Are we able to do the same, resist temptation and you will come out spotless.

J. H. Williams,
Chana, Illinois.

THE DOCTRINE OF THE AGE TO COME, OR FUTURE PROBATION, PRIOR TO 1870.

By The Editor.

A claim is being made by a public speaker of more than nation-wide note that he it is who first made known this great truth, so we are informed. In other words, that prior to 1870 the world was in darkness upon the subject.

An appeal has come to us to do something toward giving a history of the doctrine. Through the kindness of Sisters Elizabeth and Angeline Lent of Niagara Falls, this office is in possession of a volume of the Harbinger and Advocate covering the time beginning June 22, 1850 and ending June 12, 1852.

Upon examination of this volume we find in the number dated Sept. 21, 1850, that a Bro. Jonathan Wilson wrote Bro. Jos. Marsh, Editor, as follows:

"Yesterday for the first time, I preached on the age to come, after giving public notice that I should do so. I can truly say, I never had such a field of light opened to my mind on any other subject in my life."

This is his opening statement; then he closes his article as follows:

"So I close by subscribing myself your poor old pilgrim brother, waiting for our King to come and take his throne, and change the government of the whole earth."

Again, in the issue of Oct. 19, 1850, we find a discussion of the subject between L. D. Mansfield and J. B. Cook which is continued for some time. The proposition to be discussed by them was as follows:

"Proposition 3. There will be probation in "The age to come;" and men will repent and obtain pardon. (The age to come, it is agreed, begins at the advent)."

In looking over this discussion we find that Bro. Cook used practically the same texts that are used today and that he reasoned about as it is done today.

The volume from which this information is taken is indeed a very interesting one to read. Only one whose name appears as a contributor to the Harbinger and Advocate at that time so far as we know, is now living. We refer to our dear old Bro. Crozier of Grand Rapids, Mich., who is now nearing the century mark.

Many others who wrote have long since mouldered away in the grave and are resting until the call shall come when they will answer.

We hope to give extracts and articles from this volume from time to time.

What has been written in this short history clearly disproves the claim made as stated at the first of this article.

THE HOLY SPIRIT.

By J. August Smith.

The Holy Spirit is spoken of both in the masculine and neuter gender, both as "he" and "it," because the Holy Spirit is both a person and the power of a person. But the Holy Spirit is not a personality separate and distinct from God, else Jesus would not be the Son of God, but the Son of the Holy Spirit because he was begotten by the Holy Spirit. Matt. 1:18-20; Luke 1:35.

The Holy Spirit, first, is God himself: and secondly, the divine power proceeding from God. When the Holy Spirit is spoken of in a personal sense, as in Eph. 4:30; Acts 5:3-9; Psa. 78:40, and several other instances, reference is made to God himself; and when the Holy Spirit is spoken of in an impersonal sense, the power of God—an influence from God—the mind, will, act of God is meant: as in Gen. 1:2; Gen. 6:3; Prov. 1:23 Matt 12:18, and many other places.

When this is once clearly understood, such passages as speak of the Holy Spirit being grieved, or as feeling, seeing, knowing, etc., show clearly that it is spoken of in the personal sense, and as God himself. We sometimes say: "God says so," when we mean the word of God—the Bible, says it. Again, as we say, "God did so," when we mean the Spirit of God—the Holy Spirit. The Holy Spirit is God at work, God in manifestation—the power of God, the influence from God; and as the Spirit proceeds from God, who is a person, the Spirit is sometimes spoken of in a personal sense. We read that God is holy; God is a Spirit; God is one therefore God is the Holy Spirit.

When the Holy Spirit came upon the believers without man's agency, as in Acts 2nd and 10th chapters, it came in great power, without conditions, and without intercessory prayer. But when the Holy Spirit was imparted through the agency of man, it was without stipulated conditions, but given by prayer and the laying on of hands, Heb. 6: 2. Acts 8:14-19; Acts 19:1-6.

CONSUMED AND DESTROYED TO THE END.

Another of the signs of the times is the waning of the Catholic system, which in the beginning obtained such authority

over all kings that one of the popes compelled an emperor to wait three days barefooted in the snow doing penance before being granted an audience to obtain the kiss of peace for some resistance of the papal will, but in these last days has declined so much that three nations have lately defied the papal throne openly and thrown off the religious yoke of bondage.

Beginning with the religious resistance of such men as Luther, Huss and Wyclif the pope's religious power lessened, for then printing and political freedom began to awaken people to mental and civil liberty.

Then came later the wars of Napoleon, which overthrew the pope's supremacy over Italy, his home country, and shut him up in Rome, in reality a prisoner, being allowed no more liberty to wander than any other prison.

Of late we have observed France enact separation of church and state, between Rome and the French government. Portugal also has manifested the same spirit, and lastly, Spain has openly rebelled against the power of the pope over the state.

Daniel foresaw and prophesied all this, for in the vision of the four beasts, or universal empires he sees the little horn of the ten kings of the fourth beast, which was the Roman power, making war with the saints as Catholicism has done, speaking great things against the Most High, as Rome has done in her blasphemous claims as the vicar of the Lord on earth; and thinking to change times and laws, as Rome did, in the calendar, New Year's day, midnight to begin the day, and commanding Sunday to be a sabbath. And Daniel also saw that his dominion would be consumed and destroyed unto the end, so the waning of Catholicism indicates "the end," and when he shall have been completely overthrown our Lord will be here.—Joseph Williams.

SUFFERING IS OPPORTUNITY.

There is no time in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer or greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God the hour of suffering is the turning point of his life.—Phillips Brooks.

A letter received from J. W. Grasty, a friend in Asheville N. C., says:

"If you can spare the time I would like to have your explanation of the words ETERNAL and EVERLASTING as used in the Bible.

To which we reply as follows: Eternal;

Hebrew,— "olam"— age lasting.

Besides being translated "eternal," this Hebrew word "olam" is also translated into other English equivalents as follows:

Always, twice; always, three times; ancient, five times; ancient time, once; any more, twice continuance, once; eternal, once; (for) ever, 270 times; ever of old, once; everLASTING, once; everlasting, 63 times; evermore, 14 times; forevermore, once; lasting, once; long, twice; long time, once; perpetual, 20 times; world without end, once.—Young.

By a comparison of the words which are translated from the word "olam", it may be seen that the word is a very flexible one and that its value must depend largely upon the context.

In Dent. 33:27, the word "eternal" comes from the Hebrew word "qedem" and is defined by Mr. Young, perpetual. It is also translated into many of the English words we find coming from "olam".

The corresponding word in the Greek is "aion". "Aion" is translated "eternal" in the following texts: Eph. 3:11; 1 Tim. 1:17.

"Aion", according to Young, is translated into the following words: Course, world, eternal, from the beginning of the world, since the world began, forever, forevermore, for ever and for ever, world without end. "Aionios" is the adjective arising out of "aion" and is translated both "eternal" and "everlasting" in describing the life which is to come. It is translated ETERNAL life 26 times and EVERLASTING life, 10 times. For examples, see Matt. 19:29; 1 John 5:11. Everlasting:

The word "Everlasting" comes also from the same Hebrew and Greek words and to all intent and purpose the words Eternal and Everlasting are used to give us practically the same thought in either case.

We are aware that there are those who make a very wide distinction between the terms, but to our mind it is not warranted by a careful study of the Hebrew and Greek in connection with the context.

We would say right here, that the Bible student who is without Young's Analytical Concordance and the knowledge of how to use it, is neglecting a very valuable source of knowledge which may easily be acquired.

UPSETTING THE BIBLE.

An American writer, reviewing the changes in "science," says: "We are told so often that science has upset the Bible and sent religious belief in pursuit of the proverbial kite, that it is the principal thing which science has been upsetting is science itself. Each new discovery of any importance sends a lot of other alleged discoveries to a graveyard already overcrowded with dead theories. A pretty large part of the Laplace theory was hung upon the belief that the earth was cooling and the sun cooling, and everything else cooling except politics and the pursuit of money. The scientists had almost persuaded us that the time had come when we should be compelled to build a fire to keep the sun warm. But with such an upsetting of all the calculations of the physicists in five years, what is likely to happen to their theories in a thousand million years? The probability is that there won't be enough of them to hang the shadow of a recollection upon. The nebular theory may yet become so nebular that the most powerful imagination will not be able to discover a trace of it in the whole region of scientific hypothesis. And, also, what is the use of getting out a new book every spring and fall to tell the world that science is upsetting religion? when science gets through upsetting itself it will be time enough to take stock of the remains."

—Bible Student and Teacher.

THE SOCIAL CARD PARTY.

I have been in the saloon business, with a gambling-room attached, for the last four years, and claim to know something about what I now am going to tell you. I do not believe that the gambling-den is near so dangerous nor does it do anything like the same amount of harm as the social card party in the home. I give this as my reason: In the gambling-room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there; while in the parlor all have access to the game, children are permitted to watch it, young people are invited to participate. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments.

For my part, I never could see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or thimble. The principle is the same.—One Who Knows.

God's Garment.

We had read it, "The Spirit of the Lord came upon Gideon." Far better is the marginal reading, "The Spirit of the Lord clothed itself with Gideon." The warrior became the garment of God; in him was God known. Why are not men to-day the vesture of divinity? Doubtless that needy brother yonder is: "I was sick and in prison, and ye visited Me; hungry, and ye fed Me." —Pacific Baptist.

You need God in the very things that seem to separate you from Him. You must seek Him in the very places where the misery of life seems to be that He is not. You must question the stoniest paths for streams of water.—Phillips Brooks.

A GOOD MOTTO.

Somewhere tacked on a business man's desk I have seen this good motto in bold type: "All things come to him who hustles while he waits." There are too many usually waiting for things to turn up for their betterment who ought to rise early and sit up late, if need be to turn them up.

The fable with a useful lesson is told of two frogs that fell into a can of cream, and with a faint struggle one of them gave it up and sank down and drowned, while the other kept on kicking to such an extent that he churned the cream to a lump of butter under him hard enough for a stepping stone to liberty; and with a leap he went out.

—C. E. Copp.

I AM ONE OF GOD'S OPPORTUNITIES.

SOME ONE has said that "each human life is another opportunity for God to display His grace and power." So it is, and the thought will grow upon you as you meditate upon it. Just think, I am God's opportunity! Isn't it wonderful? Isn't it glorious? When we look at others whom God has richly blessed and honored in service, we can see how it is; but do we ever think of ourselves as God's opportunity? Be that and your life will become unutterably grand and your experience unutterably sweet.

—A.W. Spooner.

"What are sciences but a map of universal laws? and universal laws but the channels of universal power? and universal power but the outgoing of a universal mind?"—E. Thompson.

We are reserving space on this page for Bro. Edgar L. Robison, 4522 a Labadie Ave., St. Louis, Missouri. We have some of his tracts and pamphlets and find them thoughtfully written. They will lead you to think.

There are several poor on our list and others whose names should be there. Do you desire to help in a cause of this kind? Money sent for this purpose will be receipted and accounted for to the donor.

ILLINOIS EVANGELIST NOTICE.

Our appointments for November will be as follows: 1st to 13th Marshall; to 26th Ripley; 27th 30th in the country between Mt. Sterling and Ripley. We expect to reach home in time to fill our regular appointment at Oregon on December 3rd.—G. Eldred Marsh, Evangelist.

Luther's "Little Gospel"

Luther called it "the little Gospel," "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Harry Morehouse, the evangelist, preached for seven nights in succession upon the single word 'so.' Though all that the Puritans said of the sinfulness of sin is true; though love be not omnipotent and in sore travail again and again beholds herself baffled in an endeavor to lift the one beloved, yet we may not find elsewhere a single statement more adequately proclaiming that Gospel which is the power of God unto salvation. He that believeth will love God because God first loved him.—Pacific Baptist.

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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Nov. 16, 1911.

Number 6.

"ARE YOU A JESUS MAN?"

In Korea, a correspondent of the London Daily Mail following the Japanese army, was astonished more than once by seeing villagers come smiling forth from their hiding places to ask him, "Are you a Jesus man?"

This childish belief that safety and good will is the atmosphere surrounding the "Jesus man" is a testimony of the character of the Christians whom the Korean villagers have known.

Christian worker and evangelist! What a lesson to us who live in a land where "Jesus men" (or professing to be) are seen everywhere; for the Koreans believe those who preach Christ Jesus are clean, pure, righteous men, and if they are not, where shall we go to find holy men, not only should men and women who preach the gospel be pure, but every follower of Jesus who has taken His life-giving name, should be righteous men and women. The apostles understood what a "Jesus man" should be. Listen! "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Read 1 Cor. 6 and think seriously. Am I guilty of any of those sins that will bar me from the kingdom of God? Are you a "Jesus man"? If so, you will never extort money from the poor, even though they be wholly in your power. Are you a "Jesus man"? You will never be found reeling along the road too drunk to walk or talk. "No drunkard can inherit the kingdom of God." Are you a "Jesus man"? No money of yours will be spent for that so much used but always disgusting weed, Tobacco. "Keep thyself pure". O Jesus men and women, let us try to be just as clean and holy as we would be if Jesus walked with us to and from our work, or sat at our table with us, or was among our invited guests. If He were with us we would not pass beer or wine or whisky to Him or have Him know it was in our house to be used as a beverage. We would not pass the cigars, or ask Him to take a smoke, we would not gossip about our neighbors, and He knows it all if we are allowing any of these sins in our pres-

ence. God help us to be true to Him and the cause we have espoused,—to be true Jesus men and women.

M. A. Woodward,
Dutton, Michigan.

THE NEW JERUSALEM.

Its Size and Height.

And the city lieth four square, and the length is as large as the breadth, and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. Rev. 21:16.

The above text has been a source of much speculation among commentators and scholars. The general trend of expositions is to the effect that the Holy City is to be 12,000 furlongs in its length and 12,000 furlongs in width and 12,000 furlongs high! A furlong is one eighth of a mile. This would make the city fifteen hundred miles in length and fifteen hundred miles in width and fifteen hundred miles high! It is also stated that it is to have only three gates on each side; the space between every two gates, therefore, would be 500 miles! But John does not say that the city's length, breadth and height are each 12,000 furlongs. He evidently refers to the number of furlongs contained in the square. Herran Fenton, in his New Testament, in Modern English, makes this point plain: "And the city was designed as a square, its length being the same as its breadth." Ancient Babylon was fifteen miles square. This would make 225 square miles within the walls of the city. The walls of the city were sixty feet high. This presents a fair proportion for the city and its walls. The walls of the New Jerusalem are only 144 cubits high. If the city is fifteen hundred miles high, the proportion would be most inconsistent. If it be conceded, however, that the city was designed as a square, and that the measurement refers to the number of furlongs included within the square of the city the harmony of John's description is simple and reasonable.

The difficulty with most expositors has arisen from the word equal. "The length, breadth, and height are equal." It is claimed that as the length of the city

is to be fifteen hundred miles, and as its height is equal to its length therefore the city is fifteen hundred miles high! Prof. DePui in his critical notes on the Apocalypse translates the text as follows: "And the city was a square—her length, her breadth and her height were proportionate. Dr. Joseph Priestley in the fourth volume of his critical notes on the Scriptures, makes the following comment: "The measuring of the new Jerusalem is similar to the measuring of the temple in the vision of Ezekiel. By the height of this city equal to the length and the breadth can only be meant that it was in due proportion to them. For the height of the walls to be nearly equal to the other dimensions of any city would be preposterous." See Priestley notes on Rev. Vol. 4, Chap. 21-16.

The Greek words for equal are Isos and Isoteles which are defined as follows: "equal, like, consistent, equality, equal proportion, fairness, equity, what is equitable." See Green's Greek Lex. In our version the word is translated equal, like, as much, agree together, equality, that which is equal. It will be seen that the word equal has a wide range as to its use in the New Testament. Classical Lexicons give it a much more extensive meaning, but of "equal proportion", or "proportionate" are in harmony with its proper meaning. So Prof. DuPui and Dr. Priestley are not at variance with its use in their translations.

From what goes before, we feel justified in our exposition that the New Jerusalem will contain, approximately, 200 square miles, and will be the metropolis of the kingdom of our God.

According to the testimony of the prophet of Patmos, the new Jerusalem will be the residence of the Lamb and His Bride. A few entertain the idea that there will be no other inhabitants upon the earth when the new city is established, as the capital of the coming kingdom. This, however, is not in accord with what the prophet saw after the city was radiant with the glory of God and the Lamb. The new heaven and the new earth is not another heaven and another earth, any more than the new moon means another moon. He who sits upon the throne is to make all things new, but not to make all new things. The

old heaven and the old earth will undergo such changes as will fit them for the complete renovation and the final victory over sin and death.

There are twelve gate-towers on which is inscribed the names of the twelve tribes of Israel. There were twelve foundations, and in them the names of the twelve apostles of the Lamb. There is to be the tree of life whose leaves shall be for the healing of the nations. Yes, indeed, "they shall bring the glory and honor of the nations into it." The river of life will come from the throne, while the spirit and the Bride shall send out the message to those needing salvation "Come. And let him that heareth say, Come, and let him that is thirsty come. And whosoever will, let him take of the water of life freely!" Then will have come the city which hath foundations—for which Abraham looked in times of old—whose builder and maker is God. Outside of the city—and from the river of Life, the glorious King shall have dominion. Old swords shall be beaten into plowshares. "All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations."—Ps. 22:27-27. The song of Moses, and the song of the Lamb will be sung by the white-robed victors beside the sea of glass. "Great and marvelous are Thy works, Lord God Almighty, just and true are Thy ways, thou King of nations. Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy, for all nations shall come and worship before Thee: for Thy judgments are made manifest." Rev. 15:3-4.

The absent King is coming.—The day of the Lord is coming. The morning will take the place of the night. Sorrows will die away when the joys of life shall come. The new age is nearing the world. We are in the Saturday night of the old week of toil, and the glory of the Son of man shall lighten the ages and bring eternal victories to earth's suffering ones.

Blessed consummation! Happy is he who has the Hope of Israel and is waiting for Him who is the desire of nations.

H.V. Reed.

Fonthill, Ontario, Nov. 7, '11.

Dear Bro. Lindsay:—

The Restitution Herald received, with which I am highly pleased. It comes as a welcome visitor to our home for there are so many good articles from the different brethren. I would say to those who have bought stock in the Restitution Publishing Company. Have you ever bought stock in any company, that has paid a dividend within six months after it was sold? It is a paying investment for we are now receiving dividends every week not in dollars and cents, but in spiritual food, which is so much needed to help us grow and develop in the new life (Christ in you, the hope of glory).

Dear Brothers and Sisters, if we were to give half as much time to the building of the new man, as we do to the feeding of the old man, we would be a different class of people. Jesus said to his disciples, "Ye are the light of the world." If the world is to be lighted by the followers of Jesus it behoves us, "To let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven." Is the Father's love so manifested in the lives of his followers, that the world can see the glory of the Father and the Son? Let us get the true light of God's dear Son in our minds, and then let it shine; that others may see, that we have been with Jesus and learned of Him (the meek and lowly One). Brothers and Sisters, let us set our ideals high, then, by imitating the beautiful life of Jesus, we shall obtain eternal life and a glorious inheritance with all those that are sanctified.

Yours fraternally,
A. Railton.

**AGE TO COME; OR,
FUTURE PROBATION
PRIOR TO 1870.**

By J. A. Sober.

We see, according to the fulfillment of prophecy and the signs of the times, that the sublime age of the future is soon, very soon, to burst upon us with all its glory: in view of which we should heed the apostolic injunction; viz., "Exhort one another, and so much the more, as ye see the day approaching." Heb. 10:25. Peter was wont to "stir up" his brethren's "pure minds by way of remembrance;" we ought to do the same for the day of the Lord is just about to dawn upon the world; the time when we must give account of our stewardship is nigh at hand, and the inquiry arises, Have we been faithful stewards?

If so, we shall receive eternal life, glory and the kingdom, at the appearing of its glorious King. Amen.

But awful will that day be to those who have rejected the gospel of Christ. Destruction will be their portion when he comes: for Paul says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, etc. 2 Thes. 1:7-10. Now I do not quote this text to prove that there will not be probation in the age or world to come, and hence I do not insert it to show that there will not be a remnant left after the great destruction at Christ's coming. The above quotation of scripture simply proves this: those living at Christ's advent who have had the gospel preached to them, and have rejected the same, will be destroyed at the Lord's return,—therefore, there will be, for all this text (2 Thes. 1:7-10) teaches, the "left of the nations", after "the Lord my God shall come, and all the saints with thee." Zech. 14:5, 16.

If God in the administration of his divine government, shall see fit to have a remnant of the inhabitants of the earth at the end of this age, for the purpose of seeking the Lord, I respond Amen to it. I wish to quote a passage or two on this point, i. e., the "age to come", for the consideration of the readers of the Harbinger; viz., Ezek. 36:34-36. The desolate land shall be tilled, wherein it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; (Mark! the land of which the prophet speaks will not "become like the garden of Eden" until Jesus comes to "restore all things spoken of by the mouth of all his holy prophets, etc." Acts 3:20-21), and the waste and desolate and ruined cities are become fenced, and are inhabited.—THEN THE HEATHEN THAT ARE AROUND ABOUT YOU shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

It appears to me that the preceding declaration of scripture must have its accomplishment at the commencement of, or during the "times of restitution": and if this be correct, (I do not wish to be dogmatical on this point) then there will be "heathen" upon the earth after the Lord's

second advent, or in other words, after the "times of restitution."

Brethren we ought to examine the doctrine of the "Age to Come", as it is denominated, and see if it is truth—if it is God's Word, we as Christians are bound to receive it, but if it is not, we are under no such obligation. If on first examination we see "men as trees walking," let us examine it, for we may see things more clearly. Mark 8:23-25 Christ says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:33. Paul saith: "Prove all things: hold fast that which is good." 1 Thes. 5:21. Let us heed these authoritative commandments, and thus do his (God's) will in all things, that we may, at the coming of Christ, "have an abundant entrance ministered unto us into his everlasting kingdom"; that we "may have right to the tree of life, and may enter in through the gates into the city". 2 Pet. 1:11; Rev. 21:14.

My prayer to God is that the day of "restitution", the day of "glory", of "immortality", and of "incorruptibility", may speedily be ushered in. O happy hour! O glorious day! Day for which all other days were made—day of judgment—day of retribution—will soon be here. Even so, come, Lord Jesus. Amen.

Salem, Mich., 1851.

Taken from Harbinger and Advocate of Sept. 20, 1851.

**THE SECOND COMING
OF CHRIST.**

By the late D. L. Moody

There are Three Great Facts foretold in the Word of God. First that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come that was fulfilled at Pentecost and the church is able to testify to it by its experience of His saving grace. Third, the return of our Lord again from Heaven—for this we are told to watch and wait "till He come." Look at that account of the last hours of Christ with His disciples. What does Christ say to them? If I go away I will send death after you to bring you to Me? I will send an angel after you? Not at all. He says: "I will come again and receive you unto myself." If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and bring her to it than to have me send some one else to bring her. So the Church is the Lamb's wife.

He has prepared a mansion for His bride, and He promises for our joy and comfort that

He Will Come Himself

and bring us to the place He has been all this while preparing.

It is perfectly safe to take the Word of God just as we find it. If He tells us to watch, then watch! If He tells us to pray, then pray! If He tells us He will come again, wait for Him! Let the Church bow to the Word of God, rather than try to find how these things can be. "Behold, I come quickly," said Christ. "Even so come, Lord Jesus," should be the prayer of the Church.

Take the account of the words of Christ at the communion table. It seems to me the devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come." But most people seem to think that the Lord's table is the place of self-examination and repentance, and making good resolutions. Not at all; you spoil it that way; it is to show forth the Lord's death, and we are to keep it up till He comes.

Some people say, "I believe Christ will come on the other side of the millennium." Where do you get it? I can't find it. The Word of God nowhere tells me to watch and wait for the coming of the millennium, but for the coming of the Lord. I don't find any place where God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. I find that **The World is to Grow Worse and Worse,**

and at length there is going to be a separation. "Two women grinding at a mill; one taken and the other left." The Church is to be translated out of the world and of this we have two examples already, two representatives as we might say in Christ's Kingdom, of what is to be done for all His true believers. Enoch is the representative of the first dispensation, Elijah of the second, and, as a representative of the third dispensation, we have the Saviour himself, who is entered into the heavens for us and become the first fruits of them that slept. We are not to wait for the great white throne judgment, but the glorified Church is set on the throne with Christ, and to help to judge the world.

Now some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that many spiritual men in the pulpits of Great Britain are firm in this faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no reason why

Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof,—just the state of things which Paul declares shall be in the last days,—this doctrine is not preached or believed. They do not want sinners to cry out in the meeting "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of

Shams in Religion.

The church is cold and formal; May God wake us up! And I know of no better way to do it than to get the Church to looking for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat and said to me, "Moody, save all you can." God will come in judgment to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off. But some one will say, "Do you then make the grace of God a failure?" No; grace is not a failure; the Jewish world was a failure; man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save His Church, but He will save them finally by taking them out of the world. Now, don't take my word for it; look this doctrine up in your Bibles, and, if you find it there, bow down to it, and receive it as the Word of God. Take Matthew 24:50. "The Lord of that servant shall come 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." Take 2 Peter, third chapter, fourth and fifth verses: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Go out on the streets of this city, and ask men about the return of the Lord, and that is just what they

would say: "Ah, yes; the Lord delayeth his coming!"

"Behold, I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed, then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord, waited for 4,000 years, and then He came. He was here only thirty-three years, and then He went away. But He left us a promise that He would come again; and, as the world watched and waited for his first coming and did not watch in vain, so now, to them who wait for his appearing, shall He appear a second time unto salvation. Now, let the question go round, "Am I ready to meet the Lord if He comes tonight?" Be ye also ready, for in such an hour as ye think not the Son of man cometh."

There is another thought I want to call your attention to, and that is: Christ will gather into the air all who are in Christ, both living and dead, 1 Thes. 4:16, 17. A brief interval of time ensues between this meeting of all His saints and His coming with all his saints to execute judgment upon the ungodly, to chain Satan in the bottomless pit for the thousand years, and to establish the millennial reign in great power and glory. "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." (Rev. 20: 6.) "But the rest of the dead lived not again until the thousand years were past; this is the first resurrection." (verse 5.) That looks as if the church was to reign a thousand years with Christ before the final judgment of the great White Throne, when Satan shall be cast into the Lake of Fire, and there shall be new heavens and a new earth. Rev. 20:1-15; 21:1-5.

Now I want to give you some texts to study:

When we eat at the Lord's supper we shew forth his death, until he come, 1 Cor. 11:26.

We are using our talents until he come, Luke 19:13.

We are fighting the good fight of faith, until he come, 1 Tim. 4:12-14.

We are enduring tribulation, until he come, 2 Thes. 1:7.

We are to be patient, until he come, James 5:8.

We wait for the crown of righteousness, until he come, 2 Tim. 4:8.

We wait for the crown of glory, until he come, 1 Pet. 5:4.

We wait for re-union with departed friends, until he come, 1 Thes. 4:13-18.

We wait for Satan to be bound, until he come, Rev. 20:3.

—LAST DAYS.

"GOD IS NEVER GOOD TO US".

This startling accusation was made by a young girl with beautiful, soft brown eyes and brown hair from which the sunbeams sought out glints of gold. The bloom of youth still tinted her cheeks. She was well favored with the endowments usually bestowed upon youth.

Why then this terrible accusation, this railing and unjust accusation, that "God is never good to us"? "He is good to other people but he is never good to us". This of the Great Creator who has bountifully heaped rich blessings on every hand for his creatures to enjoy. Even for the "unthankful and the unholy"

He who is a Father to the fatherless, a shield and guide for the youth, the hope and support of the aged. He is our all to those who trust in Him.

This railing accusation was the cry of anguish and despair wrung from the broken heart of a disobedient and wasted life. That was all. She heeded not the commandments of God. When the loving heavenly Father said, "Thou shalt not", she heeded no the command. When the God of justice said, "Vengeance is mine I will repay", she heeded not the promise.

Yet I know that all who wait upon the Lord and seek to know and do his will are ready to say with one accord, God is good! Dear ones in the narrow way. God is exceedingly good to us, when he marks all the pitfalls and snares of the tempter with sign post clearly inscribed "Thou shalt not". If we choose to dally and play in the shadow of the danger signal and thereby sink in the swine's wallow, don't say, "God is not good". His warning command is "Thou shalt not".

Suppose every one heeded the danger warning. "Thou shalt not". That alone would work wonders on this old globe. Court houses, jails, penitentiaries, would go out of use; we would hear no more curses and blasphemies on the public high ways. Let the faithful ones beware of the danger signal, "Thou shalt not" on either side of the straight and narrow way if they hope to find the pearly gates ajar at the end of the way, and hear the welcome voice "Enter thou into the joys of thy Lord", where all will join the glad chorus: "God is good and greatly to be praised. Glory to God in the highest".

Sadie Skeels,
Brumfield Ky.

THE CONCLUSIVE ARGUMENT.

I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: This has been plastered. Arguments and culture and fine sermons cannot convince sinners; they want to read, in pulpit and pew, in our utter separation from the world, in our contentedness of mind and victorious joy, the clean-cut truth: This has been redeemed and sanctified by the Holy Ghost. Ah! brother.

—LAST DAYS.

FAMILY LIFE.

It is when sorrow comes that we know best the true worth of home and family life. To the endurance of it the strength of the family is brought to bear.

The children think of pleasant ways to distract us from too much brooding. The old mother opens the precious stores of her early days, and shows us how she has borne heavy burdens without losing heart of grace. The old father is touching in his tenderness and solicitation. We feel that we add to the burden of his years, but it is not so. As he soothes us, he perceives that there is still work for him on earth—a good reason for his continued life within reach of our need.

Cousins, uncles, aunts, come to see us, and take us into their homes. With the new sight born of our grief we look into their hearts and see the sweet and holy things that lie hidden there. Love speaks to us with the lips that we love best in all the world, we know love to be greater than we thought, and perceive that sorrow only deepens blessedness.—Harper's Bazar.

The great Light which is Christ is like the star which hung over the Magi—fit to blaze in the heavens, and yet stooping to the lowly task of guiding three poor men along a muddy road on earth.—A. Maclaren.

NO MAN OR WOMAN of the humblest sort can really be strong, gentle pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

Those sending manuscript to this office who wish it returned when we are through with it, should inform us and inclose sufficient postage for its return.

Quite a number of poetical selections have been sent in recently. Some of it we can handle while some of it we cannot, to make it look and read well. Setting type with the linotype where the lines must be broken to get them to fit makes hard work for hands that are new to the business. Try to work your thought into prose. The THOUGHT is

just as elegant when clothed in good prose as when dressed up in poetry.

In addition to the other evidence we have given concerning the existence of the doctrine of "Age to come; or, Future Probation," prior to 1870 we will say that there was as early as 1851 a paper published under the title, "Herald and Kingdom of the Age to Come," edited by one Dr. J. Thomas.

We have hoped that by this time we might present to our readers each week an exposition of the Sunday School lesson, but our effort has not been as successful in this direction as we should like. We'll try again.

All articles written for the Restitution Herald should be written with but one object in view and that to glorify God.

We believe our contributors have had this in mind and that they have done exceedingly well in this direction. The reason we speak of this is to avoid getting into the sin of self exaltation as it is sometimes exhibited in articles to be found in religious journals in which writers take pains to show how easy it has been for them to "do" the "other fellow" in an argument, etc. Let us keep ourselves in a state of continual humility before God. We need to watch ourselves—there are so many ways of falling into unchristian conduct.

After all that may be said about the severe trials of life, the trials that most need our attention are the little, pestering ones that come creeping up to us unawares at the most unexpected times and in a way that we are not aware of. While we are centering all our forces against the enemy, Temper, in front and just beginning, as we feel, to get in some good licks in that direction, we find ourselves almost overwhelmed and overcome by Jealousy, Hatred, or Vanity, which have slipped up on us when our attention is attracted elsewhere. None of us purpose in our hearts to be mean but the flesh leads us into so many by-ways. Oh! that we could only keep the example of our Master continually before us!

Church News

OBITUARY.

Hazel, the little son of Bro. Elzie Robins and wife, died Nov. 9, 1911, being at the time of his death nine years, six months, and nine days old. Hazel, was hurt on Oct. 26, by a wagon running over his limb, crushing and breaking it. The wound was a serious one and he grew worse

until death relieved him of his suffering. How our hearts ache and tears of sympathy flow when we see a loved one lowered from our sight. But by the eye of faith we look forward to that glorious morning when the Master returns and bursts the bars of death and calls forth all that are in their graves. Bro. and Sr. Robins's faith is strong in the Lord and they are looking forward to that time when death shall be swallowed up in victory. The funeral services were conducted by the writer, the interment in the Palm Cemetery.

J. W. Cooper,
Ripley, Illinois.

CHURCH FINANCES
HOW RAISED.

Rev. R. L. Whiteside, pastor of the Christian Church at Corsicana, Texas, preached a sermon recently that contains some excellent points on modern methods of securing church finances. He said:

The spirit of commercialism is too deeply rooted in church policy. Instead of allowing the church to occupy its God-appointed mission of being a channel through which the free-will offerings may flow to proper objects, we convert the church into a money making machine. This gives rise to various clap-trap methods of raising money:

1. The Assessment plan. This is wrong. God says, 'Let each man do according as he hath purposed in his own heart, not grudgingly or of necessity, for God loveth a cheerful giver.'

2. Various Entertainments are given and an entrance fee is charged. The church enters into competition with the theatre, and piously offers so much fun for so much money. The church prayerfully arranges an old maid's convention, a donkey party, a measuring party, a Tom Thumb wedding, an old fiddler's contest, etc.' Here the speaker displayed a card with silk purse attached announcing a measuring party for the benefit of a church in another state. He also read various newspaper clippings announcing Tom Thumb weddings, etc.

'It is possible,' said he, 'that any church can so far lose sight of the sanctity and dignity of the religion of Christ as to think He is pleased with such outlandish schemes? Marriage is a divine institution. How can one who reveres God and His institutions consent to make a mock of the holy institution of marriage? And in this mock ceremony God's name is used, and, I verily believe, used in vain. Have Christians lost reverence for holy things? Is the Lord become

bankrupt, that such schemes have to be resorted to? Who will cleanse the temple of such unholy merchandising?

3. Bazars, Dinners, etc. These seem harmless at first thought. But are they? They show a lack of family respect. What would President Roosevelt think should he learn that his admirers in this city were arranging a dinner for the benefit of his family? What would you think if your children were to advertise a dinner for the benefit of your family? Have Christians lost all sense of respect for the dignity of God's family? In these things the church bids for patronage because it is the church. You are expected to eat or trade for the sake of the church. One is reminded of a helpless cripple peddling pencils and shoe-strings. You are expected to buy from him because he is a cripple. Beloved it grieves me to see the church go before the world as a helpless cripple.

4. Systematic Begging. The church stands at the door of the public, asking for a 'hand-out.' Is the Lord pleased? I do not want my children out on the streets begging for me. The Lord does not want His children to beg for Him. But this is worse than begging. It is graft of the worst style. It is even worse. Let us see. The success of a business man or professional man or candidate depends upon the good will of the people. The church goes to him for a 'hand-out,' and he is forced to give for self-protection. The church knows it has a pull on him, and it uses it for all it is worth. A highway robber shoves his gun into the business man's face and tells him to hand over. He does not have to, but he is afraid not to. He is afraid of injury. The same man is met next day by a soliciting committee from the church. He does not have to give anything, but he is afraid not to do so. He knows his business will be injured if he does not give. The same motive moves him to give in each case. In both cases he has been 'held up.' It is robbery.

'All these methods cheapen religion. They make the people feel that the church needs them; whereas they need the church. It cultivates stinginess on the part of all, for it leads people to depend on other ways to get money than free-will offerings. It develops religious hobos. The churches want fine houses if they can get others to foot the bills. Paul desired the Philippians to give, not so much to relieve his wants, but to have fruit that might abound to their account. Worthy causes need money, but not so much as we need to cultivate the grace of giving.'—Sel.

Berean Column.

"The Lord our Saviour will appear;
His day is nigh at hand;
The signs bespeak his coming near,
And all may understand.

Behold, he comes! he comes to reign
On earth with all his saints;
Jesus, the Lamb of God, once slain,
Will end our long complaints.

The prince of darkness he'll destroy
The hosts of sin o'erthrow;
Satan shall then no more annoy,
But Christ shall reign below.

Then those who suffered in his name
And did obey his word,
Shall rise in glory and proclaim
The goodness of their Lord."

Selected by Jessie M. Wilson,
Chicago, Illinois.

UNITY.

Unity! That word should mean so much to us as believers in Christ. It is derived from a Latin word meaning "one." Let's see how this applies to us as workers together in Christ. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:3-6.

What a perfect unit that makes! This oneness, or unity, is dwelt upon at length by the apostle Paul in his letters to the churches. In the three verses preceding the above quotation he says: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, and long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

What an excellent example of this unity we find in the harmony of the Bible. All the writers of both history and prophecy agree on every particular. No contradictions there. It all fits together in one harmonious whole, whether it be historical, prophetic, an exhortation to right living, or sermons delivered by the apostles. It behooves us then, to work together for the perfection of this unity. "Forbearing one another, if any man have a quarrel against any, even as Christ

forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which also ye are called in one body; and be ye thankful." Col. 3:13-15.

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 I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 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." 1 Cor. 12:13; Rom. 12:3-5.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of 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." Eph. 4:11-1.

"As ye have therefore received Christ Jesus the Lord so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col 2:6-7.

Grace M. Williams,
Ashton, Illinois.

Dear Bereans:

Do we realize how important it is that we order our conversation aright? "Whoso offereth praise glorifieth Me; and to him that ordereth his conversation aright will I shew the salvation of God." Psa. 50:23. We should not choose as associates those who trifle with religion, for it is hard to keep our character unstained, when in close companionship with that class: but when in their company let our words and actions be such that will lead them to see the light.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

That we influence one another is shown in Matt. 5:16. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Jessie Claypool,
Marshall, Ill.

Dear Bereans:

"Be ye also ready". Whatever is to come, and whenever it may come, an event such as the second coming of Christ, we need to be in readiness, and have our lamps bright and burning. Christ has told us that in such an hour as we think not, he will come, an unless we are doing God's will and watching and waiting there will be a dangerous surprise.

While we may not be able to stop the evil, we can do all we may and pluck a bud now and then.

Discouragements and disappointments are hard to bear now, but joy cometh in the Morning. May our Heavenly Father give us sufficient strength for all our trials.

Lily Lindsay,
Oregon, Illinois.

Dear Bereans:

Let us lift our hearts in gratitude and love, to the great Creator, the giver of every good and perfect gift; and show by our daily lives that we appreciate his watchful care for us. In all thy ways acknowledge him, and he will direct thy paths. Prov. 3:6.

How often we let ourselves lose the joy of the blessings that come to us today, to worry about tomorrow, as a lady did to whom I heard some one mention the abundance of fruit. Yes, she answered, I am afraid there will be none at all next year. We see examples of this kind almost every day.

Why not instead of worrying because the sun does not shine or the rain does not fall, trust that he who created so many wonderful things is able to take care of what he has created.

If we learn to thank him always for the blessings he gives us day by day, we will better understand the supreme gift, his dear Son, whom he gave to die for us, that by conquering death he might give us eternal life, as a home in his glorious kingdom.

Letitia Murphy,
Marshall, Illinois.

Dear Bereans:

Jesus says: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7. When you think of our Lord's promising that anything and everything will be done unto the disciple who asks for it, it becomes a very startling proposition. How can He do it! He would not make such an offer without condition. There would be all kinds of foolish and even evil requests arising to God—requests which God could not grant

without bad results. For Him to refuse them would naturally destroy confidence in the promise and thus defeat the purpose of our Lord. So many have overlooked the condition, have grasped after the promise without fulfilling the condition, that prayer has ceased to be used as a means to do a work of God as He intended it. Perhaps none of us exercise in prayer as we might. What are the conditions successful to prayer? Let us see. "If ye abide in me and my words abide in you"— what is it to abide in Christ? 1 John 3:24. "And he that keepeth his commandments abideth in him and he in him." And what are his commandments? "This is his commandment that we should believe on the name of his Son Jesus Christ, and love one another." How would that qualify a man for successful prayer? Why, if a man loves his brother even as Christ has loved him, (John 15:12) he will not ask God for anything but what is good for his brother. His prayers will ascend to God in behalf of all men, for it is the will of God that all men should be saved and come to a knowledge of the truth. He who has the same love in his heart that Christ has for us, will not offer a single selfish prayer. May He teach us to pray.

Mrs. Daniel Icely,
Leaf River, Ill.

UNIVERSAL RESURRECTION; VS., PARTIAL RESURRECTION.

Peter Jeffrey.

Seeing then that the purpose of the law was that of a schoolmaster, to bring us to Christ, that we might be justified by faith," the apostle says, "But now that faith is come, we are no longer under a schoolmaster"; Gal. 3:24-25, and tells us that when "the fulness of time had come, God sent forth His Son, born of a woman, under the law, that He might redeem them which were under the law, that we might receive the adoption of sons". Please read Gal. 4:8. And so we read that "God sent His son that the world might have life thru Him." hence Jesus said that He was the door; "by Me, if any man enter in, he shall be saved. . . I am come that they might have life and that they might have it more abundantly, I am the Good Shepherd, the Good Shepherd layeth down his life for the sheep." John 10:7-19. He says that "this is the will of the Father that every one that believeth on Him, should have eternal life, and I will raise him up at the last day." John 6:40. Furthermore, He said, "that no man

can come to Me, except the Father which sent Me draw him (ver. 44.) and it is written in the prop. 1st, and they shall all be taught of God, everyone, therefore, that hath heard and hath learned of the Father, cometh unto Me." and when His hour was come that He was about to lay down His life for the life of the world, He said, "I, if I be lifted up from the earth, will draw ALL men unto Me (Myself) John 12:32, and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. From the foregoing texts the purpose of God in Christ is expressly set forth; viz., that the world might be saved, and have eternal life through faith in His son, hence it is through the grace of God as a means to the end that the world might have eternal life through faith and obedience.

That this information concerning God's love for the world is to be offered and made known to all men for their acceptance or rejection is abundantly attested by the apostles as well as by the sayings of Jesus. Paul in his epistle to the Ephesians says that "God had made known unto him the mystery which He purposed in Him (Christ) and to a dispensation of the fulness of the times, to sum up all things in Christ.....that in the ages to come he might show the exceeding riches of His grace in kindness toward us (the world) in Christ Jesus, for by grace have ye been saved, through faith, and that not of yourselves, it is the gift of God". Eph. 9:10; 2:7-8. This grace came to them as a gift from God, which Paul says, "God freely bestowed on us, in the Beloved, in whom," he said, "they had their redemption through His blood, the forgiveness of our trespasses." Here the apostle declares that it was through this freely bestowed grace on the part of God, "through His rich mercy and great love wherewith He loved us even when we were dead through our trespasses, which quickened us together with the Christ, (the Beloved) having saved it (the world) and canceled their past trespasses, a universal gift of grace, unmerited upon any basis of works of our own; a past grace, a grace that came upon both Jew and Gentile who had sinned and come short of the glory of God. Rom. 3:23.

Paul, in the fifth chapter of Romans, assigns and designates this past love and grace of God as the reason for his own, and the saints at Rome, hoping and rejoicing in their tribulations, in hope of the (future) glory of God, saying, "because the love of God hath been shed abroad in our hearts through the Holy Spirit

which was given unto us. For while we were yet weak, in due time Christ died for the ungodly -----but God commendeth His own love toward us in that while we were yet sinners, Christ died for us,.....for if while we were enemies, we were reconciled to God through the death of His Son, much more being reconciled (having believeth on Him that raised Jesus our Lord from the dead, and their consequent justification through that faith) shall we be saved by His life." Hence the first gift of grace was because of a love for enemies, ungodly, guilty, and dead in trespasses and sins. Rom.5:1-12; 3:19-25h. 2:4. Believing thus, we can fully comprehend the significance of our Lord and Saviour's words when He said, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life." John 3:16. "For God sent not His Son into the world to judge the world, but that the world should be saved through Him. Ver. 17. The apostle tells us that "through one man sin entered the world, and death through sin, and so death passed upon all men, for that all had sinned." He then proceeds to show the difference between those who sinned previous to the introduction of the law and those who sinned under it, saying, "until the law, sin was in the world." and that although sin is not imputed where there is no law, nevertheless he says, "death reigned from Adam until Moses over those who had not sinned after the similitude of Adam's transgression," who sinned in disobeying God. Hence sin did not abound among them as it did among those who were under the law.

He then proceeds to describe the difference between the free gift of God's grace that came through the righteousness of the one man, Jesus Christ, and that of the condemnation through the one man's trespass, saying, "But not as the trespass, so also is the free gift, for if by the trespass of the one, the many die, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many." What then is the difference between the free gift through the grace of God "that aboundeth unto the many, and the offense, or trespass, of the one that the many died? The difference the apostle says, is "that judgment came to one offense, or trespass, unto condemnation, but the free gift came of many offenses, or trespasses, unto justification." The abundance of grace the apostle speaks of is the grace of God that abounded through Christ unto the many to their justification of their many

offenses, as against the one offense of the one man that brought condemnation. Therefore he concludes, saying, "So then as through one trespass, the judgment came unto all men unto condemnation, even so through one act of righteousness, the free gift came unto all men to justification of life." The apostle then explains how that the law was brought in in addition to the trespass of the one man that brought condemnation upon all men saying, "and the law came in beside, that the trespass might abound, but where sin abounded, grace did much more abound." for the reason, as he states, in the 16th verse, "that the free grace abounded to the justification of the many offenses," as against the condemnation that came upon the many through the one offense of the one man. Hence the universal resurrection of the dead is implied in the apostle's declaration in the 15th verse where he says, "So then, through one trespass, the judgment came unto all men to condemnation, even so through the act of righteousness, the free gift came unto all men to justification of life," or, as the apostle expresses the same truth in I Cor. 15:22, "For since by man came death, by man came also the resurrection of the dead. For as in (by, through, or on account of) Adam all die, so, also, in (by, through, for, or on account of) Christ shall all be made alive."

This language of Paul ought to settle the question of the resurrection of all men to life from the condemnation and death on account of the one man, Adam's sin. And further, the apostle proceeds to show the order in which the dead are to be raised, "and with what manner of body do they come.....Christ the first-fruits, then they who are Christ's at His coming." Then he speaks of a period of time in which Christ shall reign, "until He hath put all enemies under His feet, the last enemy that shall be abolished is death." When this has been accomplished, the apostle says that then cometh the end, when He shall deliver up the kingdom to God, even the Father.-----then shall the Son also Himself be subjected to Him (God) that did subject all things unto Him, that God may be all in all."

Again, the "every man" to be made alive in their order, embraces "the all" that died on Adam's account, but with different bodies "and to each seed a body of its own..... there are celestial bodies and bodies terrestrial, each one differing from another, as the sun, moon, and stars differeth in glorySo, also, is the resurrection of the dead.....It is sown a natural body, it is raised a spirit-

ual body, if there is a natural body, there is also a spiritual body,howbeit, that is not first which is spiritual, but that which is natural, then that which is spiritual.....The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we (believers) shall also bear the image of the heavenly. I Cor. 15:38-49. Hence I understand the apostle to teach that there are two classes to be resurrected. One class, earthy in nature, not spiritually minded, will be resurrected such as they were, earthy; whilst the other class, heavenly, spiritually minded, having presented their bodies a living sacrifice, holy, acceptable to God, being transformed by the renewing of their minds, and having proved what is good and acceptable and perfect will of God, will be resurrected bearing the image of the heavenly. Hence to each body a seed of its own, and the latter are those who had the first fruits of the Spirit and are now groaning and waiting for their adoption, the redemption of their bodies, whose conversation was in heaven, from whence they looked for a Saviour the Lord Jesus Christ, who should change their vile bodies that they should be fashioned like unto His glorious body. Phil. 3:21. Whilst the earthy, the creation, are in expectation, waiting for the revealing of the sons of God. Rom. 8:19. The apostle testifies that "the dead in Christ shall rise first, and that those that are living 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 Thes. 4:16-17. Hence the dead and living ones that are in Christ, will be changed from corruption to incorruption, and from mortality to immortality, and will have gained the victory over death and the grave, consequently die no more, and are the worthy ones spoken of by our Lord in His answer to the Sadducees that will obtain the world to come, "being equal to the angels, sons of God, being sons of the resurrection," (or, that resurrection from the dead. See Diaglott rendering), hence a special resurrection, and is in accord with what Christ said with reference to the two resurrections that "the hour cometh, in which all that are in the tombs shall hear His voice (the Son of God) 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. Hence those that had done good come forth out of the tombs

to a resurrection of life, and those that have done evil, come forth unto the resurrection of judgment—another and different resurrection at some later date. That this is true, see Rev. 20:4-7, R. V., where Christ in His revelation to John concerning things that were to come to pass, among which things, John was made to see were these two resurrections. One he calls the first resurrection, he said, 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, but the rest of the dead lived not again until the thousand years were finished." Hence the hour in which all that are in the tombs, that have done evil are to come forth, to what our Lord called the resurrection of judgment. He tells John that they lived not again until after the thousand years were finished.—a thousand years subsequent to the hour of resurrection of life, of those which had done good, and over whom the second death had no power.

Proceeding further, Jesus tells John that "when the thousand years are expired," Satan should be loosed out of his prison, and how he will deceive the nations, and what they will attempt to do to the saints and the beloved city, and how fire came down from God out of heaven and devoured them, after which John saw a great white throne and Him that sat on it from Whose face the earth and the heaven fled away, etc." Here it should be understood that John is not saying that the earth and heaven had already fled away, but that he speaks of a future event "from whose face the heaven and the earth fled away,—subsequently,—the time when the new heavens and the new earth succeeded the first heavens and the first earth in the 21st chapter.

And so, after the destruction of Satan, Gog and Magog, and those of the nations that had been deceived, John saw the dead, small and great, not those dead that were devoured by fire and cast into the lake of fire and brimstone, stand before God, and John says, "the sea gave up the dead which were in it and death and hades delivered up the dead which were in them: and they were judged out of those things which were written in the books, according to their works."

Now it is said that books were opened, and another Book was opened, which is the book of life. It should be observed that John does not say that there were none found written in the book of life as some have affirmed, but says if any was not found written in the book of life, HE WAS CAST INTO THE LAKE OF FIRE.

This is the second death. Hence the inference would be that those who were found written in the book of life were not cast into the lake of fire, but would live in the new heavens and the new earth. Furthermore, if there had been found none written in the book of life, surely in such a contingency, John could not have failed to bear witness of that fact as being one of the things he had seen: and since he singles out only those who were not written in the book of life, saying, "He was cast into the lake of fire," the inference, we say, is that those who were found written in that book, were not cast into the lake of fire.

Again, we observe that these are not being judged on account of their believing or disbelieving: as the just are said to inherit life now, but they were judged every man according to their works. And that is the way men are to be judged. Jesus said when He comes in His glory and sits upon His throne, that the righteous, called sheep, shall go into eternal life because they had given meat, drink, and clothing, etc., to His brethren: and the goats who were accursed who should go into everlasting punishment, death, because they had failed to do these works. Matt. 25:31 to the end. Hence it is evident that the judgment which John saw, was a judgment rendered for works done after having been made alive from the death penalty on account of Adam's sin and while yet subject to the second death for sins of their own. It also furnishes the reason for Satan's release (evil) for a little while that they also may be tempted and tried and be rewarded according to their works, a record of which John said was kept in the books that he saw opened. Furthermore, it might be asked, what reason would there be for having kept a record of the book of life, if there had been none found written in that book? But there must have been some things written in that book of life, also, because John says "the dead were judged out of the things which were written in the BOOKS." Consequently, if there had been nothing written in that BOOK of life, there could not have been any things in it to judge from: but since it is recorded that they "were judged out of the things which were written in the books" that were opened, we are justified in believing that there were some things written in that book also, and that those things were things that pertained to life, being written in that book. Furthermore judging from the language used, "if any was not found written in the Book of

Life, HE WAS CAST INTO THE LAKE OF FIRE," such language, we say, conveys to our minds by the use of the personal pronoun, he, that the greater number were found written in that book, and the lesser number were not found written in it. Hence, in this 20th chapter of Revelation is given us an account of a first resurrection of blessed and holy ones, over whom the second death hath no power, and also the rest of the dead, which includes all that had died previous to the thousand years, John says, "lived not again until the thousand years were finished. Moreover, John bears record that "after the thousand years are expired" he "saw the dead small and great stand before God and they were judged out of the things written in the books." The dead came out of the sea, death, and hades, hence in this aggregation we have all the just and holy ones which lived a thousand years, previous to the rest of the dead, that lived not again until the thousand years expired, which includes all that died, and therefore, two resurrections, and also the universal resurrection of the dead. And so we say, Let God be true though every man a liar. Rom. 3:16. Jesus said, "For as the Father hath life in Himself, even so He gave to the Son to have life in Himself, and He gave Him authority to execute judgment because He is the Son of Man." Marvel not at this, "because He had said, "the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For the hour cometh in which all that are in their graves shall hear His voice, and shall come forth, they that have done good unto a resurrection of life, and they that have done evil unto the resurrection of judgment." John 5:26. Again Jesus said: "And I, if I be lifted up, will draw all men unto Myself" John 12:32; to execute judgment and "as it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God. Rom 14:11. Wherefore, also, God highly exalted Him, and gave Him a name that is above every name, that in the name of Jesus every knee should bow, of things in heaven and things in the earth and that every tongue should confess that Jesus is Lord to the glory of God the Father. Phil. 2:9-12.

(To be continued)

IRON AND CLAY.

The late change in China, by which the absolute monarchy, in which the will of the emperor is the only law making power, be-

comes changed to a constitutional government, with probably a legislative assembly, recalls similar changes lately in Persia, Turkey and Russia, so that absolute monarchy is now almost an unknown thing in human government. This has been the course of all our history, just as Daniel's prophecy foretold. First came the head of gold. For gold is the best metal, and the necessary element of government is power, hence Babylon was chief, as represented by gold, for governmental power was then at its best, and all the subjects trembled at the monarch's word. But as the authority of the monarch's will became less and less a terror to the citizens, it was represented in the succeeding governments in the image by silver, brass and iron, representing respectively, Persia, Greece and Rome. Then followed the time of the mingling of the iron of power with the clay of the potter, that is, the people. As the vision shows, "they shall mingle themselves with the seed of men". So government has descended more and more into the hands of the people, and as a result we have had republicanism and democracy, and now comes socialism, and anarchy threatens. These last two are greater and greater lessening of the power of government till the iron of power has ceased and all is weak clay, ready to be used in the fifth universal empire, that of the King of Kings. Then men will have learned the lesson he is rapidly coming to admit, that he cannot govern himself. Already mob rule and defiance of the law are grown to greater proportions than ever before. We are nearly out of the iron, nearly into the state of clay. "The coming king is at the door".

Joseph Williams,
Frankfort, Indiana.

ONLY A SPARK FROM THE FIRE.

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Address order to the author

Edgar L. Robison,
4522 a Labadie Ave., St. Louis,
Mo. USA.

ILLINOIS EVANGELIST NOTICE.

Our appointments for November will be as follows: 1st to 13th Marshall; to 26th Ripley; 27th 30th in the country between Mt. Sterling and Ripley. We expect to reach home in time to fill our regular appointment a Oregon on December 3rd.—G. Eldred Marsh, Evangelist.

There are several poor on our list and others whose names should be there. Do you desire to help in a cause of this kind? Money sent for this purpose will be receipted and accounted for to the donor.

In sending money to this office we will accept postage stamps (one or two-cent) for amounts under fifty cents, but we will be pleased to receive amounts of fifty cents and over in P. O. money orders, express orders, or bank drafts.

Three articles, "Two Lives", "God's Promises", and "The Coming of Christ", which have appeared in The Restitution Herald, have been run into tract form. These are two page tracts about five by seven inches and just a nice size for inclosing in letters. Until we receive orders enough for these at twenty cents per hundred, we shall not cut any more paper up into tracts. The above named price includes postage prepaid.

I expect to pass through this world but once. If, therefore, there be any kindness I can do to any fellow-being, let me do it now. Let me not defer nor neglect it; for I shall not pass this way again.

- Marcus Aurelius.

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We shall be pleased to send Sample Copies of the Restitution Herald for free distribution and we solicit the brethren to aid us to increase our subscription list.

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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Nov. 23, 1911.

Number 7.

A HISTORICAL SKETCH OF THANKSGIVING.

On the last of July, 1620, there sailed from the port of Leyden, Holland, a small vessel laden with human freight, bound for the port of Southampton, England. The passengers aboard were members of a company of Separatists that, twelve years before, had left England for Holland in search of that religious freedom which nearly all civilized nations enjoy to-day.

They had found this freedom; but they foresaw that, as their children grew up, they would not only adopt many of the Dutch customs, but they would marry into the Dutch families. To this the English Pilgrims strongly objected, for they were loyal subjects of King James in spite of their differences in religion. Therefore they turned their eyes toward America as a place where they might live and worship as they pleased.

On September 16, 1620, the Mayflower sailed from Plymouth England, carrying the small company of emigrants whose names were to be lastingly connected with the history of this country. They had a long stormy voyage, and on a day late in November they sighted Cape Cod. They were unable to go south of it, as they wished to do, for the wind was against them; so they came to anchor in a small harbor at the extreme end of the Cape.

A small party was sent out to reconnoiter and, being caught in a storm, their shallop lost rudder, mast and sail. They sought shelter under the lee of a small island and spent the next day in cleaning their weapons and drying their garments. Every hour was precious to them; but being ye last day of ye week, they prepared there to keep ye Sabbath. No wonder that the influence of such a people has been felt throughout the country, and is still held in grateful remembrance.

A few days later, having found a suitable location, they landed and began erecting log huts for the winter. They had time to build only seven before the weather made such work impossible. During the winter, owing to poor drinking water and inefficient shelter, nearly all of them became ill. By spring half the number had died; yet, when the Mayflower returned in April, not

one of the Pilgrims went with her.

The Indians were friendly, and with their help the English prepared ground for corn. During the summer they lived mainly on the fish and game secured from the rivers and forests. It is said that Elder Brewster, over a meal consisting only of clams, was wont to return thanks to God who had given them to suck the abundance of the sea, and the treasures hid in the sand. In the autumn they gathered a fair crop of corn.

Shortly after the first harvest Governor Bradford issued a call for a day of general Thanksgiving which was unanimously responded to. Four young men were sent out hunting, and when they returned they brought with them enough wild turkeys to supply the whole colony. (This incident has since proven rather fatal to the posterity of that unfortunate bird.) The friendly red men were invited in and a religious festival was held, resembling somewhat the Hebrew feast ingathering. (Lev. 23.)

Following this, such days were irregularly appointed for different reasons in New England and New York. During the Revolution, Congress recommended that such a day be kept yearly, but until the adoption of the Constitution none was observed. From then until the Civil War the custom gradually spread farther west, each state appointing its own day. Since 1862, however, it has been the custom for the President to appoint a day regularly to be observed throughout the Union.

In these latter days the festival is losing much of its former significance. So many, in their mad rush for wealth, forget the God who has given them so much more to be thankful for than the Pilgrim Fathers had. All honor to them who, in their pious contentment, gave thanks in adversity.

From Plymouth to the Golden Gate, today their children tread. The mercies of that bounteous Hand upon the land are shed; The "flocks are on a thousand hills," the prairies wave with grain, The cities spring like mushrooms now where once was desert plain.

Heap high the board with plenteous cheer and gather to the feast.

And toast that sturdy Pilgrim band whose courage never ceased.

Give praise to that All-Gracious One by whom their steps were led,

And thanks unto the harvest's Lord who sends our "daily bread."

Grace M. Williams,
Ashton, Illinois.

BE YE THANKFUL.

To the household of faith, Greetings:

As the president and governors have sent forth their proclamations setting aside a day for the giving of thanks to Almighty God for blessings of the past year, we cannot refrain from asking, Why not give thanks every day? But if we are observant at all in this rushing age, we can see only too plainly that multitudes NEED to be reminded to be thankful at least one day of the year.

"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with THANKSGIVING, and make a joyful noise unto him with psalms." Psa. 95-1, 2. What, once a year? "Giving thanks ALWAYS unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

Personally, I am very thankful for the blessings of the year, and for the trials also. There have been many things to discourage, but the Father has remembered us through all. Temporal blessings have been many, and for which we give thanks daily, not least of which is the Restitution Herald, which heralds to us good news concerning the Kingdom of God and his dear son Jesus Christ our Lord.

In whatever department of life we are most interested, will we seek to develop ourselves, whether of business, science, religion or what not, but in these "last days," let us as "citizens of no mean country," seek to develop ourselves unto more RIGHT-EOUS LIVING. Peter admonishes, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1:5-7.

We can plainly see, then, that to be a Christian means something more than having our names enrolled on some church record.

We should not only be just simply thankful for temporal and even spiritual blessings, but REJOICE in them, to the extent of proclaiming the Gospel to others. It may be "good news" to someone else as it was to us, and as God hates selfishness, let us pass it on.

"Say among the nations that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psa. 96:10-13.

Then brethren, believing this truth, let us be "diligent in business; fervent in spirit; serving the Lord."

"In EVERY THING give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thes. 5:18.

Your brother in hope,

F. V. Blakely,
627 So. Lafayette St.,
Grand Rapids, Mich.

THE SMALL BOY

Ma, ain't dinner ready?
Can't I have some cake?
Oo—oo! There's Cousin Teddy—
Ma, I seen him take
Half a sugar cooky
An' a piece of meat;
There he is—Oo! looky!
When we goin' to eat?

Can't I see the Turkey?
Ain't it almost done?
Little Jimmie Burke, he
Says that they've got one
Boughten of a nigger
An' it has ours beat—
Ma, ain't this one bigger?
When we goin' to eat?

Will we have dessert, ma?
Pie an' puddin', hot?
Do you think 'twill hurt, ma,
If I eat a lot?
Can't I taste the dressin'?
You give some to Pete!
Who will ask the blessin'?
When we goin' to eat?

—B. Berton Braley.

(Continued from page 53)
lasting life. Now, how are we to show our appreciation and thanks for so great a gift? Is it simply to say, I thank thee Father for thy goodness and mercy? I think more than that. We should give of our increase, and talent thankfully. Knowing that it is to build up in us the Christ like character. Freely ye have received, freely give. Every man according as he purposeth in his heart, so let him give not grudgingly, or of necessity, for God loveth a cheerful giver.

Wm. Hardesty,
Oregon, Illinois.

THIS IS WHAT I AM THANKFUL FOR:

To the brothers and sisters of the Blessed Hope in being called the sons and daughters of God through his dear Son whom He sent that we might not perish but that we might have everlasting life and to sit with Him and His bride at their table. I am so thankful that I was led to obey and take His precious name. I have a good husband and good, temperate children grown to manhood and womanhood and who neither use tobacco nor drink liquor. And Oh! such a good paper I get every week.

Good bye, God bless you.

Mrs. Amy Johnson,
Albion, Iowa.

FROM THE CHILDREN

Sister Leila Whitehead, who is a successful teacher in one of the Chicago graded schools, writes as follows and sends the product of an effort on the part of some of the pupils. We gladly give the space.

Dear Bro. Lindsay:

Will you please print the enclosed Berean notice. Am also sending you some thankful letters written in about twentyfive minutes that I think are worth printing. They shame many a grumbling Christian who thinks that things have gone pretty hard with him and he cannot possibly give much to the Lord's cause this year. It is a good thing to make a balance sheet in black and white about Thanksgiving time and it is astonishing how long one side is and how short the grumbling side becomes when items have to be written. Surely if little children can find so much to be thankful for, the children of the King should have nothing but joy and thanksgiving in their hearts at this time.

Girl—aged 10.

I, Elsie—am thankful for my food, clothing, a good place to sleep, a school, that I can take music lessons, that I am not an orphan and that I have a good place to live; that I have a good

teacher in school and in music. I'm thankful for the sun, moon and stars and a free country. I'm thankful for rain, flowers, trees and water to drink. I'm thankful that we have different seasons, that we have money to live comfortably, that I have books to read and nice girls to play with. I'm VERY thankful that I have good health; I'm thankful that I have a telephone in the house, that I can see, hear, talk and walk. I'm thankful for what I've learned in school, that I have a brother and to do anyone a favor that helps.

Boy—aged 11.

I, Reuben, am thankful for good health, shelter, food, warm clothes, a father to buy my clothes and coal to keep the house warm; that I have a Sunday school to learn something of God; that I have to go to school to get an education; that I can get an education and not pay for it; that we have sunshine and rain to make the plants grow; that we know how to care for our bodies; that we do not live in a cramped up little downtown house and never see grass; that I do not have to run the streets and sell papers or do other odd jobs; that I do not have to work till I am through school if all goes well; that when I do start to work, I am going to do my work honestly; that I have signed the pledge and will not smoke or drink; that I have parents and a brother and sister to make home pleasant

Boy—aged 12.

I, Elmer, am thankful that I have a healthy body with which I can do work and a sound mind to learn and observe my surroundings, a good father and mother, a father that works and my mother to take care of me; good warm clothes to protect me from the cold in winter; that I live in a civilized country where the laws protect me from any harm. Also that we have good schools where I can learn to become a good citizen to others and to my country.

Let us as a people, be thankful on this memorial day, for the blessings of peace and plenty that surround us on every hand. With one exception the world is at peace.

Bountiful crops have filled our granaries with the raw materials of food.

Though death reigns in our midst, much has been done in a scientific way, to ameliorate the sufferings of our sin-stricken race. The more we feel our dependence on him, the greater his mercy seems to us. Let us look down into our hearts and see if we are thankful enough. Every breath of air we take, every drop

of water we drink, every ounce of food we eat, and every fiber of clothing we wear, comes down to us from his bountiful hand.

Lord, accept the thanks of our hearts for these blessings.

H. M. Lucas,

Woonsocket, S. D.

THANKSGIVING

Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men. Psa. 107:31.

Stop and enumerate the many things we in the United States have to be thankful for. The richest and best of all is a free Bible. The time was when a good farm could not have purchased a copy of God's will to man. Only a few centuries ago men and women were being burned at the stake in Christian England because of their religion. Rogers, Ridley, Latimer, Cranmer, Hooker, Lady Jane Grey, and a host of others gave their lives. For what? Because they esteemed Christ and a pure Christianity more than worldly honor, riches, or even life itself. Oh, dear brethren! Do we appreciate God's wonderful blessing bestowed on us? With a free Bible comes a free government, where every man can worship God according to his own conscience; educational privileges unsurpassed in any other country; no hungry ones crying for bread and dying of starvation, unless it be an isolated case brought to this condition by debauchery. Do we as a people realize our privileges? Are we thankful for all these blessings? Let us awake out of sleep and be ready to praise the Lord at all times for his wonderful works to the children of men. Praise ye the Lord all his saints; praise ye the Lord.

B. W. Woodward

THANKSGIVING

A time for giving thanks—a day of thanksgiving was first established by the Pilgrims at Plymouth, Mass., in 1621. But our present Thanksgiving day, the last Thursday of November, has been annually proclaimed by the President as a day of national Thanksgiving since 1863. It is because this day is marked on the calendar that we are making preparation for it. How few in these United States consider for one moment the original design of the day! "A day especially set apart for religious services as an acknowledgement of the goodness of God as shown either in any remarkable deliverance from calamity or in the ordinary dispensation of his bounties."

Instead of this, it is spent in feasting and frolic. Let us be

more thoughtful, more unselfish, than that, and do something for those around us less fortunate than we. Have you any sick in your vicinity? Do not carry them a great plate of food that would kill them if they ate it, but choose a dainty dish of jelly, some tempting fruit, a beautiful bouquet of God's lovely flowers. Are there needy ones near you? Make them happy with a basket of just the things they need. Oh, there are so many ways of proving our thankfulness! It does one good to go into our cities now and see the Salvation Army girls standing by their Gypsie Kettles, which, instead of being a kettle, we find upon approaching nearer is a mammoth goose with necessary slot in his great brown back to catch the pennies, nickles, dimes, or quarters; for whatsoever that old goose catches in his spacious maw will be used to feed the hungry children,—many of them eating that day the only full meal of the 365 dinners of the year. How many of our boys and girls will deny themselves of gum, candy, ice-cream, or any dainty that they may divide with others for this coming Thanksgiving Day? May we all remember we are going this way but once. Whatever we do for others of God's children is pleasing to him who gave so much to us—even his dear Son. Let us make ourselves a thank-offering unto God.

M. A. Woodward.

Berean Column.

CHRISTIAN HOPE.

The general meaning of the word "hope" is a desire for some good, accompanied with an expectation of obtaining it, or a belief that it is obtainable. More specifically, as used in this discussion, it means the desire for the inheritance and reward awaiting the righteous in the life to come, and the expectation of obtaining them.

In the beginning man was placed in the garden of Eden with everything necessary to his welfare, and with the assurance of life therein so long as God's commands were obeyed. What more need he want? But after the disobedience, the banishment from Paradise, the cursing of the earth, and sentence of death, man's status was entirely changed. However, God immediately held out a faint ray of hope to him by promising that the seed of the woman should bruise the serpent's head, referring to the coming of Christ and his conquering of death and the

power of Satan. Nevertheless, as a result of Adam's sin, man's present life ceases with the departure of the spirit, or breath of life. Psa. 146:3. Christ brought life and immortality to light through the gospel; he is the first-born from the dead. Col. 1:18. With him immortality is a matter of fact, of actual possession; but with the saints it is yet a matter of hope, something desired and expected, and to be received at the Lord's coming with his holy angels, at the end of this age. Col. 3:4; Matt. 24:30-31; 25.

Abraham was promised the land of Canaan as an everlasting possession, but being subject to death as others, he asked God how he might know that he should inherit it. Gen. 15:8. So God caused a deep sleep and horror of great darkness to come upon him (Gen. 15:12), showing that he must pass through the sleep of death before receiving the possession. So we find that eternal life and the everlasting possession of the promised inheritance were not matters of present fact, but merely a hope set before him to be realized at the resurrection of the just; for Paul says in speaking of Abraham and others, "These all died in faith not having received the promises, but having seen them afar off, etc." Heb. 10:13. Of God's mercy, Hosea 13:14 says, "I will ransom them from the power of the grave; I will redeem them from death." In Psa. 48:15, David says, "But God will redeem my soul (me myself) from the power of the grave: for he shall receive me." Thus we see that the present fleeting life finally passes, and the next is a matter of hope to be received beyond the grave, unless perchance we live until the Lord's coming. Solomon says, "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish." "The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:28, 30.

Some may wonder if there can be more than one scriptural hope. Paul says in Eph. 4:4, there is but one hope. In Acts 26:6, Paul who says there is but one hope, says he was judged for the hope of the promise made by God to the Hebrew Fathers, which the twelve tribes hoped for. In Acts 28:20 he styles it the hope of Israel, which was the coming of the Messiah and restoration of David's kingdom under him. He calls it the hope and resurrection of the dead in Acts 23:6, because the life to inherit the promises could only be obtained in that way. In Titus 2:13 he calls it the blessed hope—the glorious appearing of the great God and our Saviour Jesus Christ. In chap. 3,

verse 7, he calls it the hope of eternal life, because that is essential to inherit the kingdom and its glory. So, it is evident there is but one hope, and that the hope of the promised kingdom.

Paul says, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24-25. Hence it is plain that we do not inherently possess immortality, else we could now see it, would not have to wait for it, and could not hope for it. As the Lord's coming draws ever nearer, how few seem inclined to acquaint themselves with the hope set before us. Yet, God's word says that those who are aliens from the commonwealth of Israel, and strangers from the covenants of promise are without God in the world, and have no hope.

May we all humbly yield ourselves in obedience to the gospel and its precepts, and then try to point others to the blessed hope, that we may be among the happy throng of the redeemed. Rejoice in your hope, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9. "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37.

Lawrence Howell,
Valparaiso, Ind.

THE BEST THINGS ARE YET TO COME.

Dear Bereans:

In moments of discouragement we sometimes ask ourselves—will the Master of the vineyard ever return to reward his deserving laborers and establish peace and righteousness on the earth? Is it worth while to pray? Our prayers are not always answered. Will it pay to give up many of the present worldly allurements and instead live a life of Christian consecration? Take courage, dear ones—It is worth while. It will pay. Yes, Jesus will come. The best things are all to come.

Knowledge in the head, love in the heart, peace with our fellow-men and a clear conscience are all excellent things in this life. Obedience to the moral law will bring earthly happiness but without the revealed word of God to inspire faith and awaken hope for the future we would miss the very best things that await the faithful. The exceedingly great and precious promises have yet to be fulfilled. To the unbeliever and worldly minded their best things come in this life and the older they grow the fewer are their pleasures. They vanish with the hour. They leave the world

without God and a hope of life everlasting. On the other hand the righteous man's sleep in Jesus is restful to contemplate. When the resurrection morning comes his sun will rise to shine throughout all eternity. Then the best things of his life will blossom into full fruitage.

Yet a little while and true believers will evermore part with sin. They shall no longer need to crucify the flesh with its affections and lust. They shall no longer need to pray to be kept unspotted from the world. Temptation and disease will be no more. They shall no longer be constrained to say with Paul "When I would do good evil is present with me."

Yet a little while and believers shall see Jesus face to face. They shall no longer walk by faith but by sight. The Savior will then be a reality for men shall see the head that was crowned with thorns and the hands and feet that were pierced with nails. Then the faithful shall be forever with the Lord. Then shall they receive the greatest of all gifts—eternal life. With the bestowal of immortality the righteous will have received the best of all things and enter into that glorious liberty of the children of God.

Dear Bereans—Are you reveling in the present, oblivious of what the future will bring or are you controlling self and seeking for the hidden treasures that lead to life eternal in the kingdom of God. If you are wise, you will count the consequences and may God through his beloved Son give you wisdom to choose the everlasting joys of the blessings yet to come.

Yours for life eternal,
Virginia Ritenour.

OUR ACTIONS LIVE

SILENTLY THE WORK of our lives goes on. It proceeds without intermission, and all that has been done is the understructure for that which is to be done.

Young man and maiden, take heed to the work of your hands. That which you are doing is imperishable. You do not leave it behind you because you forget it. It passes away from you apparently, but it does not pass away in reality. Every stroke, every single element abides and there is nothing that grows so fast as character.

—Reformed Church Advocate.

Remember that no effort that we make to attain something beautiful is ever lost; somehow, somewhere, sometime we shall find that which we seek.

—Marcus Aurelius.

THE BIBLE.

Tune:
The Old Oaken Bucket.

How dear to my heart
Are the truths of the Bible,
The Holy Bible, the Word of our
God.

Its truths, ever fresh,
Are a solace and comfort,
As o'er life's rough pathway,
Our feet have trod.
Its story so old
Is the comfort of thousands
Whose feet ever press
Toward the kingdom of God;
Its truths ever new
We can always rely on,
As we walk in the path
That the martyrs have trod.

Chorus:—

The Holy Bible, the blessed Bible,
The ever loved Bible,
The word of our God.

The story of Eden,
Lost through the first Adam,
Is very heart-rending,
I'm sure you will own.
But the Eden redeemed
By our blessed Jesus,
Is more beautiful far
Than that e'er could have been.
For all that was lost
Will be ours, if we're worthy,
And very much more
Will be there to adorn,
For Jesus, our Jesus,
Will be earth's fair ruler,
And will take from his home
Both the brier, and thorn.

Chorus:—

For thus saith the Bible,
The Holy Bible,
The blessed Bible,
The word of our God.

For instead of the thorn,
There shall come up the fir tree,
And the myrtle will be
Where the brier has been.
The dead then will live,
For death's power shall be
broken;

And sin and its ills
Shall forever have flown.
And when in the flush
Of a youth that's immortal,
I view the rich beauties
Of Eden so fair,
I'll praise him, and bless him,
Forever and forever,
That earth's best and fairest,
Have been gathered there.

Chorus:—

For thus saith the Bible,
The Holy Bible,
The blessed Bible,
The word of our God.

Lillie H. Willis,
Galva Illinois.

It is better to bump your head
against the clouds than to get
flatfooted sticking to the pavement.—Sel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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WE BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

We will make our editorial remarks as brief as possible this week since we have so many good things by others upon the subject of Thanksgiving.

We are receiving many splendid articles for publication. We really feel that we are presenting our readers with a feast of good things—food for thought. One feature which especially pleases us is the fact that all write in such a good spirit. This is as it should be. Brethren let us forget to say the words that cut and hurt and let us say

the things that enlarge hope, soothe the wounded heart, and make men want to live better lives. Let us lead rather than drive. There is only one way to convince people that we are right and that is to present evidence in love. Since there is so much about which we may write by way of hope and a better life, let us discard such subjects as will have a tendency to produce discord and which at best could never make a life better. Our time is short and there are so many hungry souls in the world who have never even had a crumb of the bread of life and who are starving for want of it, that we ought to be putting in every minute of our time sending it out to them. Let our petty differences go to the four winds and let us get busy proclaiming to the world the message of a soon coming Savior and the need we have for making ready for his reception. The Lord is coming, repent, and be baptized for the remission of sins, and then go forth to bring forth fruit unto righteousness. Brethren, there is plenty to do—more than we can do—let us be at it.

Church News

We acknowledge the receipt of a card announcing the birth of a nine-pound boy who will call Harlan and Mabel Bell papa and mama when he begins to talk. Mabel is better known to our young people by the name of Mabel Eaton. Her faithfulness as a Bible School student will be long remembered, and now we all rejoice with these young people in their new found joy.

Bro. Jos. Williams writes that on Tuesday of this week he and his family leave for the west to make a visit to his mother and other relatives and requests that we make this notice so that disappointment may not follow a call to him in case of emergency.

Obituaries.

Julia Kemmerling-Garn daughter of Peter and Elizabeth Kemmerling, was born, May 11, 1848, in Sandusky county, Ohio. Her mother died when she was ten years old leaving her to the care of her father. She was united in marriage to James Garn, Feb. 14, 1867. They soon afterwards came to Marshall county Indiana, locating upon a farm north from Culver where they lived until 1896 when they moved to this place where they since lived. Her husband died Dec. 12, 1901, leaving her without children.

Sister Garn has always been religiously inclined and found a home in the Evangelical church

in her early life in Ohio. Upon hearing the gospel preached by Elder L. E. Conner, she was baptized and received into the Church of God March 2, 1891, where she remained a loyal member until her death. She was an active member of the local W. R. C. lodge and was held in high esteem by its members.

Her relations in society were such as to make many warm friends and neighbors who will ever hold her in kind remembrance.

She has been in declining health for three years and confined to her bed for the last two months and finally succumbed to the inevitable, Friday, November 10, 1911, at her home in Culver Indiana, having lived 62 years, 5 months, and 29 days. She leaves two sisters, two brothers, one half-brother, three half-sisters and many other relatives to mourn because of her death.

The funeral services were held from her late residence on Monday, Nov. 13, 1911, at 10 o'clock A. M., by D. E. Vanvactor, of Argos, and she was laid to rest in the Poplar Cemetery to await the coming of her Lord and Saviour Jesus Christ, and his resurrection.

Francis A. Schmidt, son of Adam and Nancy Schmidt, was born January 27th 1891, in Blackford County, Indiana, near Roll, and died November 13th 1911. In infancy he was sprinkled, thus setting before him the example of righteousness. The impression which this gave together with the Christian training which he received made him a gentle, obedient youth, and a model young man. To his associates he was always kind. It was not his custom to speak ill of any one, and he never formed any bad habits. In his brief illness, though he suffered intense pain, he never murmured nor complained. It was his custom to meet his attendants with a smile, and modest greeting. On Sunday morning, last, while the elements were raging, his vital force weakened and his untimely end soon followed.

It was his one desire to be baptized, and as the end drew near, he said, "Now put my head under the water," and after a moment's pause, he said, "My heart is right and now I see the light." We doubt not, but that his dying eyes caught glimpses of Eternal Day.

A chair in his home is empty now. He has answered the summons that awaits us all. Our earthly loss is his eternal gain. He is absent but not forgotten, sleeping but not dead in the Lord's sight. His many friends sympathize with his sorrowing

loved ones in this sad hour. Words cannot restore the dead to life; deeds of kindness cannot fill the vacant place, but no one sorrows to himself. A shining light has vanished, a worthy example gone, and a gentle life has ended.

He leaves a father, mother, a brother and three sisters to mourn his loss, together with many relatives and friends."

The above is the obituary written by the uncle of the deceased, Dr. Kirkpatrick.

The writer was called for the funeral, which was especially sad to him, owing to the admiration he held for the sterling young manhood of Francis. We followed him to the cemetery at Hartford City and laid him to rest.

Joseph Williams.

Susan E. Berry was born in Ohio, Jan. 1838. Her first husband was Jonathan Irons, who died in 1859. To this union were born three sons, James, Thomas and William, who still survive. She came to Clinton Co., Ind. in 1865 and was married to James R. Sims in 1886, who died in 1905. She was married to Samuel Snodgrass Apr. 30, 1908, who still lives at the age of 81. Nine grandchildren, six great-grandchildren, her husband and a host of friends are left to mourn her loss.

She fell asleep Nov. 5, 1911, aged 73 yr. 9 mo. 11 da. and was buried in the Kirklin Cemetery after services conducted by the writer, in the Christian church at Cyclone.

Bro. Snodgrass is left alone once more, but he has the blessed hope to sustain him.

Joseph Williams.

Mary J. Cooper was born in Columbia Co., Ohio, June 9, 1829. From here she removed with her parents to Lexington, Mo., in 1839, again removing in 1841 to Madison Co., Ill., and from there to Quincy, Ill., in 1846. The next year she removed to Pike Co., Ill., and here she was united in marriage with Charles Hogan, Dec. 25, 1852. They soon removed to Brown Co., Ill., and have lived in or near Ripley ever since.

Six sons and four daughters came to this union, only three sons and one daughter of which number are left to mourn and all of whom were present at the funeral. She was baptized and united with the Advent Church about the year 1867 and has remained faithful ever since. Her age was 82 years, 5 months.

Bro T. M. Wilson gave the funeral discourse.

Thanksgiving.

PSALM OF THANKSGIVING

O GIVE thanks unto the Lord; for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth fort ever.

O give thanks to the Lord of lords: for his mercy endureth for ever.

To him who alone doeth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever:

The sun to rule by day: for his mercy endureth for ever:

The moon and the stars to rule by night: for his mercy endureth for ever.

To him that smote Egypt in their firstborn: for his mercy endureth for ever:

And brought out Israel from among them: for his mercy endureth for ever:

With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

To him which divided the Red sea in parts: for his mercy endureth for ever:

And made Israel to pass through the midst of it: for his mercy endureth for ever:

But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

To him which led his people through the wilderness: for his mercy endureth for ever.

To him which smote great kings: for his mercy endureth for ever:

And slew famous kings: for his mercy endureth for ever:

Sihon king of the Amorites: for his mercy endureth for ever:

And Og the king of Bashan: for his mercy endureth for ever:

And gave their land for an heritage: for his mercy endureth for ever:

Even an heritage unto Israel his servant: for his mercy endureth for ever:

Who remembered us in our low estate: for his mercy endureth for ever:

And hath redeemed us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

CAUSE FOR THANKSGIVING

As our annual Thanksgiving

Day draws near, we begin to count the mercies of the past year, and as a usual thing we find that our blessings have been many.

I have much to be thankful for this year. God has given me health and strength and temporal things, but most of all Spiritual blessings.

We have had the privilege in Michigan this year of having Brothers Austin, Lindsay and Williams in our Conferences and Bible School, and I am still feasting on some of the good things that they gave us from God's Word.

Some have not the opportunity of attending these meetings, and to such I would say; you still have the Bible to read and study, and if you pray for wisdom and understanding, it will be given unto you. You can now have your new paper also to help in the study of God's Word. I am thankful that we now have a paper that we need not be ashamed to give to a friend; one that is full of help and harmony and encouragement. Let us all help Bro. Lindsay in the task he has undertaken, and pray that he may be a means in God's hands of doing much efficient work in this way for the Master.

May we all in the coming year do more for the Master than we have in the past. We believe he is soon coming for his Jewels, and we want to be ready to welcome him. We must be preparing day by day that when he does come, we may meet him in peace. What a joyful time that will be when we can be changed from mortality to immortality, and meet our King and be with him throughout the ceaseless ages of eternity!

Let us all be thankful that we have this hope: and be faithful that we may be with the overcomers in that glad day.

Yours in the "One Hope",
Nellie M. Blakely,
Grand Rapids, Mich.

Dear brothers and sisters: We are thankful for the many bountiful blessings bestowed upon us, that our temporal wants are supplied and feel that we surley have been blessed by having escaped the recent severe storm.

We are thankful for the promise that when King Jesus comes the curse shall be removed from the earth and that all tribulation shall cease.

Blessed be the time when he comes.

Carrie Chamberlin,
Eastport, Mich.

O magnify the Lord with me, and let us exalt his name together." At this time of thanksgiving

we have so many temporal blessings, let us like the Hebrews, at the feast of tabernacles, at the "ingathering at the end of the year" rejoice together. And above all the gift of God's only begotten Son that whosoever believeth on him might not perish but have everlasting life. What a blessed privilege has been ours to learn and obey the gospel message. A true thanksgiving should include not only gratitude for what we have received but for what we have been able to bestow. Are we living so that Christ shines in our lives? "Enter into his gates with thanksgiving and into his courts with praise. Be thankful unto him and bless his name.

Inez Titus,
Letcher, So. Dakota

THANKSGIVING

We read in Colossians 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him."

This admonition given by Paul is one to which each of us would do well to take heed. There are so many things that we have to be thankful for, but in this cold and heartless world, full of deceit and skepticism, how many are truly thankful for the blessings they enjoy?

When we read in James 1:17 that "Every good and perfect gift is from above and cometh down from the Father of Lights with whom is no variableness neither shadow of turning." we get a clear conception to whom thanks is due.

Let us realize in the full-st sense how much we owe to God the Father.

In the language of the Psalmist David, we have the following: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high! To show forth thy loving kindness in the morning and thy faithfulness every night.

Yours in the Blessed Hope.
Ezra C. Railsback,
South Bend, Ind.

PROPRIETY OF THANKSGIVING DAY.

Is it a token of strength or weakness to observe a special day for Thanksgiving?

Each morning we awake, each evening we lie down to peaceful slumber, we could count innumerable blessings received from the merciful and gracious hand of our heavenly Father. Why not thank Him each day as these blessings are so richly and unmeritedly bestowed upon us? Does it not seem more reasonable as well as more grateful? If only one of these favors was suddenly withheld, how quickly

we would say, "How thankful I should have been for that, when I really took it as a matter of course." The fairest rose of summer smells much sweeter, when all nature is held in winter's icy grasp. So it is with our many blessings. We never think of being thankful each day as they come to us.

David is an excellent example for us to follow in the matter of thanksgiving. We can hardly turn to a page of the Psalms, but we realize he was thankful always. "I will bless the Lord at all times: his praise shall continually be in my mouth." "My tongue shall speak of thy righteousness and thy praise all the day long." "We thy people and sheep of thy pasture will give thee thanks forever." "It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High: To show forth thy loving-kindness in the morning and thy faithfulness every night."

Suppose when we give gifts to our children, they would not seem to appreciate them at the time, but reserve their expressions of gratitude until a certain day each year. We would be tempted to withhold our favors until they were more appreciative. While it is laudable to follow the customs of our country, let us nevertheless thank our Heavenly Father for the blessings, great and small, each day as they come from his generous hand.

Mary A. Gesin,
Adeline, Ill.

THANKSGIVING.

This is a day set apart, by the United States, for the purpose of giving thanks to God for the many blessings he has bestowed upon us during the past year. But, we see it used more for pleasure, and sport, by the masses, than a day of thanksgiving. But every day should be a day of thanksgiving, for the goodness, and mercies God has shown toward us at all times. In that he has promised us eternal life by faith in the gospel, we should not only give thanks by voice, but our deeds and actions should play a most important part.

In the Psalms we read, that we are to offer the sacrifice of thanksgiving. That is God has blessed us out of his great store house of temporal things. Now, we ought to give of our abundance thankfully, that others not so well blessed as we, might be made to rejoice, and come to a knowledge of the truth, and be saved.

God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have ever-

ARMAGEDDON.

Poets have sung of a golden age of peace, philosophers have reasoned it plausible, scientists have taught the evolution of the perfect race, statesmen have erected such a theory of a perfect state in the plans of socialism, religious leaders have dreamed of the Fatherhood of God and the brotherhood of man and all the prophets of peace have foretold a coming day when war shall be discarded, because they base their hopes on the belief that man can inaugurate a reign of brotherhood and peace. Already it has moved its believers to action, arbitration is increasing at a rapid rate. Treaties between our government and France, Germany and Britain are already under consideration to arbitrate their disputes. The peace tribunal at The Hague is already in operation to settle peaceably whatever disputes are referred to it, and all the leading nations support it. Carnegie has lately given ten million dollars in the interests of international peace and the English speaking peoples are preparing to celebrate a century of peace among themselves since the war of 1812 closed. Will the dream come true? Is the pride of man about to bring in everlasting righteousness without the reign of the Prince of Peace? Or will human haughtiness suffer a final and disastrous overthrow?

In writing to the Thessalonian church Paul foretold this hope of peace and also the outcome of it. In speaking of the comfort there is for sorrowing bereaved ones in the hope of a coming Lord and the resurrection he will bring to those who sleep in him he cautions them that it will come upon the world as a thief in the night, but that inasmuch as they are children of light, and therefore are no part of that night of darkness, it is not to find them in any other attitude than as watchers for the morning, when he shall speak peace to the nations to the uttermost ends of the earth and they shall beat their swords into plows, axes and their spears into pruning hooks and all the naval and military schools and training grounds be abandoned and the battlefields be gardens and farm fields. And in this prophecy he unfolds to the watchers the secret unknown to those who sleep in the night of the thief-like coming, that when they dream of peace and safety the sudden destruction shall come upon them unawares and they shall not escape. For his coming is to bring upon the world a time of trouble such as was before unknown and the like of which will never again be seen, a battle of all nations, when two-thirds of one side and five-sixths

of the other perish, when blood will flow to the horse bridles for two hundred miles in the valleys of carnage, and it will take seven months to bury the slain, which battle is even named in prophecy as that of Armageddon.

Why must such a bright dream not be realized? And how, when and where will the conflict be? In Rev. 14:14-20 we see the vision of the coming of the son of man upon a cloud, crowned with gold and carrying a sickle. The cloud means judgment as we see by a study of such scriptures as Nahum 1. For Jesus went away in clouds, and the judgment of Israel soon followed. Since he is to come "in like manner," Acts 1:11, when he comes "in the clouds of heaven," Matt. 24:30, the judgment of all nations will follow. The golden crown shows a kingship then executed, the gold denoting supreme power, as it did in the image of Nebuchadnezzar. He then puts in his sickle and gathers the wheat of his saints into his barn. Then follows a second gathering of the grape-harvest and the pressing out of their blood in the battle that follows, in which blood flows bridle-deep for two hundred miles. Rev. 16:12-16 describes the grape-gathering into the press of Armageddon, as it is described in Joel 3, which shows it to mean the gathering of all nations to Jerusalem to battle. For we have noticed two gatherings: the Lord of the harvest gathers his saints; they do not need to run after every cry of, Lo, here he is, or, Lo, there, for they can go to work at the mill or in the field, or lie down to sleep, and if they are ready they will be "called"; but the nations gather themselves to the center of the conflict.

By a study of the above scriptures and such as Zec. 12, 13 and 14 and Ezek. 38 and 39 we find the following items of prophecy: When Israel are so far restored to Palestine with their wealth as to build villages outside the wall of Jerusalem, the greed of gold, which is the ruling passion of nations, will lead Gog and Magog, the chief prince of Meshech and Tubal (Moscow and Tobolsk, the capitals of European and Asiatic Russia) to go down and take the spoil. All the "lions," Ezek. 38: 13, or English speaking peoples, become jealous and oppose the allied forces who go against Israel, for the holy land is the geographical and historical center of all the lands, the middle portion between the possessions of the chief nations of Europe. So when Israel are compassed with the armies of all nations it will look like a despairing case, as it did between Pharaoh and the Red Sea. But just at the right moment will appear the Lion of the tribe of Judah with his feet upon

Olivet, the earthquake and the pestilence and the confusion of fighting among themselves will come, when the Lord of hosts goes forth to fight for his people and against the nations "as he fought in the day of battle." The victory will be the Lord's and Israel's as he comes out of Zion to turn away ungodliness from Jacob. For in Ezek. 20:33-49 we find when Israel are gathered they must be purified before they are accepted by the coming King and the covenant land and promises. So in the battle two thirds of them perish, and five sixths of the armies of the nations. No wonder blood flows so deeply and so far! And after the carnage, the remnant of Israel look upon him they pierced and accept him when he becomes their deliverer, and their veil shall be taken away, for then will he be the King they looked for when he was come as the sacrifice for sins. And the remnant of the nations will be called on to bow the knee to the Lord of all, and show it by coming up to Jerusalem yearly for worship and the ceremonial feasts, which submission will be enforced with such judgments as famine.

Carnal man cannot inaugurate universal peace, for "there is no peace, saith my God, to the wicked." Therefore the dream of the nations must fail, for it is pride. But beyond the failure of man lies the glorious consummation of the vision of Jehovah, given to us in his prophecies, when the prince of peace shall reign in righteousness and fill the earth with his glory. When swords and spears will be useless and the material be used for the arts of peace. When the nations will walk in the light of his glory and be saved. When he shall speak peace to the heathen to the utmost bounds of earth, and a peace that will last as long as the sun and the moon endure.

So while we wait for that peace the nations are even now fulfilling Joel's prophecy, "Prepare war", for it is a proverb among them, "In time of peace prepare for war", and this year sees more money spent preparing for war than ever was done before, despite their cries of peace.

So the conflict must come, else the pride of man would mislead him. But those who are ready will be safe, they will be caught away into his secret presence and come with him to the judgment of the world. They will have prayed always that they might be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.

But for all that the conflict is sure to come, the peace that follows is also sure to come with the presence of him in whom is

peace.

And since we are in the time of the nation's dream of peace, and since it is shown to be just before his coming, we therefore conclude that he is near, even at the door. Let us be pure and ready, for righteousness must precede peace.

Joseph Williams,
Frankfort, Ind.

UNIVERSAL RESURRECTION; VS., PARTIAL RESURRECTION.

Peter Jeffrey.

Reference is made to David's language wherein he speaks of those who "like sheep are laid in the grave, death shall feed on them,.....and their beauty shall consume in the grave from their dwelling; he shall go to the generation of his fathers; they shall never see light" and that "they are like the beasts that perish." (Psa. 49:14-20.) Here it is positively affirmed that "they are like the beasts that perish." Therefore some conclude that what David has said has reference to the class they call the "heathen," who have lived as unconscious of any revelation from God as the beasts of the field, and like them they perish and that is the end of them. It is, therefore, confidently asserted that when all the beasts which have lived since the creation shall again see the light of day, then, and not till then, shall these heathen lords and their countless hordes of subjects see the light. No, it is declared that inspiration says they shall never see the light. And so it is said, "We are simple enough to believe it." And so we say also, "We are simple enough to believe what the prophet said would be the end of all those he described in this chapter, that "they will perish like the beasts and never see light," but we are not so credulous and simple as to believe that the prophet in speaking of a class of heathen that have lived as unconscious of any revelation of God as the beasts of the field, as they believe and have declared David to teach.

By referring to the text in question (Psa. 49:14), it will be seen that the Psalmist is contrasting the end of two classes of people—one wise, the other foolish, but both of which are seen to be living under the same conditions and environments, and in the day when the Lord is seen to be a great King over all the earth and reigning over the nations, sitting upon his holy throne in Zion, the city of God (read Psalms 47 and 48.) In the 44th chapter, the prophet David pictures Israel in captivity as

saying: "But now thou hast cast us off and brought us to dishonor.....and hast scattered us among the nations.....thou makest us a by-word among the nations.....yea, for thy sake are we killed all the day long, we are counted as sheep for the slaughter," and for deliverance they cry out to the God of Jacob. "Awake! Why sleepest thou, O Lord? Arise, cast us not off forever. Wherefore hidest thou thine eyes and forgettest our affliction and our oppression? For thou art bowed down to dust.....Rise up for our help and redeem us for thy loving kindness sake." (Psa. 44:9 to end.) Then the prophet responds to their cry for deliverance, saying, "My heart overfloweth with a goodly matter. I speak the things touching the King," and pictures the King "riding prosperously because of truth, meekness, and righteousness.....whose throne is forever and ever, the scepter of his kingdom being a scepter of equity." and, because the King "loved righteousness and hated iniquity, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." Then the Queen (or Bride) is pictured as standing at the King's right hand "gloriously appareled in gold of Ophir, and the King's daughter (Israel) within the palace is all glorious, her clothing being inwrought with gold and brodered work. (Psa. 45.) This daughter spoken of here is the daughter of Zion that had been "oppressed and in affliction and captivity." See Isaiah 52, wherein it is said, "They shall see eye to eye, when the Lord returneth to Zion.....when the Lord hath made bare his holy arm and the eyes of all the nations and all the ends of the earth shall see the salvation of God."

(To be continued)

Loving Christ's Appearing

The apostle, Paul, alluding to Christ's appearing and His Kingdom says "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, my 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. If "death" is Christ's coming, as many professed Christian people believe and teach, then we are under the necessity of waiting. (1st Thess. 1:10) watching, (Mark 13:32-37) and praying for "death," (Rev. 22:20) as well as loving its approach as a "blessed hope" (Titus 2:13) to be realized with exceeding "joy." (1 Thes. 2:19.) Shame upon any system of theol-

ogy that would substitute our worst "enemy" (I Cor. 5:26,) for our best friend. That death is not Jesus' coming can be readily ascertained by turning to John 21:21-23. Better let Jesus' words remain just as they are, and not falsify them by our unscriptural notions. He has left us the blessed assurance "I will come again, I will come to you." (John 14:3, 18.) Do you wish to impeach the testimony of angels? If not, discard your false theology, and accept the truth. Listen to their testimony. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:9-11.) If that testimony is not plain enough to scatter this cobweb of tradition, to the four winds of heaven, listen to the apostle Paul "But I would not have you to be ignorant, my brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thes 4:13-18.) Paul gives "these words" of "comfort," as "the word of the Lord." Peter speaks of a class that "wrest" the "scriptures unto their own destruction." (2 Peter 3:13-18) Let us shun their example and avoid their fate.

Rufus A. Curtis.

Fountain City, Ind.

"Seek ye first the kingdom of God and his righteousness."

Brother, sister, are we doing this in fact or only nominally?

Let us examine ourselves, prove our own selves.

Fortunately for our finite comprehension we are not required to examine and pass sentence on our brother or sister, but the task is confined to self. Are you not thankful that this is the case? Too frequently the beam in our own eye obstructs the vision so that we cannot see clearly to remove the mote from our brother's eye.

In this self examination let us consider, first, are we so hungry for the bread of life that we are

faithful at all services where there is a possibility of receiving nutriment, or do we attend only when there is a probability of the ear being pleased by the oratory of the speaker? Would we be more prompt and regular at such services if we were to be recompensed in dollars and cents? Did you ever ask yourself a bad stormy day, or one on which you were feeling somewhat indisposed "Could I go if I were to receive one dollar for an hour spent in that way, would I be too tired then? Or, would I be more willing to go, even if required to pay fifty cents for the privilege, if it was a popular lecture or an amusing entertainment of some kind? Are we permitting our taste to become perverted?

Let us examine ourselves. Most of us have, probably, laid the good foundation of a firm faith in the "great and precious promises" spoken of in II Peter, first chapter, but are we making the proper additions thereto?

If we are earnestly and prayerfully doing this, we have not much time for frivolity and pleasure seeking.

Are we allowing some difference of opinion, whether small or great to cool our ardor? It will not pay. The stake is too great the outcome too important.

Let us not permit the cares of this short life, (do we realize its brevity?) choke the growth of the good seed already received into our minds, let us heed Peter's advice to keep these things always in remembrance lest we fall.

O, brother, sister, let us strive with all diligence to lay hold on eternal life. Mattie Benjamin. Rensselaer, Ind.

Dear Bro. Lindsay:

Sister Julius Anderson, of Dixon, Ill., whom we call Grandmother Anderson, had a brother, John Lloyd, who was a missionary to China in the year 1844. He died of fever and was buried at Amoy, China. From an old book of memoirs of a fellow missionary with him, I send some extracts on millenarianism which may be of interest to your readers. The letter is as follows:

Ning Po, China.
Feb. 22, 1846

My dear father:

I have read your remarks on millenarianism very carefully, and I think the two Greek expressions which you quote are very different. It is a mystery to me how our going to the Lord at death can be equivalent to His "coming to us" which he commands us to watch for. The fact that there is such a remarkable difference in the phraseology of the New Testament and the phraseology of Christians, strikes

me as very strange. Christ and the apostles constantly exhort us to prepare, to watch for the coming of the Lord, but most people say "Watch for the coming of death." I do not think these two are the same thing. I have looked death in the face and by the grace of Christ, could do so without fear, but I could not say to death, what we are commanded to say to Christ, "Come, Lord Jesus, come quickly." It is to me a very pleasant thought that Christ shall reign in honor where He was crucified in ignominy and scorn, that this fair and beautiful earth shall be redeemed, and that we may reasonably hope for His glorious appearing soon to take His great power. How soon I do not pretend to say, but it is my daily prayer, that if you and I live to see it, we may each be found watching for Him and ready.

You will ask, "Why trouble myself with these new notions? Why is not the old belief (but it is not the old belief) about our going to Him good enough? It would be good enough, and if it be the truth of scripture, I willingly receive it, but with such light as I have, after much prayer and searching of the scriptures, it does not seem to be all that is promised. If called to the feast, it does not seem to be humility or obedience to turn away. Pray for me.

Your dutiful son,

W. M. Lowery.

Extracts from old letters of a missionary to China.

Alice Kerr, Dixon, Ill.

IMMOVABLE FOR CHRIST.

The old Lollards were called "Holdfasts," not only because of their firmness under persecution, but of their strong grasp of the truth. Coleridge said, with a practical aptness unusual with him: "What does not withstand has no standing-ground." "Hold fast, then, the form of sound words, in faith and love, which is in Christ Jesus." Be modest, unostentatious in all that is your own, willing to concede everything you have a right to yield, but be scrupulous and immovable about all that is Christ's.

—Selected.

SOMEBODY MUST.

Some one must stand in the thick of the fight;
Some one must strike for the brave and the right;
Some one must die for the pure and the true—
Some body must—shall it be you?

Jessie B. Pounds.

IN general, pride is at the bottom of all great mistakes.

—Ruskin.

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Address order to the author
Edgar L. Robison,
4522 a Labadie Ave., St. Louis,
Mo. USA.

ILLINOIS EVANGELIST NOTICE.

Our appointments for November will be as follows: 1st to 13th Marshall; to 26th Ripley; 27th 30th in the country between Mt. Sterling and Ripley. We expect to reach home in time to fill our regular appointment a Oregon on December 3rd.—G. Eldred Marsh, Evangelist.

There are several poor on our list and others whose names should be there. Do you desire to help in a cause of this kind? Money sent for this purpose will be receipted and accounted for to the donor.

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The lessons for our new Berean books for 1912 are ready for the printer. It is necessary for us to have an idea of the number of books needed before placing the work in his hands. Several societies in other states purchased their present books from the Ill. State Society. If these societies or any others wish to buy the new books from us, will they please send an approximate number of the books they will need to the chairman of the committee Leila E. Whitehead, 5439 Ontario St., Chicago, Ill., before December eighteen. This does not apply to any society in Illinois. Send no money now—just an estimate of the number of books needed. For further information send to the above address.

Anna E. Drew,
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The Chicago Bereans will make their annual Christmas distribution of food and money to the poor and needy ones in their great city. Friends who wish to help in this work of Christmas cheer please send their contributions to Leila E. Whitehead, 5439 Ontario St., Chicago, Ill.

By order of committee.

We shall be pleased to send Sample Copies of the Restitution Herald for free distribution and we solicit the brethren to aid us to increase our subscription list.

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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Nov. 30, 1911.

Number 8.

THE FEDERATED CHURCH MOVEMENT.

What does it mean? "Federation": The act of uniting in a league—a confederacy (Webster) "Rev." Doctor Bacon of Chicago, Secretary of the Federal Council of the Churches of America, was here recently advocating the movement, explaining the object of the union to be for the purpose of promoting legislation on all social and moral issues, such as purity of the ballot, the Sabbath, equity, the peace movement, etc. His mission was heartily approved by the orthodox churches (so called) and most of the moral people, the churches supposing it would result in the extension of the Kingdom of God already set up (as they suppose) and culminate in the conversion of all nations, bringing in the reign of peace and righteousness, thus causing "God's will to be done in earth as it is in heaven; which condition, as promised through his own way, is the crowning desire and the prayer of the enlightened heart. But such means of producing it is only an exhibit of man's wisdom; vs., the wisdom of God. Each preceding age (dispensation) of the past—the days of Noah, of Lot, and Israel under Mosaic law, each corrupted his way so that God closed their career—ended their times (dispensation), saving out a seed for propagation in the succeeding dispensation.

God's chosen nation, Israel, forgetting their dependence upon God for deliverance in times of trouble, resorted to their own wisdom, always resulting in their own disaster until, finally, God ended their times, scattering them among the nations, until the times of the Gentiles be fulfilled," Luke 21: 24. The Gentile times, now in existence over eighteen centuries, and nearing its close, to be succeeded by the "times of restitution," when he shall send Jesus, the anointed (the great Restorer), Acts 3.

But how will Gentile times end? Will they end in universal peace, through the nations having been converted to God by the extension of God's Kingdom already set up (as many suppose), or will they, like the others, end in perilous times on account of wickedness, and the rulers thereof overthrown to give place to the Kingdom of God to be then set up? If the former

supposed ending be true—the world converted, the Kingdom of God universally established—what would be left to restore when the Great Restorer shall come from heaven to usher in the Times of Restitution?

To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The Testimony.

If the latter ending be true, God's witnesses will all so testify.

Paul.

"In the last days perilous times shall come, for men shall be lovers of their own selves.....lovers of pleasure more than lovers of God.....Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3.

Peter.

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3.

Thus he reminds them of "the words spoken before by the holy prophets." Ver. 2.

Daniel.

Chapter 2. Daniel interpreted the image seen by the king in his sleep, being in the form of a man from head to feet and toes. The head, the universal kingdom of Babylon, ruling over all. The body, down to division of feet and toes, three succeeding universal kingdoms, inferior to the first, verified by history to be the Medes, Grecians, and Romans, the latter as strong as iron until divided as feet and toes, after which the ruling powers, mixing with the seed of men, would be partly weak and partly strong, as a mixture of iron and miry clay is not adhesive, even so they will not cleave to one another. (No more universal man-made kingdoms).

But in the days of these kings (rulers) shall the God of heaven set up a kingdom which shall never be destroyed, and it shall break in pieces and consume all these kingdoms (2:44) as in the dream the stone smote the image on his feet that were of iron and clay, taking them away as the chaff of the thrashing-floor, that no place was found for them. (vs. 34-35).

Question: Are we not in the iron and clay phase today?

Would it not be a strange, incomprehensible phenomena for the God of heaven thus to destroy all governments of earth after converting them through the instrumentality of his kingdom previously set up for the purpose of their conversion. Was Daniel a prophet of God? Did God's Son prophesy truth when he said: "As it was in the days of Noah.....likewise in the days of Lot.....even thus shall it be in the day when the Son of man is revealed (Luke 17:26-30)?

This already too lengthy article forbids continuance now, but if the Lord wills, by another article later, I will endeavor to show the sequel in connection with the "Image of the Beast" (Rev. 13).

D. T. Halstead,

Rensselaer, Ind.

SOME THINGS FOR WHICH TO BE THANKFUL

"And when he putteth forth his own sheep he goeth before them and the sheep follow him, for they know his voice."

"And other sheep have I not of this fold, them also must I bring and they shall hear my voice."

Do we hear and recognize his voice? In every neglected field and roadside, it is the Master's voice which said, "Thorns and thistles shall it bring forth to thee".

When you have to go with ax and hoe to clear the cursed land, don't grumble.

But listen again, you will hear the voice saying, "In the sweat of thy face shalt thou eat bread till thou return unto the ground."

When you go to look for the grand old temple, a monument to God's grace and glory shed abroad in Solomon's day—no temple there today.

Do you hear the voice which saith, "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down"

In the clang of the busy iron foundry, do you not hear the voice which said, "Beat your plow shares into swords? Do you not hear his voice in the mighty cannon's roar, who hath said, "There shall be wars and rumors of war"?

Do you hear his voice? Then

follow the voice which says, "Come unto me and I will give you rest." I will never leave nor forsake thee."

When the shuttle of Father time begins to throw in a white thread here and there on temple and brow we know we are nearing the summit of life's rugged mountain. And as we look back over the journey, our hearts overflow with thankfulness to him whose voice has never lured us into one step we could regret. None ever regret following his voice.

It is when we follow the deceitful and luring Voice of the evil one, that we take regrettable steps so hard to retrace. Still we hear his voice, though so far away, saying, "The way of the transgressor is hard." He has promised never to forsake us and we know he will lead us down the shadowy mountain side, his rod and staff our comfort and support; his blessed word our light. But should he delay his glorious coming until we should reach the deep shadows of the valley and fall asleep in His watchful care, we know it will be the same sweet voice which will awake us from our silent slumber in that glorious day when the indignation is over past.

Sadie Skeels,

Brumfield, Ky.

THE WORLD IS SORE.

We give much blame, and it may be well. Let us give a little more gratitude, and it will be better for the world. For the world wants kindness far more than harshness. It is very sore with many sorrows, many blows, and we know not how much good a tender voice and a soft hand may do. We have so short a time to live, let us feel and give all the gratitude we can. We shall never regret that in the world beyond, where God is grateful to all that have been kind to His children here.—H. in Scottish Reformer.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the Cross of Christ.

—Dean Stanley.

The greatest firmness is the greatest mercy.—Longfellow.

APOSTASY

In Three Numbers No. 1, The Fall of Man.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16.

The Lord formed man of the dust of the ground, and gave him a law to obey, and told him the penalty if he disobeyed,—death and return to dust. Then the Lord God formed woman of a rib of the man, and gave her to him for a helpmeet.

The serpent beguiled the woman by telling that if she disobeyed God she would not surely die as God had said, but her eyes would be opened, and she would be as the gods, knowing good and evil.

So far as it relates to man, this was the beginning of the great controversy between God and the devil, and of the apostasy of man. Unbelief of God's word is sin, for had Eve believed God she would not have disobeyed him, but Adam disobeyed for his wife's sake.

As unbelief in God's sincerity, due to an artifice of the wily devil, caused the fall, misery and death of man, so faith in God's word is made the first vital requisite to salvation. The devil constantly strives to lead man to disbelieve and disobey God.

When Adam disobeyed God, flesh and blood became subject to the influence of evil, and all mankind who owe their paternal ancestry to him have inherited his sinful inclinations, and so the natural tendency of all is toward unbelief and disobedience.

When we believe and obey God, we serve Him; when we believe and obey the devil, we serve him. If we teach false doctrine we are guilty of evil deeds; if we support or encourage those who teach false doctrine, we are partakes of their evil deeds." II John 10, 11.

If a man lecture under the auspices and in the name of the Anti-Saloon League, and should advocate a liquor tax and free saloons, no matter how sincere he might be, he would be the servant of the saloon party; so also if any man preach under the auspices of any church and in the name of Jesus, and should teach for doctrine the devil's lie, no matter how sincere he might be, nor how pious, he would be the servant of the devil, and an apostate to the Church of God. See I Tim. 1:19, 20, and II Tim. 2:18.

God's plain evidence to man by the mouth of his inspired servant is, that man is mortal, and that death is a cessation of all consciousness; the devil's evidence to man by his own mouth is, that man does not surely die, but he comes as the angels. Naturally

man is a religious being, worshipping something, whether the Creator or the creature. As all the progeny of Adam and Eve have a natural tendency to believe the serpent's story, therefore in the heathen religions it is natural that they believe that the souls of the dead are still living and conscious, either as spiritual beings in the air, or as having transmigrated into other objects, animals, birds, or insects.

It is the belief in the existence of spirits that leads to the worship of idols. The Egyptians, the earliest civilized nation, were idolators. They believe in one invisible, overruling, self-created God; the immortality of the soul; a judgment after death; the final annihilation of the wicked; and the ultimate absorption of the good into the eternal deity. They believed that after death the soul descended into the lower world, and was judged by Osiris and his 42 assessors, and was weighed in the infallible scales of truth. If accepted, it became itself an "Osiris," and roamed the universe for 3000 years, often visiting its mummied body. In its wanderings it assumed different forms at will, and would become a hawk, heron, serpent, etc., all emblems of the Deity. It would finally be reunited with the body in a blissful immortality. According to Barnes' General History such was the faith of the earliest civilized idolators.

The Buddhists, Brahmanists, and Confucionists, all believe in the transmigration of souls, and the Buddhists will not kill any animal, bird, reptile or insect, because they believe that the soul of some departed friend may be living in it.

The Greeks were idolators even during the early days of the Christian era. To them the earth and air were filled with invisible spirits, and the sky was crowded with translated heroes,—their own half-divine ancestors. Their gods were intense personalities, and bound by domestic relations. See Barnes' Gen. Hist. Such is the world's apostasy to divine Truth. And, may I not add, though it be to the shame of our professed Christian religion, the same heathen superstitions are preached in many of the pulpits of our churches today by men who profess to take the Bible as their guide. Some say the souls of the dead are in the air, being invisible to us on account of their spiritual nature; some say the souls are in heaven happy, or in hell in torment; some say they are in hades, which they believe to be an intermediate world of probation or development between the earth and their final destination. So we find many in Christendom all at sea, trying to harmonize the devil's lie with

the gospel Truth.

St. John calls revealed Truth light, and darkness ignorance, and teaching he calls doing deeds; therefore he calls teaching false doctrine "evil deeds." Read carefully John 3:16-21, and II John 7-11. He says men love darkness rather than light because their deeds are evil, and will not come to the light, lest their deeds be reproved. These men avoid the public discussion of the disputed points of faith on the plea that it is wrong to debate on sacred questions, knowing however that in the presence of the light of God's revealed word, the Bible will not sustain their false theories.

It is impossible for any one to understand the Scriptures, or to believe in Christ, unless he believes the writings of Moses and the testimony of the prophets. Any gospel that does not embrace the plain statements of these inspired servants of God is a perversion of the true gospel (Gal. 1:7), and proclaims "another Jesus." II Cor. 11:4. The prophet Isaiah said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. He was speaking about those who believe in the conscious existence of the spirits of the dead, and think they can receive information from them, and he said if they speak not according to God's revealed word, it is because there is no light in them.

Jesus said to the Jews, "If ye believe not his (Moses) writings, how shall ye believe my words?" John 5:47. He told them that in the Scriptures they thought they had eternal life, and they would not come to him that they might have life. John 5:39, 40. He taught them that they must depend upon him for future life. While the Pharisees believed there will be a resurrection of this body, they did not believe that the real conscious man ever ceased to live, so they would not believe Jesus that they could have no future life until they received it through him at the resurrection from the dead. He had just told them that the hour is coming when all that are in their graves shall hear his voice and come forth, some to a resurrection of life, and some to a resurrection of damnation, and then he explained to them that they could not believe and understand his words if they would not believe the writings of Moses, because he wrote of him.

Trying to study and believe the Bible on the theory that man is a dual being consisting of an immortal spiritual body and a mortal natural body, is like trying to study arithmetic on the theory that "once one is two."

The results can never be true.

Paul did say that there is a natural body, and there is a spiritual body, but he explained that they did not both exist at the same time, but the natural was first, and the spiritual afterward. "It is sown (buried) a natural body; it is raised (resurrected) a spiritual body." I Cor. 15:44.

Unbelief is sin, so all unbelievers are classed with the wicked. Daniel said the wicked shall not understand. Dan. 12:10. Jesus verified this in his teaching. Many of these wicked who cannot understand are good moral educated people, who believe they are Christians, but they are wicked simply because they yield to the influence of the evil one, and do not believe God. Those who believe and obey God are his children (Gal. 3:26, 27), and those who believe and obey the devil, and pervert the right ways of the Lord, are the children of the devil. Acts 13:10. Jesus said to the Jews, "Why do ye not understand my speech? even because ye can not hear my word." "Ye are of your father the devil, and the lusts of your father ye will do." He said to them, "Ye will not believe me, because ye are not my sheep." He taught us that the goat class are of the "many" who are in the "broad way" to destruction.

Let us then try to be servants of the Good Shepherd, and obey his command to "Feed my sheep," and rescue those who are perishing with the goats in the broad way of apostasy, starving in the wilderness of superstition and idolatry for lack of the milk of Truth that would enable them to find the "narrow way that leads to life."

F. M. Howell,
Northup, Ohio.

Thanksgiving.

At this time of year, when we set aside a special day, to show our appreciation for all the blessings of life; when our hearts are lifted up in thanksgiving to our Heavenly Father for life and strength, for food and raiment and numerous other benefits, I wonder how many of us will remember to thank Him for the opportunities that have come into our lives during the last year for doing good. For it is only through these opportunities that we lay up for ourselves "treasures in heaven." The only treasures that will bring us any real happiness or for which we get any reward.

When we have believed the gospel, repented of our sins and being baptized into Christ, then we begin to build upon the foundation of the apostles with Jesus

Christ as the chief corner stone. Eph 2:20. For this foundation we are not personally responsible, for Paul says "other foundation can no man lay than that is laid, which is Jesus Christ." But after this foundation is laid, you are responsible for what you build upon it. 1 Cor. 3:11-15.

Every day of our life, every hour, every minute, we are building our house (or character) with some kind of material, either wood, hay or stubble, or gold, silver and precious stones. And Paul warns us about the materials we use; for he says, the day is coming in which the building (or character) is to be tested with fire. The wood, hay and stubble will be burned up or become useless; but the gold, silver and precious stone will only become brighter by the purifying process. Then if it is so necessary for us to have the right materials with which to build, we ask the question, Where can we get them? For they cannot be bought or given to us or found without effort. Every thing worth while has its price and must be paid for; even the treasures which we are laying up in heaven. Then how do we get them? in only one way, and that is in opportunities for doing good.

These opportunities come to us nearly always in disguise, very seldom when we are looking for them and scarcely ever when we want them for they come so often in the form of a trial, or a temptation, or in some way in which we are obliged to make a personal sacrifice, either of our money or our personal feelings that we do not realize that in overcoming these very trials and in making these very sacrifices we are building into our character nuggets of gold and silver and precious stones.

Happy is the thought that there is no life too old or too young, or too busy, whether in the home or business or school, at work or at play, whether in sickness or health, whether you are strong or weak, but what is rich in opportunities for getting treasures if we will but grasp them. A kind word, a gentle act, a loving smile, just the cup of cold water given in His name are the little grains of gold gathered along in our daily life. For there is no good, however small, lost in the economy of God.

The larger nuggets of gold and silver are gained through greater sacrifices. When the money we have saved for some pleasure is given for His sake to some one who is suffering or in need, or when the day or the hour we have really wanted for our own pleasure must be given in love to some one who really needs our services, or when through the day trials or diffi-

culties arise, in which it takes God to keep back the sharp words we want to speak, to control the angry feelings that arise from some insult, to remain passive without feeling when our dearest friends have turned against us without cause, when circumstances arise that cause envy, jealousy and hatred, to feel that in all these circumstances under all conditions we are master of ourselves, that we can endure all things for his sake; these bring us pure nuggets of gold for our building that is worth more than all the treasures of earth.

But the precious stones, the jewels pure, bright and sparkling are the great opportunities that come into our lives. Not great as the world calls greatness in fame or glory. But great because in these opportunities are hidden jewels of priceless value. So hidden that few can discern them; and of those who do see them, very few are willing to make the sacrifice to possess them. For to be able to possess these jewels we must crucify the old man of sin, and take into our lives enough of the spirit of through suffering. He says to us, "Do good." Not for the sake of those to whom we do the good; but for our own sakes. Because it is only through this process that we can ever perfect our characters. The only way that we can lay up for ourselves treasures in heaven. The only way we can get the gold and silver and precious stones with which Christ so that we are able to "love our enemies," to "bless those who curse us;" and pray for those who despitefully use us." These are the jewels of particular value that will stand the test of fire for all time if we only have the strength of character to attain them.

Jesus went about doing good. We read He was made perfect to build our house (or character).

We will never go over this road but once. An opportunity passed now is gone forever. So let us gather up the treasures in our pathway be they ever so small; for it will be so much more glorious, when we stand before the great white Throne, to be able to lay our treasures at the feet of the King; to see His smile of approval and hear His "well done" than to stand before Him ashamed and empty handed.

Then let us thank God for these blessings. Not of merely living in the sunshine of his great love and protection, but of working for Him and suffering for Him. For if we suffer with Him we shall also reign with Him.

Eva L. Stearns,
Sac City, Iowa.

THANKSGIVING AND GIVING.

Mrs. A. T. Burnell.

Thanksgiving Day again draws near,
With all its glad and kindly cheer,

When every one should seek a friend
Whose love and tenderness will lend.—

A finer relish to the feast.
To those who've known no pinch of want,

For either food or clothing scant.
This day a benison should be.
Of gracious opportunity,—

To ease another's need.
And scarce can one be found so poor,

That he from out his humble store,
With gratitude and cheerful praise,

For Fatherhood through all the days—
No precious gift can bring.
Thanksgiving Day of all the year
We to our Maker should draw near;

He gave to us his precious One,
His only, well beloved Son.—
That we might be like Him.
—Selected by Eva L. Stearns.

THE LAW OF HABIT.

How many young converts, when asked to pray or testify, blushing refuse because they feel the awkwardness of the position or for fear they will not use as smooth expressions as the older ones, and they fear the criticisms of others. Remember it took many days of practice for these older ones to be able to speak or pray fluently. "Practice makes perfect." When you took your first music lesson, could you use your hands as gracefully as your teacher?

so gracefully over the keys, never striking a wrong cord, or missing the rests? It is practice—the law of habit. In your physical gymnastics, what awkwardness, what blundering work you made; but dexterity, gracefulness and pleasure afterwards—after the practice. So it is in spiritual work, when the end and aim are God—likeness. Exercise unto Godliness becomes so much a part of your life that it brings pleasure, joy, eloquence, and praise.

Prayer, the study of God's Word, Christian conversation and Christian work of whatsoever kind, all the devotions and all the activities of a Christian life become more and more delightful as you go forward in the way of duty. By exercise you acquire facility, skill, power to collect your ideas and express them. When we become accustomed to the attitude

of reverence, love, and obedience toward God, it brings the joy and peace which nothing else can give.

Think of what you are—a child of a King and heir to His Kingdom. Realize the grandeur of it all and you will shrink from degrading or debasing yourself in any way.

M. A. Woodward,
Dutton, Michigan

MAXIMUS OF INDUSTRY.

(Harbinger and Advocate—1850)

He that teaches not his son a trade, is as if he taught him to be a thief.—Rabbi Judah.

He that shall walk with vigor three hours a day, will pass in seven years a space equal to the circumference of the globe.—Dr. Johnson.

Probably the man who deserves the most of pity is he who is most idle; for as there are said to be pleasures in madness known only to madmen, there are certainly miseries in idleness which only the idle can conceive.—Todd

A busy man is troubled with but one devil, but the idle man with a thousand.—A Turkish Proverb.

Men are usually tempted by the devil, but the idle man positively tempts the devil.—A Spanish Proverb.

How much corrupting company, how many temptations to do wrong, how many seasons of danger to your character, and to the peace of your friends, would you escape, by forming the habit of being decidedly industrious every day!—Todd.

It is a waste of time to complain of other people's faults; the best thing we can do is to mend our own.—Sel.

He who is most industrious has really the most leisure; for his time is marked out into distinct portions, to each of which something is assigned, and when the thing is done, the man is at leisure; but a dead calm settles over him who lives an idle life.—Ibid.

GENUINE greatness is marked by simplicity, self-forgetfulness, a hearty interest in others, a feeling of brotherhood with the human family.

—Scottish Reformer.

Freethinkers are generally those who never think at all.—Lawrence Strene.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

Published weekly at Oregon, Illinois by the Restitution Publishing Company.

Terms: One dollar fifty cents per year in advance. Fractional parts of a year at the same rate.

Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

Address, The Restitution Herald, Oregon, Ill.

JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do a good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

Some Thanksgiving articles came to us too late for last week. These we are giving this week.

We are authorized to say that from now on The Restitution Herald will be sent to the poor at a dollar a year when paid for by others. This would be a good way to get big value for money spent in Christmas presents. If you know of poor who would like the paper, send in their names, and if you cannot pay the dollar, perhaps we can find some one who can. We prefer you to send names with money.

Many write us how much they think of "our little paper", referring to the Restitution Herald. To all such we would say, Just take a string and measure the inches of reading matter, exclusive of advertisements and then compare with any other religious paper you get just to see how "little" our paper really is.

We are having more calls for advertizing space than we can accomodate. We do not care to take more space for notices and advertizing than the last page of each issue. We believe as much result would be attained if advertizers would boil down their descriptions a little.

We sent out nearly two hundred samples of Vol. 1, No. 7, last week. Our sub-list is growing most satisfactorily, but we must have another hundred subscribers before Christmas. Brethren, let's get to work on it!

Calling cards, Letter-heads Bill-heads, etc. are right in our line of work. We notice that many brethren use letter-heads. Give us a chance to do your work. Ask for rates.

A word more to contributors:

Please send in copy with as little under-lining for emphasis as possible. There are several reasons for this. In the first place it weakens rather than strengthens, the thought in an article. It is a habit into which we easily fall. Secondly, a page does not look so well with a great amount of the heavy black-faced type scattered over it.—it looks patchy. Another reason is that it takes the time of the linotyper unnecessarily. Let us try to get along with a very little of it.

Church News.

On Sunday evening, Nov. 12, I spoke in the Baptist Church at Sanborn, N. Y. Following the service, the two grand daughters, Martha and Mary, of Sr. Almeda Pike, of that place, were obedient to the Saviour in the ordinance of baptism. We pray and trust it was the obedience of faith which works by love, and that this is a beginning which shall result in life eternal through our Lord Jesus Christ.

F. L. Austin.

Just before we go to press word reaches us of the close of Bro. Marsh's successful meeting at Ripley, Ill., wherein five young people made the start to lead a Christian life on Sunday, Nov. 26th. They are Mary Cooper, daughter of our Bro. J. W. Cooper, Lettie Long, Phebe Densmore, Grace Mallory, and Wm. Fey. We have the promise of a full report later.

Obituaries.

A letter from Bro. S. E. Boyer, of Dilbeck, Va., reports the death of Sister Boyer's sister, Miss Virginia Munch, at Seven Fountains, Va. She had been a sufferer for a long time. Now she is at rest. When the King comes, all this will be changed. Until then, the enemy will hold the possession.

Mrs. Wm. F. Finney.

Alwilda Ann, the oldest daughter of Clarkson and Emily Spencer, was born in Henry Co., Ind. and died at her home near Scircleville, Nov. 18, 1911, at the age of 62 yr. 28 da.

She was married to Wm. Finney on the last day of 1865, about a year after he returned from the war. After a year's residence in Clinton Co. they went to Henry and Delaware counties for about 20 years, when they returned to the old home, where they resided the rest of their married life, meeting the common hardships of early settlers who improved Indiana to what it is today. She never enjoyed a great degree of life's comforts or health but was a cheery, good woman in all her trials. She was one of those helpful ones who believe in spreading good cheer, and was always ready to dispense it in kind acts, generosity and cheerful words. It was always a pleasure to us to go to their humble home.

One child died in infancy and Bertha at the age of 22. The surviving children are Mrs. Emma Munsey of Cincinnati, Albert, George and Mrs. Hugh Huffer. She is also survived by her husband, one brother, three sisters, ten grandchildren and a host of other relatives and friends who revere the memory of a good Christian mother and sister in the Lord. She was baptized in Henry Co. in 1870.

She was patient and kind in all of her years of affliction, being sustained by the blessed hope, in which she fell asleep.

Therefore we comfort ourselves in the hope of the Lord's appearing to awaken those that sleep in him to a glorious immortality in the holy city.

The funeral was conducted by the writer, at the Hillisburg church, then we laid her to rest in the Whiteman Cemetery.

Joseph Williams.

Letters.

Wichita, Kans., Nov. 23, 1911.

Dear Brethren in the Lord,— Our thanksgiving greeting is gratitude and praise to the Giver of all good for blessings both temporal and spiritual. We are en-

joying a visit with those dear to me by ties of family relationship, having arrived yesterday for a few weeks' visit in Kans. and Okla. We are well, and our healthy baby is a great comfort. We have enjoyed plenty of all life's comforts in our married life through the liberal support of the Indiana churches. Our outlook is bright and we rejoice in hope.

Above all, we find more and more enjoyment in searching the riches of the blessed hope. Truly it is a great privilege to hear "the joyful sound" of the truth and to view in faith the glorious consummation of the promises made from the dawn of creation.

Let us all realize more and more that the joy of the Lord is our strength and go on our way rejoicing in all things that come to us, pleasant and unpleasant. May the good Father bless you all.

Mr. and Mrs. Joseph Williams.

THE NEW JERUSALEM.

Under this heading there has recently appeared a very interesting article; tending to show that the city as described by John is not a "perfect cube", but rather a perfect square.

Confirmatory of this I venture the following as an improvement on the present punctuation:

"And the city lieth four square, and the length is as large as the breadth, and he measured the city with the reed to 12000 furlongs, the length and the breadth, and the height of it is equal."

The 12000 furlongs is undoubtedly given as the size of the city, being computed either by John or the angel in the usual way: viz., by measuring the length and the breadth.

With 606 Eng. feet to a Jewish furlong, the length of each side will be approximately ten miles. This corresponds with the city as seen by Ezekiel; if reliance can be put on the length of the cubit given in the tables.

It should be noticed, however, that the measuring reed of Ezekiel was six large cubits, a hand's breadth being added to each. See Ezek. 40:5; 41:13; 48:30.

James Browning.

3239 W. Congress St., Chicago, Illinois.

TWO THAT HAVE FOUND THE RIGHT ROAD TO GOD.

Dear Bereans:

We are thankful to say that we are on the right road to God. We know that God is good. If we trust and obey Him, He will not let any of His children want. The good book tells us that if we want eternal life, we must trust and obey Him. We are thankful to our dear, heavenly Father for

what He has done for us and that He promises to help us through all our trouble and sorrow. He has promised us all a happier life.

Mr. and Mrs. Thos. Porter, Mt. Sterling, Ill.

When we first began our publication, we were obliged to have some of the linotype work done at Mt. Morris, seven miles distant. In the transmission of "copy", some that we had received was lost or destroyed and just what it was we could not remember, so in Number 2 we made mention of this fact. At this late date it transpires that the Iowa Conference Report was one of these articles and Sister Stearns has called our attention to the omission. Though it is late for this report to appear, we publish it to show good faith on our part, regretting the oversight and delay.

—Editor.

THE IOWA STATE CONFERENCE PAST.

The 24th annual conference of the Churches of God in Iowa were held as usual, on the beautiful campground at Waterloo.

The attendance from other states was not as large as usual, but there were more of the Iowa brethren present than ever before. The church was well represented and the personal interest that each one took made the conference one of the best we ever held. Every one felt well repaid for the time and money expended, and deemed it a blessed privilege to be able to hear again the precious promises proclaimed, the glories of the kingdom, the way that leads to life eternal and the goodness and mercy of God who leads us and guides us in that way, if we are willing to obey his commandments.

We had with us, who gave us some excellent sermons, John Garton and A. J. Eychaner, of Iowa, S. C. Oliver of Kansas, Joshua Miller of Texas, J. A. Patrick of Minn., Eldred Marsh and S. J. Lindsay of Illinois. Others present outside of the state of Iowa, were Mrs. J. A. Patrick and three sons and Miss Kate Abbott of Minn., William Platts, Sr., of Fonthill, Ontario, C. P. Oliver and Sadie Allard of Kansas, J. M. White and Mrs. King and daughters Alta and Lillian of Neb, Mrs. Craine of Chicago and Mr. and Mrs. J. L. Robbins of Rapid City So. Dakota.

Report of Officers.

Secretary reported signed 17 orders, amounting to 978 dollars 98 cents.

Treasurer's report. Rec'd from from subscriptions, 1073 dollars 80 cents; Conf. dues, 71 dollars 40 cents; miscellaneous sources, 65 dollars 25 cents. Total receipts, 1220 dollars 55 cents. Aug.

26, 1910, overdraft, 95 dollars 07 cents; Pd. on orders, 978 dollars 98 cents. Total amt. expended, 1074 dollars 05 cents. Bal. on hand, 146 dollars 50 cents.

Report of evangelist and preachers. A. J. Eychaner preached 10 sermons, John Garton 5. O. J. Allard reported No. days worked for Conf., 222. No. days outside Conf., 81. No. of sermons preached, at Gladbrook, 16, Hickory Grove, 24, Irving, 4, Avon, 21, Eagle Grove, 5, Marathon, 4, Sac City, 13, Pleasant Prairie, 31, Brumfield, Ky., 10, Morse Mills, Mo., 11, Tuttle, Colo., 14, Holbrook, Neb. 6. Baptized 10, funerals 3. Total No. sermons for Ia., 118, for other states, 70. Recd. from Iowa conference 554 dollars 65 cents. Recd. from other states, 227 dollars 65 cents. Total expenses to Iowa, 86 dollars 14 cents. outside Iowa, 110 dollars 47 cents.

Report of Churches.

Number sermons preached at Gladbrook, 21. paid in Conf. 1166 dollars 85 cents. At Marathon, 14 sermons, paid 18 dollars 25 cents. At Eagle Grove, 5 sermons, paid 15 dollars. At Sac City 13 sermons, paid 80 dollars. At Hickory Grove, 27 sermons, paid 158 dollars 50 cents. Irving, 4 sermons, paid 26 dollars. Avon, 21 sermons, paid not known.

The following officers were elected: Pres. O. J. Allard, Fort Dodge, Ia. V. Pres. A. J. Eychaner, Cedar Falls, Ia. Secy. Eva L. Stearns, Sac City. Cor. Secy., Ada Moran, Clinton. Treas. G. P. Allard, Ft. Dodge.

The following were appointed as Secys. of the various churches: Mabel Evens, Avon. Mrs. Mary Garton, Marathon, Mrs. Maggie Moore, Waterloo. Mrs. Sadie Clark, Gladbrook. Mrs. Ida Marsh, Irving. A. M. Jones, Eagle Grove. Alma Roose, Sac City. Mrs. Isaac Fish, Hickory Grove. Mrs. R. O. Herrick, La Porte City.

The following motions were carried:

- 1 That the tent be sent to Holbrook, Neb. for a meeting.
- That we hire an evangelist to pay him 75 dollars a month and traveling expenses.
- 3 That the work of the evangelist be left to conference board.
- 4 That the selection of evangelist be left to conference board.
- 5 That the conference elect the dining room officers.

The following officers were elected:

Chairman, Mrs. Moore, Secy. Mrs. Moran, Treas. Mrs. Eychaner.

The table Com. reported as follows for last year. Bal. on hand, 1909, 35 dollars 98 cents, sale of meal tickets, 235 dollars 11 cents. Pd. out for provisions, 230 dollars 12 cents. Pd. out for new kitchen, 25 dollars. Bal. on hand, Aug. 1910, 15 dollars 79 cents.

Letters were received and appreciated from, Oscar Marsh, E. R. Howley of Souix City, Mrs. Mary Allard of San Fernando, Calif., R. P. Story of Holbrook, Neb., also greetings from the Mo. conference.

The Resolution committee reported as follows:

Your Com. on Resolutions for the Iowa conference of the Churches of God in Christ Jesus, for 1911 make the following report:

1. We record with regret the loss by death of Frank Cummins and also of Alleta Fitz, members of our conference, and hereby express our approval of their Christian walk and fellowship, cherishing the hope of meeting them again beyond the resurrection.

2. We heartily welcome to our communion and fellowship, those who have repented and yielded obedience to the gospel, during the year, and pledge to them our counsel and help to assist them in their Christian journey.

3. Whereas, our local churches in this state Conf. have duly considered and voted upon the question relating to a creed which was referred to them by the so-called General Conf., held at Waterloo, Iowa, last year, and without exception all our churches expressed themselves against man-made creeds, and that they were in favor of the Bible and the Bible only as the standard of faith and conduct, and thus reported to the state Conf., and

Whereas, Many of the members of the Iowa State Conf. do not belong to a local church, yet are members in good standing, and desire to be placed on record as not approving of any creed making, but to recognize the Bible as all that is necessary, and all that they want as a discipline.

Therefore, be it Resolved. That it is the expression and voice of the Iowa State Conf. of the Churches of God in Christ Jesus, that we take the Bible, and the Bible only, as our discipline, and the rule by which our faith and conduct should be regulated.

4. Whereas, the Churches of God throughout the U. S. and Canada, have never expressed themselves by any statement of articles of Faith, or authorized any papers to publish such articles, as the official organ of the church, and

Whereas, There are several publications of merit among us that are taken and read by the members of this conference,

Therefore, be it Resolved, That no restrictions or abridgements be placed upon any member in his choice of any publication, and that we as a conference, recommend our members, as far as we can, to support those religious papers which stand for advancement and freedom of

thought and expression of the truths of God's word upon the themes of the Bible. And that a copy of those resolutions be sent to all our papers, that the brethren many know where we stand on these questions.

5. Whereas, conferences should be for the purpose of promoting harmony where there is a difference of thought among our people, and

Whereas, The conference desires to set before outsiders the truths believed among us,

Resolved, That at our Conf. next year, we set aside a certain portion of the time for public preaching and the remainder be devoted to Conference work and the study of the Bible.

Whereas, a circular has been published and widely distributed, in which O. J. Allard is mentioned, misrepresenting his position and stating that in his attempt to carry out his idea at the General Conf., that disgrace was brought upon the church, and Whereas, A majority who made, and circulated this statement, were not present at the General Conf., and,

Whereas, the majority of those present were members of the Iowa Conf., who are here today, and are eyewitnesses, Be it Resolved, that we, the members of the Iowa State Conf. bear testimony that the conduct and spirit of our president were commendable in every way, and we believe the call made by him with the consent and approval of the different state Conf. Presidents was made in good faith, with the hope of building up and uniting the church, and if disgrace was brought upon it, it cannot be laid to our president, nor upon those members in good standing among us, whom it was sought to cut off from our fellowship by a creed.

A. J. Eychaner.
J. A. Patrick. Com.
Mrs. May Appleyard.

On motion the resolutions were adopted.

The following were baptized: Howard Gifford, Leo Rock, Evelyn Storr, Nellie Kitcart, Earnest Swanson, Clifton Stearns, Mr. E. Moran, Mrs. Fitz, Miss Rosa Fish, Mrs. Chris Sohneckson, A. L. Schurring.

Eva L. Stearns, Secy.

God can cause His people to move fearlessly on, even in the midst of the most trying and discouraging surroundings— "And He led them on safely, so that they feared not; but the sea overwhelmed their enemies." (Psa. 128:53.)—Church Advocate.

NO ONE can boast of what he does, or even think of bringing it to account, who considers what he does not do.

—Watchword.

BEGOTTEN OF THE SPIRIT NATURE—WHEN?

From time to time one hears, or sees the thought expressed in print, that the Lord Jesus Christ at the time of his baptism in the River Jordan was **BEGOTTEN TO THE SPIRIT NATURE**, and that each member of the Church, whose names are written in Heaven, was **BEGOTTEN TO THE SPIRIT NATURE**, and that this begetting to the spirit nature is just as real as the begetting of a being to the human nature, the most prominent advocate of the thought affirming that:

"This birth to the spiritual nature in the resurrection must be preceded by a begetting of the spirit at consecration, just as surely as the birth of the flesh is preceded by a begetting of the flesh."—M. D. Vol. 1, Pg. 197, Par. 4. "Millennial Dawn (Studies in the Scriptures) series of books."

"The beginning and development of the new nature is likened to the beginning and development of the human life, as in the one case there is a begetting and then a birth, so also in the other." M. D. Vol. 1, Pg. 196, Par. 3.

"The embryo 'new creature' continues to grow and develop as the old human nature, with its hopes, aims, desires, etc., is crucified. These two processes progress simultaneously from the time consecration begins until the death of the human and the birth of the spiritual result." M. D. Vol. 1, Pg. 197, Par. 2.

Christians in general do not seem to recognize the dangerous nature of this teaching and in consequence thereof many have been and others are now being led astray. Hence it is important that the Unscripturalness of the doctrine in question be pointed out and the teaching of the Bible with respect to spirit begetting or birth be made plain.

NO BEGETTING TO THE SPIRIT PRIOR TO THE RESURRECTION.

The foremost advocate of the theory that the Lord Jesus was, and that Christians are, "begotten to the spirit nature" prior to the resurrection from the dead, bases his views on James 1:18; I Peter 1:3 and I John 5:18, saying:

"The Church, like its head, experiences a beginning of the 'honor' when begotten of God to spiritual nature through the word of truth. (James 1:18) and will be fully ushered into the honor when born of the spirit, spiritual beings." M. D. Vol. 1, Pg. 194, Par. 2.

"The beginning and development of the new nature is likened to the beginning and de-

velopment of human life. As in the one case there is a begetting and then a birth, so also in the other. The saints are said to be begotten of God through the word of truth (I Peter 1:3; I John 5:18; James 1:18), that is they receive the first impulse in the divine life from God through the word." M. D. Vol. 1, Pg. 196, Par. 3.

Now, dear reader, will you kindly note that notwithstanding it is asserted:

(1) "This birth to the spiritual nature in the resurrection **MUST BE PRECEDED BY A BEGETTING OF THE SPIRIT**... just as surely as the birth of the flesh is preceded by a begetting of the flesh."

(2) "The beginning and development of the new nature **IS LIKENED TO THE BEGINNING AND DEVELOPMENT OF** human life, **AS IN THE ONE CASE THERE IS A BEGETTING AND THEN A BIRTH SO ALSO IN THE OTHER.**"

(3) "The Church like its head experiences a beginning of the 'honor' when begotten of God to **SPIRITUAL NATURE** through the word of truth."

Nevertheless no passage of scripture is cited which either states or intimates that the Lord Jesus prior to the time of His resurrection was "begotten of God to **SPIRITUAL NATURE**" or that Christians previous to their resurrection from the dead are "begotten of God to **SPIRITUAL NATURE**," and neither is there a passage in the Bible which so teaches. You can easily prove the correctness of this statement by consulting Dr. Young's or Dr. Strong's concordance of the Bible.

No, dear friend, there is nothing in the Scriptures that can be shown to teach that any man has been in the past, or will be in the future, **BEGOTTEN TO SPIRITUAL NATURE** prior to their resurrection from the dead. That which affirms to the contrary is wholly in error.

VITAL ERRORS ARE BASED ON THE BEGETTING OF THE SPIRIT THEORY.

Those who hold and teach the doctrine of begetting to the "spirit nature" prior to the resurrection from the dead:

(1) Logically deny that the man Jesus of Nazareth who was baptized in the Jordan and expired on the cross on Calvary, **HAS BEEN RAISED FROM THE DEAD**, because they affirm that after his baptism He was "begotten to the spirit nature" and that it was the developed spirit being which was born three days after the resurrection and not the body which had died on the cross. This plainly denies the Lord Jesus' resurrection,

which the apostle declares is a vital doctrine of Christianity—"If Christ be not raised your faith is vain, ye are yet in your sins." I Cor. 15:17.

(2) Logically deny the Lord Jesus (who is now alive as a spirit being) **HAS EVER BEEN DEAD**, inasmuch as they affirm the spirit being begotten at the time of the Lord's baptism in Jordan did not die on the cross but was born as a fully developed spirit being on the third day after the crucifixion. This is a plain denial of the fact that the now living Lord Jesus has ever been dead, notwithstanding the fact that the Lord himself hath said: "I am he that liveth and **WAS DEAD**." Rev. 1:18. This is also a vital error for it was by His death that the Lord Jesus redeemed mankind. Heb. 2:5; I Tim. 2:6.

(3) As the death and resurrection of the Lord Jesus is logically denied, so likewise is that of the Saints, inasmuch as, according to the theory under consideration, the spirit begotten beings neither die when the human bodies die, nor are they raised from the dead, never having been dead. This also is a vital error because the Scriptures plainly teach that all the saints who die prior to the Second Advent are wholly dead until that event occurs, and that at that time they will be raised from the dead. I Cor. 15:52; I Thes. 4:17.

Finally, not only does the theory of begetting "to the spirit nature" prior to the resurrection logically teach the vital errors mentioned in the above paragraphs, but the foremost advocate of this doctrine emphatically asserts that the body of the Lord Jesus which died on the cross has not been and never will be raised from the dead, saying: "It was necessary not only that the man Christ Jesus should die, but just as necessary that the man Christ Jesus **SHOULD NEVER LIVE AGAIN, SHOULD REMAIN DEAD.**"

".....the man Jesus is dead, **FOREVER** dead....." M. D. Vol. 5, Pg. 465, Par. 2, and 4.

"This change of nature from human to divine is given as a reward to those who, within the Gospel Age, sacrifice the human nature **AS DID OUR LORD**, with its interests, hopes, and aims, present and future—even unto death. In the resurrection such will awake.....to share the likeness and glory and joy of the Lord, as partakers with Him of the Divine nature." M. D. Vol. 1, Pg. 196, Par. 2.

In addition to the foregoing there are other vital errors which are based on the theory of begetting "to the spirit nature" prior to the resurrection of the dead, but those to which attention has

been called are, we feel, sufficient to show the very destructive nature of this erroneous doctrine.

WHEN THE LORD JESUS WAS AND WHEN CHRISTIANS WILL BE BEGOTTEN-BORN (Gr. gennao) TO THE SPIRIT NATURE.

By consulting Dr. Young's or Dr. Strong's concordance of the Bible, it will be found the English words "begotten" and "born" which appear in the New Testament writings are translations of one and the same Greek word "Gennao." Further, that the meaning of "gennao" is To Beget, Bring Forth. Therefore the context in which the word gennao appears is the only guide in determining whether "begettal" or "birth" is signified.

Now the Scriptures neither state nor intimate that it was necessary for the Lord Jesus or Christians to be begotten "to the spirit nature" prior to the resurrection from the dead, but on the contrary it has been shown that if the Lord Jesus had been thus begotten and the human bodies that died had not been raised from the dead it would have resulted in the Lord Jesus not being raised from the dead and we would have had no Saviour. However, it is very plainly taught in the New Covenant writings that the Lord Jesus was Gennao (begotten, born brought forth) from the dead a spirit being. I Peter 3:18 (Diaglott R. V. or Rotherham) I Cor. 15:43, 47, 50. It is also just as clearly set forth that at the time of the resurrection the Saints will be Gennao (begotten, born, brought forth) from the dead spirit beings. Phil. 3:21; I Cor. 15:42-44.

Thus we see the begettal, birth and bringing forth "to the spirit nature" of the Lord Jesus and the Members of the Church Take Place at the Resurrection From the Dead and Not Prior Thereto.

"Begotten-Born (Gr. gennao) of God."

Having shown in the foregoing that the doctrine of begetting to the "spiritual nature" and "spiritual life" as taught by some with reference to the Lord Jesus Christ and the Church—the "body of Christ"—previous to their death in the flesh, to be wholly without Scriptural authority, we will now point out in what way and in what sense those individuals who become Christians are "begotten again" (I Peter 1:3), "born again" (I Peter 1:23), "begotten of God" (I John 5:18) and "born of God" (I John 2:29; 3:9; 4:7; 5:1, 4, 18) At The Time They Were First Justified From Adamic Sin.

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(1) All men are originally born as children of Adam (have Adam for their father-life giver) and as children of Adam are condemned to death. Romans 5:12-20.

(2) The Lord Jesus Christ died as the Redeemer of Adam and all Adam's children. Romans 5:12-20.

(3) In order for Adam's children to be justified from Adamic sin, God requires that they have:

Faith in the Lord Jesus Christ as their Redeemer. Acts 13:38-39; 16:30, 31; Romans 10:9, Gal. 2:15, 16.

Repent, Reform from evil. Ac. 2:37, 38; 17:29, 30; Heb. 10:26-31, and be

Baptized into the Lord Jesus Christ. Mark 16:6; Acts 2:37, 38; 22:16; I Peter 3:21.

(4) All who believe that Jesus is the Christ are "born (Gr. gennao) of God." I Jno. 5:1.

(5) All those who have been baptized into Christ have "put on Christ" (Gal. 3:27), are "new creatures" (II Cor. 5:17; Gal. 3:27-29) and free from condemnation. Rom. 8:1.

(6) All those who have been baptized into Christ are "children" of Christ, because He is their life-giver, father as Adam formerly was, having been transferred from Adam to Christ. Heb. 2:13-16; II Cor. 5:17.

They are also "brethren" of the Lord Jesus Christ owing to the fact that God is the Father of Christ and also through Christ the father of Christians. Heb. 2:10-13, 17.

(7) All those who are "children" and "brethren" of Christ were "gennao" (begotten, born) through the Gospel. I Cor. 4:15; Phm. 10; I Peter 1:23.

(8) Being "begotten again" and "born again" "of God" previous to the literal resurrection from the grave, signifies that those who are "born again" have by reason of their Faith, Reformation and Baptism into the Lord Jesus Christ been recognized by God as "children" of the Lord Jesus Christ. Therefore, at the time they became his "children" they were "born again" (Gr. Anagennao) born a second time. "If any man be in Christ Jesus he is a New creature." II Cor. 5:17; I Peter 1:3-23.

Conclusion

Thus we have found the theory that the Lord Jesus was begotten to the "spiritual nature" prior to His death on the cross and that Christians are begotten to the "spiritual nature" prior to their death as human beings is not only wholly without Scriptural support but that it is a logical denial of the resurrection of both the Lord Jesus and the members of the Church, further, that the chief ad-

vocate of the doctrine does plainly deny that the Lord Jesus has been or ever will be raised from the dead.

It has also been pointed out that the Scriptures teach the Lord Jesus was gennao (begotten, born, brought forth) a spirit being at His resurrection and that the saints will be gennao (begotten, born, brought forth) spirit beings when they are raised from the dead.

Lastly it has been found that when an individual has Faith in the Lord as his Redeemer, and Repents and is Baptized into the Lord Jesus Christ he thus becomes a "New creature" in Christ Jesus, has become a child of God and as he was formerly not a child of God, therefore he has been as the Scriptures declare, "begotten again", "born again," "begotten of God" and "born of God."

Beware of the theory that the Lord Jesus was, and that Christians are, begotten "to spiritual nature" prior to their death in the flesh. Edgar L. Robison.

UNIVERSAL RESURRECTION; VS., PARTIAL RESURRECTION.

Peter Jeffrey.

Again the same prophet speaking of the day of righteousness, "when the Lord reigneth in the earth," says: "For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until her righteousness go forth as brightness, and her salvation as a lamp that burneth, and the nations shall see thy righteousness, and all kings thy glory. Thou shalt also have a crown of beauty in the land of the Lord..... and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. Behold the Lord has proclaimed unto the ends of the earth. Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him and his recompense before him and they shall call them the holy people, the redeemed of the Lord." Isa. 62.

And so the Psalmist in the 45th chapter, is also speaking of the future glory of the kingdom of God when "God reigneth and is exalted in the earth, and when Jacob's children shall be made princes in all the earth and their name shall be remembered and praised to all generations by the peoples or nations of the earth." Then Israel is seen to rejoice because "the God of Jacob is with them and is their refuge and a present help in trouble"; therefore, they say, "we will not fear though the earth be changed and the

mountains moved in the heart of the sea"; for at this time they say "there will be a river, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High." See also Zech. 14:8-9 which speaks of this time saying: It shall come to pass in that day, that living waters shall go out from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in summer and in winter shall it be, and the Lord shall be King over all the earth in that day."

And so David says of that day, when Israel is seen to take refuge in the God of Jacob and are not afraid because of the desolations God makes on the earth, having "moved kingdoms, breaking their bows and spears and burning their chariots," so that "the nations rage," but God says to them, "Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth." Psa. 46. And because the Lord of Hosts is with them, Israel is seen to "shout and clap their hands over the triumphs of the Lord in subduing the peoples and nations under their feet, therefore they sing praise unto God, their King, who reigneth over the nations." Psa. 47. Then the prophet outlines the beauty of the "City of God, the Mountain of his Holiness, the Joy of the whole earth" and when God shall have made himself known in Zion's palaces for a refuge, so that while the daughters of Judah were glad and rejoiced because of God's judgments, while the kings of the earth were amazed and dismayed and hasted away, fear taking hold upon them, and pains as of a woman in travail. Psa. 4. Then the Psalmist addresses "all the people" asking them to "hear and give ear, all the inhabitants of the world, both low and high, rich and poor together." Here it is stated that all people—the inhabitants of the world—both low and high, rich and poor together are now requested to hear and give ear. Consequently, the Psalmist is addressing people who are expected to understand what he speaks with his mouth and therefore we say that what follows has reference to people that have had the opportunity offered them of hearing the word of wisdom and understanding, that the Psalmist speaks, consequently, has no reference to any class of heathen who have lived as unconscious of any revelation of God as the beasts that perish. And so the Psalmist, through the Spirit of God that is in him, is seen to be addressing the "people, the inhabitants of the world" who are asked to "give their ears and hear" what he

has to say; and if they refuse to give their ears and hear, and act in accordance with his words of wisdom and understanding, but trust in their wealth and boast themselves in the multitude of their riches, such would not act wisely, for the reason that none could give to God or purchase a ransom to redeem neither himself nor his brother that they should live forever and not see corruption. "This their way," the Psalmist says, "is their folly; like sheep (all that act so unwisely after hearing with their ears the words of wisdom) they are laid in the grave, death shall feed on them and the upright (those that walk not in the counsel of the ungodly) shall have dominion over them in the morning, and God will redeem their souls from the power of the grave, for he shall receive them," who give their ears to hear wisdom and understanding, but those who glory and trust in their increased riches, the Psalmist says when they die, "they shall carry nothing away; their glory shall not descend (to the grave) after them.....and so man that is in honor and understandeth not (after hearing the words of wisdom) is like the beasts that perish." The Psalmist, in the chapters to which we have alluded, including the 49th, elaborates what the prophet prefaces in the 1st and 2nd chapters by way of preliminary, showing the end or destiny of the two classes, viz., those that delight in the law of God. These shall stand in the congregation of the righteous in that day of judgment, while the ungodly, or sinners, shall not stand in the judgment, but shall perish like the beasts. That is what we believe will be the end of the ungodly and sinners in that day, and it is that day the prophet has in view when God says to his Son: "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession — thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." This is what God promised to give his son and it is what constitutes the sum and substance of the Psalmist's prophetic utterances, the full manifestation of which is still in the future.

(To be continued)

NEVER TRIFLE with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

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Anna E. Drew,
Pres. Illinois Bereans.

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ILLINOIS EVANGELIST NOTICE.

Our appointments for December will be as follows: First Sunday Marshall; Second Sunday Oregon; Third Sunday Dixon; Fourth Sunday Antioch; Fifth Sunday Adeline. Thursday and Friday evenings preceeding the Fifth Sunday services will be held at Lanark.

—G. Eldred Marsh, State Evangelist.

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Number 9.

CHRIST'S RESURRECTION OUR ONLY HOPE.

What would be the result if Christ was not raised from the dead?

It must be admitted that the resurrection of our Lord is the leading and fundamental article of the Christian Hope. From the Romanist to the whole body of Protestants, the death and resurrection of Christ are proclaimed as the all important events in Human Redemption. The apostle Paul makes this point the very foundation of a future life. If Christ were not raised, upon what ground could we base the doctrine of forgiveness of sin and the certainty of immortality?

There were some of those in the Corinthian assembly who denied the resurrection of the dead, and yet it appears that they indorsed the doctrine of Christ's death and resurrection. At this point the Apostle presents the whole issue of a future life and no sophistry can evade his argument. We, therefore, ask the question, If Christ was not raised from the dead, what would be the result as regards human redemption from sin and death?

Fact No. 1. "If Christ hath not risen, then is our preaching vain." 1 Cor. 15.

Fact No. 2. "Your faith is also vain."

Fact No. 3. "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."

Fact No. 4. "And if Christ be not raised, your faith is vain; ye are yet in your sins."

Fact No. 5. "Then they which are fallen asleep in Christ are perished."

Fact No. 6. "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die."

Now in the light of the above facts, how can we solve the mystery of a future life for man? If a man can live forever without a resurrection, in what way can it be said that the resurrection is a necessity? If immortality is conveyed to us by the birth of flesh, then we need not look upon the resurrection as of any importance, as we can live forever, either in heaven or hell, without the resurrection from the

dead!

The only point remaining upon this question is: Do we obtain immortality by our relation to the earthly Adam, or do we obtain immortality by becoming identified with Christ and his resurrection?

This whole mystery—if it be a mystery—is made plain by the Apostle in the following graphic language: "Behold I show 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. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?"

What can be more emphatic and impressive?

The resurrection, not death, is the gate to endless joy. The resurrection is the time when the mortal is changed to immortality. The victory over death does not come until the captive shouts victory over the grave! The last trumpet brings on the age of LIFE, but if the dead rise not, then they who have fallen asleep in Christ are perished! Thanks be unto God for this victory. Christ is risen and the resurrection of the dead is founded upon this assurance. "I am he that liveth and was dead, and behold, I am alive forevermore, and have the keys of the grave and of death." Rev. 1:18.

We can, therefore, close with the inspiring words of the Apostle: "Blessed be the God and Father of our Lord Jesus Christ; which according to his abundant mercy hath begotten us again unto a HOPE OF LIFE by a resurrection of Jesus the Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." 1 Peter 1:3-5.

If we take the resurrection of Christ out of the New Testament, we remove the only foundation of the Christian hope, and destroy the only means of gaining

immortality and the everlasting Kingdom of our God.

H. V. Reed.

THE FEAST OF TABERNACLES.

As we study the Saviour's ministry upon earth and read the account of his attending the Feast of Tabernacles at Jerusalem, John 9, we desire to know some of the particulars concerning this Jewish festival and their reason for observing it.

We find by reading Lev. 23, that the Israelites were commanded to set apart seven days of the seventh month, annually, in commemoration of the time when they dwelt in booths or tabernacles while sojourning in the wilderness. At the same time they were to hold a thanksgiving festival, or "feast of ingathering" after the fruit of the land had been gathered in. It was a week of rejoicing and feasting. Every male Israelite was commanded to "appear before the Lord" that is to attend the tabernacle services and make his offering with a joyful heart. The attendance of women was voluntary but the zealous often went to these feasts.

Various ceremonies were held at this time. On the first day no work was done, but on the following days necessary work could be carried on, while each of the seven days burnt offerings were made to the Lord.

The people dwelt in tents which were pitched in the streets, the fields or their flat roofed houses. During the feast, branches of palm, olive, myrtle and willow were carried in the hands while they sang "Hosannas," which is to say "Save, I beseech thee". It was after this manner that Christ was accompanied in to Jerusalem by the multitude. Besides this feast of tabernacles the Jews were very strict in the observance of two other yearly events, known as the feast of the Passover and the feast of Pentecost or first fruits, which were celebrated in a similar manner to the one described above.

Leta Railsback.

LET YOUR LIGHT SHINE.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thes. 5:5. "But the path of the just (which

shall live by faith) is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. Jesus told his disciples, "Let your light so shine before men, that they may see your good works, (daily lives) and glorify your Father which is in heaven." Matt. 5:16. Paul wrote in Eph. 5:8—"But now are ye light in the Lord: Walk (live or do) as children of light." Peter calls it well doing—"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." 1 Pet. 2:15. So then to "walk as children of light"—is to live daily lives, that are clean and fit for an example not only for the brethren, but others also. Doing good unto all men especially to the household of faith. We must deny ourselves of worldly pleasures, live soberly, doing that which is right. For if we do the same things all men do: where is that "peculiar people zealous of good works?" And how are we going to tell the Church from the world? "For the grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, (or pleasures) we should live soberly, righteously, and godly, in this present world. Titus 2:11-12. Here then we are told to deny worldly lusts, also let us abstain, for they war against our lives. "Abstain from all appearance of evil." 1 Thes. 5:22. "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thes. 5:6. "And that knowing the time, that now it is high time to awake out of sleep." etc. Rom. 13:11. Awake to, righteousness, and sin not: for some have not the knowledge of God etc. 1 Cor. 15:34. May it please God to give us that knowledge that shall lead us all to eternal life in the kingdom of God.

Yours in Hope.

A. H. Hornaday.

Garfield said, "I must develop a noble character since I must live with myself forever."

Nothing reveals the character of a man more than the way in which he meets difficulties.

Good luck is the willing handmaid of upright, energetic character and conscientious observance of duty.

THE PERFECT MIRROR OF TRUTH.

When the sky is open and the light shines through, whether the calm, pensive beauty of the moon or the golden glory of the sun, and falls unhindered on a quiet water surface, there is mirrored on its face so perfect an image that in a photograph of such it is difficult to determine which is the picture of the object and which that of the image. Everything within reach of the rays: the fringe of trees, the grassy bank, the rugged walls of rock, the flitting bird and floating cloud, and the old stone bridge across the stream, all are shadowed truly in the cool, calm depths, and it is impossible for one to look into such a mirror without a holy influence coming over him to purify, for it shows him to himself as he is, the drunkard's face, the guilty eye, the hard features of sin, for when God's camera takes a likeness there is no bribing of the Artist to retouch the picture, for it is to be concluded from nature that for proper purposes it is not wrong to have our pictures taken, but eminently fitting to stand often in the presence of his glory, before his faultless mirror, to see ourselves as we are seen by him, to "know as we are known."

For the word is also a perfect mirror for the inner man. Not a dark corner of the mind but the light of the "glorious gospel" reveals what is hidden, not an imperfection but the comparison with his faultless presence makes it noticeable; not a flaw of sin but "the perfect law" exposes it, till we see ourselves as God sees us, and know as we are known by him.

Then let us quit singing that we shall know as we are known "when the mists have cleared away." That will be too late. Now is our cleansing time, and knowledge of sin and of righteousness is necessary to the change, which can be obtained only by seeing ourselves as we are now.

And the word of truth is a mirror that will do this. For in Jas. 1:22-25 he first speaks of "the word", then compares it to a looking glass, and lastly calls it the perfect law." Therefore, since the word is a mirror and a "perfect law," it is a perfect mirror.

Now in 1 Cor. 13:12 Paul also speaks of the same "glass," saying, "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." When? "When that which is perfect is come." 10. What perfect thing? Here lies the whole question of the time referred to in v. 12, and it

includes the whole controversy of the working of miracles in the present time. Either the perfect thing has come and the miracles have ceased, or else if the perfect thing be the age of redemption to come, then the miracles should be here in the church yet, for "that which is in part," of v. 10, refers to miracles, as we see by v. 8, and the whole context from the first of chap. 12 and on to the end of chap. 14, for the miraculous operation of the spirit is the whole subject under discussion here, and Paul's discourse on love in chap. 13 is put in to show by comparison that love is "more excellent" than all the miracles that could be performed, and concludes, therefore, that we should follow "after" it, 14:1, rather than be so concerned about "tongues" and other miracles, and would prefer the church even then to "prophesy" or preach the word, as he further explains in vs. 5-19, rather than preach in miraculous "tongues."

So in 13:8 he shows that love shall never "fail" or be removed from the church, which he again emphasizes in v. 13, saying that there "abide" or remain with the church three things, faith, hope and love, and that the "more excellent way" is the greatest of the three, hence the conclusion in 14:1 to "follow" after it first of all. You notice that in the three things that "abide" miracles are not included, for as stated in v. 8 they were to "fail" or "cease" "when that which is perfect is come." Has the perfect thing come? Yes. The perfect law of truth, for "the law of the Lord is perfect." Ps. 19:8. The scripture is able to furnish the man of God thoroughly unto all good works and make him "perfect", 2 Tim. 3:15-17. Perfect in love, which is "the bond of perfectness", Col. 3:14.

The spirit was given to reveal the whole truth, as Jesus said, "When he, the spirit of truth is come he will guide you into all truth.....and he will show you things to come," John 16:13. He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Jno. 14:26. No one apostle was given this whole revelation. Each saw "in part." James saw the coming struggle of labor and capital; Peter saw the passing away of the heaven and earth that are now and the ushering in of the third, the age of glory; Paul saw the conditions in the formal churches "in the last days;" and John saw the visions of Patmos. Each saw in the mirror "darkly", or "in part." Stephen died before these parts were given, so we are better off than he, who lived in the

sight of miracles. But when all these parts of the mirror were revealed and confirmed by the miracles, the "law" or "mirror" was "perfect" because it brought to light the meaning of the coming revelation, Jesus risen from the dead.

Paul finally compares this time when they saw "in part" to "a child," and the time "when that which is perfect is come" to "a man," 1 Cor. 13:11. The force of the illustration lies in that all a "child" speaks, understands or thinks is what the parent reveals to it, just as all the Lord and apostles spake, understood and taught was what the Father gave to them through the spirit. So in 1 Cor. 14:20 he says, "in understanding be men." Why? Because the perfect had come, therefore let the church at Corinth gradually drop their interest in "tongues" and center it in "prophesying" or preaching the truth that sanctifies, or makes perfect.

Then let us all stand with "open face" before this "glass", beholding in it not our own glorious looks, but "the glory of the Lord" and so be "changed into the same image, from glory to glory, even as by the spirit of the Lord," 2 Cor. 3:18. For that is the work the spirit is today doing in us who are "transformed" by the truth, the faultless mirror.

Joseph Williams.

A THOUGHT OF A QUIET MOMENT.

We get little time these days for quiet, undisturbed thought, but when we do get a chance to think, there is so much that may occupy our attention. Just now there comes to mind a brief dialogue which took place between a young lady, who had early in life joined herself to the body known as "Soul-sleepers," and the writer. In later years she became identified with one of the more popular denominations which teaches doctrine very contrary to that accepted generally by any Adventist body. She had been reared in an advent home, and having occasion we asked: "How could you reject the tenets of your early teaching to accept the doctrines which are so contrary to all you had been taught?" As nearly as we can remember, her reply was about as follows, and she spoke with a great deal of feeling:

"Mr. Lindsay, the first thing that induced me to have sympathy for the people with whom I am now associated, was the conduct of the people with whom I formerly associated. I have seen them labor hard to get people of other denominations to attend their preaching service and nudge, nudge one another as they heard their preacher "slam" the

other fellow's religion. This disgusted me and I felt that it could make little difference where I placed my membership, for I found that what the one lacked in doctrine, the other lacked in true Christ-like love."

We did our best to show her the foolishness of her argument but we could do it only in a half-hearted way, for had we not seen the same thing done many times!

Query: Should we take an interest in people to get them to attend our service only to enjoy seeing them "hammered at"?

We recently read an article by one of "our" writers in which he carries the idea that all people who belong to sectarian churches are either fools or hypocrites, and he makes frequent use of the denunciatory terms used by Christ and the apostles against the Pharisees, applying them to all sectarians of today. To our mind, this is utterly wrong! Remember that there were very many who held to the law and worshiped in synagogues for whom Christ and the apostles had the utmost feelings of tenderness. The churches of today contain many who are devoted and who are living up to the full extent of their knowledge. Can we say as much? They are mistaken in doctrine of course, but will this fact make our mis-conduct any less in the sight of God? We have many personal friends in secular bodies and, as friends, we love them. It is our desire to get them to attend our services that they may drink in these same blessed truths which we enjoy and which form the foundation of our hope. If we give them tracts, as we often do, you may rest assured that they will be of a class that will speak the truth in love and not of a class that will make the reader seek to avoid us ever after.

Brethren, would it not be a profitable exercise for us to examine self more often before the throne of grace so that we might become properly instructed in the heavenly art of proclaiming truth?

When love gets in the "nudge" will go out.

S. J. Lindsay.

PROVE YOUR FAITH.

There are about four classes of people in the world. One has faith, another has works; and there is a little company traveling the "narrow way", that have both, "faith and works".

If we would have a building that would stand the storms, we must not brace it all from one way. Faith is the first brace—but let us not quit there. Let us put in a brace from the other way, a good strong brace of

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"works" and then have a building that will stand the test.

We once heard a lady quote, "believe and be baptized and you SHALL be saved", throwing such strong accent on the "shall" as to almost make one jump. She evidently thought, to be in the faith, was something comparable to catching rats in a trap,—once in, no matter what you do, you cannot get out! Such people seem to think it a great virtue in themselves, to believe, or have faith (in God). Ah! we have heard of "devils that believe and tremble." Suppose one man is noted for truthfulness, another is noted for never telling the truth. Is it any virtue in him for believing the truthful man, or does he just believe just because he cannot help it. For thousands of years skeptics and infidels have been trying to make God's word contradict itself, but with His word running like a golden chain from the beginning to the end of the book, not a missing link, and with the fulfillment of the ancient prophecies day by day, proving His word to be true, is it all that is required of us just to believe? No, God has done such wonderful works that devils "believe and tremble." So we will have to add something to our belief, or faith, to distinguish us from the believing devils. Let us see, there is a list in 2 Peter 1: 5, 6, 7. "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Ah! there is something to do. "Faith without works is dead." Faith and works are mutual between the Father and His children. He has done many wonderful works, thus making us have faith in Him. Now is when our works come in so that He may have faith in us. It is just as necessary for Him to have faith in us, as it is for us to have faith in Him. Abraham's faith was made perfect by his works. "Ye see then how that by works, a man is justified, and not by faith only." For as the body without the spirit is dead, so faith without works is dead also."

Wherefore brethren give diligence to make your calling, and election sure: for if ye do, these things ye shall never fail. For so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put us always in remembrance of these things, though ye know them, and be established in the present truth.

Your sister in faith,

Laura Skeels.

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 nothing 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 the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white afterward.—Sel.

I BELIEVE—"

An Every-Day Creed.

I believe in my job. It may not be a very important job, but it is mine. Furthermore it is God's job for me. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been moulded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end the man whose name was never heard beyond the house in which he lived or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who entrusted me with it.

I believe in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellow-men and myself.

I can't go back on either of us and be true to my creed. If it isn't the best country in the world it is partly because I am not the kind of a man I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers, and shut out the world with its care, I am a lord. Its motto is Service, its reward is love.

I believe in to-day. It is all that I possess. The past is of value only as it can make the life of to-day fuller and freer. There is no assurance of tomorrow. I must make good to-day!—The Reverend Charles Stelzle.

TAKE A SIDING.

An unkind critic is sometimes the best helper we have. If we are quite sure that what we propose or have done is best then we may with easy conscience stand by our colors. But if the judgment of others though unkind, happens to be just, and if we then open our minds to the good there is in it, we have achieved a genuine victory.

We are like a number of trains trying to go in different directions on the same track. Congestions are certain to come, but a congestion need not degenerate into a collision if we will remember that there are plenty of sidings. Now a "siding" is a sort of abbreviated second track where by trains going in opposite directions may pass each other in safety. In railways they bear various names; on the invisible pathway of life they are all called Love. Sometimes they are nicknamed Patience or Commonsense. So in case of danger remember the sidings. It is true that we are not responsible for others' mistaken notions, but we are overmore guilty if we have wilfully allowed a wreck of Peace.—J. M. Stifler.

A DEADENING HABIT.

A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth more quickly than a tendency to hunt for flaws, to rejoice in the unlovely, like a pig, which always has his nose in the mud, and rarely looks up. The direction in which he looks indicates his life aim, and people who are always looking for something to criticise, for the crooked and ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

The disposition to see the worst instead of the best grows on one rapidly, until it ultimately stran-

gles out all that is beautiful and crushes out all that is good in oneself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions; most people are honest and true, and mean to do what is right.—Success.

O THOSE LITTLE FOXES!

Our thoughts have been turned loose again for a brief recess, and again we find them exercising themselves in a field where, here and there, are posted sign-boards, "No Trespassing."

No matter, let us go on; we may not be caught. It is this:

We have an acquaintance among our churches over a wide scope of territory—many states—and we have been enabled to study the history of their rise, success, and in too many cases, their downfall. Where once were flourishing churches there are now a few stragglers or none at all. In places where few remain we have oft been led to ask, "What has caused all this change?" Various answers are given. "Died off"; "Moved away," etc., are the most frequent answers. In many cases we have inquired of outsiders who could have little interest other than to tell the truth, when we have heard other reasons given. Sin under some form has crept in and the various little foxes have eaten the grapes! Honestly now, examine your condition and if it be as described above, search out the real cause and do what you can to remedy it. O those little acts of selfishness that crept in—those efforts at vain glory—the desire to run things—those fruit destroying foxes—if they could only be kept out!

Just how far will God hold us responsible for such conditions? Let us awake, for "the coming of the Lord draweth nigh."

S. J. Lindsay.

PITHY PARAGRAPHS.

There are no promises of help in the Bible for lazy men.

—Ram's Horn.

If you want to turn your back on your troubles, turn your face toward Jesus Christ.

—Young Men's Era.

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man, I will oblige a great many that are not so.—Seneca.

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it?—Mencius.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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The Restitution Herald is equipped with all machinery necessary to do a good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

We are authorized to say that from now on The Restitution Herald will be sent to the poor at a dollar a year when paid for by others. This would be a good way to get big value for money spent in Christmas presents. If you know of poor who would like the paper, send in their names, and if you cannot pay the dollar, perhaps we can find some one who can. We prefer you to send names with money.

We received such a nice response to our request for suitable Thanksgiving articles and our Thanksgiving issue pleased so

well, that we will now ask for short Christmas articles from our various readers. As there will be no issue for Christmas week, our Christmas issue will be published Dec. 21st. Please write your articles in time. We should have them by the 14th of the month.

We are receiving many letters commending our paper because the articles are all written in such good spirit. This is what we want—must have. We have no space for a "grouchy" article. We shall be happier if we count our blessings to see how in debt we are to God, and then when we get brim full of the joy that comes from such meditation, realizing our humble position before God, let us tell of our cause for joy so that others may have some of it, too.

Church News.

A letter from Bro. Marsh tells of successful meetings in the Foreythe schoolhouse, near Ripley, and that two there were to be baptized. We are glad to hear of these accessions. The people will receive the truth if it is carried to them in the right spirit.

A letter informs us of the serious illness of Bro. Jeffrey and of his sojourn for a month in the hospital. He expected to return home about Dec. 2. We wish for Bro. Jeffrey a speedy return to strength and health.

REPORT OF MEETING.

Mt. Sterling, Ill., Nov. 30, 1911
Bro. G. E. Marsh has just closed a short series of meetings at the Foreythe schoolhouse which has been highly appreciated by the community. The attendance was good considering the weather. That the good seed will continue to grow and our little band of soldiers for Christ will hold fast that which is good to the end, and that Bro. Marsh may some time receive a reward for his work, is my prayer, in the name of our blessed Redeemer. Amen.

Elzie Robins.

REPORT OF MEETING.

Ripley, Illinois, Nov. 28, 1911.
The Restitution Herald:
I will give a short report of work done at Ripley by our State Evangelist, G. Eldred Marsh, of Oregon, Illinois. He came the 16th of Nov. and remained until 26th. Delivered the Words of life to large and attentive audiences. The result was that five intelligent ones—William Fey, Mary Cooper, Grace Mallory, Phebe Densmore, and Lettie Long obeyed the call of the Gospel. After the baptismal services we

partook of the Lord's supper and extended the right hand of fellowship to the new members and also to Bro. and Sister Porter who had recently been baptized by our Elder, J. W. Cooper. We trust that it may be our pleasure to have Bro. Marsh with us again. From here he went to Bro. Robins', Porter's, and Brown's neighborhood about six miles distant to preach the gospel for a few evenings in their schoolhouse they had procured for this purpose. As these dear brothers' and sisters' hearts have been illuminated by the wonderful words of life which never grow old, because eternal, they, too, want the glorious light to shine in other hearts. We are so thankful to our Heavenly Father for our own talented brothers and sisters who manifest so much love and zeal for the truth. In October our dear sister, Anna Drew, made us a short visit in the interest of the Berean work. She so earnestly and kindly urged the followers of Christ to search the scriptures prayerfully and daily. For by so doing, they would be led on to a higher and better life which is in store for all the faithful. We trust she, too, may visit us again. May all here and every where throughout this broad land who have taken upon them the name of Christ, be faithful unto the end is my prayer.

Jennie Cox, Sec.

MARRIED.

Brother Glen O. Logan and Sister Mary L. McChesney were united in marriage at the home of the bride's parents at 2 o'clock P. M. November 30, 1911, by the writer, in the presence of their parents, brothers and sisters and a few friends.

Immediately after the ceremony and congratulations the assembled company partook of a bountiful Thanksgiving repast in honor of the bride and groom.

Brother Logan is the only child of brother and sister Hugh Logan. He is a graduate of the Plymouth High School and is one of the bright, strong young men of our county and of the church.

Sister Logan is the oldest daughter of brother and sister Ignatious McChesney. She is an estimable and accomplished young lady, fully equipped with those noble traits of character that richly qualify her to assume the duties of a true help-meet and to preside over the destinies of this newly established household.

This is surely a felicitous union. They have grown from childhood to maturity within the knowledge of each other and with such an auspicious beginning we can only predict a life of righteous achievement.

They are both members of the

church at North Salem and will be among the substantial supporters of that organization. May the God of Love and of Peace in the name of our Lord and Savior be and abide with them in their journey of life, is our prayer.

Brother and sister Logan will go to housekeeping on the farm of the groom's father who will remove to an other farm near by. They have made agriculture their choice as an avocation and are prepared by education and training to succeed in this, the most independent field of usefulness.

D. E. Vanvactor,

Argos, Ind.

WHY I WAS BAPTIZED.

I was not so unfortunate as to have parents who believed in "infant baptism" with the God-fathers and God-mothers as sponsors for my good or bad behavior, who did solemnly covenant that I should "renounce the devil and all his works; the pomp and vanity of this wicked world and all the sinful lusts of the flesh; believe all the articles of the Christian faith; keep God's Holy Word and commandments, and walk in the same all the days of my life."

What a solemn vow to take, and how utterly impossible for the sponsor to keep it. There can be no intermediary between God and man. The responsibility of my life rests with me. If knowing the way, I refuse to walk therein, no one is responsible but myself. I was immersed at the age of 13 years by a Christian minister and united with the Christian Church. All I knew of the necessity of baptism at that time was what the minister told me. He said Jesus was baptized and all who wanted to go to heaven at death must follow his example. Of course I wanted to go to heaven and be an angel, but even that had its hindrances, and from childhood I wondered if I would not be very tired singing and playing on a harp all the time; for my S. S. teacher taught me that would be my employment. Then again, I had a famous English appetite and I asked my dear mother one day if she thought they would have fried-cakes in heaven. Poor little mother! She was as deep in the mud as I was in the mire, but after due deliberation she answered, "Why, yes, if you need them." I knew I should need them and went away contented. Years rolled by and I was perfectly satisfied with my faith and my baptism, knowing nothing else. In the year 1880, B. W. Woodward came to our neighborhood and gave a series of gospel sermons. The whole tenor of our thought was changed and many

began to understand how they had been cheated into believing false theories and fables of men, instead of the gospel of the Kingdom. What a struggle I had to give up the old errors. Many times I had asked myself, "What need of another plunging in water? Had I not been baptized once?"

How vividly it all comes back to me now: that cold December morning when the ice had to be cut and three of us girls walked bravely into the watery grave and was buried and rose again to be good and go to heaven when we died. And now all this was changed, and Elder Woodward earnestly delivering the message of salvation, pointed out to us the truth with many infallible proofs from the divine record, showing us that we must believe in Christ's words, his doctrines, and life, eternal life only through him. How startling these things were to us all (seventy-five were converted through his efforts in this place that winter). Then I began to study earnestly and learned that baptism was an ordinance symbolizing the most important truths concerning Christ, his death, burial and resurrection; and also a beautiful type of the death and burial of the "old man of sin" and rising again to "newness of life".

"Any other form of administering this ordinance is meaningless as a symbol or type."

That I might act in harmony with these truths, I was buried with Christ in baptism. Then O blessed truth: I had a right to take his name, to be called his child and expect his mercies for I had been obedient to his command. I had believed, had repented of my past sins and been baptized. This act made me an heir with him to the boundless wealth of the blessed Kingdom. For these reasons I was baptized. Let me give one of Bro. Joblin's beautiful illustrations in one of his wonderful sermons. He says: "That little wife yonder loved her betrothed as well before marriage as after, perhaps, but she did not have his name, and she had no title to his estate. Had he died worth millions, she could not claim a cent. Without a home and without bread to eat, she pleads her undying affection for the deceased before the probate court. Will she acquire any right to his property in that way? You know she will not."

Neither could I have the right to his love or his promises unless I took the sin-covering name. Therefore I was baptized.

Are you, dear reader, sure of your title and crown of life? Have you taken the only name that has the power to save? Are you waiting for the King to come to give you a place in his King-

dom? Are you and I among the overcomers who will sit with him in his Kingdom, at his table, be kings and priests unto God? O! what pay we get for the trials overcome! What love that forgives and calls us his child—his church his bride. God help us to believe and act and be ready for the reward of eternal life when 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."

M. A. Woodward.

UNIVERSAL RESURRECTION; VS., PARTIAL RESURRECTION.

Peter Jeffrey.

The prophet Isaiah, in the 26th chapter, vs. 13-14, where it is said that "other lords beside thee (God) have had dominion over us (Israel), but now by thee only will we make mention of thy name; they are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited them and destroyed them and made all their names to perish," is also speaking of that day when the nation of Israel will sing in the land of Judah saying, "We have a strong city; salvation will he (God) appoint for bulwarks." Just as they were seen to sing and rejoice because of God's judgments upon the Kings of the earth and the restoration of Zion with her towers, bulwarks, and palaces, when it would be the joy of the whole earth as shown in Ps. 48. And so the prophet Isaiah says of that day, "For he (God) has brought down them that dwell on high, the lofty city.....he layeth it low.....to the dust." and Israel is represented as saying at that time, "with my soul I have desired thee in the night; yea, with my spirit within me will I seek thee early, for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favor be shown to the wicked, yet will he not learn righteousness, in the land of uprightness will he deal wrongfully, and will not behold the majesty of the Lord. Lord thy hand is lifted up, yet they see not, but they shall see thy zeal for the people and be ashamed; yea, fire shall devour thine adversaries." And then Israel says, "Lord thou wilt ordain peace for us for thou hast also wrought all our works for us." Hence, Israel is seen to be dwelling at peace through God having ordained peace and having wrought all their works for them at this time. So they then think and speak of the time of their captivity and oppression when other lords besides God had do-

minion over them, but now they say "by thee (God) only will we make mention of thy name." Why will they only make mention of God's name now? Because they are under his dominion now and the other lords are now dead and shall not live; they are deceased, they shall not rise, destroyed and their memory perished, because they were in honor, as the Psalmist said, and understood not. They had acted foolishly and un-justly and would not behold the majesty of God's presence and learn-righteousness, although favored and honored in the land of uprightness. Here it is seen that Israel is now increased and God is glorified after their return from the ends of the earth where they had poured out a prayer because of God's chastening.

Again the same conditions of ignorance as attributed to the princes, wise men, captains, rulers and mighty men of ancient Babylon, that the prophet Jeremiah (51:57) speaks of; saying, "they sleep a perpetual sleep and shall not awake." That this language of the prophet applies to the princes and wise men of ancient Babylon which they say had lived as unconscious of any revelation of God as the beasts that perish. Our answer to this text is that the prediction concerning the utter destruction of Babylon has never yet been fulfilled and that the prophet Jeremiah is speaking of a future event in support of which we offer the following testimony.

In the 13th chapter of Isaiah it is declared that Babylon is to be destroyed in the day of the Lord by the Lord of Hosts, with his consecrated ones, his mighty men, his proudly exalted ones who come from the uttermost parts of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land." Hence, the prophet says, "Howl ye, for the day of the Lord is at hand; as destruction from the Almighty shall it come; therefore shall all hands be feeble and every heart of man shall melt.....behold the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate and shall destroy the sinners out of it, for the stars of heaven and the constellations thereof shall not give their light the sun and the moon shall not cause their light to shine, and I shall punish the world for their evil and the wicked for their iniquity, and I will cause the arrogant to cease, and will lay low the haughtiness of the terrible, and that her (Babylon's) glory and beauty shall be as when God overthrew Sodom and Gomorrah, nor dwelt in, from generation to generation, and the Arabian shall never again pitch tents there, nor

shepherds make their fold there." (See Isa. 13). In the 51st chapter of Jeremiah, the prophet declares, "Babylon shall become heaps, a dwelling place for dragons and an astonishment and an hissing without an inhabitant," and that Seraiah, after reading the book, "should bind a stone to it, and cast it into the midst of the Euphrates and say, thus shall Babylon sink and shall not rise from the evil that I will bring upon her." Consequently we say that if this prediction belongs to the past, then Babylon will never be restored and the language used in Jeremiah 51 and 52, concerning the princes, wise men, etc., of Babylon should sleep a perpetual sleep and not awake, would also refer to the past. But there are certain predictions concerning the destruction of Babylon and its princes, etc., that prove conclusively that the destruction spoken of in this text must have a further fulfillment than what has been inflicted upon it in the past. In the first place, this destruction is said to be "in the day of the Lord" (Isa. 13:6), and that day has not come and is still in the future. Consequently, if the destruction of Babylon is to be "in the day of the Lord," as the prophet has declared, we should expect it to be restored again that it may be destroyed in that day. Again, Babylon, we say, never has been as completely destroyed as the prophet predicted that it should be; namely, as God overthrew Sodom and Gomorrah, because at no time in the history of Babylon has it ever been without an inhabitant and shepherds do make their folds there still, and the Arabians pitch their tents there. Again, Babylon was the city of the residence of Persian Kings; furthermore Cyrus made it his residence for seven months in the year and as late a date as 1811 to 1818 it had a population of 7000 inhabitants (Rich's Memories of the Ruins of Babylon), and even today there is a city on the site of old Babylon of at least 10000 inhabitants. And so we say that the predictions concerning the complete destruction of that city is at the time of God's judgments upon the nations, when the God of Israel causes all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth, to take the cup of the wine of his fury, and the king of Sheshack (The mystic name of Babylon) shall drink after them. Hence it is declared that Babylon is to be the last of the world's kingdoms made to drink of the cup of the wine of God's fury in that great judgment period.

(To be continued)

APOSTASY

In Three Numbers. No. 2, The Fall of Israel.

"All we like sheep have gone astray." Isa. 53:6. In the Lord's plan for the redemption of man he chose a special people, Israel, to whom to commit his oracles (Rom. 3:2), and it was necessary that they remain a separate and distinct people, trusting and worshiping Him and Him only. In order that they might retain this sanctified condition, they were forbidden to intermarry with the heathen nations, lest these heathen husbands or wives influence them to worship other gods.

These instructions Moses gave the children of Israel just before they crossed the Jordan to possess the land of Canaan, and he told them that God had chosen them to be a special people, and had brought them up out of the land of Egypt because he loved them, and because he would keep the oath which he had sworn unto their Fathers. Deut. 7:1-11.

It is natural for man to desire to be popular with his associates, and to attribute any great achievements or successes to worldly causes; so the Israelites soon forgot the source and cause of their victories, and became attached to their heathen neighbors and their worldly pleasures. They attributed the prosperity and victories of these heathen nations to their being subject to earthly kings, and so they asked their prophet Samuel to give them a king like the other nations had. Samuel told them the evil consequences of having any king over them except God, "Nevertheless the people refused to obey the voice of Samuel; and they said, 'Nay; but we will have a king over us; that we also may be like all the nations.'" I Sam. 8:19, 20. The Lord told Samuel to give the people what they wanted. He said they had not rejected Samuel, but had rejected Him, that He should not rule over them. The result of this apostasy of Israel was, that while they as a church retained their formal Levitical mode of worship, they rejected God's revealed word, and they intermarried with their heathen neighbors, and adopted many of their customs and superstitions, so the Lord rejected them as his people, and the prophet Isaiah said, "Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are sooth-sayers like the Philistines, and they please themselves in the children of strangers." Isa. 2:6. The prophet said the house of Jacob had been prosperous, and had great possessions, but they were worshipping

the work of their own hands. They had adopted the customs of these heathen people, including idolatry and soothsaying. Both of these are superstition, which the Lord condemns as false religion.

When Moses was warning the Israelites against the abominations practiced by the heathen nations with whom they would come in contact in Canaan, he said, "For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." Deut. 18:14. Superstition, including the belief in disembodied spirits, in signs, and in illusions or death bed scenes, is of heathen origin, and is contradictory to God's revealed Truth.

The Israelites could have known better than to adopt these superstitious beliefs, because they had the law of Moses, but they did not want to do so; they preferred to believe and do that which was popular with the people with whom they associated, and so they were blinded to Truth. Certain sayings and customs became a tradition, and were handed down from generation to generation until the people thought them sacred truths, and should be observed. Good people, educated people, were victims of these traditions, and it would offend them to tell them that they were wrong. Paul told the people at Antioch that those who dwelt at Jerusalem, and their rulers, did not know the voice of the prophets which were read every Sabbath day. Acts 13:27. He said when they crucified the Lord, they did not realize that they were fulfilling the very prophecies that they had read. I Cor. 2:8. So also when they read the voice of the prophets in regard to the condition of the dead, they were so blinded by their tradition that they could not comprehend it, and they believed in the existence of the souls or conscious spirits of the departed, either as invisible beings in the air, or in hades, or as existing in some other objects.

Paul said to the Athenians, "I perceive that in all things ye are too superstitious." Acts 17:22. The people of Athens were worshipping idols, and they believed that the air was full of the invisible yet conscious spirits of the dead. They believed in an all wise Creator, although their conception of such a being or power may have differed from ours, yet they worshiped their deities by methods which had been handed down to them from their ancestors.

Some may claim that as different Christians have different conceptions of God, and as those

Athenians were worshipping as they thought right, it mattered not whether they believed the Scriptures, or followed the traditions of their fathers. Our Lord's answer to the Pharisees settled all doubts about it. When the Scribes and Pharisees of Jerusalem asked Jesus why his disciples transgressed the tradition of the elders, he called them hypocrites, and said, "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

We find that our highest authority, the Lord Jesus Christ, said that they worship him in vain who teach for doctrine the commandments of men. These Pharisees worshiped God just as many who believe they are Christians do today: they were sincere, and thought they were right, but were blinded by their devotion to the tradition and customs of their ancestors. They had more confidence in the creed of their church than in the plain word of God, so Jesus called them hypocrites, because they were not actually what they professed to be. Even so at the present time there are many good people in the churches who are so engrossed by the creed of their particular denomination, or by the opinion of their favorite ministers, that they are blinded to the plain word of God, when it differs from what they have been taught to believe. These are victims of tradition, and apostates to God.

God is "a jealous God" (Deut. 5:9), and is jealous of his word, and he requires all who have heard it to believe and obey it. Jesus said, "Had I not come and spoken to them, they had not had sin: but now they have no cloak (excuse) for their sin." John 15:22. No excuse in the great judgment day, because the Truth had been revealed to them, and they believed it not. Jesus said, "The word that I have spoken, the same shall judge him in the last day." John 12:48. Jesus spoke the words of his Father, the same words that are now revealed to us in the Bible, and for the belief of which we are held equally accountable when we hear them. Jesus speaks to the people now through the instrumentality of those who do believe him, and those who hear or have an opportunity to hear will have no excuse for their sin of unbelief in the great judgment day.

During the ministry of Christ and his apostles, the gospel was preached to both Jew and Gentile, and thousands were converted, but this was the beginning of a new era—the gospel age—in which God is taking out from among the Gentiles a people for his name (Acts 15:14), who are to be the Lamb's wife (Rev. 19:7)

the body of which He is the head. All who will become members of this body must pass their trial of faith and obedience to God's word while in this probationary age, for those who are with Christ when he comes to sit on his throne and judge the world must be known to be true, for they "are called, and chosen, and faithful." Rev. 17:14.

As the prophets who dared proclaim the Truth were persecuted by the apostate house of Israel, even so now the disciples of Christ who contend for the "rock" of Truth (Matt. 16:18), as declared by the prophets and the apostles (Eph. 2:20), must suffer persecutions by the apostate churches of the world. St. Paul said that all who will live godly in Christ Jesus shall suffer persecution. II Tim. 3:12. He was persecuted for the doctrine he taught, by God's apostate people. St. Peter teaches us that if we would reign with Christ, we must also suffer with him by passing our fiery trial of faith now. I Peter 1:7, and 4:12, 13.

But as it was in the Mosaic age, so it is in the gospel age: the same desires are dominant; the same temptations exist. The same dazzling fascinations of the world have woven a veil of tradition over the eyes of the nominal Christian churches until they can no longer see the Truth as God has revealed it to his people, and they have again become apostate to God, and have been "turned unto fables." While the masses of nominal Christians, good pious men and women, are walking in the darkness of apostasy all oblivious to their danger, a few faithful followers of Christ, all intermingled with brethren, are enduring the persecutions of their fiery trial of faith, and are looking forward with hope to the time when they shall be united in that "one body," who "are called, and chosen, and faithful."

F. M. Howell.

THE IMAGE OF THE BEAST.
(Rev. 13).

An image is a likeness, a representation to the mind (Webster). The book of Revelation is the record of the revelation of Jesus Christ, which God gave to him, and he sent and signified it by his angel to his servant John who bare record..... of all things that he saw. Blessed is he that readeth.....and keep those things which are written therein. (Rev. 1:1-3).

He was in the Spirit on the Lord's day (day of the Lord) beholding one like the Son of man.....saying unto him, I am he that liveth and was dead, and, and behold I am alive forever

more.....write the things thou hast seen, and the things which are, and the things which shall be hereafter (vs. 18-19). Therefore of things past, of things present, and things future, are they all now in the past? Has his coming with his reward with him (22:12) already transpired? Has the image of the beast (Rev.13) been formed and done its work in the past, exercising all the power of the first beast before him? Neither are the things revealed to John all to transpire yet in the future. Truth is generally found between extremes so in this, part has transpired and part is yet to transpire.

The angel showing John one like the Son of man, who said, Write the things (1:19), is it a past event, or still future? In this 13th chapter, John writes of things past and those to come; of governments under the symbolism of beasts, knowing from the prophets the signification of the symbolism. And herein we have the key to the symbolic book without which it would be no revelation to us. Daniel in his dream (ch. 7), sees four great beasts. The fourth one had ten horns (a horn is a symbol of power and strength—Ps. 89:17-18), and afterwards came up another little horn (ruling power) among the ten. "I beheld and the same horn made war with the saints." All these beasts were explained to be kingdoms, including the little horn that had eyes and mouth, speaking great things, who made war with the saints. (Dan. 7:23-26).

The Revelator likewise (ch. 13), in vision beholds the same powers of the past, and then still another beast coming up out of the earth, having two horns like a lamb, saying to them that dwell on the earth that they should make an image to the beast which had a wound by the sword (taking away his dominion) (Dan. 7:25-26).

How was this little horn persecuting power formed? When Justinian (a Roman Catholic) was made Emperor of Rome, he gave power to the church, by uniting church and state, previous to which the church was powerless to put heretics to death, but after which, thousands were martyred. After this the Revelator beholds an image of this former beast coming up, causing that as many as would not worship the image or receive his mark should be killed (Rev. 13:11-12). The former came through federation of secular and ecclesiastical power. Must not the image thereof be formed in like manner? Having two horns like a lamb. In America the secular and ecclesiastical alike, granting to all perfect freedom of conscience in reli-

gious matters now, but when united, will form the image with eyes and mouth exercising all the power of the first beast, whose deadly wound is healed. We are now facing the movement for the federation of the churches of America to promote legislation in secular and religious matters, to be extended worldwide. Is not this federation movement the incipient stage of formation of the image of the beast? "To be forewarned is to be forearmed." God grant that we may be found worthy to escape all these things that shall come to pass (Luke 21:36)—caught away—he hid in the secret of his presence, in a pavilion" (Ps. 31:19-20), "Hide thyself, as it were, for a little moment until the indignation be overpast." (Isa. 26:20).

Being fully aware that my comprehension of the symbolic book is comparatively very small, and that of our kind editor far more comprehensive, if he sees in my identification of the beast and his image, error by misapplication, he would confer a lasting favor on the writer and perhaps the readers, by showing the error which would be greatly appreciated.

Fraternally,

D. T. Halstead.

SOME BIBLE STATISTICS

Some Bible students believe that the history of creation, the trial and fall of Adam, the building of the ark, and the deluge was known, preserved and handed down, from generation to generation, by the patriarchs and written into the book of Genesis by Moses, as he received it from them. So far as we know, God did not speak to Moses till he met him at the burning bush, and after that meeting there is no evidence that this history was revealed to him. God never reveals past history. He often speaks of it as a matter of fact, but never as a matter of revelation. Looking up through the patriarchal genealogy given in Gen. 5th, we see that men began to call on the name of the Lord, in the time of Enoch, the son of Seth.

It is evident from this genealogy that God had a people all along the dark centuries of the antediluvian age. Enoch the seventh from Adam, "walked with God" after he begat Methuselah 350 years.

He was also a prophet and spoke of the coming of the Lord with ten thousand of his saints. Jude 14. The short record of him is, that he was not; for God took him. Paul says by faith Enoch was translated that he should not see death. Heb. 11:7. It is also said of Noah, that he

was "a just man and perfect in his generations, and Noah walked with God."

This evidence is sufficient to lead us to think, that God had a church in that remote time, in which these towering characters lived and worked, and resisted evil, and communed with God, and called upon his name, and walked with him. The position of Noah in the genealogy, makes him the most prominent. He was born in the year of the world, 1056. He was an antediluvian 600 years, and a post deluvian 350 years. He was the connecting link in the human race, between the "world that then was," and the "present evil world." Adam died 126 years, and Enoch was translated 94 years, before he was born. With these exceptions he was born cotemporary, for a time, with all the antediluvian patriarchs.

Methuselah, Noah's grandfather, no doubt, associated with his father, Enoch, during the 300 years that he walked with God, and probably witnessed his translation. Lamech, Noah's father, and Methuselah, his grandfather, lived along with him 600 years. Noah could have carried over the antediluvian history over into our world, and taught it to his posterity 350 years. Gen. 9:28.

It will be seen by the genealogy given in Gen. 11, that Abraham was born 292 years after the flood, and lived along with Noah 58 years, and with Shem during his entire life. Isaac was born when Abraham was 100 years old, and was cotemporary with Shem 108 years. Shem died 39 years before Isaac who lived 147 years. Jacob was born when Isaac was 60 years old, and lived along with Shem 48 years. Shem died about the time that Reuben was born.

These facts can be verified by any one who will study them. We learn by these genealogies that altar-worship came down from Abel to Noah, and from Noah to Abraham, and from Abraham to the Christ, and that God has always had a people zealous of good works, with whom he deposited his truth, and the oracles of God.

Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Rom. 15:4

H. M. Lucas,

Woonsocket, S. D.

Byron Center, Mich.

Nov. 30, 1911.

Dear Bro. Lindsay,

Thanksgiving day, and we are thankful for the many blessings the Lord has bestowed upon us and for the signs of his near coming when things will be changed and sickness and death

will be no more. We, through the kindness of a sister in Christ, are privileged to read our new church paper. (Restitution Herald). We consider it splendid reading and a paper to be pushed forward so that others may have the same privilege. Sound out the message. Jesus is coming to the sleeping world. It is time we were waking out of our slumbers. If we cannot help in finance, let us speak for it. A word of encouragement for those who are putting it forth. If we can't be a star, let us be a candle; but let us shine by doing the little things. God don't ask us all to do the great things, but every one of us can do something to help us win a crown. Perhaps we cannot go out and preach the gospel or write an article for the paper, as others do, or assist financially. Are we to sit with folded hands and do nothing? Is that all there is to do? Oh, no! can't we write a few lines to the sick, aged, lonely, or do some little act to cheer some faint heart? Can't we speak a word of praise to our brother minister, encourage him, who is young in the work or who is tired and discouraged, to press onward for there is so much to be done and the time in which to do it is so short. The Lord is soon coming and what are we doing? Do you realize how much a hand shake, an earnest, God bless you kind; or a smile; a wave of the hand means to one who is lonely or shut in? I reply, no. You do not know the good such an act means—the warm ray that is carried to the receiver, unless you have been in such a position yourself. In my estimation there are some of the little things we all can do and Christ who is soon coming will ask each of us, What have you been doing? Do we want to stand before our judge at that day and hang our heads with shame and reply, Nothing? Pray for me that I may use my talent, though small it is, and be ready to meet my Saviour when He comes on earth to reign.

Miss Ada Moses.

We have in our library a set of three volumes of the Jamieson, Faussett, and Brown's Commentary on the Scriptures and on I Cor. 15:53, regarding the state of man, we read:

"Nowhere is the immortality of the soul, distinct from the body taught; a notion which may erroneously have derived from heathen philosophy. Scripture does not contemplate the anomalous state brought about by death, the consummation to be looked for earnestly, but the resurrection." Yet, strange to say, elsewhere they write in their comments upon the assumption that the soul is immortal.

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Anna E. Drew,
Pres. Illinois Bereans.

BEREAN NOTICE

The Chicago Bereans will make their annual Christmas distribution of food and money to the poor and needy ones in their great city. Friends who wish to help in this work of Christmas cheer please send their contributions to Leila E. Whitehead, 5439 Ontario St., Chicago, Ill.

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ILLINOIS EVANGELIST NOTICE.

Our appointments for December will be as follows: First Sunday Marshall; Second Sunday Oregon; Third Sunday Dixon; Fourth Sunday Antioch; Fifth Sunday Adeline. Thursday and Friday evenings preceeding the Fifth Sunday services will be held at Lanark.

—G. Eldred Marsh, State Evangelist.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Dec. 14, 1911.

Number 10.

AN OPEN LETTER.

To Mr. H.—Dear Sir:

As I was coming out of church on Wednesday evening you asked me how I liked the sermon. I answered, "Not much—I do not believe it"—adding, "I will see you again."

I beg your forbearance, while I try to explain why I spoke as I did: There is nothing which so shocks and saddens me, as to hear a sincere person making the assertions which the speaker did, regarding the doom of the finally impenitent—that it is to be eternal suffering.

After many years of study of God's Word, I am convinced, WITHOUT A DOUBT, that a belief in eternal suffering is a STUPENDOUS MISTAKE! Therefore, I ask you to patiently take these passages, which I herewith mark, and give them their rightful place in the conflict which is going on between those who believe that SUFFERING is the final doom, and we who hold and teach that "The wages of sin is death," i. e., the literal deprivation of being. I am aware, that there are passages which our opponents claim teach the reverse; BUT the account given in the creation, MUST BE the foundation starting point. THERE it is plainly told us what man is, and how he was made. In Gen. 2:7 we find a dust-formed man receiving the breath of life into his nostrils; and he became a LIVING SOUL—NOT A WORD about that breath making him immortal. What an omission! If this last is true. Perhaps you will say, "But what of his spirit?" Let us turn to Job 27:3, and we find him saying, "The spirit of God is in my nostrils," showing that breath and spirit are identical. The spirit, or breath, is a vital element, or power; but only of use to the man while it remains in his NOSTRILS. He was simply a dust form until it was breathed into them, and in the article of death when he yields up this vital element, he becomes a dust form again, dependent upon a resurrection FROM THE DEAD for a future life. This position will, I trust, grow more plain as we proceed.

Let us go back to Gen. 1:20: and we find that in the waters, there were moving creatures that had life; (marg., Heb., "soul,") verse 30, beast, fowl and creeping things, wherein there is life,

(marg., Heb., "a living soul,") exactly the same as man, in this respect, though differing in their kind and quality. In Isaiah 10:18, we find the term "soul" used for vegetable life, also: "His fruitful field, both soul and body." The idea seems very clear, I think. This energizing vital element enters into man, beast and all lower orders, imparting life. Withdrawn from these organizations, and death results at once.

Now let us look at the penalty which came upon this man who transgressed: "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." THOU, Adam, the MAN who SINNED, NOT his body alone, but the MAN, the LIVING SOUL, the breathing, who hearkened unto Eve and disobeyed the command, bringing death literal upon himself and the race. As proof of this position, I would ask you to read the following texts:

Ecc. 3:18-20; Isa. 38:18; Psa. 22:3; Ecc. 9:5, 6, 10; Psa. 6:5, to 12 inclusive; Psa. 115:17.

Who, oh! who, can read these passages carefully and prayerfully, and believe longer that in death we still have life?

In the 94th Psalm, 17th verse, the Revised Version reads thus: "Unless Jehovah had been my help, my SOUL had soon dwelt in silence." Christ alone can give us a future life—a life not subject to death. The New Testament ABOUND with proofs of this. I give a few passages:

John 20:31; Luke 18:30; Rom. 6:8; John 5:40; 10:10; Rom. 8:13.

These, and many other texts, might be brought to prove that the salvation of the Bible is a matter of LIFE!

Now, one more thought: Of Jesus it is said, in Acts 2:27, "Thou wilt not leave my SOUL in HADES;" also verse 31, that his SOUL was not left in hades," i. e. the death state—the grave—but he was declared to be the Son of God with power according to the Spirit of holiness by the RESURRECTION FROM THE DEAD." Rom. 1:4. And again, in Rom. 10:9, we find this written: "If thou confess with thy mouth Jesus as Lord (R. V.) and believe with thine heart that God RAISED HIM FROM THE DEAD thou shalt be saved." If it was only

Jesus' body that died, and he went to Paradise that day, then the REAL Jesus, the MAN, did not die at all; but the Scriptures say he DID die. Isa. 53:12, "He hath poured out his SOUL unto death," and God raised him FROM the dead; and in the passage (Rom. 10:9) faith in THIS truth is made a condition of salvation as plain as words can read. Again, of David, in Acts 2:34, it is written: "For David ascended not into the heavens." Where was he then? Verse 29 says, "He both died and was buried and his tomb is with us unto this day." (R. V.) So we have two witnesses, David and David's son and Lord, that the state of death is one of giving up of life; and while our Lord could not be holden of it, but was raised up the third day, David yet waits the resurrection morning, with all who sleep in the Anointed.

I am sad for those who believe we have something within us that cannot die; for it is written in 1 John 5: 10, 11, "He that believeth not God hath made him a liar, because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life IS IN HIS SON." (R. V.)!

I raise my voice in faithful protest against the false doctrine that man is immortal by nature—MUST live forever either in happiness or misery, and say concerning every teacher, who so believes and teaches, Oh! that God might give them repentance to the acknowledgment of the truth. 2 Tim. 2:25.

I write this letter in the spirit of love; and may God graciously give a blessing.

M. A. Lillybridge,
93 S. 12th St.
Newark, N. J.

I see a man cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ. Lord, give me this!—Adolph Cheyne.

Between the great things we cannot do and the small things we will not do, the danger is that we will do nothing.—Adolph Monod.

"The instant you are content with the progress you have made, and think you have gone far

enough and stand still, that instant you begin to go back—President Roosevelt.

Don't wait for great things, for while you wait the door to the little ones may close.—Galax Leaf.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed (or transfigured) by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. (Romans 12:1, 2.)

A VERSE TO LEARN.

By Alice Carey.

Look for goodness, look for gladness;

You will find them all the while.

If you bring a smiling visage
To the glass, you meet a smile.

Do not look for wrong and evil.

You will find them if you do;
As you measure for your neighbor,

He will measure back to you.
—Christian Intelligencer.

All the work of the Samaritan was the result of his first having compassion on the needy man. When the church learns to love the masses as Christ does, it will not have any trouble in finding a way to reach them.—Ram's Horn.

"Come out", is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the book of God. Trust the Spirit that wrote its pages. Fight with His weapons always and only. Cease to amuse and seek to arouse. Shun the clap of a delighted audience and listen for the sobs of a convicted one.

A. G. Brown, London.

"Thou, O Christ, art all I want
More than all in Thee I find."

The above verse is not thought in these days to be up to the times. Unless it is properly mixed with amusements, it doesn't take.
—Marvin.

People who boast that they never did any harm are generally those who haven't done much good.

UNIVERSAL RESURRECTION; VS., PARTIAL RESURRECTION.

Peter Jeffrey.

Again the prophet Jeremiah (50:9-17) speaks of Babylon as "The hindermost of the nations" that are to be visited with this latter day wrath which will result in leaving it "a wilderness" of the nations; a dry land and a desert, so that it shall not be inhabited; but it shall be wholly desolate." Babylon, therefore, to be the hindermost of the nations that are to drink of the cup of the wrath of God, must of necessity be rebuilt and become a great and powerful city in the world again before the final period of judgment comes that is to leave her desolate and overthrowing her as Sodom and Gomorrah, "so that no man shall dwell there; neither shall any son of man sojourn therein." (Jer. 50:40). And so he said to Seriah that she should after reading the words of the book, "bind a stone to it and cast it into the midst of the Euphrates and say, Thus shall Babylon sink and shall not rise again because of the evil that I will bring upon her" (Jer. 51:64).

That she should not rise again would imply that she had risen from her previous calamities and desolations; whereas, this last will be an utter obliteration from the earth. As a further evidence that the fulfillment of the complete destruction of Babylon is still future, John in his revelation, chapter 12, says there appeared unto him a great wonder in heaven, a woman clothed with the sun and the moon under her feet, and upon her head twelve stars, and she being with child cried, travailing in birth and pain to be delivered, etc. Again, another woman is seen in the 17th chapter, sitting upon a scarlet colored beast, full of names of blasphemy and having seven heads and ten horns, arrayed in purple and scarlet colors, gold, precious stones and pearls, having a golden cup in her hand, full of the abominations and filthiness of her fornication, and upon her head was a name written: Mystery, Babylon! The Great; The Mother of Harlots and Abominations of the earth. Rev. 17:1-6.

The contrast between these two women is that the one is pure and the other is a harlot. Both are mothers. The first is seen to bring forth a man child that is to rule all nations. The second hath rule over all the kingdoms of the earth. The first is hated by the powers; the second is loved and is drunken with the blood of prophets and saints and all that have been slain on the earth. The second woman is designated as being a great

harlot, the mother of harlots and of the abominations of the earth.

Now the scriptures call all false worship whoredom, adultery, fornication, and harlotry. See Jer. 31:1, and as this woman is called the great harlot, and the mother of harlots and abominations of the earth, she must therefore be the representative of all false worship of whatever kind and nature; hence, her existence must precede all false systems and abominations of the earth. This would necessarily carry us back to the beginning of idolatry harlotry, and abominations of the earth. Consequently, we must go further back in time than either Rome or the Babylon of Nebuchadnezzar's day, because it is said that the inhabitants of the earth were made drunk from the wine of her fornication, which could not be true of Rome, either pagan or papal. The phrase, "inhabitants of the earth," means the inhabitants of the earth and not a fraction only, but all the inhabitants of the earth since the introduction of the mother of all harlot worship.

Turning to Gen. 10, we learn of the beginning of a kingdom called Babel; or, Babylon, which was first organized by Nimrod, the grandson of Ham in the land of Shinar, when it is said the whole earth was of one speech, and they began to build a city and a tower whose top might reach unto heaven, and to make themselves a name that they might not be scattered upon the face of the earth. And so Nimrod called the city Babel, or Babylon, which meant in the language of that time, "The gate of God," and so here we find the first apostacy after the flood, but their intentions to build them a tower were prevented through the intervention of God, scattering them abroad upon the face of the earth, carrying with them the seeds of rebellion wherever they went, and thus the likeness of the original mother is still old Babylon, and her harlot progeny bearing rule over the kingdoms and dominions of the earth, making drunk the inhabitants thereof with the wine of her fornication, which is to be found in all the false systems of the present day.

John says he saw this woman "sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." John was told that the seven heads are seven mountains upon which the woman sitteth, and are seven kings; and according to scripture, mountains are said to represent kingdoms or empires. And so the Lord said of Babylon, "I am against thee, O destroying mountain, which destroyeth the earth, and I will stretch out my hand upon thee,

and I will roll thee down upon the rocks, and I will make thee a burnt mountain" Jer. 51:25. "This is to be done in the day of judgment. When Babylon will be destroyed, and the seven mountains which the mother of harlots rides, fill up the whole interval of time, seven being the number designating fulness or completion—has reference to kings of temporal dominion—and so includes all of its kind.

Again John says that "five of these mountains are fallen and the one is, the other has not yet come, and when he shall come, he shall continue a little time." Now, we know that the Roman empire was a power when John wrote, hence it was the sixth mountain of the seven, and five, we are told, had fallen or passed away, and history tells us what other five mountain empires preceded the Roman empire; namely, Greece, Media-Persia, Babylon, Assyria, and Egypt which, including Rome, makes six imperial empires and the seventh is not yet come.

The prophet had a vision of four empires looking forward from his own time. Here in Revelation, however, John's vision looks backward as well as forward, so that the first in Daniel's vision is third in John's vision when looking backward and the sixth empire in looking forward is the fourth in Daniel's and it is over these seven empire that the Mystery, Babylon the Great, the mother of harlots and abominations of the earth rides, not upon one, but upon all of the seven which takes in the whole of the world's imperial empires.

The first woman is the mother of the man child (the saints) and the second woman the mother of harlots, which as we have seen commenced with the rebellion of Nimrod and his hosts at Babel, or Babylon. This system of false worship is represented in Revelation as a woman that rode all the empires of the earth, is in its last form represented as a city, and that the ancient city of Babylon is meant to be restored yet in the future for the fulfillment of what is predicted of the final judgment of Babylon as shown in Jer. 51, where it is called "the great city, Babylon, that mighty city" Rev. 18:10; hence, we believe it means a city and is seen to be at this time a great mercantile metropolis where "every ship-master of all the company, and ships, and sailors, and as many as trade by sea, stood afar off crying and lamenting because of the destruction of the great, the mighty city, and mourned because no man buyeth precious metals, stones, wood, fruit, etc., and were made rich by her (the great city), but now

they shall find them no more, for in one hour, so great riches is come to naught."

The harlotry and covetousness of riches (filthy lucre) the love of which it is said is the root of all evil, will have come to a sudden and unexpected end, and John saw a mighty angel take up a stone like a great mill-stone and cast it into the sea saying, "Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.....and the voice of harpers and musicians.....and the light of a candle, and the voice of the bridegroom and bride shall be heard no more at all in thee, for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived, and in her was found saints and of all that were slain upon the earth, and the apostles and prophets rejoiced, and a great voice was heard in heaven of much people saying, Alleluiah! for the Lord God Omnipotent reigneth. And he said, Write, for these are the true sayings of God." (Rev. 18 and 19). But just before the angel announces the destruction of the city, another voice from heaven is heard saying, "Come out of her my people that ye be not partakers of her sins, and that ye partake not of her plagues" (Rev. 18:4). Jer. 50:4-9 says, "In those days and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together wailing and weeping; they shall go and seek the Lord their God; they shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people have been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place; all that found them have devoured them, and their adversaries said, We offend not because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers."

Therefore they are told to "remove out of the midst of Babylon and go forth out of the land of the Chaldeans and be as the he-goats before the flocks." Continuing through the 50th and 51st chapters of Jeremiah, is to be found the message sent by Jeremiah the prophet, against Babylon and the land of the Chaldeans, that is said to come to pass in those days and in that time. And so the prophet says unto Israel and Judah, "Flee out of the midst of Babylon and save every man his life and be not cut off in her iniquity, for it is the time of the Lord's ven-

gance, and he will render unto her a recompense. Babylon has been a golden cup in the Lord's hands (See Rev. 18:3) that made all the earth drunken. "The nations have drunk the wine, therefore the nations are mad (Jer. 51:6-7)My people go ye out of the midst of her and save ye every man his life from the fierce anger of the Lord" (v. 45). And after this judgment, then the heaven and the earth and all that is therein shall sing for joy over Babylon (ver. 48); (Rev. 18:20 and 19:1-8), for the Lord spoileth Babylon and destroyeth out of her the great voice, and their waves roll like many waters; the noise of their voice is uttered, for the spoiler is coming upon her, even upon Babylon, and her mighty men are taken; their bows are broken in pieces, for the Lord is a God of recompense; he shall surley requite, and I will make drunk her princes and her wise men, her governors and her deputies, and her mighty men, and they shall sleep a perpetual sleep and not awake, saith the King whose name is the Lord of Hosts. (Jer. 51:55-59).

Much more scripture might be added to prove that Babylon will be restored again and become one of the seven and last of the world's empires. Enough has been quoted, we think, to prove that the princes, wise men, rulers and mighty men that are to sleep a perpetual sleep and not awake, is language that has not been fulfilled in the past, but is still a future event, and that the great city of Babylon means a city and not the world in general; for after its destruction we find the kings of the earth, and merchants that were made rich, and sailors bewailed her when they looked upon the smoke of her burning, standing afar off for fear of her torment, saying, Alas, alas that great city, Babylon, that mighty city, for in one hour is thy judgment come. Hence, the destruction of the great city with its princes, wise men, taken in the connection in which rulers, and mighty men, when the account is given, and the time of its fulfillment, shows that it is in the future "When the vengeance of God upon the wicked goes forth, over all the face of the earth, in the day of the Lord's wrath and fierce anger, and when he shall come to destroy the sinners out of the land and when the stars of heaven and the constellations thereof shall not give their light, and the sun shall be darkened in his going forth and the moon shall not cause her light to shine, when the Lord will punish the world for their evil and the wicked for their iniquity and make the heavens to tremble and the earth to

be shaken out of her place, in the wrath of the Lord of Hosts and in the day of his fierce anger and Babylon, the glorious of kingdoms, the beauty of the Chaldean's pride, shall be as when God did overthrow Sodom and Gomorrah. (Isa. 13). The prophet says, this is the purpose that is purposed upon the whole earth and this is the hand that is stretched upon all nations, for the Lord of Hosts has purposed and who shall disannul it? (Isa. 14).

(Concluded).

THE OLDEST BOOKS.

The oldest books of their respective nations are called "sacred," yet the Pentateuch was hory with the centuries before the rest were written. The books of Moses, apart from Genesis, are held to have preceded in time the earliest of the Vedas by at least two or three centuries.

The Hebrew Moses, that king among men, ascended the lonely Nebo to die, a thousand years before Confucius saw the light. A lingering glory gilds the name of Zoroaster, that teacher of a nation whose Magi, after their long journey, centuries later, knelt before the lonely child whose day Abraham had seen with gladness; and yet Abraham had antedated the Persian sage eight hundred years. Budhism seems almost of modern times when we recall the slow flight of the fifteen centuries between Abraham and its founder. The laws of Moses were given seven hundred years before those of Lycurgus to the Spartans, and nearly a thousand years before Solon gave his laws to Athens. It has been said that history was born on the night when Moses led Israel out from Egypt, but Moses the historian of that weary exodus lived eleven hundred years before Herodotus "the father of history" laid the world under obligations for his researches. —Sel.

LUTHER ON BAPTISM.

(Translated from the German for the Leader.)

Most German people are of the opinion that Luther, when referring by the use of the word "taufen" to the ordinance of baptism consider it as a synonym of the term "sprinkling." This meaning is entirely wrong. Every German scholar knows that the word "taufen" is synonymous with the word "tauchen," the meaning of which is "to dip," "to plunge," "to immerse." And that Luther, when using the word "taufen," had nothing else in view than immersion can easily be proved by his sermon on baptism, (Rom. 6:

3-11.) There he says "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" By these words the Apostle Paul reminds us, and will present before our eyes, what Christ has done for us and given unto us. Weigh well what makes you Christians, and that you are baptized into Christ. Do you know how and why and for what you were baptized, and what it signifies that you were plunged under the water so that it comes together again over you? And this is not only that you are washed and purified in your soul by the forgiveness of your sins, but also that your flesh and blood are condemned to death and turned over to be drowned, so that your earthly life be henceforth a constant dying of sin.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin.

"That in baptism we are put under the water indicates that we die in Christ; that we come out again signifies and indicates that we live again in him, as he did not remain in death, but is raised again."

In these words the great reformer gives us an indisputable proof that his view of Christian baptism was exactly the same as that of the apostles. That his followers imitated the Catholic form of baptism (of which ordinance Stephen II. was the originator. A. D. 733) is indeed stranger than strange.

The above sermon on baptism is quoted from the ninth volume of Luther's works in German, page 143, and published by Carl Heyder at Erlangen, A. D. 1827.

H. F. Mueller.

"The article on 'Luther on Baptism' should be preserved by every preacher. We believe this is the first translation on this subject. Professor Muller has done the brotherhood a great service in this labor of translating. As a German scholar Bro. Muller is without a peer in Cincinnati.

Alexander the Great, it is said, once met a man who bore his name, but was in every other way unlike him; a miserable, mean poltroon. Alexander was very much disgusted, and calling the man before him, said, "Sir you must either change your name or your manners." And so our Master expects us to live up to his name. God help us, "Whatsoever we do, in word or deed, to do all in the name of the Lord Jesus," that is, as if we were Jesus. So may we walk

worthy of Him unto all pleasing, and represent Him here while He represents us there.

IMPORTANCE OF UNIMPORTANT THINGS

Small things in the world are taking their place in the world amongst the mighty. Stellar places in millions of miles are revealed to us because we have micrometers which can measure accurately the thousandth portion of an inch. And character is made up, as a Mosaic, out of the trivial pieces which day by day we fit in and cement fast by habit, precedent, and custom. Take care, then, of the unimportant things, and the important things will take care of themselves.

THE DEVIL INSIDE A BOY.

Said a well-known physician, talking things over with a mother who was worrying at her young son's pranks: "Now my dear woman, a healthy boy ought to have a good pinch of the devil in his composition. He's like salad-dressing, no good without mustard. If he is pious, real pious, if he ever reaches the time when righteousness comes easy to him, have him examined at once for tuberculosis or Bright's disease. He's got one of 'em dead sure. Only"—the doctor's voice dropped to a note of solemnity—"teach him to manage the devil inside of him. Otherwise he's no good either."

All young boys come to the time when they begin to worry over the impossibility of being good. The things they long to do, these they do not. The things they pray and pray and pray again to have taken out of their daily lives, these they do. Goodness becomes a discouraging ideal. But all noble men have found things that way. Paul complained that the evil was ever present inside of him and Luther had to throw his ink-well at Satan when he peeked through the window shutters, one blith morning. The spot where the ink struck is still shown on the wall of a German castle. But Luther and Paul were better men because they were compelled to fight the devil in themselves. Robert Browning puts the thing right—

Why comes temptation but
for man to meet
And master and make crouch
beneath his feet.
And so be pedestaled in triumph!

No; temptation is a good thing. Push it away! Knock it down and out: then march over it upward, Godward.—Sel

There is nothing like an obedience to-day to reveal God's will to-morrow.—D. L. Moody.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

We are authorized to say that from now on The Restitution Herald will be sent to the poor at a dollar a year when paid for by others. This would be a good way to get big value for money spent in Christmas presents. If you know of poor who would like the paper, send in their names, and if you cannot pay the dollar, perhaps we can find some one who can. We prefer you to send names with money.

Sister Bertie Drew, of Dixon, Ill., has been bed-fast for more than a dozen years; yet with all this, she has been active in

speaking to friends about the faith and has done much by her cheerfulness in adversity to encourage those of us who ought to know better than to complain. Though sick, she does what she can. She does fine embroidery work and makes the most beautiful bead necklaces we have ever seen. She has these for sale at her home, 1309 W. First St., Dixon Ill. Write her for prices if you are interested in such matters and you will receive prompt and courteous attention. It gives us pleasure to recommend her work.

Sister M. A. Lillybridge, of 93 S. 12th St., Newark, N. J., is the author of several very interesting tracts. The one we have before us entitled, "An Open Letter", is a treatise on the eternal torment question. She writes that she will send these free as long as they last. They are intended for free distribution to any who may still hold to the old pagan theory. We suggest that postage accompany your request for tract and in this way help her to bear the burden.

We had another of those very pleasant meetings with our Dixon, Ill., congregation on Sunday last. Pleasant, because of their faithfulness. Yet our heart is made sad in looking back over the recent past and in taking a careful view of the present. The enemy has been so cruel with our little band here and is still doing his nefarious work. He has the advantage now, but the day will soon come when our King will come and He will smite both death and the grave. Then our tears will be wiped away. Then we'll shout as victors. Praise be to His name! Come, Lord Jesus quickly come!

Once more we must speak about long articles. We have been running a continued article for some time from the pen of Bro. Jeffrey on our own account because we believe he has produced the best argument on the line of texts which he has taken that we have ever read. We find upon inquiry, however, that comparatively few of our readers read the long articles. Let us try to boil our thoughts down. Let your thought come to us firm but gentle.

This week we have run as a tract the article by Bro. Williams in last week's issue. It is larger and required more labor to run than the others but they will come to you for twenty cents per hundred. This rate will cover assorted lots also; i. e., we will send a hundred assorted tracts, postage prepaid for twenty cents. Brethren you can all afford these tracts at this price. You cannot tell into whose hands you may place one whom it will do good.

Hereafter we shall claim the right to run into tract form any good article which may be sent us for the columns of our paper unless the author sends a request with his manuscript that it be not so done.

Church News.

Bro. G. E. Marsh spoke to interested audiences in Oregon, Ill., Sunday. He will be in Dixon on next Sunday if the Lord wills.

The marriage of Mr. Zenas Murphy and Miss Wauneita Tyler at Marshall, Ill., will be of interest to many of our readers. Zenas is a faithful worker in the church at Salem and now that his young wife has joined him in this work, being baptized recently by Bro. Marsh, we shall expect much from that church.

Bro. Murphy is one of the firm of Murphy Bros., merchants at Clarksville, Ill. We all join in wishing them success in life as God sees success.

A card comes to our desk this week announcing the marriage of our cousin, Walter Koontz of Adeline, Ill.

Only recently Walter came to Oregon and we went to the water and there he was buried with Christ by baptism. This is starting right. And now he has made another right start. These young people are started right in life and we shall expect much from them. We wish for them the best that there is in life.

ORGANIZATION OF CONFERENCE.

October 16, 1911.

Brethren from Holbrook, Benson, St. Paul, and Grand Island met at the latter place and held a meeting on Oct. 16, 1911, for the purpose of electing officers for the State Conference of the Church of God in Christ Jesus.

Bro. W. H. Stadden, of Benson, was chosen as temporary chairman. A vote was then taken to learn whether or not the brethren present approved of the action of calling this meeting together for the purpose as stated above, which was approved, by all voting.

We proceeded to elect our officers in the customary way and the election resulted as follows: President, Bro. John Adams, of Holbrook; Vice President, Bro. R. P. Story, of Holbrook; Secretary, Sister Ola Crouch, of Grand Island; Corresponding Secretary, Bro. H. W. Stadden, of Benson; Treasurer, Bro. J. A. Williamson, of Grand Island.

It was the desire of the brethren, after having elected the con-

ference officers, that we incorporate the Nebraska State Conference of the Churches of God in Christ Jesus, which was done by the officers. Incorporation papers and by-laws were drawn up by the officers, read and adopted by the brethren. These papers stated the place (Hastings, Neb.) and how next meeting shall be called.

Miss Ola Crouch, Sec.,

123 E. 13th St.,

Grand Island Neb

Obituaries.

Cora R. Osborn-Fetters was born June 8, 1873 in Starke County, Indiana. She was the daughter of Samuel and Henrietta Osborn and one of a family of four children—one brother and three sisters. She grew to womanhood under the care of her parents at the place of birth receiving the advantages of a common school education. She obeyed the message of the Gospel at the age of sixteen and was baptized by Elder N. H. Geiselman Jan. 28, 1890, and received into the Church of God at North Union, Starke County, being one of the charter members of that organization.

She was united in marriage to Benjamin F. Fetters, March 25, 1894, and became the mother of six children, namely, Lester O., Earl E., Grace L., and three others who died in infancy. The family has lived in the neighborhood of her birthplace until about a year ago when they removed to Culver their present home. Sister Fetters was taken sick September first, but soon grew better till the first of November when she was taken worse and it became necessary to remove her to the Epworth Hospital at So. Bend. to undergo a surgical operation. Hopes of her recovery were good until last week when a turn for the worse came and she gradually sank until relieved by death about noon Wednesday, November 22, 1911. She had lived to the age of 38 years, 5 months, and 14 days.

Sister Fetters was a member of one of the pioneer families of our county and inherited many of the sterling qualities of character developed by the industry and perseverance that it took to turn the wilderness and waste places into fields of productivity. She was of a mild, kind disposition, ever endeavoring to live in harmony with the profession as a Christian.

She has fought a good fight, she has finished her course, she has kept the faith henceforth there is laid up for her a crown of righteousness.

She leaves her husband and

three children of her own household, her father and two sisters, many others of kin and a host of friends to mourn because of her death.

Funeral services were held from the M. E. church in Culver, Indiana, November 25, 1911, conducted by the writer, and burial was made in North Union Cemetery, where our sister rests, awaiting the coming of the Savior, Jesus Christ and his resurrection.

D. E. Vanvactor.

Berean Column.

Isa. 40:8.

"The grass withereth, the flower fadeth: but the Word of our God shall stand forever."

At this season of the year we look about us and see the grass withering and the flowers fading. The fact is demonstrated right before our eyes and we believe it.

W. C. Bryant says:

"The melancholy days have come
The saddest of the year,
Of wailing winds, and naked
woods, and meadows brown,
and sear,

Heaped in the hollows of the
grove, the withered leaves lie
dead;

and to the rabbit's tread.

The south wind searches for the
flowers whose fragrance late
he bore.

And sighs to find them in the
wood and by the stream no
more."

Death and decay of the beautiful flowers, would indeed bring sadness to the heart of every lover of nature, were it not for the hope of a restoration of all the grandeur in a new life when the gentle springtime returns.

The blessings of this life are of short duration, fleeting, and transitory. In the language of our text we find something of permanency. "The Word of our God shall stand forever." Forever is a long time, far beyond the comprehension of our finite minds.

Futile attempts have been made to annihilate the written Word of God; but we find it standing the test of ages. Our heavenly Father's purpose in giving it, is not to be frustrated. It was given that you and I might have life, and that we might have it more abundantly. The proclamation is: "Whoever will, may come."

Peter says: "The Word of the Lord endureth forever; and this is the Word, which by the gospel is preached unto you." I Pet. 1: 25.

The apostles were commissioned to go into all the world and preach the gospel to every crea-

ture. As a consequence he that believeth and is baptized shall be saved.

We can make no mistake in accepting the message sent of God, and obeying from the heart that form of doctrine once delivered to the saints.

"Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." I Thes. 5:8.

Moreover, let us, who have made the good confession, hold fast the profession of our faith without wavering, for He is faithful that promised, and His Word shall stand forever.

Almeda Glotfelty,

Lanark, Illinois.

TRUST.

Trust— The word is a sermon in itself. It has been a motto, a support and a comfort to Christ's followers and God's servants for ages.

It is a keynote, the Psalmist sounds again and again "Put your trust in the Lord" Ps. 4:5. "Trust in the Lord and do good" 37:3. "Trust in him at all times, ye people" 62:8. All through the Psalms we find similar texts. In Proverbs it is emphasized again. Solomon says "Trust in the Lord with all thine heart," 3:5; and again he says "Whoso trusteth in the Lord happy is he" 16:20. Isaiah (26:4) tells why man may have this complete trust. "Trust in the Lord forever for in the Lord Jehovah is everlasting strength. We know how vain it is to put our trust in temporal earthly things such as power, riches, etc. The mind reaches out beyond all these, to something higher, something infinite on which to anchor. When we have looked above worldly things to the one who holds all such in his power, we feel we can put our trust here, because of the everlasting strength.

We find some splendid examples of trust and of its blessings in both the Old and New Testaments. Hezekiah trusted in the Lord. "So that after him was none like him among all the kings of Judah, nor any that were before him" II Kings 18:5. David because of his trust slew the Philistine. Judah trusted and was delivered from Ammon and Moab their powerful enemies, II Chron. 20. In the New Testament, among examples of simple, perfect trust is that of the disciples of Christ. Theirs must have been complete trust so that they gave up all and followed him.

There are so many examples of this kind among God's people and so many promises to those who trust and serve him, surely we should place our trust wholly in him and be able to say as

David "O Lord of Hosts blessed is the man that trusteth in thee.

Mabel Kendrick,

Jacksonville Ill.

"FEAR."

Dear Bereans: Are there any of us who are the victims of fear or worry? We are all so, in a measure, I believe; but does that savor of the perfect trust in our Father we should have? Are we perfect in love or aspiring to perfection? Are we not told that "perfect love casteth out fear"? When I hear one speak of being fearful of this or that, possibly danger, storm or calamity my mind instantly turns to the many admonitions of God to his children to "fear not" and promises concerning the same. Let those of fearful hearts look up the following references and see if God has not promised to be all-sufficient in every kind of difficulty to all who put their trust in Him. Ps. 27:1; 56:4; 118:6; 23:4 Isa. 35:4; 41:10; 43:5; Matt. 8:26; Mark 8:40; Luke 12:32.

The trusting is left to us. It should be a conquering of self. We must lift our thoughts from doubt and despondency into the pure sunlight of faith and happiness; yet that state of mind is not to be gained without a struggle. Little by little we must reform our way of thinking. Instead of allowing our minds to dwell on unforeseen troubles, sickness, disaster, accident or failure of any sort we must "hold fast that which is good" and should we discern the approaching of evil we must realize it as the result of wrong thinking and set to work to change the dominant quality for our thought and mind.

The knowledge that "God is all and in all" to us should drive out all evil inclinations and hallucinations. If we wish to drive darkness from a room we bring in a light, so wanting to eradicate fear-thought we must wisely fill our minds with thoughts of confidence and faith. As shadows flee before the light so one mental state must be displaced or overcome by the opposite. We need give no attention to driving out the one; we have only to bring in the other.

Thoughts of faith, joy and peace are positive thoughts. To side with them persistently is, in time, to eradicate fear and all its baneful attributes. Just the instant a thought of worry presents itself is the time to open the door of the mind wide to the blessings we enjoy and the loving watch-care over us.

Remember that we cannot expect a miraculous transformation along this line but that we must cooperate with the scriptural injunction to bring about this

state, as is the case with the whole plan of our salvation. We are told that we must "work out our own salvation Phil. 2:12 and Benj. Franklin very wisely said "God helps them that help themselves".

When we enter a dark room, lamp in hand, we do not trouble what has become of the darkness but take care of the light so as to keep a favorable condition for work, enjoyment etc. So with our heart life. Let us take care of the darkness and troubles, realizing and happy in the realization, that we are children of the Most High with nothing to fear lest it be that we leave the paths of righteousness. "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me".

Mrs. C. W. Weaver,

Moriah, Ill.

LOVE ONE ANOTHER.

Dear Bereans:— A new commandment, I give unto you, that ye love one another; as I have loved you, that ye also love one another John 13:34. This is one of the greatest commands given to us by Christ.

If all nations, churches and individuals would obey the command of "Love one another", human misery and suffering would be lessened very much. By love let us serve one another. We may be able to do some kind deed for many of our fellowmen. It is only the great lover that earns great happiness.

Many people lose the true happiness of life, because their time is devoted entirely to their own welfare.

We have only a short time to live in this life, so let us live in such a manner that we may spend it in peace. For "Peace is the fruit of love." Christ having loved His own which were in the world, He loved them unto the end, John 13:1. For this reason, love your brother who is in the world, and love him unto the end.

Mae Miller,

St. Jacob, Illinois.

Dear Bereans:

The last Thursday of November is a day set apart to give thanks for the many blessings we have received during the year. Truly, it is a good time to give thanks. As one of the Bereans said, "If we would take a sheet of paper and write down all the things for which we are thankful we would have a big list."

Is it not good to be thankful each day in the year for what we receive, health, food, clothing, etc., and for the opportunity of pleasure.

Above all we have a loving Father who watches over us. He has given us a guide, by which we are to shape our lives, our character. It tells of a future day, that God has promised for us, and of His only begotten son, whom He gave, that who-so-ever will, may accept him as their Lord and Saviour, should not perish, but have everlasting life. This guide is God's Holy Word, the Bible.

We are now approaching the time set apart for the celebration of Christ's birth. How thankful we are for this great event. How much it means to us. Is it not a time of rejoicing? Not only at this time of the year, but every day in the year. We rejoice, because of the love of our Heavenly Father, toward mankind, in the great gift of Jesus the Christ.

In the story of the birth of Jesus, the shepherds were afraid, for they saw, as it were, a great light. The angel of the Lord tried to comfort them and told them not to be afraid, "For, Behold, I bring you good tidings of great joy, which shall be to all people. For unto us is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel, a multitude of the Heavenly Host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Imagine the glad hearts there were at that time. They were making melody in their hearts to the Lord." Let us "make melody in our hearts to the Lord."

Christmas song:—

"Christians awake, salute the happy morn
Whereon the Saviour of mankind was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above,
With them the joyful tidings first began,
Of God's incarnate and the virgin's son."

"Yes, and we can sing of the Child of hope, of which the prophet Isaiah spoke:—

"To us a Child is born,
To us a Son is given:
Him shall the tribes of earth obey,
Him all the hosts of heaven.
His name shall be the Prince of peace
Forevermore adored;
The Wonderful, the Counsellor,
The great and mighty Lord.
His power increasing, still shall spread
His reign no end shall know;
Justice shall guard his throne of love,

And peace abound below.

To us a Child of hope is born;

To us a Son is given;

The Wonderful, the Counsellor,

The mighty Lord of Heaven."

We turn to the Psalmist, and he says, "Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth; sing ye praises with understanding."

"Sing unto the Lord with the harp unto our God."

Yes it is sweet to make music unto the Lord.

Paul says in Ephesians, "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."

Again we turn to the beautiful words of Paul in his epistle to the Colossians. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Your sister in Christ,

Jessie M. Wilson,

Chicago, Illinois.

APOSTASY.

In Three Numbers... No. 3, "Warning to Unbelievers.

"And to whom sware he that they should not enter into his rest, but to them that believe not?" Heb. 3:18. Paul was comparing the experiences of "natural Israel," while on their journey through the wilderness to obtain a temporal possession of the promised land of Canaan, to the experiences of "Israel according to faith," which they have in their journey through the wilderness of this life to obtain eternal possession of the same promised land of Canaan.

It should be known that the incidents occurring in the life and journey of natural Israel are nearly all figures or types of the incidents that occur in the Christian's journey through life. The promise of Canaan to Abraham and his seed was for an everlasting possession (Gen. 17:8), but they were not to inherit it in this life (Heb. 11:8), but the promise to the "children of Israel" was to them as a nation so long as they obeyed God (Deut. 30:15-18), but faith that God would fulfill his promises was made essential conditions to an entrance into the land in both cases.

It should be known that God's warning to unbelievers was not to the nations of the world, because they had never been called, and were already in a lost condition, but it was to his people Israel whom he had called to serve him, and to whom he had promised a home in the land of Canaan. So also Paul's warning to unbelievers was to those only who had professed the name of Christ, and who were liable to yield to the natural tendency of the flesh and lose confidence in God's sincerity in his promises, or to be deluded by the belief in the "other Jesus" that he referred to in his letter to the church at Corinth (II Cor. 11:4), and become apostates to God.

Before the children of Israel were delivered from their bondage in Egypt, the Lord commanded Moses to tell them that he would bring them in unto the land concerning which he did sware to give it to Abraham, to Isaac, and to Jacob; and he would give it to them for an heritage. Ex. 6:6-8.

In order to convince the Egyptians and also the children of Israel that the Lord has power to execute his mandates, and to fulfill his promises, and also to show that Moses had the Divine commission to lead Israel out of bondage, He caused, under the direction of Moses and Aaron, many miracles to be performed, such as turning Moses' rod to a serpent, turning the water of the river to blood, parting the Red sea so the Israelites crossed over dry shod, but the Egyptians were drowned, sending manna from heaven, and quails in great number for food, bringing water out of the rock for drink, etc. But in the light of all these miracles the people lost confidence in God, and complained of their treatment by Moses and Aaron.

After the twelve spies had returned from their investigation of the land, two of whom reported favorable, but ten unfavorable; the people again lost confidence in God's sincerity, and in their ability to get possession of the land on account of the giants that were reported to live there, and they cried, and murmured, and said they had better return to Egypt.

The Lord was provoked, and said, "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it. Say unto them, 'As truly as I live,' saith the Lord, as ye have spoken in my ears, so will I do to you: your carcasses shall fall

in the wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Calab the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness. Numbers 14:22, 23, 29, 32.

Now these temporal experiences of the Israelites in their journey trials and temptations, and their punishment or reward, while they are all literal facts, they are also allegories illustrating the trials and temptations of Christians in their journey through the wilderness of this life to obtain the everlasting possession of the same land. Abraham, Isaac and Jacob, were promised this same land for an everlasting possession, but they only sojourned in it as strangers because they were not to inherit it in this life. Eternal inheritance requires eternal life, and as they were mortal and must die, they had to wait for their Lord from heaven to raise them from their sleep in the dust with immortal bodies.

Paul says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed." Heb. 11:8. "They desired a better country, that is a heavenly," because this earth was under the curse, and they did not expect to live forever in this condition, but they looked for a country free from the curse (Zech. 14:9, 11, Rev. 22:3), in which all the people will be righteous. Isa. 60:21. Stephen showed in his apology to the Jews, that the land promised to Abraham and his seed was the same land in which they then lived, and he said that God gave them none inheritance in it, not so much as to set a foot on. Acts 7:5.

When the Israelites lost faith in God, he said unto Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shown among them? I will smite them with the pestilence, and disinherit them." Num 14:11, 12.

Disinheritance and death was God's punishment for natural Israel for unbelief in his promises to them, and so today Paul's warning is for Christians to beware lest they fall by the same example of unbelief. Oh how many pious people do not believe that God will keep his promises and bring them into the land here on the earth that he sware to give to Abraham and his seed

for an everlasting possession, but believe that their souls will be wafted away to the elysian fields of some celestial world.

The place that Jesus promised to prepare for his apostles was not a celestial world to live in, but a place as officers, as he had promised them, over a people, the twelve tribes of spiritual Israel, who are now being called, and tried, and chosen from among the Gentiles. Acts 15:7, 14.

How can any one think that he believes the Bible, and reject the following plain evidence that the eternal home of the saints will be on the earth?

God created the earth not in vain. "He formed it to be inhabited." Isa. 45:18.

"The righteous shall never be removed: but the wicked shall not inhabit the earth." Prov. 10:30.

"The righteous shall inherit the land, and dwell therein forever." Psa. 37:29.

"Behold the righteous shall be recompensed in the earth." Prov. 11:31.

Jesus said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

The evidence is so strong that spiritual Israel will be brought up out of their graves (Isa. 26:19, John 5:28, 29, and 6:40), and brought into the promised land here on the earth (Ezek. 37:12, 14, 25), and the mandate is so plain that we must believe God's promises or be condemned (Mark 16:16), that there is no escape for those who hear or read them and will not believe them.

Jesus said that if any man hear his words and believe not, that his word will judge him in the last day (John 12:47, 48), and that those to whom his words are spoken, or who say they see, when they do not, are without excuse. John 9:41, and 15:22. Then why not heed the admonition of God's inspired servant, who said that those Israelites entered not in because of unbelief, and that the word preached to them did not profit them, not being mixed with faith in them that heard it. See Heb. 3 and 4.

The Psalmist said, "Yea, they despised the pleasant land, they believed not his word." Psa. 106:24. So today thousands of nominal Christians despise the pleasant land here on the earth that God promised to his people, and they will not believe his word.

Jesus said unto his apostles, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

The gospel which before was preached to Abraham (Gal. 3:8) required faith that it would be fulfilled, and Abraham believed

it, and it was imputed to him for righteousness. Rom. 4:3. The word that was preached to the Israelites that they should possess the same land which God did swear to give to Abraham required faith, but they who heard it lacked this faith, and they fell by the way. So the gospel that Jesus commanded his disciples to preach to us, the same gospel that was preached to Abraham, saying that he and his seed should inherit the earth, and that in him and his seed should all nations be blessed, requires faith that it will be fulfilled just as God has promised it, or, as Paul says, we may fall after the same example of unbelief.

The Lord does not compel any one to believe the gospel but he has given sufficient evidence to convince all who hear it and want to believe it. Paul said, "If this gospel be hid, it is hid to them which are lost: in whom the God of this world hath blinded the minds of them which believe not." II Cor. 4:3. Notice that Paul said if this gospel be hid, it is hid to them who are lost, and whose minds are blinded by the god of this world, and that they are those who believe not.

What is it they do not believe that makes them subject to the blinding influence of the god of this world? It is God, the Jehovah. He has revealed his Truth to man in two immutable laws: 1st. Justice—The result of transgression is sorrow and death—return to dust. 2nd. Mercy—Provision for the redemption of man from the death state, and the removal of the curse.

The second great law, embracing God's promises to Abraham and his seed, constitutes the gospel.

Those who do not believe God's first law, that the real man does actually die and return to dust, can not comprehend the full import of the gospel which provides for the redemption of man from the death state, and the removal of the curse from the earth, with man in full dominion, hence it is hidden to them. God gives them the privilege to either believe and obey this gospel, and receive eternal life in the world to come (Luke 18:30), or to believe the popular doctrines of the apostate world, and enjoy their reward of pleasure, position and profit in this life, and in the world to come, eternal death.

Then why not believe the Truth as God has revealed it to us, proclaim it to the world, suffer the persecution of ostracism, bear the cross like valiant Christian soldiers, and at last wear the crown of victory?

F. M. Howell,

Northup, Ohio.

WHY I AM A RESTITUTIONIST.

Some time ago I told the editor of The Restitution Herald that I would write an article for the paper telling the readers why I am a believer in the doctrine of a restitution of everything lost in father Adam's disobedience to be restored through our Lord Jesus Christ's obedience.

Why should I believe this?

I will just say that God's Word teaches me this from Genesis to Revelation. In the type set forth in the first lamb that Abel killed to make an offering to God is set forth the Redeemer and Restorer's blood, and I am praising God and His Son Jesus Christ for the wonderful plan of redemption and restitution.

Heb. 9:11-12. 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.

Glory to His name, I say, from the whole heart. Redemption from what? From the curse, from sin, and from the grave. The curse that was put upon the earth will disappear when Christ comes again to make a restoration. See the promises by the prophet Isaiah (55:13). Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name; for an everlasting sign that shall not be cut off. Why do I believe it? Because God has spoken it by his holy prophets and I could not be called a believer and not believe what God has said in His blessed Book, the Bible.

Gen. 15:4 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land thou seest, to thee will I give it and to thy seed forever.

Take notice that there is not a word said about Abraham's receiving a foot of space in heaven. It was the land he could see from where he was standing. I imagine that he was kneeling down praying when the angel spoke to him. Now we learn that this promise has not been fulfilled yet, but will be when Christ, the seed mentioned, appears. See also Gen. 22:16-18 and Gen. 48:3-4. Hear what Jacob said to Joseph. Read the promise that God made to Jacob after Abraham had died, —that He would give this land to "thy seed after thee" for an

everlasting possession. Heaven is not mentioned here, either. Now to the restitution of God's people back to their own land again and for the last time see Ezek. 37:12-14. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people; I will open your graves and bring you into the Land of Israel, and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves and shall put my spirit in you; and ye shall live and I shall place you in your own land, then shall ye know that I the Lord have spoken it and performed it, saith the Lord.

When this is done, there will not be a disbelieving Jew living, for this will convince them all. Amen. Jeremiah says that when this is done, they will never be plucked up nor thrown down any more forever, Jer. 31:40. See also Jer. 23:5-6. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our righteousness. Glory to his name. This is why Paul says Christ has become wisdom and righteousness and sanctification and redemption. That is redemption from the power of the grave. I Cor. 1:30. Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life everlasting, and they that have done evil, unto the resurrection of everlasting destruction from the presence of the Lord and from the glory of his power. John 5:28-29; 2 Thes. 1:9. When? when he shall come to be glorified in his saints and to be admired in all them that believe, when he shall be sent from heaven by the Father for the restoring of all things spoken by all of the holy prophets since the world began. Acts 19:36, Peter says, And it shall come to pass that whosoever will not hear this prophet shall be destroyed from among the people. So you see by Paul and Peter that the ungodly and the unbeliever that will not hear are to be destroyed from the presence of the Lord and from the glory of His power.

Even so, come Lord Jesus and come quickly, Rev. 22:20. I am so glad that our Father in heaven has told of His love to all of His children. He so loved the world that whosoever believeth should have everlasting life.

John Remer,

Rogersville, Mo.

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The above is the title of a song book from which one may sing without fear of singing a statement in which he has no faith. We have a copy in our possession which is well put together from a mechanical standpoint and have no hesitancy in recommending it to any who are looking for a song book.

ILLINOIS EVANGELIST NOTICE.

Our appointments for December will be as follows: First Sunday Marshall; Second Sunday Oregon; Third Sunday Dixon; Fourth Sunday Antioch; Fifth Sunday Adeline. Thursday and Friday evenings preceeding the Fifth Sunday services will be held at Lanark.
—G. Eldred Marsh, State Evangelist.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Dec. 21, 1911.

Number 11.

AND A LITTLE CHILD SHALL LEAD THEM

Sir E. Stackey, quoted by Geikie, well says: "The prophets were the preachers, not the predictors; the forthspeakers of God's eternal plan and method of governing men, not the foretellers of particular events, of and to their notion." They denounced oppression and amassing overgrown properties, and grinding the laborers to the smallest possible pittance; and they denounced the Jewish High Church party for countenancing all these iniquities and prophesying smooth things to please the Jewish aristocracy."—Arnold.

"The present indeed was their especial concern, though the Spirit of God used them to foretell, when it was thought fit, the events of succeeding times. Geikie.

Live for the time being, by the side of, yes, in the heart of Isaiah, the prophet. Be him. Respond to the throbbing, restless pulse of early manhood. Revel in the imagery of that wonderful, holy, awe-inspiring vision in which he saw "my Lord sitting upon a throne high and lifted up, and his skirts did fill the temple, Seraphim standing above him (with) continued crying one to another..... Holy, holy, holy is Jehovah of hosts. The fulness of the whole earth is his glory." (Isa. 6. Roth'm). Hear farther and understand God's denunciation of their faithless Holy City and chosen people. Be, under the influence of this vision, the young, devoted, earnest, over-awed Isaiah.

Don now the eastern, ancient habit and go forth into the streets of the Holy City to perform a sacred, God-given duty. Heathen courts and customs are freely patronized. The unspeakable immoralities of idol worship, practiced since King Jeroboam's day, form part and parcel of the city's character. The rich are full of violence. (Micah 6:10). "Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balance by deceit." "That we may buy the poor for silver, and the needy for a pair of shoes." "That pant after the dust of the earth on the head of the poor" (Amos 8:5;



2:6).

In addition to these depressing conditions, the continual ravages of war have stamped anxiety and consternation everywhere, while echoes of the agonizing cries of war-captives undergoing excruciating torture from their captors rush in from Assyrian battle-fields; eye-balls gored with hot irons; tongues out rooted; ears and noses, hands and feet severed; bodies torn asunder; floggings indescribable, and slavery worse than death.

How vastly different the scene from the vision. And to realize the God-given instruction that, owing to these conditions of unrighteousness, idolatry, and faithlessness, the city is doomed to destruction when "the ground be waste unto desolation, and Jehovah have far removed man." (Roth'm).

Be, oh, be that prophet through his succession of moods. Become enraptured and awed with the splendor of the vision of "My Lord sitting upon a throne high and lifted up." Endure now the nerve-strain and heart-ache brought on in passing into the wicked streets of the Holy City. Agonize in the face of the pollution of mind and body as beheld on every hand. Comprehend the after effect of this unholy state—destruction, abandonment, waste; the holy temple in ruins; the sacred Holiest Place no more; priests all gone; Levites gone; kings and princes gone; people gone; ruin, debris, desolation every where while the ear picks up the future echoing sobs of suffering, homeless. Hebrew captives in Babylon's far distant land. Under such circumstances—

What is duty!

Just what he did guided by God. "Reason together" of their

ways and God's ways. Teach them the everlasting truth that immorality weakens, that unrighteousness brings inequalities which in turn are destructive to the individual and the nation. Show them how their service of idols and idolatry was ruining them and that in this weakened, ruined condition, they must become easy prey to any strong nation, once God withdrew from them His protecting arm. Teach them that God in justice must not, could not sustain wrong—nor a people—not even a chosen people—if bent upon vice. The end of all such must be destruction. Whether this destruction come about by disease—plague gnawing the vitals of their vice-polluted and vitiated bodies; or, whether the ravages of war should spoil their city and country and lead child and parent by ring-pierced lips to the public auctions of captive-slave markets or to the forced and cruel labor of conquering kings, was of little difference.

The fact remained. The destructive element of sin, vice—anything in opposition to God's way of truth and right—must, and would, bring them to destruction and desolation. How he drove the sharp truths home, that Jehovah had repeatedly overlooked their waywardness and poured the fulness of blessing upon them. But, alas, in vain. Still Jehovah pleads again with them to repent,—to

"Wash you, make you clean, Put away the wickedness of your doings from before mine eyes—

Cease to do evil. Learn to do well—

Seek justice, correct the oppressor;—

Vindicate the fatherless, plead

the cause of the widow.

Come: I pray you, and let us settle the dispute—saith Jehovah, —Though your sins be found like scarlet, as snow shall they be made white; though they appear red like crimson, as wool shall they become. If ye be willing and hearken, of the good of the land shall ye eat; but, if ye refuse and rebel, with the sword shall ye be devoured, for the mouth of Jehovah hath spoken it." (Isa. 1:16-20. Roth'm).

Like Paul, Isaiah must have had great heaviness and continual sorrow in heart for his kinsmen according to flesh. Rom. 9: 1-3.

But he did not stop with these sad and saddening messages. Though he realized that, as a people, they would trample under foot Jehovah's proffered opportunity, still the vision, Isa. 6, had taught him that from among them there should be a remnant, a "holy seed" by which and through which God's people should yet become a people of truth. And this remnant—and truth-seekers everywhere through out Gentile times—must receive the inspiration and uplift that comes from a knowledge of God's plans and his methods of accomplishing the same. And so Isaiah, a prophet in whom God spake unto those fathers, Heb. 11:1, continued speaking forth God's plan and method.

"The Lord's house" was Israel—a kingdom—a nation. It, and other nations, were likened unto mountains. "The word that Isaiah.....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, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: Nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light

of God." Isa. 2:1-5.

What a vivid contrast. Before the prophet stood Jerusalem,—rebellious, defiled, tottering into complete overthrow. Across the future stood Jerusalem,—majestic, purged, towering above all other capital cities of earth. The latter was the heart longing of every Jew, and this prophet assisted in keeping aglow in such the fire of hope. Observe further:

"In that day there shall be a root of Jesse, which shall stand an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . Ephraim (Israel) shall not envy Judah, and Judah shall not vex Ephraim, Isa. 11:10-13. "In that day shall this song be sung in the land of Judah; We have a strong city; salvation shall God appoint for walls and bulwarks. . . . In the Lord Jehovah is everlasting strength. Isa. 26:1-4.

No war. No enmity. No oppression. No suffering ones. Peace, equality, strength, gladness, eternal continuance. Little wonder that Isaiah could subdue the heart-sobs, as faith and vision enwrapped and filled him with future glories.

This the plan. But he must also flood their ears with the forthspeaking of God's method by which to accomplish a plan so beautiful. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him. . . . 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 (decide,—Lesser) after the hearing of his ears: but with righteousness shall he judge the poor, and reprove (decide,—L.) with equity the meek (suffering ones,—L.) of the earth: and he shall smite the earth with the rod of his mouth and with the breath (ruach: breath, spirit) of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reigns." Isa. 11:1-5. This is the same root of Jesse who, in his "equity" and "righteousness", shall be the ensign to "assemble the outcasts of Israel and gather together the dispersed of Judah," breaking down their envy and cementing them into one eternal nation of peace. Isa. 11:1-13, who shall also exalt them like an over-towering mountain in the top of and above all other mountains, Isa. 2:2, from which exalted position the glory of the Lord shining upon them shall be reflected unto in-

ferior nations, which nations shall in turn "come to thy light, and kings to the brightness of thy rising (shining,—L.) (Isa. 59:20; 60:3). These nations, in seeking this ensign and his glorious, holy rest, Isa. 11:10, will gladly go up to the mountain of the Lord, to the house of the God of Jacob, to be taught of his ways that they may walk in his paths. Isa. 2:3. But his ways are the ways of truth, and his paths the paths of righteousness. In order to learn his ways of truth, they must first abandon their own former ways of falsehood and wickedness. And in order to walk in his paths of righteousness, they must first abandon for all time, the paths of iniquity, oppression, and destruction. Thus oppression and the oppressor shall be broken in pieces, while righteousness and peace shall flourish abundantly, Psa. 72, for nations are walking in his ways. Then wars shall cease,—can not be taught or learned because it is contrary to his way, Isa. 2:4. The result of all these changes will be,—no fear, no dread, no anxiety, no despair; but each shall sit peacefully "under his own vine and fig tree, and none shall make them afraid." Micah 4:1-6.

Imagine with the greatest possible stretch of vision what such new conditions shall mean to the groaning fulness of Mother earth. With the evil disposition of the hearts of Israel and Gentiles blanked, and instead thereof truth and righteousness growing in all the verdant beauty that the culture of the Supreme Husbandman produces; how must the wonderful change effect all things on earth. For if man has dominion over all things of earth, Gen. 1:26-28, and the governing principles in man are completely reversed, how must changed man, under Jehovah's approval and blessing and under Messiah's truthful, righteous, and faithful guidance effect for peace, blessing and prosperity every part and particle of earth's fulness. In this connection, Isaiah proclaims, "The wilderness and solitary place shall be glad for them, the desert shall rejoice and blossom as the rose." "The parched ground shall become a pool, and the thirsty land springs of water, Isa. 35. Hosea, in the same strain, ch. 2:18, speaks for Jehovah saying: "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely." While Isaiah draws a like conclusion from the effects of the truth and righteousness of the Messiah, above quoted, saying: "The wolf

shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

"They shall not hurt nor destroy in all my holy mountain."

What an amazing change. The most perfect tranquility. And the reason so plainly stated, is, "for the whole earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:11. His truth and righteousness shall have so completely filled, permeated and surrounded all things as to give them that sweetness, love, and justice characteristic of the "rod of the stem of Jesse"—our Savior. Truly the whole earth shall then be full of the glory of God. May the day rapidly approach.

F. L. Austin.

CHRISTIAN RECOMPENSE

When Bestowed and Where Enjoyed.

That God, in his infinite wisdom and love, has planned "a reward for the righteous," (Psa. 48:11,) is admitted by all who acknowledge the divine authority of the Bible; but there is a diversity of opinion as to WHEN the reward will be given, and WHERE it will be enjoyed. This ought not so to be.

To believe in God as "a rewarder of them that diligently seek Him", Heb. 11:6, implies that He has made some definite statements concerning "reward". "To the law and the testimony: if they speak not according to this word, it is because there is no light in them", Isa. 8:20.

When will rewards be dispersed to the faithful followers of Christ?

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world", Matt. 25:31; 34. Prior to Christ's going "into a far country to receive for himself a kingdom, and to return," he commanded his servants to "Occupy till I come", Luke 19:1, 13. He reckons with them when he returns, verse 15. Christ's followers will never "be like him", in sinless and deathless perfection, until "he shall appear." I John 3:2.

Paul in his epistle "to the saints and faithful brethren in Christ" at Colosse, makes this point so clear and emphatic, that I marvel that any one could misunderstand him. Listen to his

divine words of hope:—

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory", Col. 3:4. Let me cite another text, equally as explicit. It is Jesus' words. "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", Matt. 16:27. It is a blessed thing to know that when Christ's "glory shall be revealed, ye may be glad also with exceeding joy", 1 Pet. 4:13. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away", 1 Pet. 5:4. Jesus, alluding to those who ministered to "the poor, the maimed, the lame, the blind", said: "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just", Luke 14:13, 14. Each Christian can say, with the confidence and implicit faith of David, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness", Psa. 17:15. Having learned from inspired testimony that the reward awaiting the righteous is dependent upon the coming of "Jesus and the resurrection", Acts 17:18 I now inquire, Where will the reward of the righteous be enjoyed? The Bible shall furnish the answer. No other source of testimony will suffice.

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

"The Lord knoweth the days of the upright: and their inheritance shall be forever."

"For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."

"The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psa. 37:9, 11, 18, 22, 29, 34.

"For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted (or plucked up) out of it", Prov. 2:21-22.

"The righteous shall never be removed: but the wicked shall not inhabit the earth", Prov. 10:30. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner", Prov. 11:31.

"Thy people also shall be all righteous: they shall inherit the land forever, the branch of my

planting, the work of my hands, that I may be glorified", Isa. 60:21.

"But the saints of the most High shall take the kingdom, and possess the kingdom forever."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him", Dan. 7:13, 14, 18, 27. This kingdom is elsewhere stated to be "over all the earth", Zech. 14:9.

I now present the testimony of the redeemed, as prophetically announced by John on the Isle of Patmos:—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth", Rev. 5:9-10. Having presented the testimony of the redeemed, I now close, by presenting the testimony of the Redeemer; and God says, "Hear ye him", "Blessed are the meek for they shall inherit the earth", Matt. 5:5; 17:5.

Rufus A. Curtis,
Fountain City, Ind.

SIGNS OF THE TIMES.

An article, entitled "God's Power To Save," appeared in the first number of the "Restitution Herald." In this article the writer stated, that he in no way believed in Universal Salvation, which he would elucidate in a subsequent article. But that he did believe in Universal Resurrection, which, as we have seen from reading Bro. Peter Jeffrey's articles on Universal Resurrection is far from Universal Salvation. As he has covered all the ground along this line and as my views on this subject coincide with his, I refer the reader to those articles.

I wish to turn the reader's attention to the signs of our times which tell us just where we are and how near we are to that great and all important event, the "Lord's coming." The Lord commanded us to watch. How shall we watch and how shall we know?—ah, by the signs which are given to us.

Daniel speaks of the fourth and last Universal Dominion.....that terrible fourth Beast, and as it was crumbling and waning away, brought on that "Terrible Time of Trouble." Dan. 12:1. At that time.....at what time!.....at the end of all the turmoil spoken of in Dan. 11, and also by the Reve-

lator referring to the same Universal Dominion, the hideous Beast received a deadly wound but it lived. How long did it live? Daniel said, that it would live until the end or until Michael stood up. Dan. 12:1. During the dying struggles of that Beast, John saw that deadly wound healed for a short time, and all the world wondered at the Beast. Why did they wonder? Because they were not expecting such a thing. Let us not be deceived, but watch, for John saw another Beast rise out of the earth. Rev. 17:15, which turned out to be the same old Beast although it had sprung up in a new quarter. When John saw the vision, the first beast rose up out of the sea or where there had been many people. (So look to America).

Now, the first Beast received a deadly wound by a sword. All Bible students agree that that was accomplished when the Church and State were separated in Italy. Remember the Church of Rome is not the Beast but the woman who rode upon the Beast. Papal Rome claims that the Protestants accuse them falsely of putting them to death on account of their religion; it was done by the Civil Government of Rome and not by the Church of Rome. Ah yes, so it was; but who was the power behind the Throne?.....the woman who rode upon the Beast. Now, where is this other Beast to come in and how is it's deadly wound to be healed?

I do not pretend to be a prophet; but by studying conditions as they exist in the U. S. and Canada to-day, I believe the old wound will be healed by the development of another Beast which will exercise all the power of the former Beast. Rev. 13:11-12.

There are twelve kings who are to receive power with the Beast for a short time, Rev. 17:12-13. They are of one mind, and give their power and strength unto the Beast. I believe these ten Kingdoms will be none other than the ten ancient Roman Kingdoms all becoming Republics and controlled by the Socialists, as they are all of one mind. However, there is trouble ahead for Protestantism on this side of the world. Just look the situation squarely in the face. Romanism has grown three millions in North America in ten years; and it has become such a power that our political Parties hesitate to do anything which would displease the Church of Rome. Why? Because she is not a party-church and can almost turn the balance, perhaps almost entirely even now.

To-day we hear of church federation on every side. The good, kind, old, Mother-Church (Rome) says, "Yes, we must soon all join

hands and then we can be a power for God". I can imagine that some day our good, kind-meaning Uncle Sam with his allied Horn (Canada) will say, "Let us have one church, one religion and peace will be the result. We can't have this pulling down another any longer. But who will be the power behind the Throne? Just read Roman History; study her doctrines and notice what she says and teaches to-day. Has she ever changed or will she ever change? Yes, just at or a little before the "Lord's Coming." Let us look beyond all of this dark night when there will be peace, Rev. 6:9-17.

May we so live that I with you shall be able to stand whatever my Lord may require of me is my prayer.

Yours looking for that Blessed Hope, J. W. Good.

P. S. Will some Brother give us more along this line.

A DISGRACEFUL FACT

I have seen in China missionaries' houses thronged from seven o'clock in the morning till dark by those who are anxious for Christian instruction, pleading and begging for it, men who have come two hundred and three hundred miles, as in Manchuria, begging that Christian teachers might be sent to them, having heard from colporteurs and those who had been in medical missions enough to make them long to know the way of God more perfectly, and always the answer is given, "We have neither men nor money."—Isabella Bird Bishop.

And still we need not be discouraged for hath not God spoken and will not his words come true? Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. 2:8.

M. A. Woodward.

GOD'S WORK GOES ON.

In the most disastrous periods of the church there have always been some (a seven thousand perhaps), who have not bowed the knee to Baal. Ministers may have become corrupt; churches may have been infected with unholy leaven; the rich and the learned may have been unanimous in their rejection of everything except the mere superficialities of religion; and yet it will be found that God, who values the blood of His beloved Son too highly to let it remain inoperative, has raised His altar in individual hearts. In the dwellings of the poor, in solitary places, in the recesses of valleys and mountains, he has

written His name upon regenerated minds; and the incense of their adoration, remote from public notice, has gone silently up to Heaven.—T. C. Upham.

There is no success in all this world which is so to be dreaded as the success of getting away from God's purpose for us.

—Robert E. Speer.

Daily Optimistic Thought.

He only is alone who lives not for another.

God has made you responsible not for delivering the truth, but for getting it in, getting it home, fixing it in the conscience as a red-hot iron—as a bolt straight from His throne; and He has placed at your disposal the power to do it, and if you do not do it, blood will be on your skirts.—Godliness.

All along the line of life we must be prepared to erect altars on which we may yield to God in sacrifice, habits, associations, fascinations, which He has revealed as alien to our true well-being. The soul that dares to live this life will find streams flowing from every smitten rock.—Rev. F. B. Meyer.

The love of earthly things is only expelled by a certain sweet experience of the things eternal.—Augustine.

THE CHILD ON CALVARY

By John B. Tabb

The cross is tall,

And I too small

T't reach His hand

Or touch his feet.

But on the sand

His footprints I have found,

And it is sweet

To kiss the holy ground.

"Some folks are all boiler and no steam."

THE SHOUT OF THE RANSOMED

History tells us that one day the armies of Xerxes shouted all at once, and the vociferation was so mighty that the birds flying through the air dropped as though they were dead. Oh, what a shout of triumph when all the armies of earth and all the armies of Heaven shall celebrate the victory of our King—all at once and all together: "Hallelujah! for the Lord God omnipotent reigneth. Hallelujah! for the kingdoms of this world have become the kingdoms of our Lord Jesus Christ."—Times of Refreshing.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do a good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

Here's wishing you all a Merry Christmas and a Happy New Year.

Our next issue will bear date of January 4, 1912 and will be No. 12.

Many will receive this issue of the Restitution Herald who are not subscribers. Please read carefully. A blue pencil mark on this paragraph indicates that we are desirous of placing your name on our list.

By reading the article by Sister Emma Boerger in this issue,

the value of tract distribution is seen. Let us send you an assortment of one hundred for twenty cents.

The Mergenthaler Linotype Company snet their inspector out to inspect our Junior Linotype on Friday of last week and now that it has been overhauled, it works like a charm.

There will be no paper next week. The Editor and his linotype operator, Sister Ida Ordnung, will have a little rest. Sister O. expects to visit her home in north-western Missouri.

The cut on our front page this week, "And A little Child Shall Lead Them," may be had on good bristol board, post card size, for ten cents for fifteen, post paid. Write this office.

Church News.

REPORT OF MEETING.

We are glad to announce that as a result of the two recent visits of Evangelist G. Eldred Marsh, to the Salem Church, Oct. 31st to Nov. 13th and Dec. 3rd to 4th, three dear young people were led to put on Christ by baptism; they are, Ophir and Silas Claypool, and Wauneita Murphy.

How we rejoice because of this great blessing that has come into their lives, Jesus the truest and greatest friend of humanity. May they be ever ready to do his will, guided by his Word, and be gathered with the faithful at his coming.

Letitia Murphy,

Marshall, Ill.

MARRIED.

At the home of the bride's mother near Oregon, Illinois, the writer united in marriage brother Benjamin H. Carpenter and Miss Alice Andrew, December 14, 1911. Brother Carpenter is the son of Brother and Sister John Carpenter of Perryville, Kentucky. During the last year he has made his home in Oregon, where he has attained an enviable place among the young people of the Church.

The bride is the daughter of Brother Daniel Andrew, now deceased, and a grand-niece of Elder A. J. Eychaner of Iowa. She has spent some time in the study of art at the Chicago Art Institute, and has shown marked ability along that line.

Mr. and Mrs. Carpenter will make their home after January 1st at Maplewood Farm near Oregon.

May God's choicest blessings attend them in the journey of life.

G. Eldred Marsh.

Letters.

As the anniversary of Christ draws near we wish all could realize what a precious present has been given for our sakes. He came as a fulfillment of prophecy, was born in Bethlehem of Judea, was crucified, arose again and is at the right hand of the Father interceding for his children; and if faithful, even if in the grave, we have the promise of seeing Him as He is.

Oh! glorious resurrection morning when we shall see our Saviour face to face.

Wishing all of the household of faith a very Merry Christmas.

Your Sister in Christ,

Carrie M. Chamberlin.

Dear Readers of The

Restitution Herald—

Hoping these few lines may be the means of causing some one to search for the truth, I here quote a little of my experience. Having been brought up in the faith of the Methodist Church and being a member of said church for years and afterwards stepping out, withdrawing all connections from same, I am now asked by not only one but many: Why did you leave the M. E. Church? Do you wonder at the question in the community where I have lived for years and in which church I was an earnest worker? They remark: "You certainly understood the rules and form, at which I reply: That is just the reason for my leaving. They have too much form. In 2 Tim. 3:5 we read that men having a form of godliness but denying the power thereof from such turn away. Also in 2 Tim. 4:3-4, 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. Are we not at that stage now? Only a few that will listen to the Gospel. In that church I was taught it made no difference whether I was immersed, poured; or sprinkled. But the Bible is contrary to this for in Eph. 4:5 we read: One Lord, one faith and one baptism. Not three baptisms or three modes of baptism, but one. How plain and yet how the Bible is twisted to please man. Who are we following? God or man? But in vain do they worship me, teaching for doctrines the commandments of men. Matt. 15:9.

Oh! that others could see the errors and step out from such. Come out from among them and be ye separate.

Wishing you a Merry Christ-

mas and Happy New Year, Your sister in Christ waiting for our Lord and Saviour Jesus Christ.

Mrs. Selinda Hamilton,
Byron Center, Mich.

Rockwood, Tenn., Dec. 13, 1911
Dear Brothers and sisters of the Household of Faith,

Greeting to all:

Another year nearly past and gone and with it joy and sorrow.

When I think of God's goodness in this life and the hope of the life to come, I cannot help but say, "Glory to God—to His holy name forever and ever. I am glad that I can rejoice in the hope of the gospel and His sweet promises to his children.

I desire an interest in your prayers that I may ever be found walking in the Master's footsteps
Yours for the truth as it is in Christ Jesus.

Mrs. Sarah Lindsay.

CHRISTMAS HYMN

Christians awake, salute the happy morn,

Whereon the Saviour of mankind Was born;

Rise to adore the mystery of love, Which hosts of angels chanted from above:

With them the joyful tidings first began,

Of God's incarnate and the Virgin's Son.

Then to the watchful shepherds it was told,

Who heard the angelic herald's voice, "Behold!

I bring glad tidings of a Savior's birth,

To you and all the nations upon earth;

This day hath God fulfilled his promised word;

This day is born a Saviour—Christ the Lord.

In David's city, shepherds they will find

The long foretold Redeemer of mankind,

Wrapt up in swaddling clothes, the babe divine,

Lies in a manger—this shall be your sign,"

He spake, and straightway the celestial choir

In hymns of joy unknown conspire.

The praises of redeeming love they sang,

And heaven's whole orb with hallelujahs rang;

God's highest glory was their anthem still,

Peace upon earth, and mutual good-will;

To Bethlehem straight the enlightened shepherds ran,

To see the wonder God had wrought for man.

And found with Joseph and the blessed maid,
Her Son, the Saviour, in a manger laid,
Amazed the wondrous story they proclaim,
The first apostles of his infant fame;
While Mary keeps and ponders in her heart,
The heavenly vision which the swains impart.

They to their flocks still praising God return,
And their glad hearts within their bosoms burn;
Let us, like those good shepherds, then employ
Our grateful voices to proclaim the joy;
Like Mary, let us ponder in our mind,
God's wondrous love in saving lost mankind.

This old English Christmas Hymn, was sung in Halifax, Yorkshire, England, in the early days of Grandfather Wilson.

Selected by Jessie M. Wilson, Chicago, Ill.

St. Louis, Mo., Dec. 14, 1911.

Dear Bro. Lindsay:

Greeting to you and all the brethren:

In reply to your request for my testimonial, of the wonderful grace my Lord has exhibited toward me, by giving me the Knowledge of His wonderful plan of salvation, I can truly say the saying of His holy Word has been witnessed by myself, that "If any man will be my disciple, he must bear the cross." "Your foes shall be of your own household." "They shall say all manner of evil against you; they shall separate you from their company; they shall put you out of their synagogues."

These scriptures, dear brother, I dare say, have been fulfilled in my personal experience. After my heart had meditated for ten years upon the death of my dear father and a grown sister and brother, I could not for the world see that it was justice, still less LOVE, for a great, powerful God to invest a mere man (called a priest) with such a great power for the sake of my giving him a dollar to say a mass, and keep on doing this, year in and year out. As often as I gave the priest a dollar, my father's soul was to get nearer to purification and finally to go to heaven, but the priest could not say when his soul would get there. My heart was grieved to think I could not get masses read, but my will resisted, thinking always, I wish to God in heaven; I could know the truth. I surley would follow it, no matter who would oppose me." This desire was

granted me in Jan. 1905. This very thought I have held for ten years, "O how loving and bountiful the precious Lord has been to lead me from darkness into His kingdom of light, peace, and joy." But sorry to say, the instrument He used in bringing me to this light, joy, and peace, was through the Editor of "Millennial Dawn." These books were advertised on the cover of a small tract found before my front door. I sent for them, read and reread them about six times in three months, but the time I was doing all this reading, I still went to mass every Sunday and also to confession and communion. Doing this was very hard for me, as my loving Lord had enlightened my mind until I saw that it was positively nothing but a man-made system and still worse, a money making system. I rejoiced greatly to learn from the Bible that death was an obliteration of life and that all who are in their graves are waiting, unconsciously, for a resurrection to eternal life in perfect state. I prayed daily for strength so I could finally open my mouth and make a confession of the new faith I had adopted. Ah! I knew satan, with his imps, was doing his utmost to hold me back from confessing my Lord, I also knew all my people would be terribly grieved at the stand I was now taking against the Catholic religion. My dear old mother said, "My child if you dont want to confess the Catholic faith, please don't confess any at all." Why was this? Because she thought that on my death-bed I would turn back to the Catholic religion.

The trials with my people continued for three years. Then came another great test which was still more of a trial to me. It was the sad news that Bro. Russell had turned from the truth. The St. Louis brethren had called him to St. Louis to ask him some very important questions. These he could not answer in hanony with God's Word. Now I saw it meant a separation again from those whom I had learned to love and fellowship dearly. Oh! It was so hard! But I first studied these things thoroughly from the Bible standpoint, then I would go to the meetings on Sunday and twice during the week, trying to convince the bethren that Bro. Russell had made a mistake, but sad to say, the answer I got was this: "Sister Boerger, we notice that every time you come to meeting you try to teach and if you cannot bring us to listen to you or hear you, you cry. So we will pray for you, because satan has entered trying to deceive you and your heart is not in the right place." After this they treated me very cold for the seven meet-

ings that I attended after I saw the wrong in C. T. Russell's teaching. My Lord was surely good to me in using dear Bro. and Sister Robison to help me out of these deep, muddy maters. Surley the Lord's words are true: Those who will serve me shall know the true doctrine.

At the present time we have a meeting evey Sunday at ten, A. M., at Bro. Robison's home, 4522 a Labadie Ave. There are Sister Robison and I, Bro. Robison, Bro. Putney, Bro. Heck, and Bro. Bauer. We have had meetings ever since we came out of Russellism in Jan. 1908. In these three years we have gotten straight on the doctrine of baptism, ransom, resurrection, atonement day sacrifices, the old and new covenants, and pass-over lamb. O how glad I was when the news was brought that we had found some of the Lord's people who believe just exactly what we believe, and still better we can subscribe for a paper published weekly, called the Restitution Herald. The dear Lord is good to those who wait for Him. Lam. 8:27. Now, dear Brother, whatever trials are in the future for me, I am sure of this one thing, that the Lord is my portion. Trials shall be for my good. I pray and ask your prayer, that it may work out in me the peacable fruits of righteousness to the glory of my Lord and God. They have enabled me to appreciate better what our dear Lord and all His followers during the gospel age must have endured. May all be enabled to keep steadily on, not turning this way nor that way, until the "arduous task be done." Go on dear brother, with the good work He has started in you. Truth shines gloriously beside error. With love to yourselves and to all the brethren and sisters. Yours in the one hope and service, who called me to shine for Him

Sister Emma Boerger,
2329 Holly Ave.

PEACE

As we are very near the time of year when we celebrate our Saviour's birth, we are strongly reminded of the angelic song at the time of his first advent among the children of men. "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. From this it seems evident that the Father had designed a reign of peace for the earth. The prophetic records verify this as follows:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of

the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7.

By referring to Isa. 2:4, and Isa. 11:1-10, we can plainly see that peace and safety are sometime to prevail. Some of our very zealous friends tell us that we are rapidly developing conditions for universal peace on earth by the arbitration courts, the Hague tribunal, and various man-made methods. Also that nations are crying for peace, and humanity demands it. Very true, but at the same time these same nations are vying with each other as to the building and maintaining the strongest army and navy: and withal: there is much turmoil among many nations at the present time. In times of peace, they appear in favor of arbitration, but when someone becomes involved with them, they carry the attitude of "hands off" and wish to show who is the best man.

All these conditions were plainly foretold, even by the King of Kings himself; hence, we should not expect peace and righteousness until he comes to possess his kingdom and usher in a new order of things.

I am not wishing by the foregoing to appear pessimistic, and because prophet and king have said we would not have peace till Jesus comes, that we should do nothing to better present conditions if possible. The very contrary is the case, for amid the dissensions and trials that come to us all we should cultivate peace with ourselves if with no one else, and with those with whom we come in close contact. I Thess. 5:13. Why?

"Blessed are the peacemakers: for they shall be called the children of god" Matt. 5:9.

Also, we learn that the saints are to have a part in judging (teaching) the world, I Cor. 6:2-3; Rev. 3:21; 5:10, and if so be, we must learn to govern (have peace with) ourselves. In other words, must be overcomers.

We are also brought face to face with the declarations of our popular churches of today, that the world is getting better rapidly, and it is expected in a few years to have the whole world converted to Christ. Some also say the kingdom has already been established, etc. We have only to read our Bibles to see wherein they try to mislead people. Christ, himself says, "But as the days of Noah were, so shall also the coming of the Son of Man be." Matt. 24:37. Paul says "This know also, that in the last days perilous times shall

come." II Tim. 3:1.

These with many other texts bring us to the conclusion, in refutation of the popular doctrine, that Christ's kingdom cannot yet be set up, otherwise we would not have these conditions now, and the least observing of us can see that they do exist. Likewise we read 2 Tim. 3:13. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 4:3. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

So, brethren, in the name of the Prince of Peace, let us not be led away by false doctrines, but "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. In so doing may "Grace and Peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 2 Pet. 1:2.

Yours peacefully,

F. V. Blaakely.

THE THIRD HEAVEN

Paul speaks of being carried away in vision to it. Peter speaks of the world that then was, the one that is and the world to come, the third heavens and earth, and John in vision saw the new heavens and new earth, "wherein dwelleth righteousness," as Peter said. What is the third heaven: Are there three one above another? And what of the new earth: Will this one be annihilated?

In the church at Corinth some false teachers had arisen, denying the resurrection, or saying it was already a past thing, evidently because Corinth, being a leading Grecian city, was imbued with the Greek philosophy of the immortality of the soul, which nullifies the Bible doctrine of the resurrection. Paul evidently refers to this in 2 Cor. 11:1-3, saying, "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ," which he continues to connect with the claims and teachings of these false teachers in this and the next two chapters, by a comparison of them in these ways with himself. His so-called "boasting" is not to exalt himself, but for the sake of the church themselves, that by rejecting the false teachers who claimed Paul was an impostor, and following Paul himself, they might be saved; hence his boasting is not really such. In order to set before them the comparison, he first, in chapter 10, appeals to the evidence of

the great sufferings he endured for sake of the gospel and the believers of it that he loved, the conclusion to be reached being, that no impostor would suffer thus for his preaching. Then in chapter 12 he begins an appeal to "visions and revelations" as proof of his true apostleship, to impress the conclusion that no impostor could be in such communication with the Father as to be inspired. Then in vs. 11-12 he appeals to the miracles he performed among them, to prove that hypocrites cannot confirm their preaching by the divine sanction of the spirit. And lastly, in 13:5-6 he brings it home to them the closest of all by reasoning: Examine yourself and see if you be in Christ. And if so, who brought you there but Paul? And if he is your father in the gospel, your faith and his are the same, and so if you deny Paul you put yourselves out of Christ. Then in the next verse he emphasizes that all these arguments he has made are not for himself, that he might appear approved, but for themselves.

In this setting we find his reference to the third heaven. The man who is caught away in vision to it is Paul himself, v. 1. He is now in Christ beyond any doubt in his own mind, v. 2. The doubt is in some of the minds of the brethren at Corinth. "Above fourteen years ago," however, when he received the "visions and revelations" that prove him a called out apostle, if they do not prove him yet entirely "in Christ," he was not sure whether he was "in the body," the body of Christ, the church, or not. God, however, knows, and enough it is for Paul that he obeyed the divine call and finally followed on far enough to be sure he was "in the body" of Christ, and was then giving the evidences to which he appeals that he was not an impostor, and in his mind this should be enough for the church, too. Of this one will he glory, or boast, v. 5, that is, he will appeal to this proof, though he seem to boast, but he is not speaking of it as Paul merely, but as Paul, the apostle it proves him to be, so he is not really boasting of himself, as it would seem. So in next verse he shows how he would refrain from mere boasting of himself, much as he might desire to do it.

"The third heaven" of V. 2 is "paradise," v. 4. And paradise is the kingdom of Christ, Luke 23:39-43, the kingdom of God, Eph. 5:5, where it says, "the kingdom of Christ and of God." For in Luke 23:42 the thief requested Jesus to remember him when he should come into the kingdom he had been preaching he should sometime receive, and in next verse the Lord called it

"paradise." That is, "today" or in "this day" or "that day" as the Greek word SEMERON is variously translated in the scriptures, the thief shall be remembered in the kingdom, or paradise.

So when we locate the kingdom of God in time and space we shall have found the time and place called "the third heaven," concerning which Paul in vision was "caught up," or "carried away" as John expresses the same thing in Revelation, and about which Paul was given revelations of things unutterable, and so exalting as to require a bodily affliction to hold him down lest he should become too proud or too much esteemed.

When did Paul receive visions and revelations that concerned the kingdom, or paradise, and accompanied by an affliction of body? By Gal. 4:13-15 we learn that his affliction was concerning "eyes", and we know his eyesight was such that in his epistles, which were written by assistants, a salutation by Paul himself, in his "own hand," was cause of comment, and was the brand or "token" of reliability in all things written by him, 2 Thess. 3:17.

Now this affliction of the eyes came upon him when he first came in contact with the saving power of God as he was on his way to Damascus, as we read in Acts 9. And this was when he obtained his "revelation" of the gospel, as we find by Gal. 1:11-24, which is the message of this kingdom, the paradise, or third heaven and earth. So in Gal. 2 he refers to the fourteen year period again. For he wrote his epistle to the Corinthian church from Philippi, as we find at the close, and this was one of the places he visited on his return trip from Jerusalem at the end of the fourteen years referred to in Gal. 2:1 as we find by Acts 16:12. That would make his writing of the second epistle to Corinth "above fourteen years" after his visions and affliction of Acts 9. More than "three years" above it. Gal. 1:18, as much more than three years as it took him to go on from Jerusalem to Philippi on the return journey.

The fact that he was puzzled to know whether or not he was in Christ at this time, which is the doubt in the Corinthian church, or "in the body or out of the body" as he expresses it, is explained in that he was then called "brother" by Ananias, Ac. 9:17, and was given a "vision," v. 12, to which he appeals in 2 Cor. 12:1, as proof that he is no impostor. This would lead him to think he was "in the body," or "in Christ" as he differently expresses it in 2 Cor. 12, that is, in the church. On the other hand,

after all this proof of his being "in Christ" he was told, "Arise and be baptized and wash away thy sins," Ac. 22:16, which would lead him to believe he might not have been in Christ when called "brother" and receiving "visions and revelations." So our change from being in sins to being in Christ is a transition from faith to baptism, and it was puzzling to Paul to know when it was completed in the sight of the Father, for "God knoweth."

In 2 Pet. 3, we are given a concise interpretation of the third "world" or "heavens and earth." He writes his "second epistle" that by the two he may remind them that both prophets and apostles have spoken of the Lord's second coming; because in the last days scoffers will deny it. To us who live in the last days, then, the chapter is written. The scoffers think they have reason to doubt, because "all things continue as they were from the beginning." Their "lusts" do not desire his appearing, for such are unprepared. To them the Father's longsuffering seems slackness concerning his promise that this "day of the Lord," a thousand years long, will come; hence they say, "Where is the promise of his coming?"

But for all that, it will come upon them as a thief, and their heavens will pass away with a great noise and their earth, or "elements" be melted to submission in the fiery judgments of "the day of God" or "day of the Lord" or "day of judgment", as it is variously called in the chapter.

Their condition, in the words of Jesus, will be "as it was in the days of Noah," when they "knew not until the flood came and took them all away," Matt. 24:39. So Peter speaks of this likeness when he says "for" in v. 5, and connects the Lord's coming as being similar to the time and conditions of the flood, when a "world" perished, which consists of a heaven and an earth. For the two happenings are of the same nature, only one is by water and the other is by fire. So Peter says the present "heavens and earth" are reserved "by the same word" to destruction as the "old" heavens and earth or "world" as it is called in v. 6. So whatever happened at the flood is the key to an understanding of the destruction of the present world in the day of the Lord's coming. In whatever consisted the perishing of that world by water will consist the destruction of the second one, the present, by fire, for they are reserved to destruction "by the same word," v. 7. How did that heavens and earth perish? What world was destroyed? If the literal earth was destroyed, this

present globe will also be annihilated, as is generally believed, and we shall be disappointed in our faith that a redeemed earth will be our eternal home. Then the meek will not inherit this earth, and Abraham will not obtain the land God promised him, but another earth instead. For by Acts 7:2-5, "he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him."

But on the other hand, if a literal heavens and earth were blotted out of existence, and many souls of righteous people were in heaven, who had died before the flood, what became of them when the heavens passed out of existence? And what will you do when the present heavens shall pass away with a great noise if you go there when you die and if you take it literally? We are all caught in a puzzling difficulty if we take it so. But was the literal earth destroyed by the flood? If so, what did the waters rest upon? But we will not trust our reasoning, apart from the record. What is written? That as the waters subsided "the tops of the mountains" were seen, Gen. 8:5. What mountains, if they were all destroyed? Before this, the ark had rested on Mt. Ararat. Evidently all these mountains did not perish. And later the waters were dried up "from off the earth," Gen. 8:13, and "the face of the ground was dry." And in the next verse it says the "earth" was "dried." So it was not destroyed, and the heavens were not washed away. But in 2 Pet. 3:5-6 he speaks of the heavens "out of the water" and the earth standing "in the water," and says that "world" "perished." What can it mean? He shows in the previous chapter, v: 5: "the world of the ungodly." It was an ungodly "world" of people that perished. So in conformity with this he shows in 3: 7 that the present heavens and earth to be destroyed consist also of "ungodly men". This agrees with 2 Thes. 1:7-9, where it says, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, Who shall be punished with everlasting destruction."

But other difficulties remain: Why call these ungodly a heavens and an earth? And what about the "fire" and the "great noise"?

Eph. 6:10-12 explains the heavens and earth. The rulers are the "wicked spirits in the heavenly places" (margin) or "high places of authority over the subjects, those who are under their

"feet" as the earth, just as in the third world to come the ungodly will be dust under the feet of his saints who govern them.

All the ungodly are either rulers or subjects: either political heavens or earth; the godly are no part of this cosmos, Noah and his seven were called apart from it, when the civil power they invented and those ruled by it perished. Church and state is the colossal mistake of religionists. We are not now judges and rulers, but are in training to be such when lifted up into that high or heavenly place at his coming to bring the rulership, or third heaven, over the third earth, or people ruled.

That third heaven will be different from the first two in that it will be one "wherein dwelleth righteousness," for the present and the past ones were called "ungodly," as we have seen. Now bribery, trickery, oppression, warfare, greed and all sin and selfishness rule: then it will be justice, honesty, beneficence, peace, benevolence and love. For Jesus is pure and his ruling associates must be pure to share his dominion. And he has power, all power. The ideal government is an absolute monarchy in which the ruler is perfect and faultless love. And the third heaven, or the kingdom, as we have found it to be, will be that. "He shall come down as rain upon the mown grass, and as showers that water the earth." "He shall execute justice and judgment in the earth," and "break in pieces the oppressor." Therefore James bids those who suffer oppression in the capital and labor trouble to "be patient.....unto the coming of the Lord," when that stone cut from the mountain of heavenly dominion shall demolish the political heavens of man's government and sweep them away forever. When Armageddon shall bring its "fire" and "noise", and in the succeeding thousand years he shall reign in further judgment, or "fire" as it is called in the scriptures, until his government shall sweep away every vestige of the wilful rule of man and "bring in everlasting righteousness."

Peter says this is "according to his promise," and has before alluded to the writings of the prophets. For in Isa. 65:17 and onward the prophet gives Jehovah's promise of this, saying, "For behold I create new heaven and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing and her people a joy." Then he proceeds to give a similar beautiful picture to the one John saw in vision on Patmos, of the age of glory, when

the throne of God and the Lamb will be among men and dispel all their gloom and sadness.

In the two preceding worlds, we have seen the heavens and in harmony with this the third heaven is "Jerusalem a rejoicing" and the third earth, "her people a joy." The only difference is that the first two were "ungodly" people and the third is one of "righteousness". Therefore Peter says, "What manner of persons ought ye to be in all holy conversation and godliness.....Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

"Jerusalem a rejoicing" is the third heaven, or the rulers of the kingdom of God. "The holy city, new Jerusalem". For it is the bride, the Lamb's wife," which is the body of the redeemed of Israel and the Gentiles, as Paul says in Eph. 3:6 they are "of the same body" and "fellow-heirs."

Then Peter closes his admonition with a warning that none wrest the scriptures, especially the writings of Paul "of these things," which include something about this third heaven. Let all expositors therefore beware that they do not pervert 2 Cor. 12, but "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." So while we increase in knowledge, let us also be diligent to add the seven items of "grace" given in the first part of his epistle, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," which is the third heavens over the people of that age made "a joy" under the benign ruler of that new order of things when he shall "make all things new".

May you all share either in that rejoicing or that joy.

Joseph Williams.

CHRISTMAS GREETING

Once upon a time there appeared in Bethlehem of Judea a little babe. Just a little baby boy not unlike all other babies in appearance, but in that little form was embodied the greatest gift ever given to humanity. Salvation to a fallen world. He was manifested that he might destroy him that had the power of death that is the devil. He it is that was to restore and rid the world of sin and death, with all their dire consequences. He it is that will rule the world in righteousness. He it is who will have dominion from sea to sea, and from the rivers to the end of the earth. All dominions will serve and obey him; he will deliver the poor and

the needy when he crieth; and break in pieces the oppressor: he it is that will redeem this fallen world and bring it back to God, and when the saints are made equal to the angels and can die no more, and can look out on a redeemed world, then we can realize what the babe of Bethlehem has done for us.

B. W. Woodward

THE WORTH OF A BABE

There has been many a Christmas baby welcomed to earthly homes, but only one that came as the love token of the heavenly Father for the good of all mankind. Strange that no correct record was kept of the birth-day of such a child. We celebrate Dec. 25th as his birthday with very little evidence of its truthfulness. C. A. L. Totten calculating from Soli-lunar measure declares he has made the remarkable discovery that Dec. 25th, 4 B. C. is actually the birthday of the Christ. "Our Race," Series 4, No. 14, Page 102. Be that as it may it was a most wonderful event. Listen! an angel voice is singing, another, and another, what has happened in the heavenly courts? Hark! a multitude of heavenly host are rapturous with joy. Glory to God in the highest and on earth peace, good will toward men. No wonder the shepherds stood with frightened faces, until encouraged by the angel voices, and surrounded with God's glory. They listened to the tidings of joy to earth's mortals. Were these words spoken by angels prophetic of the coming glory of this wonderful child? The "peace" has not yet come. Some of the watchers have become so weary waiting, and we hear them cry out "Come Lord Jesus, come quickly." Lift up your heads and rejoice beloveds, for the echoing voices from hill top and valley cry out. The morn is advancing, the shadows are fleeing away. It is, it is the dawning of the glad new year of joy. Are we prepared for the coming back to earth of that blessed gift to man? Some glad day, if we are ready, we may stand as did the shepherds of old shrouded with God's glory, and hear the glad refrain from angelic lips: "Victory over death and the grave" for the lips of that babe grown to man's estate, immortalized by his Father's power, imparts this blissful news to us. 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. O may our works merit everlasting life in his blessed kingdom.

M. A. Woodward.

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BEREAN NOTICE

The Chicago Bereans will make their annual Christmas distribution of food and money to the poor and needy ones in their great city. Friends who wish to help in this work of Christmas cheer please send their contributions to Leila E. Whitehead, 5439 Ontario St., Chicago, Ill.

By order of committee.

In sending money to this office we will accept postage stamps (one or two-cent) for amounts under fifty cents, but we will be pleased to receive amounts of fifty cents and over in P. O. money orders, express orders, or bank drafts.

There are several poor on our list and others whose names should be there. Do you desire to help in a cause of this kind? Money sent for this purpose will be receipted and accounted for to the donor.

Three articles, "Two Lives", "God's Promises", and "The Coming of Christ", which have appeared in *The Restitution Herald*, have been run into tract form. These are two page tracts about five by seven inches and just a nice size for inclosing in letters. Until we receive orders enough for these at twenty cents per hundred, we shall not cut any more paper up into tracts. The above named price includes postage prepaid.

Would you like to do good and make money at the same time? You can do it with our beautiful Scripture wall texts and Mottoes. We have one of the largest stocks of clean, new, rapid-selling wall texts and mottoes to be found. We undersell all, as we realize the good influence these mottoes will have in the homes of the people, and we wish to see every home in America supplied. Canvassers make a large profit, larger in fact than on any other article sold from house to house. We prepay all charges and sell at four dollars fifty cents per hundred; two hundred for eight dollars. Two samples and further particulars for twenty five cents.—Address: The Truth, St. Paul, Nebraska.

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We are authorized to say that from now on *The Restitution*

Herald will be sent to the poor at a dollar a year when paid for by others. This would be a good way to get big value for money spent in Christmas presents. If you know of poor who would like the paper, send in their names, and if you cannot pay the dollar, perhaps we can find some one who can. We prefer you to send names with money.

Sister Bertie Drew, of Dixon, Ill., has been bed-fast for more than a dozen years; yet with all this, she has been active in speaking to friends about the faith and has done much by her cheerfulness in adversity to encourage those of us who ought to know better than to complain. Though sick, she does what she can. She does fine embroidery work and makes the most beautiful bead necklaces we have ever seen. She has these for sale at her home, 1309 W. First St., Dixon Ill. Write her for prices if you are interested in such matters and you will receive prompt and courteous attention. It gives us pleasure to recommend her work.

Sister M. A. Lillybridge, of 93 S. 12th St., Newark, N. J., is the author of several very interesting tracts. The one we have before us entitled, "An Open Letter", is a treatise on the eternal torment question. She writes that she will send these free as long as they last. They are intended for free distribution to any who may still hold to the old pagan theory. We suggest that postage accompany your request for tract and in this way help her to bear the burden.

WILL IT PAY TO BECOME A CHRISTIAN?

by

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Price 25 cents. Truth Pub. Co., St. Paul, Nebraska.

The above is the title of a song book from which one may sing without fear of singing a statement in which he has no faith. We have a copy in our possession which is well put together from a mechanical standpoint and have no hesitancy in recommending it to any who are looking for a song book.

ILLINOIS EVANGELIST NOTICE.

Our appointments for December will be as follows: First Sunday Marshall; Second Sunday Oregon; Third Sunday Dixon; Fourth Sunday Antioch; Fifth Sunday Adeline. Thursday and Friday evenings preceeding the Fifth Sunday services will be held at Lanark.

—G. Eldred Marsh, State Evangelist.

CALLED TO HIGH SERVICE.

We must not forget that our calling is a high one. How often we hear it said in our prayer meetings that we are to serve the Lord in little things! It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But woe be to us if we are content with small service!

Too much thought of little things belittles. We should "attempt great things for God." Caleb said: "Give me this mountain." Mary broke the alabaster box that was "exceedingly precious." The disciples "left all" to follow Jesus, and counted it joy to suffer for His sake. Let us not be easily content.—Pittsburg Christian Advocate.

THE AGED PILGRIM'S PRAYER.

"Oh most merciful God, cast me not off in the time of old age. Forsake me not when my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may be continued to the last, and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of thy faithfulness in fulfilling thy gracious promises, Amen.

—from the fly-leaf of Bro. Page's Bible.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Jan. 4, 1912.

Number 12.

AN ANSWER.

You ask me to reconcile Rom. 3:10 with Jas. 5:16. The one reads: "The effectual fervent prayer of a righteous man availeth much," and the other reads: "There is none righteous no, not one." You ask, "How, then, can effectual praying be done?" From your question I should judge that you want me to harmonize these passages so as to do away with the contradiction. To my mind that is easy. Rom. 3:10 has reference to righteousness under the law. It is a quotation from Psa. 14:1-3, in which Paul echoes the complaint of David; viz., "There is none that doeth good, no, not one." In Rom. 3:9 we read that both Jews and Gentiles are all under sin and in Gal. 3:20, the purpose of this classification is set forth "That the promise by faith of Jesus Christ might be given to them that believe." "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:20-24. In the above reference we find that all are sinners and that all have come short of the glory of God, and it is only through the forbearance of God that we may become partakers of his righteousness through faith in Christ. "For the just shall live by faith." Gal. 3:11.

We find in the first five verses of Rom. 4 that faith is counted to us for righteousness. To this faith must be added works (Jas. 2:24) in order to secure the justification for which we hope. After we have consecrated our lives to righteousness we must not let sin reign in our mortal bodies that we may obey it in the lusts thereof; neither yield ourselves instruments of unrighteousness; but rather yield ourselves to God, for to whom we yield ourselves to obey his servants we are. Rom. 6. Without this hope of justification we could not hope to be called righteous, but it is

through this hope that we may be able to place ourselves in the class of whom Jesus speaks when he says: "The effectual fervent prayer of a righteous man availeth much."

Grace M. Williams.

THE MEDIATOR

Under this heading Bro. Williams will write a series of articles, each complete in itself, but all having a connection with each other, and bearing a relation to the general subject, the Atonement.

The articles will be given in form of lessons. The issue following each lesson will contain an explanatory article on the previous lesson and an outline study of the next. By studying each lesson before the explanatory article appears you will be better prepared to understand it, by bringing a previous knowledge and an awakened interest to the reading of it. Should any questions in your mind not be answered in the article, you will be welcome to write Bro. Williams, Frankfort, Ind., and by publishing the answer to your questions we may be able to profit others.

NO. 1. THE MEDIATOR

By consulting 1 Tim. 2:5 and Job 9:30-35 (See margin.) make a definition of "Mediator." Illustrating by the act of two strangers being introduced, point out which one stands for each of the three parties in this mediation.

Is God estranged from us, or does he know us? Ps. 103:14; 139:1-4; 1 John 3:20.

On our estrangement and the cause of it see Eph. 2:11-12; 4:18; 1 Cor. 1:20; Is. 59; Jno. 5:37; Col. 1:21-22.

The effect on us if God should come personally to us to make himself known to us, Ex. 33:20.

The like effect if we could go into his presence and announce ourselves for an acquaintance, personally, 1 Tim. 6:16.

Has the illustration of two strangers becoming acquainted without an introducer a parallel in the divine acquaintance then?

Express in your own words the need of a mediator.

If the introducer of two strangers does not know them can he make them acquainted? What if he knows one, but not the other

of the two parties?

Our mediator knows man, Jno. 2:25.

He also knows God, Jno. 17:25; 10:14-15; 6:44-46, 64-65; 7:29; 8:55; Lu. 10:21-22. See if you can explain how he knows the Father.

His making the Father known to us, Jno. 1:18; 14:1-6; Col. 1:15; 1 Jno. 5:20; 1 Tim. 3:16; Job 33:6-7.

The last reference shows why angels do not preach to men, and why our mediator was made just like us.

His bringing of God and man together, 1 Pet. 3:18. What means is here brought to view by which we were "reconciled to God"? Rom. 5:10 also gives it. Read in this connection Heb. 7:25 and Ro. 8:34, 1.

If you want to know God whom will you study? Col. 3:2, 10 with Jno. 15:15; 16:15, 30.

If you will study these questions, suggestions and references, next time we will use them in an article, but if you fail to look them up you will lose something of the understanding of it.

Yours for your profit,

Joseph Williams

WOMAN'S CODE FOR PASTORS.

It seems that two ministers, "Rev." W. B. Millard, of Morgan Park, Ill., and "Rev." Albert Hyde, of Brocton, Mass., have recently been issuing a set of "Ten Commandments" for women, which fact has caused a "Ten Commandments" to be issued in return for ministers by Myra Copley Kent. The following is from the Chicago evening American of Dec. 15, and as we see it, full of good, sound advice:

Thou shalt not deliver orations but thou shalt preach the gospel.

Thou shalt not seek popularity by tempering the wind to the goats while shorn lambs shiver in the blasts of thine eloquence.

Thou shalt not play bridge in private and preach against cards from the pulpit, for the Lord hateth a hypocrite.

Thou shalt not utter sophistries, but the living truth shalt thou preach, nor shalt thou compromise with the devil.

Thou shalt not too far obsess thy self with the vanities of thy sisters, but thou shalt labor diligently to overcome the vices of

thy brothers.

Thou shalt not be bound by temples, but thou shalt go into the byways and preach as Jesus did, for many remain without thy doors.

Thou shalt not revise the laws of God, but shall administer them as given into thy hand, nor shalt thou give thought to pulpit posing.

Thou shalt not preach philosophy, but Christianity, nor shalt thou divert thy flock with trivial utterances from the gospel.

Thou shalt not regard thyself too seriously, but shall bear thyself humbly as thy Master did, nor shalt thou be afraid lest the touch of the unclean contaminate thy robes.

Thou shalt not drift with the tide, but thou shalt be as a rock in the channel, and one moral law shalt thou preach for men and women.

THE DEAD ARE UNCONSCIOUS.

Job 14:21.—His sons come to honor and he knoweth it not.

Psa. 6:5.—For in death there is no remembrance of thee.

Psa. 88:10.—Shall the dead rise and praise thee? (Before Christ comes)?

Psa. 88:11.—Shall thy loving kindness be declared in the grave?

Psa. 88:12.—Shall thy wonders be known.....in the land of forgetfulness?

Psa. 146:4.—Return to his earth, in that very day his thoughts perish.

Ecc. 3:19.—As the one dieth so dieth the other.....all go unto one place.

Ecc. 9:3.—Madness. . . while they live.....after that they go to the dead.

Ecc. 9:5.—The living know.....but the dead know not anything.

Ecc. 9:6.—Their love, and their hatred, and their envy, is now perished.

Ecc. 9:10.—There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

Isa 38:18.—The grave cannot praise thee, death cannot celebrate thee.

Sow a thought, Reap an act;

Sow an act, Reap a habit;

Sow a habit, Reap a character;

Sow a character, Reap a destiny.

—Sel.

DEATH.

What is death?

Is it not the opposite of life? Is it not that place where life ends? Life is activity-death is stagnation. Life is found only with organization. Death tears down all organization.

Some thinkers hold the view, that death is a separation of organized parts. But is it not rather a separation of the elements that compose an organization?

When we think of Man as the subject of life or death, he is not an exception to this law; but is made of elements in a primary state. He is not an organization made up of organizations, but an organization of elements. Let us illustrate:—A colony of bees is an organization, of organized individual bees; so, too, a kingdom is an organization of organized and living individual men. But the individual man in this kingdom, is not an organization of organized elements any more than the individual bee is made up of organized parts.

Man was made of dust elements; and these elements of dust are primary—not organized. All primary elements are without life and without organization adapted to life. Death is simply tearing down the organization. In the case of Man, it is returning these primary elements back to the dust. It is written, "The wages of sin is death," and God has defined death to be, "Dust thou art and unto dust shalt thou return." And when these dust elements go back where they were before they were built up into a man, there would exist no man because the primary elements alone exist.

A. J. Eychaner.

PINE WOODS BIBLE CLASS.

Teacher.—Our topic for tonight is of great interest and importance. Its importance is seen in the great issues that attach to it. Our lesson is:

ARE YOU A COVENANTOR?

I will ask Albert to tell what a covenantor is.

Albert.—A person who enters into a covenant relationship with one or more people.

Q.—What usually lies at the base of most covenants?

A.—Money.

Q.—Do you know of a covenant where there is an exception to that rule?

A.—I do. It is found in Isa.55. I will read it to the class. It is as follows: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not

bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Teacher.—Very good. Money has to do with that which perisheth, but money can never purchase the bread of life. I will ask Lud to tell us how the bread of life can be secured.

Lud.—By becoming a covenantor.

Q.—Who is rich enough to make such a covenant when there is no money in the transaction?

A.—Our Heavenly Father.

Q.—Where does He offer to make such a covenant?

A.—We find it recorded in Isa. 55:3-4: Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you even the sure mercies of David."

Q.—Who are invited to participate in that covenant, as parties of the second part?

A.—The offer is to all who will "incline their ear and come"

Q.—What covenant is that?

A.—"The sure mercies of David," or a share in the oath-bound covenant God made with David.

Q.—What did He covenant to David?

A.—Psa.89:3-4. I have made a covenant with my chosen. I have sworn unto David my servant, thy seed (the Christ) will I establish forever. (on thy throne, and build up thy throne to all generations."

Q.—Are you sure the word "seed" has reference to Jesus?

A.—Yes. See Acts 13:22-23 "I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus."

Q.—For what purpose did He raise Him up?

A.—See Acts 2:30: "Therefore being a prophet, and knowing that God had sworn with an oath to him (David) that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne."

"The Lord God shall give unto him the throne of his father David." Luke 1:32-33.

"Of the increase of his government and peace there shall be no end upon the throne of David." Isa. 9:6-7.

"The Lord hath sworn in truth unto David; he will not turn from it: of the fruit of thy body I will set upon thy throne."

Q.—Did He promise all fellow-covenantors a share in that throne?

A.—He certainly did. Read the following scriptures:

"To him that overcometh will I grant to sit with me in my throne." The throne of David.

Q.—What is required of fel-

low-covenantors?

A.—Keep my covenant and my testimony." Psa.132:12.

"To him that overcometh." Rev. 3:21.

Q.—What are we to understand by the "throne and kingdom of David?"

A.—The commonwealth of Israel, with Jesus at the head of that commonwealth, as the "Governor which rules my people Israel," occupying David's throne, according to the requirements of the "covenants of promise."

Q.—Did this everlasting covenant originate in the first place with David?

A.—No, sir; it dated back to a certain covenant made between God, as the party of the first part, and Abraham as the party of the second part.—"I (God) will establish (make sure) my covenant between me and thee."

Q.—What covenant?

A.—"All the land of Canaan for an everlasting possession, etc." Gen. 17:7.

Q.—How did He "establish" His covenant as the party of the first part?

A.—By an oath. "Confirmed it by an oath." Gal.3:17.

Q.—How did Abraham "establish" the covenant as the party of the second part?

A.—By a seal. "The sign of circumcision a seal of the righteousness of the faith." Rom.4:11.

Q.—What blessing followed Abraham's reception and sealing of the covenant?

A.—Abraham believed God and it was counted unto him for righteousness." Rom. 4:3. Abraham was thus counted righteous; in other words, he stood in right relationship with the Father.

Q.—When a person becomes a covenantor, what relationship will he sustain to the reorganized Commonwealth of Israel?

A.—A "joint-heir with Jesus Christ." (Rom. 8: 17), "a royal Priesthood." (1 Pet. 2:9), "fellow citizens." Eph. 2:19.

Q.—Are all covenantors required to seal the covenant as parties of the second part before the covenant will be valid?

A.—No covenant is of force until the seal is affixed. Prior to that time they occupy the position of "strangers from the covenants of promise," not having an heir's interest in them. They were "Gentiles in the flesh," "aliens from the commonwealth of Israel," "strangers and foreigners from the covenants of promise." Eph.2:11-20.

Q.—Circumcision is given to us as a Sign and Seal of the covenant. What is circumcision?

A.—I will quote Col. 2:11-12, from the revised translation:

"In whom ye are circumcised with a circumcision not made with hand, in the putting off of the body of the flesh (symbolically)

in the circumcision of Christ; Which consists in) having been buried with him in baptism."

Q.—Wherein does this version differ from the Common?

A.—It omits the words, "sins of the", because they are not found in the ancient manuscripts Hence, circumcision (literally) is the "putting off of the body of the flesh."

Q.—Has anyone done this yet?

A.—The Lord Jesus Christ is the only one who has "put off the body of the flesh," and has received the higher nature. Abraham's circumcision was only a "sign" or symbol.

Q.—Do covenantors also put off the "body of the flesh," by "sign" or symbol?

A.—Yes, sir; they do. We do it in the circumcision of Christ, being buried with Him in baptism which is a symbol of being cut off from life, buried and risen again to a new life, the old life of the body of the flesh being cut off.

Q.—Can anyone seal a covenant prior to any knowledge of the covenant?

A.—Certainly not. If anyone regards baptism received prior to having a knowledge of the covenant, as being a valid seal to the covenant they afterwards learned of, then they sealed the covenant in blank, which was no covenant at all.

Teacher.—Our time having now expired, we will now be dismissed

Yours in the Blessed Hope,

W. H. Wilson,
625 N. Willow Ave.,
Austin Sta., Chicago, Ill.

Niagara Falls, N. Y.,
Dec. 18, 1911.

To The Restitution Herald and the Brethren Scattered Abroad:

As we are nearing the supposed time of our Savior's nativity, my spirit has caught the inspiration of the times and I wish to extend hearty Christmas greeting to all who may peruse the pages of this paper.

It has become a world-wide custom for all Christian people to observe this day in commemoration of our Savior's birth, and let the date be real or imaginary, the cause is a commendable one; so let us join heart and hand with childish innocence in the pleasures of the season and delight little hearts with dolls and hobby-horses from their imaginary Santa Clause and deck with evergreens, an emblem that the memory of our blessed Lord and Master is ever green in our hearts; and while the gifts are going the rounds, let us not forget the greatest gift, for God gave His only begotten Son to save a ruined world. And while it is a source of pleasure to give and receive gifts as an expres-

sion of our love, all sinks into insignificance when we contemplate God's greatest gift to man, and we love Him, because He first loved us. But it is the old, old story, and yet ever new. These thoughts find origin in my mind and form themselves into rhyme:

In the dim misty past mid scenes afar,
The wise men beheld an eastern star.
It traced its way through heaven's gray dome
And its radiance cheered the somber gloom
Of a world enshrouded beneath a pall,
For because of sin death hath passed upon all.
With dominion lost, without hope to regain,
From Adam to Moses death did reign.

That star was Bethlehem's Glorious star
Which lighted the earth to regions afar,
And shone over Judea's fair domain.
O'er hamlet it glided, o'er valley and plain,
It traveled on in its heavenly way.
Neither varied its course, nor rested its stay,
Until it came at last to Bethlehem of old,
That Mecca of peace to minds untold.

Then shepherds who were watching their flocks by night,
Arose, and with fear beheld the sight:
For the glory of the Lord around them shone
Exceeding bright, even as the noon-day sun.
But an angel said to them,
Fear not;
Go seek the Child in His humble cot,
Behold I bring you good tidings of joy,
For in Bethlehem is born a Savior today."

Then suddenly as with magic art
The heavenly hosts took up their part
And sung "Glory to God in the highest; and then
"Peace on earth, good will to men."

Then the shepherds to one another said
"We'll seek the child," and on they sped
Through the still night air their voices rang.
Brightest and best of the stars of the morning,
Dawn on our darkness, and lend us thine aid.
Star of the East horizon adorn-

ing,
Guide where our infant Redeemer is laid."

So they traveled on and they rested not
Until at last they reached the spot
Where low, on His cradle, the dew drops were shining,
Pillowed His head with the beasts of the stall,
Angels adoring, in slumber reclining
The world's future Monarch, and Savior of all.

He grew in favor with God and man,
This spiritual Child of the Deity's plan,
Foretold by prophets long years ago;

His life, His suffering, His death and woe;
He trod the shores of Galilee
An example for sinful man to be;
Was scourged, mocked and crucified—
For fallen man our Savior died.

Owned and beloved as God's dear Son,
Made perfect by suffering, His work was well done.
He lived, He died and rose again
That he first-fruits might be from death's domain

Exalted at last at God's right hand,
The affairs of the world shall He command.
He will come and reign in perfect peace,
For war and tumult then shall cease.

His banner shall float over every land;
His scepter He'll wield with loving hand.
Justice and truth shall his mandates be.
Righteousness cover the earth as the water the sea.

Let us then in these latter days
Join heart and voice in songs of praise.

With loud hosannas gladly sing
A tribute to our Savior and King.

Ring Christmas bells, echo afar
The glories of that noted star,
Chime louder still o'er all the earth

The story of the Savior's matchless worth.

Plaint sweetest songs, ye seraphim;

Bow down—adore Him, ye sons of men.

Bring forth the royal diadem
And crown Him Lord of all.

Angeline Lent,

FLEE FROM IDOLATRY I Cor. 10:14.

Idolatry of any kind is condemned in the Scripture. It is the result of a seductive power operating in the mind to cause a soul in some way and in some degree to turn from the worship of God and the Lord Jesus Christ. Idolatry must not be limited to those outward forms such as can be observed in heathen lands. If a Christian were asked to bow down to a golden image or to a statue or an altar erected in honor of one of the many heathen deities, he would decline as definitely as the saints of old did. There are also idols of gold and silver; i. e., greed for wealth that men set themselves to seek after which they are unconsciously worshipping, because the thirst for this power occupies so much of their time and thoughts as to relegate the worship of God to the back-ground. So much so that the words of truth apply in their case. "God is not in all their thoughts." Leaning on the arm of flesh is a common failing amongst professed Christian people, notwithstanding its dangers to their faith and power in the service of the Lord. "Put not your trust in princes nor in the son of man in whom there is no help." "Cease from man whose breath is in his nostrils." "Cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord." This is a sign of spiritual weakness to trust thus in mortals like ourselves. Spiritual independence is the heritage of the Christian.

The soul that has truly learned to depend wholly on the Son of God is the only one that can be truly independent of a son of man. Spiritual idolatry in the church generally takes the form of over-confidence in the superior ability of a minister of religion. Having learned to confide in him as a religious teacher, and to a great extent found his conclusions as to doctrine in accord with God's word, continue to lean to the one avenue as though God limited his unfolding of the truth through that favored person they love. Gradually, with such an idea gaining control, the misguided one looks to the messenger instead of the Lord of the messenger, until a voluntary humility and worshipping of the messenger sets in. This is idolatry. Below we furnish evidence of a soul that has its reliance upon a mortal instead of placing its trust in Jesus Christ:

"I exhort you to come under the teaching of the Holy Spirit through that channel, our beloved Pastor Russel; if you will not hear him, you will not hear

the Lord. I feel alas! that you will not listen. How I feel I must tell you that if you were honest of heart (and God forgive me if I judge wrong) I don't think you would have given anyone my address to send me such papers from those who have departed from the truth.

Well, now I must tell you that if any more is sent me, I shall just place it in the fire and hold fast that which I have received. Our beloved Pastor is that Servant and he was the one the Lord used to show me the truth and I will live and die by him so long as he is faithful.

In closing.....I beg of you to get back to the true fold."

If this is not voluntary humility and worship of a messenger, then what is? This soul believes that none under heaven today can learn the truth of God's Word except through Pastor Russel, and the unfortunate thing is that the teacher in question continues to accept the appellation of "that Servant" from thousands of souls who have ceased to lean on the arm of the Lord Jesus, the sole controller of the truth of God. See John 6:68-69.

There must come a time in the experience of all Christians when human teachers fail to be our instructors, when the individual members of the body of Christ look alone to Jesus to open unto them the fulness of the knowledge of the Divine Plan of the Ages. Rev. 5:1-10; Luke 24:27-32; 44-46.

James Hay,

Liverpool, England.

GOOD ADVICE:

If you are tempted to reveal,
A tale some one to you has told
About another, let 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—the last
and

Narrowest—is it kind?

Then if at last it reach your lips,
And pass through the gate ways
three,

Then you may tell the tale nor
fear

What the result of speech may
be.

—Selected by Mary M. Renner.

ILLINOIS EVANGELIST NOTICE.

My appointments for January will be as follows: 7th, Oregon; 11th and 12th, Lanark; 14th, Adeline; 21st, Dixon; 28th, Antioch.
G. Eldred Marsh, State Evangelist.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do a good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

A Happy and Prosperous New Year to all.

We wish to thank one and all for kind holiday greetings and remembrances. These are all duly appreciated.

One of the pleasant holiday remembrances received at this office was enough mistletoe and holly from the mountains of eastern Tennessee from which to make a nice wreath. Thanks to Bro. and Sister Good and Sister Bean. We have not forgotten the good time spent in your locality last spring.

A new idea has struck us. One of our churches subscribed ten dollars, and one of our Sunday Schools, five dollars, to the fund provided to send the paper to the poor. Thinking that possibly other churches and Sunday Schools needed only the suggestion to make it an action, we report this.

Bro. W. H. Wilson writes:

"My book entitled, 'The Destiny of Russia and Signs of the Times,' is now printed and will be promptly mailed to all on receipt of the price, 25 cents each.

It is a 96 page book, bound in cloth. I will receive them from the book bindery in a few days and will send you some for sale."

The policy of the Restitution Herald is to publish truth wherever it may be found no matter who its authority may be. Some time ago we published an article on the coming of Christ by D. L. Moody. Moody believed in the the immortality of the soul. We do not. But shall we refuse everything from his pen which is truth just because he was wrong in that? Neither does it follow that because we publish such articles, we must stand for all the doctrines such men may hold. If we were to try to fill our paper with only such articles as come from those who believe in all such things as we do, we would find only one writing now and probably next year we would fail to fellowship self.

Obituaries.

Sarah A. Dennie, daughter of Andrew W., and Malinda Roberts, was born in Green township, Marshall county, Indiana, July 3, 1838. She was a sister of the late Israel G. Roberts, and one of a family of seven children. She grew to womanhood under the care of her parents on the old Roberts' homestead four miles North from Argos, where she received the advantages of the common schools of that day.

She was married to John C. Dennie, a school teacher, March 1, 1856, and went to housekeeping at Solon, Iowa, where her husband had previously prepared a home. They lived here until her husband's death, September 5, 1873. To them had been born seven children, namely, Andrew J., Ida M., Flora M., John E., Malley C., Willard Rush, and Mirrum C. The next spring after the death of the father, she with her children returned to Marshall county. They resided in the vicinity of Argos until the children were grown and married, since which she has lived in Argos and with her children, who have be-

come scattered. Andrew J., lives on a farm southwest from Argos, Flora M., now Mrs. Short, near Stillwell, Ind., John E., and Willard Rush in Chicago, Ill., Malley C., in Ft. Wayne, Ind.

Sister Dennie obeyed the gospel message, was baptized, and received into the Church of God, at Antioch, in 1876, where she remained a member until her death. Her life has been ordered in harmony with her profession, living a life of Christian love and faith, often under trying circumstances.

She had been in declining health for a number of years, but was better than usual of late until stricken with paralysis two weeks ago, from which she gradually grew worse until the end. She had been living with her son, John E. in Chicago, and died in the Englewood Hospital where she had been taken for treatment, December 13, 1911, at the age of 73 years, 5 months, and 5 days. Two of her children, Ida M., and Mirium C., had preceded her in death. She leaves the other five, two sisters, Mrs. John Jordan, and Mrs. Smith Pomeroy, of Plymouth, and many other relatives to mourn because of her death. She had a wide acquaintance of friends who will miss her association.

Sister Dennie was a character of strong convictions, and pursued the highway of life, under its many difficulties, with the firm belief that this life is but the scene of trial and test, and that the rewards for the faithful discharge of ones duty here will be meted out by a just and living God through the mediation of his Son Jesus Christ, our Lord and Savior, in the ages to come.

Funeral services were held from the residence of her sister, Mrs. Smith Pomeroy, in Plymouth, Indiana, Friday, December 15, 1911, at 2 o'clock P. M. conducted by the writer, and interment made in Oak Hill cemetery.

D. E. Vanvactor.

HAZEL LESLEY ROBINS.

Born April 30, 1903. Died November 9, 1911.

There is a little darling missing,
One that we all did love;
But the Lord knows best,
For he was called from above.

It makes it seem so lonely
For all of us here;
But the time is drawing closer,
When the Lord will appear.

And we will all meet together
On that happy golden shore.
Oh how happy we will be then,
And for ever more!

Dear little Hazel
Is sleeping so sound:
He is fast asleep,
Down in the cold ground.

His dear little voice

We no longer can hear,
And his kind little words,
They always were dear!

—(Composed by Aunt Phebe.)

William Marcus Lent

Born Feb. 19, 1837, near New Castle, Ontario; died at his home in Niagara Falls, N. Y., Nov. 26, 1911. A half century ago, Bro. R. V. Lyon baptized Bro. Lent into the name of our Savior. In his wife Anna—nee Conklin—he found a true help-meet, not alone in matters temporal, but also in things pertaining to eternal life. He fell asleep on Feb. 21, 1892. Of his parents' family, Callahan and Lydia Lent, there remain alive only the Misses Elizabeth and Angeline Lent, of Niagara Falls, N. Y., and Charles of Lewiston, N. Y. Of his own family there remain only one daughter, Mrs. Arena Cowan, of New Castle, Ontario, and one son, Bruce A., who forsook all other cares and faithfully and tenderly waited upon his father in his weakening and last days.

'Twas, oh, so hard for our brother to let go of life's chord. Though he had confidence in the resurrection power of our Savior, yet he apparently wished death's stretch to be as short as possible.

By his kinsfolks and fellow-worshipers he was gently laid to rest in death by the side of her with whom he lived in life, with the one common prayer that together they may be raised by our Master at His soon appearing
F. L. Austin.

A CORRECTION.

Bro. Good calls our attention to an omission that occurred in his article of Dec. 21 issue. The omission supplied, reads as follows: "When John saw the vision, the first beast arose out of the sea, or where there had been many people (Rev. 17:15). The second sprang up where there were few or no people (At that time. So look to America).

He who has a thousand friends
Has not a friend to spare
While he who has one enemy
Shall meet him everywhere
Ralph Waldo Emerson

We judge amiss so often because we judge by deed rather than by disposition. It is possible that you and I were worse men, worse women, in hours when we saw nothing wrong with ourselves than we were in those hours of self-contempt that followed failure.
Scottish Reformer.

We must answer for our actions; God will answer for our powers.—Phillips Brooks.

Berean Column.

A BIT OF JEWISH HISTORY

Dear Bereans:

There are some passages in the New Testament Scriptures that are difficult to understand unless one has a knowledge of the history of the Jewish people as found in the old Testament.

After the return of the Jews to Palestine from their seventy years' captivity in Babylon they began immediately to rebuild the house of the Lord, but the surrounding nations resisted their efforts to rebuild the temple and also the walls of the city of Jerusalem. Knowing that they would not be permitted to participate in this work, they applied to Zerubbabel saying, "Let us build with you; for we seek your God as ye do." Upon being told that they could have nothing to do with building this house to the God of Israel, they hired counselors against them, to frustrate their purpose, and sent a letter to the king, wherein was stated that the Jews were rebuilding their walls in order to rebel against the king. The king to whom this message was sent, being the son of King Cyrus, who had issued the proclamation to rebuild Jerusalem, gave ear to the adversaries of the Jews, and issued orders for them to cease building, which order was immediately enforced. Ezra 4.

But the angel of the Lord appeared unto the prophet Haggai and Zechariah soon after this and commanded them to speak to the priests that they build the house of the Lord as they had set out to do. The prophet Zechariah (chap. 1, 2 and 3) was given visions whereby he was made to understand what the Lord desired to have done. He says in chap. 3:1-2. And he shewed me Joshua the high priest, standing before the angel, or messenger, of the Lord, and satan or an adversary, standing at his right hand to resist him. And the angel of the Lord said unto satan, the adversary "The Lord rebuke thee O, Satan even the Lord that hath chosen Jerusalem rebuke thee." This messenger of the Lord spoken of here is doubtless the same one spoken of in Daniel 10:13, but lo, Michael one of the chief princes or messengers came to help me; and in verse 21. There is none that holdeth with me in these things but Michael your prince.

Now to learn who this satan or adversary was, that opposed the Jews in their work of rebuilding the temple, let us examine the fifth chapter of Ezra where we learn that Tattenai a governor

in those regions attempted to stop the work again, but the Jews knowing that God was with them, kept right on until their task was completed.

After we get this bit of Jewish history fixed in our minds and then read the words of Jude in the 9th verse, we get an idea of what Jude is writing about. Yet Michael, the archangel ("chief prince" Dan. 10:13, 21), when contending with the devil (the adversary or opposer, Ezra 5:3), he disputed about the body of Moses, (or the establishing of the Mosaic order of worship) durst not bring against him a railing accusation, but said, "The Lord rebuke thee" Zech. 3:2.

Emma C. Railsback.

IS LIFE WORTH LIVING?

When the queen of Sheba heard of the wisdom and wealth of Solomon king of Israel, she came to Jerusalem and when she saw all of Solomon's wisdom, the house he built, his servants and cupbearers she said it was a true report that she had heard in her own land of his acts and wisdom, and the half had not been told her of his wisdom and prosperity. She said, "Happy are your men and servants that are with you continually and hear your wisdom."

She gave Solomon many rich gifts, gold, spices and precious stones that she had brought with her. Solomon received many rich gifts yearly from all over the earth: vessels of silver, of gold, garments, armour, spices, horses and mules, from those who came to hear his wisdom which God had put in his heart because he asked for an understanding heart so that he could judge God's people righteously. And God said unto Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour; so that there shall not be any among the kings like unto thee all thy days." I Kings 3:11-13.

Solomon made a throne of ivory and overlaid it with the best gold, all his drinking vessels were of gold and all the vessels of the house of the forest of Lebanon were of pure gold. Silver was as plentiful; and Solomon had many

fine horses and chariots. "So king Solomon exceeded all the kings of the earth for riches and for wisdom." I Kings 10:23. As God had said he should.

Let us see what this wise rich king says of wisdom, riches and pleasure, of which he had more than any man that ever lived or is living, except Christ. "Vanity of vanities, saith the preacher (Solomon), vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun? Eccl. 1:2-3.

In the 13th and 14th verses, Solomon says, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven this sore travail hath God given to the sons of men to be exercised there with. I have seen all the works that are done under the sun; and behold all is vanity and vexation of spirit."

In the 16th verse He says, "I come to great estate." And in chapter 5, verse 10, he says, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity."

He sought pleasure, he built houses, planted vineyards and orchards of all kinds of fruit trees, made gardens, got servants and maidens, men singers and women singers, and musical instruments of all kinds. Gathered together silver and gold, and had wine. He had every thing that any one might want for pleasure or a good time, as the world calls it, but what does Solomon say about it? "I will prove thee with mirth, therefore enjoy pleasure and behold this also is vanity!" 2:1.

Now, "let us hear the conclusion of the whole matter: Fear God and keep his commandments for this is the whole duty of man." 12:13. And if we do this duty we are making life worth living. Dear Bereans: Let us seek first the kingdom of God and his righteousness and all the things of this life that is for our good shall be given us.

Leora Roose.

THE INWARD MAN.

Many hold that this "inward man" is the "real" man, or "immortal soul" and the part of man that never dies.

Let us examine all the texts relating thereto.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2 Cor. 4:16.

Whatever this "inward" man is, it needs renewing. Would an immortal soul need renewing?

"Lie not to one another, seeing that ye have put off the old man

with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9-10.

"This "new man" or "inward man," then, is something that is put on by casting off the "old man," and we see that this "new man" is renewed in knowledge.

In Col. 3:12-13, we find further that this "putting on" is done by exercising mercy, kindness, humility, meekness, etc.

"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, etc." Rom. 12:1-2.

In this text we see that this renewal in knowledge reaches down to the renewing of our minds. A transformation is taking place. The old man is giving place to the new man. It is a growth, then. A man out of Christ has no "new" or "inner" man.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

It is the putting off of the one and the putting on of the other.

Again, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith, etc." Eph. 3:16-17.

Christ has something to do with this inner man, then.

Col. 1:27. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

The Spirit of Christ dwelling in us is the "inner man." This can be renewed day by day, and if it is not so renewed, it will diminish until there is no "inner man." It is not an immortal soul but it is the transforming power of Christ which takes hold of the human nature and changes it like unto the nature of Christ. Reading in Rom. 7:14-25 you will find that Paul had these two natures within his makeup and they were continually at war one with the other. In I Peter 3:3-4 we find the matter plainly set forth in these words "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, etc."

The character which is being formed in Christ is the inner man

Explanatory.

The article, *And A Little Child Shall Lead Them*, which appears in this issue has the following excuse for its existence:

Bro. Austin furnished the cut and we had requested him to write a suitable article to accompany it in our Christmas number. We waited until Tuesday noon and receiving nothing from him we put the following in type and had it all in the form ready to run when on Wednesday we received the one from Bro. Austin, whereupon we took ours out, put his into type, and printed it a little late. Since the following article was all set up and being in harmony with what Bro. Austin has given, we give it place this week to save our labor on it and not because we do not fully appreciate Bro. Austin's good article.

— Editor.

AND A LITTLE CHILD SHALL LEAD THEM

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:5-6.

Meditation

I have my Bible open at Isa. 11 and have just read the above quotation. I am in my office, the day has closed and I am all alone with only the slow hum of a warm fire near me to break the quiet stillness of an early winter evening. I am in a mood to meditate upon the picture which the above language presents to me. What thrills it brings to ones heart! So I just fold my arms, close my eyes, and recline upon my chair and let my mind wander.

Voluntarily, my mind carries me back to boyhood days on the old home farm. There, with family ties unbroken until a boy of some years, we enjoyed together the bounties of a kind and loving Father in heaven, finding plenty of hard work to do but never caring so much for that because our neighbors all around were working hard, too, and we looked upon it as our common lot, and we in a great measure enjoyed it. We lived together in true happiness, for we as children had thoughtful parents and we had grown up together innocent of much of the deceit and duplicity thought necessary as a proper lubricant to the wheels of the "society" of the present day. O the good times we used to have! How we enjoyed them! And the thought seldom or never entered our childish minds but what it would always be thus.

We saw funeral processions

pass our home bearing away some whom we had known, it is true, but somehow I felt that death was made only for others—that it certainly dared not be rude enough to step in and break the circle of our home. But I was to be rudely reminded that death is no respecter of persons or families. God had given into our home a sweet little sister—the baby. How we vied with each other to get her smiles. We paid her our love regardless of whether it left any for the others. One day sickness came to her and she soon began to fade. I shall never forget a remark that father made to a friend who had inquired after sister's condition just as we were leaving the grove where we had spent the day at work. He said, "It is doubtful, John, if she ever gets through it; the doctor gives us little hope." This was the first time that I realized how near the arch enemy was coming to our home and really the first time that I ever got a real glimpse of how great an enemy he is. Then came the awful hour. She was dead. We could not be consoled. My sleep was delirious that night. God had blessed us with parents who had taught us that Jesus soon is coming. And so I thought that night, "O, if He would only come!" From that day to this, the result is still in the heart. Death left its terrible wound. Soon after, death fastened its poisonous fangs upon the only grand-parent I had ever known—a godly woman and one who had done much to guide the feet of her grandchildren into right paths. Then, to me now it seems, rapidly, one by one, the dearest ties of life have been torn and lacerated by this cruel enemy of mankind—sister gone, father gone, friends gone, and no more do our feet tread the hills of childhood and youth—even the old house, sacred almost to us, has been torn away.

This is one picture—it is mine. You have yours which to you brings just as much of yearning and heartache as mine brings to me. These are but the pictures of single spots. Let us take a look at the world in general.

In a daily paper which I have on my desk I will see what I can find out about this great world in which we live. Are there only a few of us who suffer thus while all the world goes free?

Let's see. Here on the first page I read of possible trouble between the U. S. and Russia over the Passport Act. Here is a brief report of further trouble between Italy and Turkey. In the third column, front page, is an appeal of a frantic mother who is pleading with the police of many cities to aid her in finding her missing fifteen-year old daughter who has

suddenly and mysteriously disappeared, nothing being known of her for nearly a month now—worse than death. And so I look further and find that the pages are filled with crimes unnumbered and this is but the output of one day. Each day's paper brings the news of fresh crimes as though to enjoy this sort of thing variety is needed. In our county jail is a man who is charged with taking the life of one of his wives in a most cruel and inhuman manner. A murder trial has just closed in a county adjoining and soon another is to be had in a county on the other side of us. All around us there is sorrow, heart-ache, broken hearts, disappointment, tears and crying. Not a home where trouble is not making its deep furrows. Why, Oh! Why must it be? Is there a time to come when these cruel wounds will be healed? Or, will it ever be thus? Listen:

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom (margin) all have sinned:"

A beautiful home God gave to man. In that beauty spot, peace and plenty were supreme. A garden in which were all manner of fruits—good things. God placed the man there and said, "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." Again, "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 thou eatest thereof thou shalt surely die."

But the man disobeyed this injunction and because of it there follows all the long train of evils already named.

It was a long time after this transgression, even then, that sin in its fury began to deal with man. Adam lived to be 930 years of age; the animals were not the ferocious beasts that they now are until after they left the ark. Prior to this they did not bite and devour one another. They universally made use only of herbs as food and they did not have fear until after the flood and man ate no flesh up to this time. But now the animals are fierce; the land abounds with thorns and thistles, and the land is in deep mourning. Oh! What a picture of sadness it is! A dear sister in Christ only recently said, "How I wish the good Lord would come"! Why? She but recently laid away in the cold tomb one very dear to her, having just previously laid away both father and mother. Why does she desire the coming of our

Lord? Listen again:

"For yet a little while, and he that shall come will come, and will not tarry."

Well what of that? Again:

"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 (precede) 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."

What more?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Then "the desert shall blossom as the rose;" no more shall the inhabitant say, I am sick. "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."

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Then long life shall again predominate among the mortals of earth. Concerning them we read, "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people (Israel), and mine elect shall long enjoy the work of their hands."

It is then that "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This is the grand day of restitution! Then the picture presented in this issue will be no longer a matter of promise, but a literal fact. All our heart-aches and heart-breaks will have passed.

All praise to the Father, who, through His Son hath brought this scene to our view!

How can we who look upon this scene as a matter of hope ever be found forgetting it and turning our eyes and minds to the grovelling things of the world? Blessed Father may we be found worthy at Jesus coming.

UP WHERE HE WAS BEFORE.

"Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" Jno. 6:61-62.

What does "offend" mean? To cause to stumble. Psa. 119:165, margin. That is, to fall in the way one has begun. Rom. 11:11. Jesus was "set for the fall and rising again of many in Israel." "Unto you therefore, which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient, whereto they were also appointed." I Pet. 2:7-8. The context in John 6 shows this. Many who had seemingly been believers stumbled at his words and fell from their faith, because of his spiritual teaching that his flesh and blood must be offered a sacrifice to give them "life" by means of his "words". They took him literally, and so were "offended," made to "stumble."

Therefore he chides their doubting spirit by hinting a coming greater occasion of unbelief to them in his being about to "ascend up where he was before." True he was "before" the world began, "with God." Jno. 1:2, in plan and purpose, including his stay in heaven, about to be entered upon. But to go into "the holiest of all, that is into heaven itself," he must enter in through the vale of his flesh, with the blood (life) of it an offering, himself. Heb. 7:27, for sin. It is evidently to this whole process he alludes. So if his followers stumble at his teaching on that occasion, much more might they fall from their steadfastness when he was crucified and raised, to ascend to heaven.

Later events verify this conclusion. For in 2 Cor. 11:29 "offend" is to "burn," and this was the condition of his followers because of his resurrection, Luke 24:32. They fell so far that Peter and his partners in fishing, James and John, Luke 5:10, at the time of his crucifixion all forsook the gospel net and went back to their own. Jno. 21:13. Their hope in their Lord died so utterly with him that it must be "begotten again" with him in resurrection, I Pet. 1:3. Thus the cross is called an "offence," Gal. 5:11. To these, his people, it was a "stumbling block," 1 Cor. 1:23 because they did not cease to need of his death, resurrection and ascension. Luke 18:31-34, hence when the first two events, necessary to the third, happened, they gave up their faith, for they looked for a king, not a lamb of

sin-offering.

Joseph Williams.

SHE TOLD IT TO HER CARD-CLUB.

By Earnest B. Allen.

The little lad who was the joy of the household had been regularly to Sunday-school. He had caught some ideas from the lessons to which he listened, and was struggling to relate them to his own life and its environment. Doubtless he had thought frequently of problems which big folks imagine boys never face.

In serious mood he came to his mother one day.

"Mamma, were you on earth when Jesus was here?"

"Why, no, of course not, lad-die. What ever put that idea into your head?" And she proudly caressed the sober face.

Well, did you ever see Jesus?" he persisted.

"No, I never saw Him as people did who lived then."

After a time the questions continued: "Is Jesus ever coming again, mamma?" he queried.

"Yes I think so."

"And, if He comes, will you be glad to see Him?" said the boy.

"Yes, we shall all be glad to see Him."

Again the little questioner is engaged in the disturbing and difficult task of relating conduct to profession. Where they fail to match, who shall say he is too young to understand the meaning of deficiency in conduct? How oft are men judged by their large professions and their little deeds?"

Almost relentlessly the unconscious child pursues the mother. "If Jesus should come to our house, would you stay at home to meet Him?"

"Of course," she answered abruptly.

"But, mamma, suppose He should come on the day your card-club meets, would you stay at home to see Jesus?"

"Not only is it true that 'a little child shall lead them,' but often does a child lay bare the predominant passion of a parent's life. Stripped of all disguises, it stands out in all its naked pretence. Then men and women would gladly conceal its hypocrisy, and silence the messenger whose surgeon-hand laid open the disease within. We forgive the child his innocent frankness when we might be tempted to carry a hostile spirit toward one who was older. Thank God for these sweet, keen, and kind messengers who come to measure and bless our lives.

This mother immediately began to see what had first place in her life. In theory and sentiment Jesus Christ was Lord and King.

In practice He received the fag-end of her time and ability. Before the members of her club next day she confessed that nothing had so stirred her conscience as the child's straight question. Was it worth while, this passionate rush for pleasure? Was there no other employment, helpful to humanity, that would yield a day's pay of satisfaction? Could she justify the use of her energy to please herself alone? Liberty to do as she pleased was obligation to do as she ought. Christ pleased not Himself. A great vision of larger service came to this card-engrossed mother.

Would God the vision splendid might come to many another life, rich in power but dissipated in practice! The Christian stewardship of leisure is as high and holy a duty as the stewardship of wealth. "Time is the stuff that life is made of," and life dares to spend the forces of eternity upon the transient phantoms of time?—Christian Endeavor World.

WHERE DID MOSES GET THAT LAW?

An infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What book, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn: "I wish to investigate the truth of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible; and," he continued, "I will give you my reasons: Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever. "at the New Testament?" "No," said the elder, "at the beginning—at Genesis."

One evening the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study; of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I used to think," answered the in-

fidel. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mt. Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir I cannot. It is perfect."

"I have been thinking," he proceeded "where did Moses get that law? I have read history, the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."—Selected.

LIVING UP TO YOUR LIGHT

"If we live up to our light, we are doing all that can be expected of us," said Silas.

"I don't know about that," answered Aunt Hannah. "The first thing that might be expected of a good many of us might be that we should have a much better light. If I get a cheap lamp and poor oil, or use an untrimmed wick and a smoky chimney, it isn't much excuse for my poor work to say that I am doing it according to my light. My grandmother did her work by a tallow dip—the best light she could get—but I have no right to be satisfied with doing tallow-dip work in this age of illumination.

"Much of the talk about living up to one's light really means keeping the light so dim that it will not require very much life."—Selected.

"Hosts of young men are reckless because they believe that by and by they can be what they will. Hosts of old men are hopeless because it seems impossible that they can ever be anything but what they are. But experience teaches that both are wrong."—Selected.

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THE SAINTS ARE NOT IN HEAVEN.

Acts 2:34.—For David is not ascended into the heavens.

John 3:13.—And no man hath ascended up to heaven (but Christ.)

John 13:33.—As I said to the Jews, whither I go ye cannot come, so now I say to you.

John 7:33-34.—(To the Jews) And where I am thither ye cannot come.

I Tim. 6:16.—The light which no man can approach unto.

Prov. 11:31.—The righteous shall be recompensed in the earth.

Heb. 10:40.....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.

Elder George I. French.

NOT WASTED.

"She is wasting her life," a lady said, indignantly, concerning the oldest daughter in a large family. "She is just at the age to enjoy herself if her circumstances were different. But she stays on at home year after year caring for her sick mother, and trying to bring up that flock of boys. I can't bear to see a young girl wasting her life in that way."

As you have sat by the glowing fire some winter evening, reading by the light of a well-trimmed lamp, have you ever thought of the coal and oil which were being used to add to your comfort and entertainment? The coal burns as it sheds its grateful heat and the oil is consumed as it gives out light, but neither is wasted.

Do not think of your life as wasted because it is more full of work than of enjoyment. If you are shedding warmth and light about you, you are meeting the great end of living. Mistaken friends may cry: "To what purpose is this waste?" but the Master's verdict is, "Thou hast wrought a good work upon me."

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THE BRIDE OF CHRIST.

Among the various figures used in scripture to show the scene of coming redemption is the marriage of the Prince to His chosen, when He takes His dominion, with all the attendant music, feasting and joy.

That Jesus is the bridegroom there is no doubt, for He is so signified, even before His death and resurrection, where in Luke 5:34-35, He uses this title in explaining to the Pharisees why His disciples were joyful before His death, resurrection, and departure from them, until His coming again, when the wedding is to be celebrated. This is shown by various parables and direct statements. In the parable of the waiting virgins in Matt. 25, the lesson to be learned is found at the close in verse 13,—“Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.” Therefore the scene of the wedding and the supper is at His second coming.

Rev. 19:6-9, makes a direct affirmation of the same, for here it is shown that the time of the marriage is when the Lord reigns, or when the kingdom comes, which by abundant testimony is when the Lord comes again. In the meantime His “wife” hath made herself ready. “Prepared as a bride adorned for her husband,” Rev. 21:2. Adorned with “a meek and quiet spirit,” 1 Pet. 3:3, not with gold or fine clothes or new styles of head dress. For the “fine linen” in which she is dressed “is the righteousness of saints.”

This last scripture shows who the bride are: “saints.” The “few” who are “called unto the marriage supper of the Lamb,” which are called, both Jews and Greeks,” 1 Cor. 1:24. For in Eph. 3:6, Paul shows that both Jew and Gentile are “of the same body.” For the figure of head and body is also used in scripture for the same truths as bridegroom and bride, Lord and church. For in Eph. 5:22-23, Paul again shows in verse 32 that under figure of man and wife he speaks concerning Christ and the church. The church, both they of Israel who were “the church in the wilderness,” Acts 7:38, and the called out ones from the Gentiles. For the whole church, or body, are to their “head,” who is the

“bridegroom,” in the relation of “wife” by Eph. 5. For in scripture she is “wife,” Matt. 1:20, only “espous.d.” Matt. 1:18, so sacred is the pledge of loyalty.

In Deut. 22:23, a “virgin espoused” is in next verse called “wife.” If in scripture an unfaithful “engagement” is called adultery, according to the flesh, what shall we say of the spiritual if those who name His name upon themselves are disloyal to Him also before His wedding? For in Jno. 3:29 Jesus is again by John called “the bridegroom” before the wedding, even as the church are named, not only bride but wife.

The figure of bride and groom is first given in Gen. 2, in the creation of Eve. Adam, the figure of Jesus, Rom. 5:14, is put into a deep sleep while material is taken from his side, and during an interval of time builded into a woman, then presented to him and he names his name upon her, when they become “one flesh,” then receive their dominion and reign over the animals and the earth.

So Jesus is in His deep sleep when from His side are taken blood and water to cleanse and save His woman while she is builded and prepared now from Creation to Redemption by the blood as a symbol of forgiveness and cleansing and the water of purification before she is presented to Him at His coming. “not having spot or wrinkle” when He shall “present it to Himself,” Eph. 5:25-27, and when He will name His name of life upon her when they become “one spirit.” 1 Cor. 6:17, and together receive a kingdom and begin their reign in the new earth over all kindreds and tongues and peoples. For the dominion they receive is the restored kingdom of Israel.

So in Rev. 21, when John is called to see “the bride, the Lamb’s wife,” he is shown the holy city, which is therefore evidently a vision of the glorified church. For the city is built upon the foundation of the twelve tribes and twelve apostles, and since by Eph. 2, the redeemed church, both of Jew and Gentile, are the ones who are affirmed to be built upon this foundation, we again see that the holy city is a view of the redeemed, a perfect cube, 1000 measures for each twelve, for they twelve reign the 1000 years, just as in

the tabernacle, the most holy place, the figure of redemption was a perfect cube of 10 measures, for 10 generations of a hundred years each make up the one thousand years. For in Gen. 15, and elsewhere, a generation is one hundred years.

Beloved, what does it mean to you that you are called His bride? Will He marry you, if you flirt with the world, make yourself filthy with tobacco, or defile yourself with the uncleanness of spirit, such as gossip, ill-temper, or covetousness, adding farm to farm and dollar to dollar?

Would you marry such a woman if you were a prospective bridegroom?

May Jehovah purify His chosen, if possible, by water; if necessary, by fire of chastisement, and may we heed the Word lest we receive the tribulation.

Joseph Williams.

THE HOLY CITY.

We are looking for a city
When Eden is restored;
A city with foundations
Whose builder is the Lord;
Whose glories are unfading:
Whose beauties are untold;
Whose walls are built of asper
With streets of purest gold.

Chorus:

Then palms of victory,
Crowns of gold;
Palms of victory we shall
bear. (Repeat).

The length and breadth are equal,—

Twelve thousand furlongs
square;

And nought unclean nor
hateful

Shall ever enter there.

The kings of earth their glory
And honor they shall bring
Within the massive portals
Of the city of our King.

No need of a great temple
With sun or moon to shine.
The Lord will it enlighten
With glory all divine.
The nations of the saved
Shall walk in glory bright
With Christ, the son of David,
The everlasting Light.

The towering arches glitter
With many a radiant stone,
And water clear as crystal
Flows out beneath the throne.
The tree of life for healing
On either side are there;
For all have gained salvation,
With natures bright and fair.

Now all ye weary children
To this fair city come:
And thirst no more at home.
O be constrained to enter
Through Christ the only way,
And you He will there welcome
And bid you ever stay.

Tune,—The Wayworn Pilgrim.
Written by John Remer.

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. 3:29.

Heirs to what? To the promise, possession which was promised to our forefathers,— Abraham, Isaac, and Jacob— which will be given to the heirs when Christ comes to reign under the whole heavens. Dan. 7:27.

John Remer.

THE TIME OF PESTING.

“It is wonderful how much of our goodness is due to the lack of temptation,” said a wise woman recently. “We plant our little virtues in some warm, soft soil, some atmosphere of comfort where they are sheltered from storm and stress, and they grow into hot-house luxuriance and beauty. We never doubt their vigor or genuineness until something deprives them of their shelter and leaves them where the blasts of trial beat upon them.

“I thought myself a strong, reasonable self controlled woman, just and tolerant toward others, sweet-tempered and unselfish. O, no, I never said so, of course, but that was the estimate of my friends, and I secretly accepted it. There was little trouble in living up to it in the dear home atmosphere of love and appreciation.

“But when a sudden change came to my life, when I was where half-veiled distrust took the place of the old, tender loyalty, where petty jealousies and clashing interests made themselves felt, and many things that had long been considered mine of right were called in question, then—ah, well! I discovered that there was a deal of bitterness; morbid weakness, anger, and selfishness left in my composition. I was weak in ways I had not deemed possible, and scarcely less bitter than the change in outward circumstances was the revelation of myself.” —Sel.

PINE WOODS BIBLE CLASS.

Teacher: The class will doubtless remember the request made by Carrie, sometime ago, that when it should be convenient that we study the seven parables of Matt. 13. I think that it will be best to start that study to-night. Hence our topic will be:

THE SEVEN PARABLES.

Will Lud please tell us to what these parables relate?

Lud. They relate to the Kingdom of God.

Q.—Do you find these parables to be grossly misunderstood by learned commentators?

A.—I certainly do.

Q.—Why so?

A.—Because they do not understand what the Kingdom of God is, and being thus ignorant of the nature of the Kingdom they could not possibly understand parables relating to this Kingdom. As far as such people are concerned, they must remain "mysterious" on that account.

Q.—Can anyone understand these "mysteries"?

A.—No, sir; only those disciples of Jesus who understand the "gospel of the Kingdom", can understand these "mysteries". See Matt. 13: 11. "Unto you it is given to know the mysteries of the Kingdom of the heavens, but to them it is not."

Q.—Were the "mysteries" Jesus revealed in these parables previously understood by God's people?

A.—No, sir; they were things uttered, which were hidden from the world's (kosmo's) foundation".

Q.—When did He reveal those secrets?

A.—After the Jews rejected Him as their king, and refused the conditions by which they could be made a "kingdom of priests". At this time the Lord revealed to His disciples features relating to the Kingdom, and a chain of events to happen during His absence in the "far country" which would result in the development of a "royal priesthood" (taken out of all nations) to whom will be given that which was previously offered to Israel. This was, and is to-day, a "mystery" to Israel, and to the popular church also, who affirm that the church is God's Kingdom and that the growth of the church is the extension of the Kingdom.

Teacher. Well Carrie, when He made known these parables, what did He become at that time?

Carrie. A revealer of secrets.

Q.—Who preceded Jesus as a type?

A.—Joseph, the Hebrew. After he was rejected by his own brethren he through Divine Wisdom also became a "revealer of secrets".

Q.—To what did these mysteries primarily relate?

A.—To the selection out from among all nations of a "royal priesthood" to officiate, or administer the affairs of the coming Kingdom, subordinate to the Lord Jesus Christ as the Supreme Head of the Kingdom.

Q.—Was this privilege previously offered conditionally to one nation?

A.—Yes, sir; it was. See Ex. 19:5-6. "Now therefore, if ye (the people of Israel) will obey my voice indeed, and keep my covenant, then ye shall be a peculiar people unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, an holy nation".

Q.—Did they "obey his voice", and keep his covenant"?

A.—No, sir; they did not.

Q.—Well, what was the result?

A.—See Matt. 21:43. Therefore say I unto you, The Kingdom of God shall be taken from you (Israel) and given to a nation bringing forth the fruits thereof." See Acts 28:25-28. "Well spake the Holy Ghost by Esaias the prophet unto our fathers. Saying. Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive, for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, etc." Verse 28, Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

Neither Jew nor Gentile is uninstructed in the things of the Kingdom of God can possibly understand the mysteries or secrets of the Kingdom. These mysteries, when understood, become a marvelous light.

Teacher. Now there is something peculiar about the phrase: "Ye shall be unto me a kingdom of priests". Ella what do you understand about the phrase?

Ella. They are kings who also officiate in the priestly office. A priest is one who stands for an intercessor between God and man in making reconciliation on account of transgression for those who need it. No man can officiate as a priest, unless he, himself has previously been purged from sin. Israel as a nation became too sinful to be used as a "kingdom of priests", and hence another people who shall be obedient, and cleansed from sin must be developed, and organized as a "kingdom of priests". It is to accomplish this purpose the teaching of the seven parables relate; and they will remain "mysteries" to Israel, and the nominal church who do not understand the "gospel of the kingdom". The symbolisms of the parables point to the selection of a people through the "Word

(gospel) of the kingdom", Matt. 13:18-19, and also this selection will not be confined to one nation, but open to the world, Matt. 13:38. This is confirmed by Rev. v. 9-10, Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth".

Israel rejected their king, and stumbled at his teaching, and hence lost that to which "they were appointed". See 1 Pet. 2:6-9, Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light".

Teacher. Thank you Ella, you have made a very clear statement.

Now, Arloa, where did the Sower sow the "good seed"—"the word of the Kingdom"?

A.—In the "field".

Q.—What is the field?

A.—The "world". Matt. 13.

Q.—When the Lord first sent his disciples to preach the "word of the kingdom", was this field the world?

A.—No, sir; see Matt. 10:5, he says: Go not into the way of the Gentiles". See also Matt. 25:24, I am not sent but unto the lost sheep of the house of Israel".

Q.—When did the seed commence to be sown in the world as the field?

A.—See Acts 28:28, Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it".

Q.—Did they preach the "word of the kingdom", when they preached "the salvation of God" unto the Gentiles?

A.—Yes, sir; a sample can be found in Acts 8:5-12. Then Philip went down to the city of Samaria and preached Christ unto them.....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".

Q.—Is this seed eventually to be sown in all the world as the "field"?

A.—Yes, sir; see Matt. 24:14, And this gospel of the kingdom shall be preached in all the world (oikoumene---habitable earth) for a witness unto all nations; and then shall the end come".

Q.—How many kinds of seed were sown in the "field"?

A.—Two kinds, "wheat" and "tares", a good and spurious seed.

Q.—What kind of a plant are "tares"?

A.—It is a bearded grass called darnel. The plant resembles wheat, but the seed is poisonous. Hence the darnel is not genuine wheat: although the plant may resemble wheat, and besides this if its seed is used as we use wheat, it will result in corruption—death.

Peter speaks of two kinds of seed—the corruptible, and the incorruptible, and also informs us as to what the seed is. See 1 Pet. 1:22-25. Seeing that ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.....The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you".

Q.—Now there are different and contradictory things preached by men as gospel, how can we know what the true gospel is?

A.—We can make no mistake if we will let man-devised gospels alone, and accept only that which was preached by the Son of God, and in finding that we find the "incorruptible seed"—"the word of the kingdom".

Q.—Will you please point that out?

A.—I will. See Mark 1:1 "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God". This is some of the "word of the kingdom" in the parable of the "Sowers". Hence there can be no question whatever as to what the good seed is.

Teacher. Now Albert, where was the spurious seed sown?

Albert. In the same "field"—"the world".

Q.—Do we often find different plants which resemble each other, the seed of which being opposite?

A.—Yes, sir; we do. Wheat will give or perpetuate life, while darnel will produce death. Some times we listen to preaching which resembles truth, which misleads the unsuspecting on account of not detecting error in it, which undermines the truth, and renders it of non-effect.

Q.—Can you give a sample of this?

A.—Yes, sir; we have the teach

ing of Millennial Dawnism, sometimes called Russellism, which gives much truth concerning the Kingdom, but they deny the resurrection of the Crucified One who was placed in Joseph's new tomb.

Q.—Would this undermine their teaching of the Kingdom?

A.—Most certainly. The writing on the cross read: This is Jesus of Nazareth, the king of the Jews. Now if the Crucified King who laid in Joseph's tomb, was never raised from the dead (as taught by Mr. Russel) He never could sit on the throne of David, and rule over the house of Jacob forever.

Teacher. It is now getting late we will resume this lesson next week.

In the Blessed Hope,
W. H. Wilson.
625 N. Willow Ave.,
Austin Sta. Chicago, Ill

THE MEDIATOR

Under this heading Bro. Williams will write a series of articles, each complete in itself, but all having a connection with each other, and bearing a relation to the general subject, the Atonement.

The articles will be given in form of lessons. The issue following each lesson will contain an explanatory article on the previous lesson and an outline study of the next. By studying each lesson before the explanatory article appears you will be better prepared to understand it, by bringing a previous knowledge and an awakened interest to the reading of it. Should any questions in your mind not be answered in the article, you will be welcome to write Bro. Williams, Frankfort, Ind., and by publishing the answer to your questions we may be able to profit others.

We have seen that a mediator is one who is "between" two parties, to act back and forth from each to the other, when they are apart because of some separation, such as distance, inability to communicate, or estrangement: called in each case, agent, interpreter or introducer.

In the scriptural sense, it is not so much a matter of distance, since it is written of our Father that "in him we live and move and have our being", and he is nigh unto all them that call upon him", so we are not to look upon him as localized in a distant heaven; but our need for a mediator comes about because of our inability at first to communicate with him through our estrangement, and so Job is told of the need of an "interpreter" who shall make us acquainted,

For the difference between the human nature and the divine is infinite, and therefore we have seen from the references given that if man and Maker were personally brought to face, either by the coming of God to man or the going of man to God, the result would be certain destruction to the human frailty. Therefore a mediator is indispensable to us if we ever know Jehovah.

And it is thus evident that such a mediator must be of human nature, lest his presence among men work the same havoc as if God himself had appeared; so Elihu speaks of Job as one who is formed out of the clay", and therefore said, "My terror shall not make thee afraid". Moreover, our mediator must know God and man, else he cannot make us know each other, or the stranger know the other party, as the case may be; so Job speaks of one "that might lay his hand upon us both", and Jesus shows us that he knows God and man, and is therefore qualified to bring us to know the Father.

For the Father already knows us, as you have found by reading references given. He made us, and therefore knows our needs before we ask him, and has provided for us temporally and spiritually before the race began.

But we do not know him of ourselves. Born in sin and ignorance and having only a little of life, to be ended in death, we have no divine knowledge nor holiness nor life. At first we have no conception that God is the Giver of all we enjoy or hope to receive. We are apt to say as Israel did, "My hand and my power hath gotten me this wealth". So here is where suffering takes its part in bringing us to God, as we have seen by I Pet. 3:18 that mediation requires suffering. For when we think we get our own wisdom or holiness or life God must take these from the possibility of our obtaining them ourselves, that when the human arm will not avail to yield them we seek them from above and realize the true source of all we enjoy.

Then if we know God it must be because he makes himself known to us, for we have seen that we cannot rush into his Presence without a mediator to bring that Presence to us, therefore let all beware of attempts at justifying or saving ourselves upon our own merits.

So the Father graciously makes a revelation of himself to us in the son and says to us, "When you know him you will know the Father, for we are just alike. In fact, whatever you see in him is what the Father has put there. All his wisdom is inspired by the

spirit and the Father, as he tells you in Jno. 12:49-50; all his goodness is from above, Matt. 19:17; all his miracles are by the Father's power. So when you see him say to an outcast, Go and sin no more, say to yourself, This shows that God is merciful; when he is kind to you, say, My Father is good; and whatever desirable good you see in him, be assured that the Father seeks to draw you by the Son to himself and bid you not be afraid, but trust."

Thus "God was in Christ" as Paul said, and the Son who makes known the Father to us graciously says, "I bring you all you seek, namely my Father's fulness. I want you to know my Father. He will be strength to your weakness, light for the groping of your way, and do for you all your heart can desire and more."

What gracious love, that the King of Heaven and Earth does not spurn the beggar's rags and unworthiness, but welcomes us all to his royal Presence and acquaintance! As we look up into the face of the open sky, the blue, which is the Bible color emblematic of the priesthood, reminds us that all who seek the face of Jehovah must, for their own sake, look to him for his mediator, beholding in the face of Jesus the Christ, the glory of the Heavenly Father. "God... manifest in the flesh." "Immanuel, God with us."

In later lessons we shall study how the Son knows mankind and the Father."

LESSON 2, "THE UNSEARCHABLE RICHES OF CHRIST"

Read Col. 1:19: 2:3, 9, 10; Jno. 1:14.

Find promises similar to Ps. 84:11 that assure you everything you need if you ask for it properly.

Relate these promises to what you find in 2 Cor. 1:20.

Explain how all spiritual treasures are "in Christ."

Explain how you can be in Christ. Any difference between you being in him and him in you?

Study the figure of the vine, Jno. 15.

How does he "abide in" you? What has faith to do with it? Relation of faith and love? Why?

From Ps. 145:3 and Col. 1:19 show why Eph. 3:8 calls these things "the unsearchable riches of Christ". How far may they be explored and realized, according to Eph 3:14-21?

Put Col. 3:9 and Eph 3:19 together in a form of reasoning to show that we are supplied with all we need. See Eph. 1:3, 23.

Do the same with Jno. 16:15 and 15:15.

Joseph Williams.

THOUGHTS FOR THINKERS.

1. Is the soul a part of God or a part of man?
 2. If it is a part of God, can it sin?
 3. If it is a part of man is it not mortal and subject to death?
 4. Is there any intimation in the Bible that God put (what is technically called) an immortal soul into the first man, at his creation?
 5. As Adam was made of the dust, is it not said that this man of dust became a living soul, and not an immortal soul?
 6. If the soul is an immortal or spiritual thing, must it not die a spiritual death, seeing that the Scriptures say, "the soul that sinneth it shall die?"
 7. As nothing can die except what is mortal, if the soul dies a spiritual death, must it be spiritually mortal?
 8. If the soul is a spiritual thing and immortal, it must have spiritual immortality—how then can it die a spiritual death?
 9. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?
 10. How could David say, "God will redeem my soul from the power of the grave", if the grave has no dominion over the soul?
 11. If the soul is the conscious and responsible part, how is it that, by repentance it escapes to paradise at death and leaves the innocent body to suffer the penalty?
 12. If the righteous go to glory at death, did not the serpent speak the truth? Gen. 3:4.
 13. If God spake the truth, does not that which He calls the soul return to dust?
 14. But if that (which man calls the soul) does not surely die, did not the serpent speak the truth?
 15. How can the clergy say that "modern spiritualism" is of the devil?—do they intend to say that he (the devil) is proving the immortality of the soul, which they have long tried to do, but always failed?
- From An Old Tract.
- Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character. —Babcock.
- Maintain a holy simplicity of mind and do not smother yourself with a host of cares, wishes or longings, under any pretext.
- Francis de sales.
- Attachment to Christ is the only secret of detachment from the world. —A. J. Gordon.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do a good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

A letter from Bro. O. J. Marsh informs us that he is now located at Digby, Nova Scotia, having but recently moved there.

Please do not send in any more poetry for awhile. For the present we are overstocked.

"Copy" has been coming in quite plentifully of late and if yours does not appear in the next issue after it is received, don't be discouraged. It will appear just as soon as we can find a place for it. We are glad to have so much on hand.

The editor spent Sunday with the church at Rensselaer, Indiana but the extreme cold prevented much of an attendance. We spent the afternoon in part with Bro. Halstead whose age and general health forbid his leaving home except in pleasant weather.

We acknowledge the receipt of the following exchanges this week: Safeguard and Armory, E. P. Woodward, Westbrook, Maine, and The Bible Advocate, Stanberry, Missouri.

We have been for some time trying to devise a plan by which to lessen the labor of mailing out our paper each week. Nothing fully satisfactory has been found. We are now trying the printed label paste slip but we find it rather clumsy to handle and it looks rather clumsy, too. Yet for the present it must answer the purpose. Besides giving your address, it also gives the month and year upon which your subscription expires. For example: "John Doe, May 12", means that John Doe's subscription expires May 1st, 1912. We close all subscriptions a year from the 1st of the month next after receiving them. Many will find the date "Nov. 12" upon their labels. This means that your subscription will expire Nov. 1st, 1912. If we have made any mistake in your date, please notify us.

A great deal of present day application of the prophetic symbols leads one to look upon it all as a guessing match in which each one after making his guess, strains every source of information open to him to sustain the guess he has made. Unless God has given us some law by which these symbols may be interpreted the best that anyone can do is to guess, and when it comes to that, anyone's guess is about as good as that of another. To all of our brethren who enjoy the study of these prophetic utterances (and we all should) we would advise a study of the three volume work on Revelation by Jos. Seiss. You will not accept all of his conclusions, but he will so thoroughly convince you that the Bible is its own best interpreter that you will ever after thank us for calling your attention to it. The set of books may be had of any of the large establishments in our cities where religious books and literature are kept. We have no further interest in the sale of the books than to know that you are getting something good.

NOTICE TO CONTRIBUTORS

In writing articles for publication, please observe the following rules. Two of us are doing

the work of three and you can do much to lighten our labors if you will.

1. Write on but one side of the paper and use paper about six by nine inches in size, then write the long way of the paper.

2. Never use "onion-peel" paper—the thin transparent stuff known on the market by that name. It is difficult to handle for key-board purposes.

3. Use white paper and black ink and since paper is cheap, leave plenty of space between words and lines.

4. Be as careful as you can about your spelling, capitalization, punctuation, etc. Four-fifths of the articles sent in must be re-written by the editor because these rules are not observed. We work from five in the morning until from nine to twelve at night. Do what you can to lessen this labor.

5. Be as brief as your subject will permit to do it justice. People will read a short, pointed article when they never look at a long one only to see that it is long.

Do all you can to make The Restitution Herald the best religious paper in the land.

Church News.

MARRIED.

An event has recently occurred in the circle of the Illinois Berean Society that will be of vast interest to our young people. A card from Sister Diana Murphy tells of the marriage on Dec. 27, of her daughter, Letitia, to Mr. Clarence Waller. The young people will remain at the old home for the present. We, the whole body of old and young in the church, will join hands in wishing you and your choice, heaven's richest blessings. Letitia, you have been tried and we have found you faithful.

Obituaries.

James Bullock

was born in England, Jan. 10, 1827, and died at his home in Cleveland, Dec. 10, 1911, lacking one month of attaining to the age of 85 years.

When a young man he came with his wife to Cleveland and established a happy home. Many years ago he heard the good news of the coming kingdom from Bro. M. Joblin and becoming obedient to the truth, he secured the hope that sustained and comforted him through the many trials through which he was to pass. His faith never failed him, and as he approached the land of the enemy

he had no fear, his Lord in whom he trusted having passed through the dark valley in triumph, thus assuring those who trust and serve Him faithfully to the end that though "weeping may endure for a night" yet "joy cometh in the morning."

Bro. Bullock was very faithful to his Master and the church, and his cheerful presence will be greatly missed by us. But he sleeps in Jesus.

Funeral services were held in the E. 105th St. Church of God of which he was a faithful member, after which we laid him in Lakeview Cemetery, awaiting the return of our Lord.

L. E. Conner.

NOTICE.

The article entitled, "Reasons Why We Believe, etc.," will be put in tract form with slight change. We have reference to the first point which says, "Because God only is immortal." We notice that our people often quote this text as a proof of our mortality. The way the text is quoted it would not be the truth, for not only now, but at the time that was written, Christ had been immortalized. The trouble lies in the fact that the text is never, or seldom ever, quoted in full. It reads: "Who only hath immortality, dwelling in the light which no man can approach unto, etc." I Tim. 6. 16. It is that peculiar quality of immortality that God has and that no other can ever attain unto that is described. God has an immortality that never was acquired while all others who have it or who are yet to receive it must look to a source with out themselves for it. God never attained it while all others must.

A PRAYER.

Desire of nations, hear our prayer;
Our help from Thee doth come.
Oh! Rock of Ages! Lend thine aid,
Ad guide us safely home.
Oh! Thou Who heeds the sparrow's fall,
Be Thou our hope and stay,
Our joy, our life, our all in all,
Our strength and shield away.
Hope of the ages! be Thou near,
When from Thy path we stray
Take Thou our hand and lead us on
To realms of endless day.
Oh! Thou Who measures all our days,
Guide Thou our feet aright,
Till night is swallowed up in day,
And faith is lost in sight.
Lillie H. Willis.

Words Fitly Spoken.

A word fitly spoken is like apples of gold in pictures of silver. Prov. 25:11.

Happy is the man who sees God in all the good and ill that checkers life."

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life."

Out of darkness into light—the world is going, has been going, and will continue so."

REASONS WHY WE BELIEVE That Man Does Not Possess an Inherent Immortal or Deathless Nature.

1. Because God only is immortal. I Tim.1:17: 6:15-16. We are to seek for immortality (Rom. 2:7) and if we possess immortality by heredity, why should we be commanded to seek it? It is a gift only to the righteous. Rom. 6:22-23.

2. Because we are to put it on at the resurrection. I Cor. 15:52-54.

God said to Adam: "Dying thou shalt die" (Gen. 2:17), and "dust thou art and to dust shalt thou return" (Gen. 3:19) and to Hezekiah that he should die and not live. (Isa. 38:1).

3. Because "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6:5.

4. Because none can keep alive his own soul. Ps. 22:29. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146:29.

5. Because "The dead know not anything, and their love, hatred and envy are perished. Eccl. 9: 5-6.

6. Because "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. 9:10.

7. Because "The soul that sinneth, it shall die." Ezek. 18:4, Jas. 5:20. "The dead praise not the Lord neither any that go down into silence." Ps. 115:17.

8. Because immortality is conferred upon the body and not upon invisible nomenity. "Who shall change this vile body that it may be fashioned like unto His glorious body." Phil. 3:21.

9. Because man and beast die alike, have one breath, go to one place. Eccl. 3:19-20. "His sons come to honor and he knoweth it not, they are brought low, but he perceiveth it not." Job 14:21.

10. Because a merciful God placed cherubim and a flaming sword to guard the way of the tree of life, lest man should have continued access to it and eat and

live forever in sin. Gen. 3:24. 11. Because if we believe we naturally possess immortality we accept the serpent's word (thou shalt not surely die) in preference to God's word (thou shalt surely die). Let God be true, but every man a liar. Rom. 3:4.

12. Because the apostles preached Christ and the resurrection (I Cor. 15:15-23) and not Christ and the immortality of the soul as is now taught. See John 5: 28-29; 6:40, 44, 5; 4 11:24; Acts 4: 2; 17:18; II Cor. 4:14; 5:4; Rev. 20:6.

13. Because Christ spoke from heaven, "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. The first fruits of them that sleep. I Cor. 15:20.

14. Because Jesus Christ, our High Priest, has entered the holies (heaven itself, at the right hand of God) and is there making intercession for us by the sprinkling of His own blood shed once for all (Heb.4:14: 5:10; 9: 24), and none can follow Him there for it was certain death to enter (Heb. 9:7-12; Lev. 16:17 Num. 4:17-20), look into (I Sam. 6:19), or touch (II Sam. 6:6) even the typical holy of holies, save by the high priest and those appointed by God.

15. Because in no place do the scriptures teach that man possesses an immortal soul, deathless spirit, or never-dying soul, but immortality only on condition of obedience, is taught. Rom.2:7.

From An Old Tract.

IMPORTANCE OF BAPTISM.

If ye love me, keep my commandments. John 14:15.

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.

He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. John 14:24.

We sometimes meet people who really think they love the Lord and have a seeming knowledge of the gospel, who have never been baptized into the all-saving name since they have believed, and seen perfectly satisfied because they were baptized before they ever heard the true gospel. What saith the Word of the Lord? Believe and be baptized; or, Be baptized and then believe! It saith, He that believeth and is baptized shall be saved. Mark 16:16. Go ye therefore and teach all na-

tions, baptizing them in the name of the Father, etc: So we can plainly see that we must be taught and believe before we can be proper subjects for baptism. Believe first, is the Lord's way, and then be baptized into Christ. That frees us from all our past sins and adopts us into the family of God. Then we are ready to begin our race for eternal life. Our knowledge of God's Word will not save us unless we obey it by being baptized into Christ. He is our only hope of eternal life and can not save us unless we obey Him.

Now let us examine ourselves and see if we love Him as we should. Jesus said, If any man will come after me, let him deny himself, and take up his cross and follow me. Paul says, I Cor. 13:2, And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love) I am nothing. Our Savior said, If ye love me, keep my commandments. Peter says, Humble yourselves therefore, under the mighty hand of God, that He may exalt you in due time. I Pet. 5:6.

Why should we care what man will say about our baptism if we only do the will of God?

O, let us not deceive ourselves, because we know His Word and believe, for faith without works is dead, and we cannot work for the Master unless we enter into His vineyard by the door, which is Christ. As many as have been baptized into Christ have put on Christ. Can we compare our eternal life in the kingdom of God with what the world might say about us? Did not He suffer death on the cross, despising the shame that He might give us eternal life? O, let us awake to a sense of our duty and make our calling and election sure. May we hear the Master say, Well done, thou good and faithful servant, and not hear, Depart from me, I never knew you.

It is sure we cannot be known of the Father out of Christ. May we all be found in Him when He comes to reward every man according to his works; for some will think to enter into His kingdom who will not be able to do so.

Submitted in love, A Sister.

Unfolding Prophetic "Signs."

Russia has just succeeded in ousting the American treasurer of Persia, Mr. Shuster, from his position. The treaty of 1832 between our country and Russia is about to be annulled because Russia refused to honor parts

ports from this country presented by Jews and others. And now Russia comes up proposing to enact such a high tariff against our good as to be prohibitive.

These things all indicate the friendliness between the English speaking people and the Jews, on the one hand, and on the other the antipathy between Russia and these two bloods, according to the prophécy in Ezek. 38 when Gog and her hosts assemble against restored Israel at Jerusalem, just before the final battle of the nations at the coming of the Lord. And the Persian incident calls attention to that locality.

Joseph Williams.

A BOY'S BEST RECOMMENDATION.

When it is necessary for a boy to look for work, he might readily profit by reading this story, which appeared in an exchange, regarding the boy who was apparently without recommendations.

A gentleman advertised for a boy, and nearly fifty came to see him. He chose one and dismissed the rest.

"I should like to know," said a friend, "why you picked out that boy who has not a single recommendation."

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful.

"He gave his seat to that lame old man, showing that he was thoughtful and kind. He took off his cap and answered my questions promptly, he was gentlemanly.

"He picked up the book which I had purposely laid on the floor and replaced it upon the table; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honorable and orderly.

"I noticed that his clothes were brushed, and his hair in order. When he wrote his name, I noticed that his finger-nails were clean.

"Don't you call those little things recommendations? I do; and I would give more for what I can tell about a boy by using my eyes than for all the letters he can bring."

Are you watching for the Master day by day??

As each golden morn is breaking Does the thought your spirit cheer—

May be ere the day is over He'll appear!

THE ARMOUR OF LIGHT.

Put on the armour of light. --Romans, 13:12.

This is the Christian season of Advent. Its message is the announcement of the coming of Him who is the light of the world. Most appropriate is one of its first notes, "Put on the armour of light." Advent is a solemn season, a reminder of accountability. It reminds us to be ready to receive Him who is judge as well as saviour. It reminds us also that in this world are light and darkness. Experience as well as inexorable logic compels us to realize that one may become a slave of one or the other. A follower of light, enriching himself in noble character, receiving into his life more and more divine light, or a follower of darkness, becoming enveloped in its black shrouds, descending into the pit where light scarcely penetrates. For centuries these words have sounded: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Each year for us the night is farther spent, the day is nearer at hand. Times are past never to be recalled. Opportunities have been neglected, never again to be offered. The history of part of our lives has been written—how large a part no one knows. The past is ours for reflection, warning, help, but not to improve.

But Advent is also a season of cheer, not only in the Christmas message but because the reverse side of every warning is a cheer of hope. While it seals the past, it opens the future. There is yet time to cast off the works of darkness and put on the armour of light. The armour of light! The phrase arrests our attention. It is not the most usual association. We think of light as a defective agent. It is the light of self-examination which lays bare the state of one's life. The searchlight of historical criticism establishes the value of tradition and the sure ground of truth. We think of light as an offensive weapon, not as an armour of defense. Turn on the light, we say, when we should show up frauds, intrigues and conspiracies.

But is there a more effective armour against all suspicion, all calumny and charges of wrong dealing than the frank, transparent life that has nothing to hide, which welcomes the light of investigation? Such a life is strongly armored and intrenched in security.

Two ideals of the Advent message are simplicity and sincerity. These were two great characteristics of Christ's life. These gave

Him His great moral advantage when enemies tried to entrap Him. These have been the magnetic forces which have drawn to Him all truth-loving souls. Too often duplicity and sham have been more confidently trusted. True, they have met with some measure of success and people have been taken in, but their power is waning. God is confounding so-called worldly wisdom. Put on the armor of light is not a principle for the nursery and kindergaarten: it is a great world principle, a bold challenge to intelligence as well as to morals. We have learned the value of light as a physical regenerator. Where dark alleys have been widened and congested quarters lightened with parks and breathing places both health and morals have been improved. With reference to evils of corporations, light is proving to be a urative and armor. Public confidence and trust are a greater asset than public suspicion. The armor of light in honest labels and honest advertising is appealing to the wise and prudent as well as to the conscientious. The principle is sound for the individual life.

Put on the armor of light. Is there any less exacting injunction worthy of our manhood? If base things are revealed, do we want to treasure them or cast them off, such as the tendency to shirk or scant one's work when not under observation, to hold back full measure and so obtain undue advantage when whole truth is entitled to be known, to attain one's own purpose by methods he would not vow openly, to be a friend to one's face, a foe to his back; to be genial and courteous outside, where it pays, and to be sullen and morose at home?

What if the light would reveal hidden sin and shame? The armor of light is impervious, but it is transparent. It is vulnerable only where a dark patch may be put on complete to protect and reveal acts and words and motives. But no one can put it on boastfully, no one can cast off the works of darkness by easy self-confidence. The writer of the words knew how helpless men were without power from above, so in the next breath he ventures a bolder figure, "Put on the Lord Jesus Christ." Not be lost or swallowed up in some other personality. We know what it means to be influenced and helped by the personality of a friend or teacher, how such a one helps to bring out the best in us. One might say to a free, put on more of earth and air and sunshine; the more of these are put on the better nourished and

the more striking the tree's individuality. So of men, the more they live in the light and truth of the Christ life the more they develop and bring into prominence their best individual traits and better harmonize them into a more perfect manhood.

Romilly F. Humphreys, Rector of St. Peter's Church Baltimore.

ARE YOU WATCHING?

A young lady whose parents had died while she was an infant had been kindly cared for by a dear friend of the family. Before she was old enough to know him his business took him to Europe. Regularly he wrote to her through all the years of his absence, and never failed to send her money for all her wants. Finally word came that during a certain week he would return and visit her. He did not fix the day nor hour. She received several invitations to take pleasure trips with her friends during that week. One of those invitations was of so pleasant a nature that she could not resist accepting it. During her trip he came, inquired as to her absence and left. Returning she found this note:

"My life has been a struggle for you. Might not you have waited one week for me?" More she never heard, and her life of plenty became one of want.

Jesus has not fixed the day nor hour of His return, but has said, "Watch!" and should He come to-day, would He find us absorbed in thoughtless dissipation, or would He find us ready?—Sel.

New Orleans, La., Dec. 26, 1911

A Suggestion as to What Might Have Been a Fulfillment of Rev. 13:11-18.

Editor Restitution Herald: An article entitled "Signs of the Times" appeared in number 11 of the Restitution Herald. In it, the writer invites other suggestions along the same line. I do not claim any ability as an expounder of Revelation, and do not believe that any one is able properly to interpret symbolic prophecy when the fulfillment thereof is in the future. Such would only be speculation at best. As to the first and second "beasts" and the "Image of the Beast" of Rev. 13, I believe the "beast" from its description is no other than the Papacy. The "image", I have noticed, many writers try to fit into a prospective federation of the Protestant churches.

The writer of the article above mentioned, applies the prophecy to a federation of both Catholic

and Protestant denominations. I cannot see how the wording of the prophecy can be made to fit into either one of these interpretations. Of the second "beast" it says: "He causeth the earth and them that dwell therein to worship the first "beast" who had the wound by the sword and lived....saying to those dwelling on the earth that they should make an image of the first beast who had the wound by the sword and lived." Then it says, too, that this second "beast" should compel people to worship the first beast that was mortally wounded. I cannot see that any church federation would fulfill this prophecy at this time in its different parts.

I have often wondered why no writer on this subject has ever looked into history to find its fulfillment recorded as past. I believe such a fulfillment is recorded in the history of the Jesuits and their relation to the papacy in the 17th century. I believe that if any one will take the trouble to look it up, they will find an almost literal fulfillment of every part of this prophecy. Remember that it must have been in the Reformation that the "beast" received the wound by the sword and lived. "The Sword of the Spirit." It is not generally known that the Papacy at that time was tottering, ready to collapse. It was the Jesuits, and they alone that came to its help as a new power just in the nick of time. History is full of this. I will confine myself to just a brief quotation: "Encyclopedia Britannica," Vol. 13, pages 648-649.—"So constituted with a skillful combination of strictness and laxity, of complex organization, the society was admirably devised for its purpose of introducing a new power into the church and the world, and carrying out effectively every part of its vast program. Thus equipped, its services to Roman Catholicism have been incalculable. The Jesuits alone rolled back the tide of Protestant advance when that half of Europe which had not already shaken off its allegiance to the Papacy, was threatening to do so; and the whole honor of the Counter-Reformation are theirs singly."

In fulfillment of the making of the image of the beast and compelling worship of the same, I quote briefly from Mosheim, Vol. 2, pages 206-207, as follows: "They (Jesuits) exalted the Roman Pontiff into a terrestrial deity and put him almost on equal footing with the Divine Savior.... on the other hand, the Jesuits instead of inventing these doctrines, did no more, in reality, than propagate them as they found them, as they existed before the Reformation. The en-

forcement of these was directly calculated to raise the authority of the Pope, and the power of the church to the highest pitch of despotic grandeur. To include this form of doctrine was the direct vocation of the Jesuits. They were to derive all their credit, oppulence and influence from their being considered as the main support of the Papacy, and the peculiar favorites of the Pontiff."

It is also stated that the general of the Society and the Head of the Roman Church were called the "Black" and the "White" Popes. These latter may be the two horns of the second "beast".

If anyone will take pains to read what the different historians have recorded about the Jesuits and their relation to the Papacy, he will find it at least significant. It does not take a great stretch of the imagination to make it fit every part of Rev. 13:11-17.

Chas. Strand.

Faith Qualified by Love.

Now faith is the substance (or confidence) of things hoped for, the evidence (Word of God) of things not seen.

How is this faith obtained?

"Faith cometh by hearing and hearing by the Word of God."

Rom. 10:17.

Then faith is believing the promises of God. Our confidence in Him Who hath promised.

"Cast not away therefore your confidence, (faith or belief) which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God (Who through Jesus commanded us to love one another), ye might receive the promise." Heb. 10:35-36. What promise? Read—"Blessed is the man that endureth temptation: (Why?) for when he is tried, (which takes patience) he shall receive a crown of life, which the Lord hath promised to them that love Him." Jas. 1:12.

Paul tells us: "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." (Or love). Why is love greater than faith or hope?

Peter says: "And above all things have fervent charity among yourselves: Why? for charity shall cover the multitude of sins. Faith without love is faith without works. We read in Gal. 5:6, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Love, then, is one of the works of faith and therefore qualifies for a promise if we stand the test.

Shall we prove its qualities?

Read.—"If a man say, I love God, and hateth his brother, he is

a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also. I John 4:20-21. Commanded to love our brother (and love worketh no ill to his neighbor or brother) we read in Col. 3:13-14, "Forbearing one another, and forgiving one another, if any man have a quarrel (complaint) against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness."

Jesus told His disciples: "And when ye stand praying, forgive, if ye have ought against any: (Why?) that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, (listen) neither will your Father which is in heaven forgive your trespasses."

Mark 11:25-26.

We might be delivered to torment: "If ye from your hearts forgive not every one his brother their trespasses." Matt. 18:35. Peter asked Jesus: "How oft shall my brother sin against me and I forgive him? (fiery trial of faith by love). Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:22

"So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to." Luk. 17:10. "Whom the Lord loveth He chasteneth..... Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. My brethren, may we be chastened, afflicted, and exercised thereby, to the glory of God and the upbuilding of the faith of Jesus Christ, and a home for us in the kingdom of God.

Yours in hope,

A. H. Hornaday.

GOD.

By Ethel Goff.

Whence came the earth? Sprang it from nothing? And does that same nothing guide its motion?

Does nothing cause the earth to swing among the planets with never a jar or crash?

Upon this earth everything is made for man, to serve his purpose, and all his needs are thought of even before he asks. Does not that prove that nature has a God?

Could nature maintain the discipline that reigns in all the earth without a mighty and omniscient hand?

Nature's laws are never broken, but who gave nature law? but who gave nature law?

Is this which lies in every heart even in the dim forgotten cells, the innate knowledge of a higher law, the fear of death, the wish for life immortal, the involuntary bending of the knee when danger is imminent, is this, I say, love of nothing and does nothing foster it?

When life was ebbing from the man, Voltaire, why cried he, "I take a leap into the dark," if as he maintained, there is no God?

Why was it dark to him? It should have been oblivion.

There is a God! Let men deny it as they will.

They feel it in their souls, while their lips the falsehood frames.

There is a God who is all truth whom falsehood knoweth not.

And he who is of the truth will hear His voice and acknowledge Him o'er all.

"The early hour is the hour for prayer and the Bible. Start the day with God! We know not what the day may bring—in either trial or temptation. The most dangerous temptations are the unforeseen and unexpected. A shattered ship was towed past the window of the room where I am writing; she had been run into during a thick fog, and narrowly escaped destruction.

Some of Christ's professed followers have been 'stoven in' by sudden and strong temptations: conscience had gone to sleep in the pilot house. Upon the youthful Joseph and the royal David came the sudden temptation. The one was ready to meet it with an eye that saw God alone; the other was overcome because he let an attractive object of lust hide God entirely."—Sel.

When men began to investigate the beliefs of men, they found that every tribe and nation of men under heaven had in their literature, or in their traditions when they had no literature, a story of a great flood. From the Romans, Greeks, Egyptians, Assyrians, Chinese, our own Indians as well as the great Indian civilizations of Central America and South America, from every civilized nation and every great uncivilized tribe comes this same story of a great flood.

And when all the stories are put side by side, then there is one story that in the marks of age, in true and beautiful simplicity, in credibility, in reverence toward God and sanity toward man's motives, possibilities and experience is immeasurably beyond all the others and that is the Bible story in Genesis, chapters six to nine. Strange, is

n't it? But it is true. Who taught the scribe in Genesis?

And no man since, in spite of all criticism, has been able to write a better. This also is strange but true. Go to your public library, compare all the accounts of the flood and you will find it so. —Sel.

Be patient with everyone, but above all, with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think we have done enough.

—Francis de Sales.

The crosses which we make for ourselves by restless anxiety as to the future are not the crosses that came from God. We show want of faith in Him by our false wisdom, wishing to forestall His arrangements, and struggling to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasures of His deep counsels. Let us abide in peace.

WHAT IS LIFE?

Life is a building. It rises slowly day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch, another life on ours, every influence that impresses, every book that we read, every conversation that we have, every act of our commonest days, add something to the invisible building.

THE NAME OF JESUS.

The Lord is the hearer of prayer. There should be waiting on Him, not only in the assembly of His people, not only with the attitude of reverent regard, in the forms of religion, but as the Psalmist puts it: "Truly my soul waiteth upon God." For salvation, for protection, He is to be sought; and whatever the trouble of our lives, we thus get stability.

What can we ask? The fulfillment of the exceeding great and precious promises. But what plea can we present, weak and sinful as we are? The name that is above every name—the name of Jesus.—John Hall.

"That which is often asked of God is not so much His will and way as His approval of our way." —Selected.

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We are authorized to say that from now on The Restitution Herald will be sent to the poor at a dollar a year when paid for by others. This would be a good way to get big value for money spent in Christmas presents. If you know of poor who would like the paper, send in their names, and if you cannot pay the dollar, perhaps we can find some one who can. We prefer you to send names with money.

Sister Bertie Drew, of Dixon, Ill., has been bed-fast for more than a dozen years; yet with all this, she has been active in speaking to friends about the faith and has done much by her cheerfulness in adversity to encourage those of us who ought to know better than to complain. Though sick, she does what she can. She does fine embroidery work and makes the most beautiful bead necklaces we have ever seen. She has these for sale at her home, 1309 W. First St., Dixon Ill. Write her for prices if you are interested in such matters and you will receive prompt and courteous attention. It gives us pleasure to recommend her work.

Sister M. A. Lillybridge, of 93 S. 12th St., Newark, N. J., is the author of several very interesting tracts. The one we have before us entitled, "An Open Letter", is a treatise on the eternal torment question. She writes that she will send these free as long as they last. They are intended for free distribution to any who may still hold to the old pagan theory. We suggest that postage accompany your request for tract and in this way help her to bear the burden.

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My appointments for January will be as follows: 7th, Oregon; 11th and 12th, Lanark; 14th, Adeline; 21st, Dixon; 28th, Antioch. G. Eldred Marsh, State Evangelist.

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THE DIFFERENCE.

A missionary in China once heard a group of Chinamen discussing China's various religions. At last one of the group said: "It is just as if a Chinaman was down in a deep pit, and wanted help to get out. Confucius came along and said: 'If you had kept my precepts, you would not have fallen into this pit.' Buddha also came along and said: 'Ah, poor Chinaman! If you were only up here where I am, I would make you all right.' Then came Jesus with tears in His eyes and jumped into the pit and lifted the poor Chinaman out."

This is the true philosophy of Christianity, and a life that comes to censure, like Confucius, or one who comes to pity you only like Buddha, and does not come with either censure or pity, lift at the life of another, cannot be said to be truly Christian. —Sel.

We are not here to play.

To dream, to drift.

We have hard work to do

And loads to lift.

—Maltbie D. Babcock.

There is no end to nature, but every end is a beginning. —Scottish Reformer.

Sufficient for each day is the good thereof, equally as the evil. We must do at once, and with our might, the merciful deed that our hand findeth to do, else it will never be done, for the hand will find other tasks, and the arrears fall through. And every unconsummated good feeling, every unfulfilled purpose that His Spirit has prompted, shall one day charge us as faithless and recreant before God.—J.H.Thom.

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THE PRESENT CRISIS.

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."
Matt. 6:9-10.

From childhood we have been taught to pray "Thy kingdom come, and thy will be done in earth, as it is in heaven." We have heard those words repeated over and over again in churches of all denominations, and under all conditions and circumstances. For two thousand years childish lips have prattled them at the mother's knee; the gray-haired patriarch bending under the weight of years and care, in halting accents offers the petition. From the pulpit of the house of prayer; from the peaceful fireside of the home; from the great ships plowing their way through the billows of the deep; from the blood-stained battlefield for ages those words have ascended to the throne of grace. In the prayer-book of the Episcopal Church no service is complete without them, and the pious Catholic as he counts his beads, having said ten "Ave Marias" utters a "Pater Noster".....the prayer our Master taught his disciples.

Bishop Fallows is reported to have said some years ago in referring to the World's Parliament of Religions held in Chicago during the World's Fair, that "At the round-table we had there were represented twenty-six denominations,.....and we could all join in the Lord's prayer!"

The dearest hopes, the highest expectations, the most lofty and noble aspirations of all ages and of every clime and people are found expressed in that apparently simple petition of our Lord. It is to be doubted that there is to be found in any religion another single form of prayer so replete with human needs and desires. Divine thoughts are ever tersely spoken, and when uttered by the Son of God but few words are required to express the greatest truths which the mind of man can comprehend.

It is not our purpose at this time to consider in their fulness all the teachings of this matchless prayer. Our time and space will not permit us to do so: for volumes might be written and countless sermons delivered found

ed on the great and important truths contained in these words of the Christ. Therefore we will confine our attention to these few but significant words: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Why do we utter these words? Why do all men seek after righteousness desire that prayer to be granted? To answer this question is the task we have set before us.

No matter what creed we may indorse, no matter what denomination we may be connected with, if so be it that we have sat at the feet of Jesus and learned of him, if we understand something of the character of the Deity, if we comprehend the love God has for the world, our greatest desire will be that His will may be done among men. For we know that His will speaks only in tones of love. And we know that in heaven peace, harmony and immortality forever reign! Do we desire this condition to prevail on earth? The answer comes in unmistakable accents from every right-minded man and woman throughout the world, "We do!"

We watch the circle of the eternal years.

And read forever the storied page.

One lengthened roll of blood, and wrong, and tears!"

Such has been the history of nations written in the blood of their bravest sons! Darkness and woe and bloodshed! And again the grim cycle repeats itself. Wholesale murder and noble men and billions of treasure turned into the relentless maw of war! The hand of man ever raised against his brother! Will it never cease? In the ages to come will the earth roll on a lifeless desert, blackened by the quenchless fires of human hatred? Or will Right at last triumph, and the animosities that now exist among men be swept away by the hand of God and give place to a world wide brotherhood of nations? Such indeed will be the case as foretold by "holy men of God who spake as they were moved by the Holy Ghost!" And when we pray "THY KINGDOM COME!" we but ask our heavenly Father to hasten the day when that golden age of truth and love will dawn!

Of the following language of

the prophet Joel we can say as Jesus did on one occasion: "This day is this scripture fulfilled in your ears!"

"Proclaim ye this among the Gentiles: prepare war! wake up the mighty men: let all the men of war draw near: let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say 'I am strong!' Assemble yourselves and come, all ye heathen, and gather yourselves together round about." And as Joel here looked upon that terrible scene of carnage, that baptism of fire and blood through which the world was doomed to pass, he paused long enough in the delivery of his divinely appointed message to cry out in the agony of his sympathetic heart: "Thither cause thy Mighty Ones to come down O Lord" to bring about the cessation of the mighty conflict he beheld! Thereafter he continues: "Let the heathen be wakened".....(which no doubt finds its literal fulfillment in the recent awakening of China and Japan for their national sleep of age.....and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put in the sickle, for the harvest is ripe: come get you down, for the fates overflow: for wickedness is great! Multitude, multitudes in the valley of decision: for the day of the Lord is at hand in the valley of decision!"

This day is this prophecy fulfilled in our sight!

Today the standing armies of the world on a peace footing are as follows: Infantry, 2,998,500; Cavalry, 509,700; Artillery, 62,900; Engineers and various military assistants, 4,402,000. Total standing army of the world on a peace footing, 8,531,100! The wars of modern times, however, are not confined to land, therefore the following men are prepared to give battle on the sea. Remember this too is on a peace footing. Officers, 19,572; Enlisted men, 477,177. Total employed in the navies of the world, 496,749. Thus the total fighting force of the world on a peace footing is 9,027,221!

On a war basis they would number 30,328,221!

Equal to more than one third the population of the United States!

From 1897 to 1907 the popula-

tion of the United States increased 19 percent, her commerce 59 percent and her army and navy 493 percent! The population of Great Britain in the same period increased 8 percent, her commerce 30 percent, and her military equipment 122 percent! The population of Germany increased in that decade 14 percent, her commerce 48 percent, her army and navy 343 percent!

The tongue of finance appeals more eloquently to the ears of today than the voice of ethics. The world has spent in recent years for war \$13,265,000,000! A sum sufficient to build two railroads around the entire earth at a cost of \$250,000 for every mile! The United States' military expenses for ten years (1895 to 1905) were \$2,966,381,257. Beating these "swords into plowshares" and these "spears into pruning hooks" would result in money enough to buy every farm in Iowa, and furnish each farmer with \$1,650, with which to begin the pursuit of agriculture! What the United States spends annually for military purposes would build and equip 28 times as many colleges as now exist in the state of Illinois! It would pay the tuition fees of 3,663,152 students! It would pay the tuition fees for as many students as now attend all the colleges of this country for 18 years! Or what our Christian(?) nation spends every year to prepare for war would pay two dollars a day for a full year to 538,338 laboring men! The United States, Germany, Great Britain and France combined spend annually for war purposes nearly one billion dollars! More than enough to pay our entire national debt!

The real cost of war, however, does not consist in the vast amount of wealth that is expended: but in the lives that are cut off, the homes that are made desolate, the wives who are widowed and the children who are left fatherless! In twenty five years (1855 to 1880) there were killed in battle more than one million five hundred thousand men! The number killed in the four-days battle of Mukden a few years ago was 200,000. This is equal to the combined population of the following northern Illinois counties: Le Roy, Ogle, DeKalb, Carroll, Stephenson, and Winnebago! Or the population of the states of Idaho and Nevada combined:

or all the man, women and children of Minneapolis; or the entire Boer population of the two South African Republics that resisted the British empire for two years! O the pain and anguish, the desolated homes and the broken hearts that war entails! Well may Isaiah cry as he looked down upon this age "The ambassadors of peace shall weep bitterly!"

Why do we pray "Thy kingdom come"? Need we ask the question now?

"Careless seems the great Avenger,
History's pages but record
One long death-grapple in the darkness,
Twixt old systems and the Word.
Truth forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own!"

G. Eldred Marsh.

THE PROMISES.

"Standing on the promises of Christ my King, through eternal ages let his praises ring."

I wonder when we are singing these words, if we comprehend the depth of them.

"Standing on the promises." Peter calls them "Exceeding great and precious promises", II Peter 1:4. So then if they are so great and precious to us, we must first know what is contained in them before we can sing the song with the spirit, and with the understanding also. Yes, Christ the King has promised eternal life to all them that love him and keep his commandments, but the very foundation of the promises that are so precious to us is found in Gen. 3:14, where God told the woman that her seed should bruise the serpent's head, and we have the record that Christ did this when he was resurrected from the dead. He was able through obedience to trample the arch enemy under his feet and exclaim, "O grave where is thy victory. O death where is thy sting." Yes, we may also be able (according to the promises) to overcome death and the grave if we keep his commandments, for in the Roman letter 8th chapter and 11th verse we read these words, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And in the 14th verse it says, "For as many as are led by the

spirit (or word) of God, they are the sons of God." Verse 17 says, "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." Now if we could get away from that one little word of two letters I-F, it would not be so very hard to become an heir. But in all the promises God has made to man that little word stands out with great prominence; God has promised great things for us I-F we do what he commands, and his commandments are holy, and just, and good, says Paul. Rom. 7:12.

And again God has promised that he will not suffer us to be tempted above that we are able to bear. Yes, we need not to be in darkness as to what the commandments are, for all we need to do, is to go to the inspired Word and take heed to the many "Thou shalt nots," that are found recorded therein. Paul says, "Jesus was tempted in all things like as we are, yet without sin"; that is, he was able to withstand temptation, and overcome the lust of the flesh. I will not say are we doing as Jesus did; but, are we trying to do as he did? Paul says, "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." For example let me call your attention to I Cor. 9:27. Here Paul in speaking of himself, says, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself might become a castaway." Yes the great apostle had this fear always before him, that he might give way to the flesh and become overcharged with the cares of this world. Of all the things we have to fight against, our own lustful bodies are the hardest to overcome. I find it necessary for me to stand before the throne of grace in a prayerful mood at all times, because of the weakness of the flesh, or a lack of will power, if you please, lest in an unguarded moment I shall be overtaken and commit the unpardonable sin; Paul says in Heb. 10:26, "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 that shall devour the adversaries."

And in the Galatian letter we have this testimony from the same inspired writer, Gal. 6:7-8, "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 corrup-

tion; but he that soweth to the spirit (or according to the teachings of the word of divine truth) shall of the spirit reap life everlasting." Is not this plain language? But lest it is not plain enough to be understood perfectly, let us turn to Rom. 8:13. And there we find the thought expressed in such language that it cannot be misunderstood, it says, "For if you live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." These are plain hard facts, and it is left for you and me to decide which it shall be; it is not this temporal life that is in the question, but it is eternal, immortal life, and eternal death, that we must choose between. Yes, eternal life is in the question, and it is for you and me to decide which it shall be, for God is unchangeable, "The same yesterday, today, and forever."

"For the gifts and callings of God are without repentance." Rom. 11:29. And again we read in James 1:17, "Every good gift, and every perfect gift is from above; and cometh down from the Father of lights, in whom is no variableness, neither shadow of turning." Yes, no matter what men may say to the contrary, the fact still remains that the promises of God stand sure and steadfast, and immovable, no changing on the part of our Heavenly Father. In the 6th of Hebrews we have this fact set before us in such a way that there can be no misunderstanding if we believe the Bible. In verses 17, 18 it says, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." And as the word, immutability, means unchangeable we can understand what James meant by saying, that "There is no changeableness, neither shadow of turning in the Father of lights. Also Paul when he said, All the gifts and callings of God are without repentance." Remember the promise, joint heirs, and eternal life with Christ in his Kingdom.

J. H. Williams.

Chana, Ill.

THE HOUR OF JUDGMENT.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear

God and give glory to Him: for the hour of his judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. Rev. 14:6-7.

The above proclamation is to be made after the Lamb stands on the Mount Zion with the 144 000 Israelites sealed and using the interlude between the opening of the sixth and seventh seals, as the reader will learn from chapter seven. The sealing of this number of Israel, is made during the holding of the four winds, by the angel coming from the sun-rising. The everlasting gospel is to be proclaimed to all the nations in connection with the announcement of the hour of judgment upon Babylon. This point seems to be well brought out by the next angel who announces the fall of Babylon, that great city, because she has made all nations drink of the wine of her fornication. There is a most striking co-incidence connected with this "hour of judgment" as will appear from the account of the downfall of the apostate city.

The Ten Kings

These kings have a two-fold mission. They are to make war with the Lamb who is to overcome them, and they who are the "called and the chosen, and the faithful. See Rev. 17:14. This shows us that the saints will have been redeemed before the conflict. The same point is introduced in chapter 19, verse 14, when he who is called "The Word of God" makes his attack upon the nations with his "sharp sword", "the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean", which refers to "the righteousness of the saints" as we learn from verse 8 in the same chapter. The ten kings with the beast and the false prophet meet with a signal defeat and the victors beside the sea of glass send forth their song of triumph both graphic and sublime.

Their Song of Victory.

"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:3-4.

The Ten Kings Execute the Judgment.

"And the ten horns which thou sawest upon the beast shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to

agree and give their kingdom unto the beast until the words of God shall be fulfilled." Rev. 17:16-17.

These ten kings enter into a covenant with the beast for a limited time and during that period they are to exercise their power, "as kings one hour with the beast." This is the judgment hour mentioned by the angel with the everlasting gospel in chapter 14. As these kings have the one hour covenant to execute the judgment, we must look for the fulfillment of the warning in the final downfall of the Great City Babylon.

In the 18th chapter we have a most striking confirmation of the angel's message. There are three classes who are named as in deep sorrow over the destruction of Babylon.

1. The Kings of the Earth.

"And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burnings, standing afar off for the fear of her torments saying, Alas, alas, that great city Babylon, that mighty city" for in one hour is thy judgment come."

2. The Merchants of the Earth.

"And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more.....and saying, Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught." (Compare Rev. 17).

3. The Shipmasters and All who Trade by Sea.

"And every shipmaster, and all the company in ships, and sailors and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! Saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate." See Rev. 18:9-10; 11-17, and 17-19.

From the above scriptures we learn:

1. That the angel with the gospel message to all nations gives warning of the impending hour of judgment upon Babylon, the great city, and the next angel announces her fall.
2. That the ten kings become the executioners of the judgment, having received power one hour with the beast to destroy Babylon, to eat her flesh and burn her with fire.
3. That Babylon falls by means of the judgments of God upon her for her sins which had

reached unto heaven and "God had remembered her iniquities." She is that great religio-commercial city which has made the nations drunk with the wine of her fornication and trafficked in the blood of martyrs. Kings, merchants, and all who have become rich on the seas, mourn over her complete and final destruction. Then a new scene rises before us: Those who suffered and were torn asunder and martyred through her greed and avarice send forth their rejoicings and victory. That this refers to a period after the saints have been redeemed and are glorified as "the called, the chosen, and the faithful," will appear from the following:

"Rejoice over her thou heaven, and ye holy apostles; for God hath avenged you on her." "Thus with violence shall the great city Babylon be thrown down, and shall be found no more."

This closes the wonderful drama. The new era rises, the marriage of the Lamb will come and his bride will send forth the loud anthem: "Blessed are they which are called to the marriage supper of the Lamb."

H. V. Reed.

PSALM 1:1.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners; nor sitteth in the seat of the scornful.

Do you notice how this admonition is given? First, be careful whose counsel you receive. What does an ungodly person care for the delight of the law of the Lord? His meditations are not turned in the direction of the approving smile of the most high God, but toward that only which delights the selfish man of pleasure: no blessing from God rests upon such, for (4th v.) "The way of the ungodly shall perish." When we listen to the voice of temptation and yield to it, we soon reach the place where it is very easy to "stand in the way of sinners." It is so much easier to abide with them, stand in their way, after taking pleasant walks with them, listening to their blandishments. It is not long before it is a pleasure to sit down with them; little heeding their frequent scoffings against God and His laws, our conscience being hardened by associations, and we shut out the still small voice of love and reason. No place in our hearts for prayer or the gracious presence of Him who gave His life for us. The invitation to the king's banquet is unheeded; still, wearied of pleasure, they turn a deaf ear to His pleading

words of "Come unto me.....ye heavy laden, and I will give you rest." The loving Father holds out this inducement. "To him that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels." What an honor! What joy and glory await all who will heed His voice instead of the tempter's. There are two ways from which we may choose,—the right and the wrong two roads,—the broad and the narrow; two guides,—God and satan; two rewards,—eternal life or eternal death. Which will we choose? For the right way, although straight and narrow, we may have through every rough place or stormy path, the helping hand and presence of the Master of the road who has asked us to cast our burdens upon Him. For the broad road we are promised the help of the evil one to make our burdens heavier. No help from him to carry one. He loads them on to us exulting in our weariness, scoffing at our tears. Who cannot see the blessedness of the narrow way which means eternal life, a glorious place in His coming kingdom? Who will make the sacrifice?

M. A. Woodward

GOD'S WAY.

God's promises are ever on the ascending scale. One leads up to another fuller and more blessed than itself. In Mesopotamia, God said: "I will show thee the land." In Canaan: "I will give thee all the land, and children innumerable as the grains of sand."

It is thus that God allures us to saintliness. Not giving us any thing till we have dared to act, that He may test us. Not giving everything at first, that He may overwhelm us, and always keep in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw his last star?—Rev. F. B. Meyer.

"My Father Was a Drunkard."

A great - great - grandson of Franklin, when only a lad, had the insight to see that liquor was nothing but an enemy, and of no sort of help to a man. Brilliant, gifted beyond his fellows, familiar with many other forms of dissipation, and making no secret of it, even enslaved by them he once told me that he never drank a drop of liquor. I asked why. The answer was short, but a volume, "My father was a drunkard."

That was all. And that was enough. No scruples, moral or

other, held him back. But he had read the terrible object-lesson, which could not fail to make a profound impression upon the mind of a bright boy, that the liquor-habit in a house means, almost certainly, the destruction of that house. That "the drunkard and the glutton shall come to poverty" is as true to-day as when it was spoken three thousand years ago.—William Blackie, in *The Pilgrim Teacher*.

"We stand on the borders of a new era. The present dispensation is almost finished. In a few brief years, if prophecy be not thoroughly misinterpreted, we shall enter upon another condition. This poor earth of ours, so long swathed in darkness, will put on her garments of light. The time will come when storms will be unknown. When the whirlwind and hurricane shall stay their mighty force; when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ."

C. H. Spurgeon.

IN TIME OF TROUBLE SAY—

First. He brought me here— it is by his will I am in this strait place, in that will I rest.

Next. He will here keep me in His love, and give me grace in this trial to behave as His child.

Then. He will make the trial a blessing—teaching me the lessons He means me to learn, and working in me the grace He intends for me.

Last.—In His good time He can bring me out again—how and when He knows.

Say.—I am here. First, by God's appointment; second, in His keeping; third, under His training; fourth, for His time.—Andrew Murray.

WHAT BISMARCK WROTE.

Bismarck once borrowed an autograph album in which he was greatly interested and wrote a few lines on a page which already contained two other autographs. One was, "My long life has taught me that one must pardon many things and forget nothing." (Signed) "Guizot." The other was, "A little forgetfulness will not hurt the sincerity of the pardon." (Signed) "Thiers." Below these, Bismarck wrote, "My life has taught me that I have much to forget and much to be forgiven for."—Sabbath School Visitor.

"Smile awhile.
While you smile
Another smiles,
And soon there's miles
And miles of smiles,
And life's worth while
If you but smile."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do a good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

The extremely cold weather of the past two weeks has been hard on ink and composition rollers in this office and as a result our paper last issue did not present a very good appearance. With weather ranging all the way from zero to twenty degrees below, it is about all we can do to keep warm.

When a boy in school, we remember having discussed with others the proposition, Resolved, that education lessens crime.

It used to be thought, and it is still argued, that to educate

people as the world understands education is to insure them against moral evil.

The folly of such teaching has been exploded in two recent examples—Dr. Webster who is in the jail here charged with wife murder, and "Rev." Richeson of Massachusetts, charged with poisoning his sweetheart. Both were educated men and their crimes are both of the most cold blooded type, Richeson giving his former sweet-heart poison to get rid of her that he might marry a richer girl and Webster stabbing his bigamous second wife to death because she would not give him up. And all this in face of a college education.

There is only one way to insure against such moral depravity and that is for parents to reverence the Word of God themselves and by both example and precept "bring up a child in the fear and admonition of God." Even then there is no assurance unless the Word takes hold of the mind and conscience of the child and leaves the impress of its Spirit upon it. Against all the influence of the Word today, we have pulpit and college joined hand in hand against the inspiration of that Word, doing all in their power to convince our young people of its lack of inspiration. In the face of all this these same sources teach that the world is growing better all the while they are turning out a batch of educated, moral lepers.

In this connection there is another evil which lies near by.

Webster is said to have had a good home with parents who, being poor, bent all their energies to giving their son an education. As to his moral training in the home we cannot say, but doubtless it was at least a fair average. But too many times the spirit of the boy is to look upon the parents in the home as old "fogies" and the first impulse upon leaving home, whether to go to college or to enter into the business world, is to show the "old folks" that they are traveling at too slow a pace.

Boys, you have no better friends on earth than father and mother. Possibly they are a little behind the times in some way yet, you cannot afford to let their advice and admonition go unheeded. To do so may lead to the same result as in the electric chair for one and for the other the hangman's rope or life imprisonment.

NOTICE TO CONTRIBUTORS

In writing articles for publication, please observe the following rules. Two of us are doing the work of three and you can do much to lighten our labors if

you will.

1. Write on but one side of the paper and use paper about six by nine inches in size, then write the long way of the paper.

2. Never use "onion-peel" paper—the thin transparent stuff known on the market by that name. It is difficult to handle for key-board purposes.

3. Use white paper and black ink and since paper is cheap, leave plenty of space between words and lines.

4. Be as careful as you can about your spelling, capitalization, punctuation, etc. Four-fifths of the articles sent in must be re-written by the editor because these rules are not observed. We work from five in the morning until from nine to twelve at night. Do what you can to lessen this labor.

5. Be as brief as your subject will permit to do it justice. People will read a short, pointed article when they never look at a long one only to see that it is long.

Do all you can to make The Restitution Herald the best religious paper in the land.

Church News.

Sister Lulu Aley formerly of Burr Oak, Indiana, but now of Culver, Indiana, was married Jan. 3, to Mr. Charles McLane, also of Culver.

It was our pleasure some three years—Feb. 12, 1908—to baptize Lulu in the name of Jesus Christ at Plymouth, Indiana. Having had the advantages of a good home, she is a model young woman. The young man whom she married is reported to be of splendid habits and religiously inclined, though a member of no church. They will go to house-keeping for the present at Culver.

We wish these young people unbounded success as God sees success.

ILLINOIS EVANGELIST NOTICE.

My appointments for January will be as follows: 7th, Oregon; 11th and 12th, Lanark; 14th, Adeline; 21st, Dixon; 28th, Antioch. G. Eldred Marsh, State Evangelist.

Obituaries.

Thomas McDonald was born January 29, 1842, near Rutland, Marshall County, Indiana. He was the son of Samuel and Eliza McDonald, pioneers of our county, having settled here, with a company of relatives, about 1836. He

was reared on the farm, receiving only the advantages of the common schools of that day. He was married to Zerilda Logan February 1, 1863, and became the father of two children, namely, William, born January 2, 1864, and Delbert, born August 2, 1865. He suffered the loss of his oldest son August 18, 1864, and of his wife on May 11, 1869. He was again married to Jennie Lawson March 17, 1875. To them were born two children, namely Fred Otto, born August 28, 1876, who died August 26, 1878, and Dessie M., born September 18, 1880, now a teacher in Brightside schools.

Immediately after his first marriage he went to housekeeping on the old farm, known by his name for miles around, located four miles south from Plymouth, where he lived for over forty-six years. On account of ill health he moved to Plymouth in September 1910.

He was attacked by disease six years ago and suffered severely for a year, when he underwent a surgical operation that relieved him so that he enjoyed reasonable health for a time. But after a year he again failed and gradually weakened until death relieved him. He passed away at his late residence, 701 North Walnut street, Plymouth, at 3 o'clock A. M. January 5, 1912, at the age of 69 years, 11 months, and 6 days.

Our beloved friend was a man universally respected by all who knew him. He was of a quiet unassuming nature, ever ready to do his duty to his neighbor. He believed and defended the faith of the Gospel of Christ, but for some unaccountable reason never obeyed its formal commands. About two weeks before his death he expressed a desire for baptism, but on account of his weakened condition both mentally and physically it was not administered. No doubt he made his peace with God as far as he was able, and as to what the result will be we must leave to a merciful Heavenly Father and a compassionate Savior.

He leaves his companion, two children, Delbert of Mitchell, Illinois, Dessie M. of Plymouth, one sister, Mrs. Rebecca Osborn of Culver, Indiana, two half sisters, Catherine Upmeyer of Harrisburg, Oregon, Florence Littler of Portland, Oregon, of his immediate family, and many other relatives to lament because of his death. His Father was a brother of Thomas McDonald formerly county superintendent of schools of Marshall County, and the father of the Hon. Daniel McDonald of Plymouth, and of Platt McDonald of Chicago, the only two remaining cousins of the name. John and Samuel McDon-

ald of Plymouth are his nephews. Sisters McDonald, wife and daughter of the deceased have the full sympathy of the church in their bereavement, and the highest respect and approval of all who know them for their loyal, patient Christian care they bestowed upon their husband and father during his long tedious illness. May the Good Father bless them for it and sustain them in this hour of trial.

D. E. Vanvactor,
Argos, Indiana.

Berean Column.

CHARITY.

Dear Bereans:

In I Cor. 14:1 we are admonished to follow after charity and in the 14th verse of the 16th ch. of the same letter the command grows stronger. "Let all your things be done with charity". The language is still more emphatic in Col. 3:14. After enumerating among the Christian graces mercy, kindness, humility, meekness, patience and forgiveness we find these words, "Above all these things put on charity" and likewise in I Pet. 4:8 "And above all things have fervent charity". From these scriptures the importance of cultivating this virtue is very evident.

Before we can make any substantial growth in this most important element of the Christian life we must have a clear and correct idea of the meaning of charity. Some take this word to mean the giving of temporal things to the poor and needy. To the Berean who studies to show himself a workman approved unto God this explanation will not satisfy. It is possible to have enough religious zeal to suffer martyrdom and yet lack this most important of all religious expression. Those who give alms to be seen of men and make large gifts for worldly fame or honor are not truly charitable. So long as selfish motives produce benevolent deeds it is impossible to render the true spirit of service in the way God has appointed for the children of men.

The word "charity" is synonymous with "love" when love is taken in its purest sense and is so used in the Bible. By thoroughly reading the 13 ch. of I Cor. we can readily discern the real meaning of love or charity. Charity suffereth and is kind, envieth not, vaunteth not, and never faileth. Those who do not possess it are as sounding brass and a tinkling symbol for char-

ity edifieth, and of the three,—faith, hope and love, love is the greatest. Hence we can understand that while charity requires a certain amount of benevolence toward the poor yet we must always look beneath the outward act and discern the heart of the giver. Good will and disposition to serve others in preference to self, also a kindly consideration of the actions and even faults of others are all the manifestations of charity.

Our God is a God of love. His charity toward mankind has been apparent in all ages. The primal motive which caused the God of Abraham to lead the children of Israel out of the land of bondage was His great love and pure benevolence. Even God chastens the erring out of love for whom He loves He chastens. It was because of love for a fallen race that He promised a Messiah. His charity abounded toward all mankind when He gave His only begotten Son for our redemption. The race was poor and needy. Jesus alone can supply all our wants; hence by the favor of God He was given as a mediator to intercede for the penitent and confer eternal life upon all those who keep His commandments. Dear Bereans, no greater act of charity was ever done among men for our benefit for "Greater love hath no man than this, that a man lay down his life for his friends" John 15:13. So should those who have grown strong in the Christian warfare succor the weaker brethren when the rough places in life seem burdensome.

True love was shown by the good Samaritan on his way to Jericho when he had compassion on the man who fell among thieves. He showed his love for his neighbor by freely giving his service in time of distress. Then ever let us remember that "the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned". I Tim. 1:5 and if we continue in faith and charity the greatest of all blessings shall be ours throughout all eternity.

Your sister in the Blessed Hope
Seraphine Ritenour.

WHICH?

Luke 10:38-42. "Now it came to pass, as they went, that He entered into a certain house. And a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore

that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

Martha allowed the cares of this world to come first in her mind, and Christ reproves her here. Mary had chosen to sit at the feet of Jesus and learn of Him the things concerning the kingdom of God. Matt. 6:31-33, "Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Let us be like Mary and choose that good part, and not allow the cares of this world and the deceitfulness of riches, and the lusts of other things entering in to shake the word and become unfruitful. But "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Mrs. John E. Cross,
Oregon, Illinois.

Dear Bereans:

We have all entered upon a new year and I hope with resolutions to do more for the work of the Master than we have ever done before. As we look back over the past year the thought comes to us, Have we done all that lay in our power to bring others to the knowledge of the things concerning the things pertaining to the kingdom and the name of Jesus Christ?

Are we living the lives we should ourselves so that others seeing us may know that we "have been with him and learned of him." There is an abundance of work to do in the Lord's vineyard and "the harvest is great and the laborers are few."

The cares and burdens of life dull us to a sense of the importance of the future. We are all too prone to drift along when we are weary and think that some future time will do for the work that we have in our minds, or think it our duty to do for the Master. If we would only act on the motto, "Never put off till tomorrow what you can do today," what an ideal life we might live.

There seems to be a dearth of young people to take up the work of the Master as the older and faithful ones are one by one passing to their rest. Let us be up and doing, and try and gath-

er all into the fold, for the night is coming wherein no man can work.

The signs of the times are such as to cause us to take heed, and watch, "for we know not the day nor the hour when the Son of man cometh."

Let us gird on our armor and go forth in his name, looking forward to the day when those who are worthy shall be gathered together and sit down with Abraham, Isaac and Jacob in the kingdom of God.

Beautiful flowers so fair, so Bright;
Emblems of fading, perishing life.

If our thoughts and deeds as pure might be,

We would safely reach eternity. Each heart; each life must have its woes,

But God Eternal only knows if when in this life our labor is done,

Whether we shall wear an immortal crown.

Of life and its troubles the best let us make.

And of Christ, not man, an example take.

So when your summons comes to call you home

You may receive the plaudit of "Brother well done."

Your sister in Christ,

J. Barnebee,

Chicago, Illinois.

OUR HOPE.

Dear Bereans:

We hope to come to the promises made to our fathers Abraham, Isaac and Jacob, the same hope for which Paul stood before King Agrippa and was judged for the hope of the promise made of God unto our fathers. Abraham and his seed, that in his seed all the families of the earth shall be blessed. Gen. 12:3. This hope is called the hope of the promise. "Blessed is the man that trusteth in the Lord and whose hope the Lord is." Jer. 17:7. Let us hope and trust in patience while we wait for that glorious promise.

Elizabeth Hutchings,

Martinsville, Ill

LIFE OF CHRIST.

Jesus our Savior was born in Bethlehem of Judea. Joseph and Mary went out of the city of Nazareth to the city of David which was Bethlehem. There being no room in the inn, they were compelled to sleep in a manger where Jesus was born. In the same country shepherds were watching their flocks by night and an angel of the Lord appeared unto them, and the glory of God shone around and they became afraid.

But the angel of the Lord said in whom I am well pleased." unto them. "Fear not; for behold, I bring you good tidings of great joy, which shall be unto all people. This shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger". After this a multitude of angels appeared, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men". After the angels went away the shepherds went to Bethlehem and found Joseph and Mary with the babe lying in the manger.

They then went around and told others and glorified God. There were also wise men coming from the east to Jerusalem, trying to find out where he was that was born king of the Jews, saying they had seen his star in the east and they had come to worship him. When Herod heard these things he was troubled. He then gathered all the chief priests and scribes of the people, who told them where Christ should be born. Then Herod told the wise men to return after they had found him. When they heard the king they started, following the star until they found the babe lying in the manger, where they worshiped him and gave him gifts. The wise men did not return by way of Jerusalem because God had warned them in a dream not to return to Herod.

When the child was eight days old, he was taken up to Jerusalem to the temple and was named Jesus, which name had been given him by the angel of the Lord. Joseph was warned to flee into Egypt with the young child and his mother because of the decree from Herod. They remained there until the death of Herod, when they returned to Nazareth where Jesus grew to manhood. When Jesus was twelve years old they went to Jerusalem to attend the passover and when they had fulfilled the days as they returned, the child Jesus stayed behind in Jerusalem. After going a day's journey they looked for him but they could not find him and they turned and went back to Jerusalem. They found him in the temple sitting with doctors asking them questions. He then went back to Nazareth with them.

Jesus worked in the carpenter's shop with Joseph until he was thirty years of age when he went down to the river of Jordan where John was baptizing. When he reached the Jordan he asked John to baptize him which he did. When Jesus was baptized he went out of the water and the heavens were opened and they saw the Spirit of God descending like a dove and a voice saying, "This is my beloved Son

After he was baptized he went up into the wilderness and fasted forty days and nights. He then was tempted by the devil. After this he began his public ministry. His first miracle was performed at Cana in Galilee. Soon after this he chose his twelve disciples which were all humble men from the common walks of life and were ignorant but they were earnest and sincere with one exception (which was Judas). He taught the people in parables which he sometimes explained to his disciples. One of the most important truths which he taught was, Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

Jessie Mingo.

RETURNING GOOD FOR EVIL. (Matt. 5:38-46).

Dear Bereans:

In Christ's sermon on the mount He said, "An eye for an eye and a tooth for a tooth." He is here referring to words spoken by Moses to the Israelites, concerning the man-slayer. Deut. 19:21. This law is still obeyed in our land but would not happen so frequently if we obeyed Christ and returned good for evil, as He tells us how to act instead of seeking vengeance "But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn him the other also." Are there any of us today who are willing to turn the other cheek? "And if any man will sue thee at the law and take thy coat, let him have thy cloak also." We do not find such hospitality in the world today, instead they are quarreling and bringing great damage suits, through revenge, or for the love of money." And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee and from him that would borrow of thee turn not thou away. Ye have heard that it hath been

Thou shalt love thy neighbor 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." Did it ever occur to you that returning good for evil will make one ashamed of the injury done you? If some one has been rude to you, treat that person with kindness and see how soon he or she will be your friend. I know this is very difficult to do, as we are inclined to let our temper become uncontrollable. But let us try to obey the words of the Master, that we may be the chil-

dren of our Father 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."

Mrs. James Jeffrey.

Herrin, Illinois.

ANOTHER QUERY.

There comes from our Berean class at Macomb, Ill., the following query and we are seeking an answer from others although our answer has been mailed:

In Matt. 5:34, there appears this commandment: But I say unto you, swear not at all; neither by heaven: for it is God's throne: etc.

Does this language apply to us or had it reference only to those of that day?

Gal. 1:20.—Now the things which I write unto you, behold, before God, I lie not.

Did Paul here break the commandment above referred to?

Please make answers as brief as consistency will allow.

IF A MAN DIE?

"If a man die shall he live again?" Does man die?

It is useless to talk about a resurrection for man, if man does not die, as modern theologians teach. "What saith the scripture?" Rom. 4:3. The Bible teaches that "man" is "mortal", Job 4:17, "corruptible." Rom. 1:23, and perishable, John 3:14-16. The advocates of an "immortal soul" or "deathless spirit," assert that man's life will run parallel with God Himself! We are told by the advocates of the inherent immortality of the soul, that "knives cannot cut it, frosts cannot freeze it, fires cannot burn it, waters cannot drown it, and many other unscriptural and foolish things. Some author has expressed the Biblical view; with such brevity, and clearness, that I quote the following, citing texts.

The Bible speaks of souls being born, Ex. 12:19; of souls dying, Rev. 16:3; of souls being in the grave, Psa. 89:48; of souls being resurrected, Acts 2:27; of souls breathing, Joshua 11:11; of souls being slain, Joshua 10:28-37. How is it possible, nay, is it not preposterous, to talk about souls as immortal and immaterial? Is there not presumptive evidence, Heb. 2:14-15, inferential evidence, 1 Tim. 6:16, negative evidence (Ecc. 9:5-10), affirmative evidence (Job 4:17), natural evidence (Gen. 2:7), comparative evidence (Psa. 103:3-5; Isa. 64:6), antithetical evidence (Psa. 8:3-4; Job 14:7-10), logical evidence, Rom. 6:23, historical evidence, Ecc. 1:4; Luke 24:6; 1

Cor. 15:20, doctrinal evidence, Titus 2:11-14, practical evidence, Rev. 21:4, demonstrative evidence, 1 Cor. 15:44-46; and every other kind of inspired evidence that the Bible is against Plato, and all the world whose hope of a future life is in the immortality of dead men." As the Bible gives conclusive, and overwhelming evidence that "man dieth and wasteth away", Job 14:10, and "shall turn again unto dust," Job 34: 14-15. And to "die", is to cease to live, or to "not live", Isa. 38:1, and when "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish", Psa. 146:4. He knows not anything", Ecc. 9:5. "Their love, and their hatred, and their envy is now perished", verse 6. Being deprived of "knowledge" by death, verse 10, "the dead praise not the Lord", Psa. 117:15. As death kills the thinker, and the thoughts cease, the question at the head of this article assumes an importance that is weighty as eternity.

"Shall he live again?" As the Bible furnishes the only authoritative answer to this momentous question, let us hasten to its sacred pages, for "Whatsoever things were written afore time were written for our learning, that we through patience and comfort of the scriptures might have hope," Rom. 15:4. As Job has propounded the question of the reliving of the dead, let us hear his answer first. "All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: Thou wilt have a desire to the work of Thine hands", Job 14: 14-15. Job shall yet be called from his "bed in the darkness," from his waiting place "the grave", to the blissful change of life eternal! Job 17:13-14; John 6:39-40.

Listen to him again as he expresses his unwavering hope to be realized "at the latter day upon the earth." "Oh that my words were now written! Oh that they were printed in a book! So important was his message to future generations that he wished his words of resurrection hope were graven with an iron pen and lead in the rock forever!"

Listen. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27. David, the sweet singer of Israel, says, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psa. 17:15.

"But God will redeem my soul from the power of the grave: for he shall receive me." Psa. 49:15. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Psa. 68:20. Isaiah triumphantly exclaims "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. 25:8. "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." Isa. 26:19. Jeremiah testifies, "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31:16. Daniel testifies: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. Hosea is equally explicit. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hos. 13:14. "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. Lu. 20:35-36. Again Jesus says: "Marvel not at this: (the raising of few to life) for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." John 6:40.

Speaking unto Martha, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this?" John 11:25-26. The apostles "preached through Jesus the resurrection from the dead." Ac. 4:2. This was Paul's preaching at Athens: "Jesus and the resurrection." Ac. 17:18, 31-32. It was for this hope he was "called in question." Ac. 23:6. "Believing

all things which are written in the law and the prophets," would cause other men, as it did Paul, to "have hope toward God...that there shall be a resurrection of the dead, both of the just and unjust." Ac. 24:14-15. Paul strove "If by any means" he "might attain unto the resurrection of the dead." Phil. 3:11. He expected Jesus at his return to "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." Verses 20 and 21; Rom. 8:17-23. Through Adam we have death; through Jesus, "justification of life," by resurrection power. Rom. 5:12, 18; I Cor. 15:21-23. "The last enemy that shall be destroyed is death." I Cor. 15:26, 51-58.

"There shall be no more death." Rev. 20:6; 21:4. "Why should it be thought a thing incredible with you that God should raise the dead?" Ac. 26:8; Num. 23:19.

Rufus A. Curtis.

"THE UNSEARCHABLE RICHES OF CHRIST"

David wrote that God's greatness is unsearchable, and Paul shows us how the very fullness of his presence is revealed to us in his Son, which he therefore calls the unsearchable riches of Christ. Then later in the chapter he prays that Christ may dwell in our hearts by faith and we therefore be filled with that same "fullness of God," since it is in Christ and he in us. Therefore the church are today the revelation of the Father to men, and are also supplied with all we need, provided for us by some means "in Christ."

Then Paul goes on to show that although these things are "unsearchable" yet if we begin "in love" we "may be able to comprehend" them in the degree that we love, although what we comprehend "passes knowledge." Seemingly contradictory? Love is God's fullness, for "God is love." Then in the degree that love is manifested through Christ in us, will we not possess that "fullness"? Just to that extent and no more. Some are to "shine as the brightness of the firmament" and others "as the stars," for "God is light" and Jesus said, "I am the light of the world," and also, "Ye are." Therefore Paul shows in 2 Cor. 5 that "if any man be in Christ" it is "as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Since in Christ "are hid all the treasures of wisdom and knowledge," and since he has said, "all things that I have heard of

my Father I have made known unto you," does it not follow that all we need to learn we may know? And so of strength, joy, peace and all the rest of the fullness of love. Our plea, then, is for the allsufficiency of Christ for your needs. O friend, seek him, know him, enter into that fullness. Learn to believe; learn to "abide"; learn to pray. How? In the parable of the vine and the branches he shows us that we in him and he in us are the same relation of oneness of communion with him through his "works," that is, the meaning of being in him or in his words, or faith in his words is in us. Paul shows this in Eph. 3, where he says, "that Christ may dwell in your hearts by faith." Just in the degree that we have left sin and entered holiness we have cut off the old man, and put on the new man, Christ. And just in the degree that we do not return again to the old degradation we abide in him. And just in that degree will he bear fruit in us and we will be able to pray a prayer that counts to receive all the gracious promises he makes, for by 2 Cor. 1:20 they are all in Christ, all by faith, and that covers all our needs, for "the effectual fervent prayer of a righteous man availeth much." James wrote, and John enforces it, saying, "whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight." Just before that he was speaking of the need of a clear conscience, else if our heart condemned us anywhere it would hinder successful prayer.

Then we need to know the scripture, else Christ cannot enter our hearts "by faith." And since this knowledge and faith bring to our minds his promises, so does the "fullness" become available to us if we seek in prayer. But since a guilty conscience forbids perfect faith when we see he says "If I regard iniquity in my heart the Lord will not hear me," before faith can bring the fullness we need, it must be by a heart uncondemned.

This faith will bring love, because all that is received thus is known to be a gift of God's grace, or favor, not as something we merit, or earn, and therefore, it begets in us gratitude, or love, to the Giver, which is a desire to do something for him in return; but since God needs nothing he bids us do it for those who do need. In other words, love to God is service to men. Hence, inability to believe is caused by pride over something.

May you be richly blessed by your communion with the Father through the Son, by means of the Word, and may your search

of its treasures lead you into the joyful fulness of the divine Presence in all your being.

LESSON 3, "The SON OF MAN."

Can you see a perfect Christ in Lu. 2:52; Heb. 2:10; Mk. 13:32, and Heb. 5:8-9?

Consult Rom. 8:3; Gal. 4:4; Phil. 2:5-10, and the 2nd, 4th and 5th chapters of Hebrews, to determine whether he was wholly human, or partly human and partly angelic or divine, as to his nature. If he was partly superhuman, what hope for us to be victorious over sin and death? If he was only human, how did he escape sin? If a mere man alone conquered temptation, why cannot others do it, and so man save himself, be earning it as a debt from God, or there be some other Saviors than the Lord?

In Heb. 4:14-16 what reason for us to obtain strength from him is referred to by "therefore"?

How does he know how to sympathize with us in affliction and temptation? Why does his sympathy point out to us over all these trials? How can he offer it to us? Relation of his suffering and sympathy?

Do we now pass through a similar training in suffering and sympathy for a similar purpose? Explain the difference between the Levitical and Melchizedek-priesthoods. When shall we fulfill the likeness of each?

The purpose of priests is given in Heb. 5:1-2, and of kings in 2 Sam. 23:3, show from Ps. 149 how these two offices are combined in the priesthood of one of these orders. Does Rev. 5:9-10 apply to this?

What is the primary purpose of judgment?

When did our Savior become a priest of the order of Melchizedek?

What is his present work?

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—John Renner.

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"God will not be hurried. The building of a Christ-like character is not work of a day. Experience cannot be acquired without experiment. It is not innocence God has in view for us, but growth in overcoming. Patience must have her perfect work. Triumph now would be premature and petty, but the way of faith and patience is the way that leads to victory, which shall be part and parcel of the final glorious triumph of the Son of Man."

He who runs with the crowd, will soon be run by the crowd.

SELF.

The greatest burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feeling, our special weaknesses and temptations, and our peculiar temptations—our inward affairs of every kind—these are the things that perplex and worry us more than anything else, and that bring us oftenest into bondage and darkness. In laying off your burdens therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experiences, your temptation, your temperament, your frames, and your feelings, all over into the care of your God and leave them there.

"In my present journey I am content with whatever entertainment I meet with and my companions are always in good humor. This must be the spirit of all who take journeys with me. If a dinner ill-dressed, a hard bed, a poor room, a shower of rain, or a dirty road, will put them out of humor, it lays a burden upon me, greater than all the rest put together. By the grace of God I will never fret; I repine at nothing; I am discontented at nothing. And to have persons at my ear fretting and murmuring at everything, is like tearing the flesh off my bones. I see God sitting upon His throne and ruling all things well."

—John Wesley.

"ALL ISRAEL SHALL BE SAVED."

(Rom. 11:26.)

The Jewish people cannot be left out of account in calculations regarding the future of our earth. They have their place in the sure word of prophecy; and hope springs eternal in the Hebrew breast. God will not repent Him concerning the promises made unto the fathers. The perverseness of the people will not effect His purposes of love and mercy. "He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." (Jer. 31:10). Who can read the proceedings of the second Zionist Congress at Basle without recalling such promises given by a covenant-keeping God? Students of prophecy have long been expecting the return of the people to their land in unbelief, in readiness for such measures of the Divine discipline and grace as shall realize the prophetic word, "Then shall all Israel be saved."—London Christian.

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Number 15.

"THE MAN OF SIN."

2 Thess. 2.

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

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

The importance of the subject is also indicated by its prominence; substantially one third of this epistle is devoted to it, and when we consider the great number of passages that refer to it, either directly or indirectly, scattered as they are throughout the writings of the prophets, and the evangelists, besides the revelations made to John on Patmos

we are forced to admit that the subject is indeed of great importance, and as such, should be lifted clean out of the realm of speculation, and made the basis of the most solemn warnings, and most positive instruction to the saints of God.

Now in considering any part of God's word, it is very essential that our minds be freed from the bias given by circumstances, or early training. Theological ideas, imbibed from infancy, often form a veil over the mind, hindering the acceptance of what might otherwise appear plain. The demand: "prove your points", is indicative of enquiry, but where the power of preju-

dice is very strong, the demand can never be met, for the evidence which to an unprejudiced mind is regarded as overwhelming—to the other is regarded as inconclusive—unsatisfactory.

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

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

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

exalts himself! The pope claims to be the vicar of God, and acknowledges his dependence upon God. The man of sin opposes God. He not only denies, but defies God; setting himself forth as God!

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

It is not improbable that Paul had referred his hearers to this very prediction; the language used justifies the thought, for if Paul had in mind one other than this vile person, it would seem to be incumbent upon him to make some distinction. The "latter days" undoubtedly refers to the last of the 70 weeks, during which the sanctuary (the temple) is polluted by the placing of the "abomination", verse 31.

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

My second proposition is that the temple of God in which the man of sin is seated is to be located at Jerusalem—not Rome. The evidence already given might be regarded as conclusive, but let us look more particularly at Paul's prophecy. We are induced to do this because it has been urged by some that the temple

here is to be explained by 1 Cor. 3:16. The facts are: that at the time the epistle was written; the temple was still standing, and their minds must have reverted at once to Jerusalem. They knew nothing of any other, for, as far as the record shows, the company of believers were not called the "temple of God," till some five years later; and then the reason is assigned as being "the Spirit of God dwelleth in you."

Reader! are you prepared to believe that the temple of God is at Rome; that the Spirit of God dwells there? That Paul could have so stultified himself and his mission; as to speak of that den of deception—of hypocrisy and blasphemy—as the temple of God! Surely no exposition of this prophecy can be correct that assumes a position so repellant to the spiritual sensibilities of true protestants! That the temple is to be rebuilt is evident from R. v. 11; which, as we know, was written some years after its destruction by Titus. Here John was told to "rise and measure the temple of God, and the altars, and them that worship therein. But the court that is without the temple, leave out, and measure it not: for it is given to the Gentiles; and the holy city shall they tread under foot forty and two months." The fact that this treading down follows the measuring is surely sufficient to show that the prophecy pertains to the future and can have no possible application to the present.

Our third proposition is: The duration of his career (1260 days) is literal. We are doubtless all familiar with the various forms in which this period of time is stated: Time, times and a half; and 1260 days. The question is: are these days to be understood symbolically as meaning 1260 years, or literally? Now it is a well recognized rule that symbols are always seen, either naturally, in vision, or in dreams. As durations of time cannot well be seen they must be represented by objects. Thus: the 7 fatted kine seen by Pharaoh represented 7 years. The 3 baskets on the head of the chief baker represented 3 days. Gen. 40:18. Had he, (the chief baker) imagined, when told the interpretation that these days meant years, his delusion was quickly broken for on the third day he was hanged on a tree. Doubtless our year day

friends will likewise discover (though it is hoped not in the same way) that it is both unwise and unsafe to re-interpret an interpretation. Here then are two instances where durations of time were represented by objects, but where are the objects symbolizing these 1260 days?—they cannot be found—there are none for the simple reason they form no part of the vision proper, but are mentioned by the angel in his interpretation of the vision. Brother! Sister! when in response to the question "How long shall it be to the end of these wonders?" the angel is seen to raise both hands to heaven, and swears by Him that liveth for ever and ever that it shall be for a time, times and a half. Is it, think you, a mark of fidelity to the truth to insist that it shall be for 1260 years? Let us in striving against the influence of Rome—strive lawfully and avoid the use of methods which may be used by them against ourselves. But some have thought that we have in the 70 weeks of Dan. 11:24 a justification of this year day notion. I submit however that even here we have a most literal statement. Bishop Chandler says: "There are but two sorts of weeks in Scripture; weeks of days, and weeks of years. Daniel when he speaks of the ordinary weeks, calls them weeks of days 10:3, as if he had a mind it should be observed, where he makes no such distinction in his prophecy, he is to be understood of weeks of years." An enumeration of all the occurrences of the word "Shabua" (Heb.) discloses the fact, that whenever it is used of days, it is so indicated by the immediate context. This shows that primarily, the word is used of years. This is more clearly seen by a reference to Gen. 29:27. Jacob as we learn had served seven years for Rachel, but as it was contrary to the custom to give the younger daughter before the elder, Laban by a trick gave him Leah. Jacob awakening to the fact that he had been deceived, naturally protested. To this Laban replied, Fulfill her week (Shabua) and we will give this also for thy service. Here was a proposition in simple terms, a proposition which was embraced by Jacob; hence we have read: "he served yet other seven years." Had the lessons therefore of the O. T. been learned in their order, Dan. 9:24 would readily have been understood, naturally and literally, as meaning 490 years! Sixty nine of those weeks expired with the cutting off of the Messiah, that we are now living in the interval between these, and the seventieth week, can readily be shown by noting the events that are determined to transpire at "the

time of the end." A covenant is made with Israel for "one week" but in the midst of the week he (the prince) shall cause the sacrifice and oblation to cease. Dan. 9:27. The margin reads: "and upon the battlements shall be the idols of the desolator. The desolation continues to the consummation, or agreeing with Rev. 11:2 and 13:5, forty and two months.

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

James Browning.

SO THAT YE COME BEHIND IN NO GIFT. I COR. 1:7.

Paul in his first letter to the Thessalonians after having heard, through Timotheus, good tidings of their faith, wrote them "that we might see your face, and might perfect that which is lacking in your faith. Ch. 3:10. He then exhorts them to stablish their hearts unblameable, in holiness, also, to walk to please God. He tells them that the will of God is, even your sanctification, and how each ought to possess his vessel in honour, not as others which know not God. Then he tells them (or us) not to defraud his brother, for God is the avenger of all such. For God hath not called us unto uncleanness, but unto holiness. Then in the 8th verse of the 4th ch. we read: "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. It here seems that Paul was trying to make it plain to these brethren, that the Holy Spirit was for them. And if the church in Paul's time

lacked something in their faith, might not we also lack in this very thing in the same faith? There are several texts that we cannot understand in any other light, and if we are wrong would like the light of truth upon them. Now Paul said: "God hath also given unto us (the church) his Holy Spirit. In Joel 2:28 the prophecy was that God would pour out his spirit upon all flesh. Peter upon the day of Pentecost. quotes Joel's prophecy, Acts 2:16, and in the 39 verse said.....even as many as the Lord our God will call. Does this promise reach you and me? If so, where, and how, is it manifest? If not, what does Paul mean in Rom. 8:11 "But if the Spirit of him that raised up Jesus from the dead (the Spirit of God) dwell in you, he (God) that raised up Christ from the dead shall also quicken your mortal bodies by his (God's) Spirit that dwelleth in you." Does this Spirit of God dwell in you or me? Does it dwell in the church? (or body of Christ?) In Eph. 2:18 we read: "For through him (Christ) we both (Jew and Gentile) have access by one spirit into the Father. Then in I Cor. 12:13 we find: "For by one spirit are we all baptized into one body....(not knowing that the goodness of God leadeth thee to repentance)....and have been all made to drink into one spirit. Jesus said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:14. This agrees with Rom. 8:11. Again, Jesus said: "He that believeth (do you or I believe?) on me as the Scripture hath said, out of his belly shall flow rivers of living water (everlasting life) but this spake he of the Spirit which they that believe (who are these that believe, you and I?) on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified, John 7:38-39. Here we read that "He that believeth" (examine yourselves whether ye be in the faith) and it seems to me that it (belief) reaches you and me. Let us read Eph. 3:6, "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. Are you and I of the same body (church or faith) that the apostles were? Does it take the apostles and us to make up the body (church) of Christ? Was a part of the body to receive the power of God or his Spirit and other members or parts of the body to be unsupplied? Again, Paul said that we (the church) should be partakers of his promise in Christ (or the body) by the gospel. What promise? Some one an-

swers: the promised blessing to Abraham. Very well, but what if this promise includes the gift of the Spirit, are we willing to accept it, or, are we strong enough for ourselves to win everlasting life without the help or power (spirit) of God? Let us look further. In Gal. 3:14 we find, "that the blessing of Abraham might come on the Gentiles, (how?) through Jesus Christ; (what for?) that we (the church) might receive (what?) the promise through faith. Dear brethren shall we reject all the Bible truths, or shall we try to live so as to be partakers of these promises? Well, answers some one, Jesus said: The words that I speak unto you, they are spirit, and they are life, John 6:63. Some claim that when we receive these teachings or words of Jesus, that this is the spirit we are, or were to receive. Let us see. Are not the teachings or words of Jesus what we term the gospel? If so, we preach in vain for Jesus said: And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: (what is it?) even the Spirit of truth; whom the world cannot receive, etc. John 14:17. Here then if the teachings of Jesus or his words are the Spirit, how can the world receive them? But if this Spirit of truth, or Comforter (John 15:26) was given to the body in Paul's time how is the same body now to exist and not have the same gift? Now Moses was admonished of God to make all things according to the pattern shewed to him in the mount. Heb. 8:5. The pattern of the priesthood let us follow and see if we can gather any light. Read Ex. 29:44—I will sanctify also Aaron and his sons (what for?) to minister to me in the priest's office. Again, Ex. 28:41.....And shalt anoint them, and consecrate them, and sanctify (or set apart) them, (what for?) that they may minister to me in the priest's office. We here see that God called Aaron and his sons for High priest and priests. Aaron typified Christ, our High Priest, and his sons, the church, for in I Pet. 2:9, we are called a royal priesthood to offer spiritual sacrifices. Now those high priests and priests were sanctified (set apart), and anointed, and if we can trace these down through Christ to us (the church), I believe we will have a shadow of the pattern shown Moses.

Let us now follow the anointing of Christ, our High Priest. In Acts 4:27, we find that God did the anointing, and in Luke 4:18, Jesus read the prophecy of Isaiah 61:1, where the Spirit of the Lord was upon him, and in Matt. 3:16, we see how and with what he was anointed. Are we

anointed with the same oil as the typical sons of the high priest? Who anoints us, and by what are we sanctified? 2 Cor. 1:21, "Now he which establisheth us with you, and hath anointed us is God." Here God anointed the church, or members. In II Thes. 2:13, "God hath from the beginning chosen you to salvation (how?) through sanctification (setting apart), of the Spirit, and belief of the truth." Again in 1 Cor. 6:11, how we are sanctified and justified in the name of the Lord Jesus and by the Spirit of our God; also, in Rom. 15:16, "Now unto Abraham was given the sign or seal of circumcision. To us baptism is the sign or seal, for the cutting off of the flesh, to walk in the Spirit. To Israel the Sabbath and the Sabbaths were given for a sign or seal by which they were set apart (the tables of stone as witness) Ex. 31:13-18. This sign or seal of Israel I understand to be a figure of the Spirit of God, that was given to the church. In 2 Cor. 1:20-22, Who hath also sealed us, and given the earnest of the Spirit in our hearts. Again, in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed (did or do we believe?) ye were sealed (by what? with that Holy Spirit of promise, Eph. 1:13. Once more: And grieve not the Holy Spirit of God, (why?) whereby ye are sealed unto the day of redemption, Eph. 4:30. Or to the day when we are to receive eternal life.

Is this sealing to be an everlasting token to us, the same as the Sabbath and Sabbaths were to Israel? In 2 Cor. 3:3-4 we read: Forasmuch as ye (the church) are manifestly declared to be the epistle of Christ (or in Christ not in the letter of the law, ministered by us, written not with ink, but with (what?) the Spirit of the living God: not in tables of stone (written with the finger of God, Ex. 31:18) but in fleshly tables of the heart. And such trust have we (does the church have this kind of trust?) through Christ to Godward. Should we be wrong in this line of thought, may it please God to purge us of all wrongs.

Submitted in love for the truth as it should be in Christ
Yours in Hope,

A. H. Hornaday

KNOWING CHRIST.

"This is Life Eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." Jno. 17:3.

When told to "know" Christ, what is our comprehension of

the commandment?

If to know His person is meant we cannot possibly know Him, for not only have we never seen Him, but we do not even possess a reliable likeness, or photograph of Him.

It cannot be that the commandment means that we are to study His genealogy,—to know His family tree—for what has ones family tree to do with it?

Does our text ask us to be fully educated as to Christ's nature when He was in the earth, or does it have reference to something else?

Jesus came to manifest God's name among men (Jno. 17:6) neither by His person nor His family history, but by giving unto men the words which God had given unto Him (Jno. 17:8).

John 14:9-10, quotes Jesus as saying to Philip: "he that hath seen me hath seen the Father;... Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Then God, the Father, was to be seen in Jesus, and to be known in Jesus, through the words that He uttered and the life that He lived before the people. This thought is further advanced by John in his first epistle, chapter 4, verse 7: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

Again in verse 12: "No man hath seen God at any time. If we love one another, God dwelleth in us, etc." Once more, Jesus says: "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35.

To know Jesus then is to know the words, the principles, which He set forth before man, and if we wish to make the world acquainted with Jesus so that they may know Him, we can do it only by knowing Him ourselves and manifesting Him by living out in our lives the principles set before us by Him. How much valuable time is wasted in discussion upon questions relating to His nature and person, and in so much of which we demonstrate to those who hear us, that we are not ourselves yet acquainted with Jesus!

S. J. Lindsay.

BIRTH OF JOHN THE BAPTIST.

A great many years after the time of our last lesson, there was a wicked king named Herod. At the same time there was a good priest and his wife, named Zacharias and Elizabeth. God loved

this couple, because they were holy, and obeyed all his commandments. They were happy in life except they had no children to bless their home. Twice each year Zacharias went to Jerusalem to perform a priest's duty. One day it fell to Zacharias to go into the holy place to burn incense before the Lord. Zacharias must go in alone and pray, while the people waited outside and prayed to God to pardon their sins. While Zacharias was busily performing this duty, an angel appeared to him, standing at the right side of the altar. Even though Zacharias was a good man, he trembled at seeing this heavenly being. The angel said soon he would have a son in his home, which he should name John, meaning, God's gracious gift. The angel said this son would bring joy to his parents, and bring happiness to many people. John would grow to be a great man in God's sight, and would be able to lead many of the backsliding people back to God, and bring peace among the people who quarreled with each other. In doing these things he would resemble Elijah, the prophet of old. All this seemed too wonderful for Zacharias to believe. He asked the angel how he could know all these things would happen. The angel said that God had sent him from heaven to tell him of these wonders, and because he would not believe he would make him unable to speak until these things should happen. All this time the people were waiting outside wondering what had happened to Zacharias, when at last he came out he was unable to pronounce the blessing, and he tried to make signs what had happened. And it came to pass as soon as his duties were accomplished, he departed to his own home. Now Elizabeth's time came that she should be delivered, and she brought forth a son. All the neighbors and cousins came to rejoice with her. The friends wanted to name him Zacharias after his father, but Elizabeth said, "Name him John," as the angel had commanded. The friends said, none of the kindred was named that, and it would not be proper. The people went to ask Zacharias what to name the baby. Zacharias asked for a tablet, which was a thin board, with wax spread, which they marked with a sharpened stick, or piece of iron. He wrote, "His name is John." Just the moment he wrote the name, John, his hearing came back and his power of speech returned. Then Zacharias told the whole story of the angel, and it soon spread over the country, and people marvelled at it, and wondered what kind of a man this baby would grow to be. He became a great man and any child who obeys God will be both

good and great in God's sight.

Ethel Cordray,
South Bend, Ind.

THAT QUERY.

In answer to the query in The Restitution Herald of Jan. 18 on Matt. 5:34, it seems to me that this text applies to us, at least if you see it as I do. Read Matt. 23:16-28. This shows us that we can do more good by quietly practicing judgment, mercy and faith, than by swearing and proclaiming what we have done, or can do, or what is true or false of ourselves or others.

In Gal. 1:20, as I see it, Paul does not break the above commandment,—i. e., to swear not. He seems to be so conscious of God's presence that he would not write an untruth to his church with the Lord looking on.

Mrs. Clara Venard.

GOD'S CARE.

Every day, every moment, He careth, goes on caring for you. Not only thinking of you and watching you, but working for you; making things come right, so that everything should be just the best that could happen to you. Not managing the great things, and leaving the little to arrange themselves, but giving loving care to the least, the very least things that concern you. Even in some tiny little trouble that no one else seems to care about, "He careth;" or when everyone else is too much taken up with other things to attend to you, "He careth for you." You can never get beyond God's care, for it always reaches and enfolds you.

—Frances R. Havergal.

They who enter upon life in the WAY, experience the universe's greatest paradox. They find it the way of the cross and also the way of the crown. Denial is its rule, delight is its reward. Burdens must be laid down when entering it, but burdens must be taken up by all who are upon it. Self-surrender is required of all who travel it, and yet they are the ones who most truly possess life. The strange law in operation seems to be that one gets by giving and finds by losing. Thus the principle of compensation about which philosophers write finds full and beautiful exemplification in the Christian life.

—Selected.

When God afflicts thee, think

He hews a rugged stone

Which must be shaped, or else
aside

As worthless thrown.

—R. C. Trench.

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S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials.

Two pages of our paper last issue are just ready to enter into the last war between the United States and Great Britain. Can you tell why?

How easy it is to be a Christian when everything runs along smoothly and nice, without a ripple to mar the quiet surface or a stone in our path to cause us any extra exertion. But if Christianity is worth anything to us at all, it must be of service most when troubles come thick and fast and when the immediate future holds

out little of hope to us.

We have at last found some one who is both willing and capable to give us an analysis of the Sunday School lesson each week. This week we present the lesson for Feb. 4th. We mean to keep the lesson up two weeks in advance so that even those readers who live at a long distance from us may have their lesson study in plenty of time.

God will not prosper the church nor the individual who shirks an unpleasant duty. It requires little strength of character to do the things that we like to do or that are pleasant to do. Where great strength of character is shown is in the performance of duties which to the natural mind are irksome. This is not a fine spun sentiment, but a fact as solid as truth itself. Your life and mine can testify to its truthfulness. Have we, as individuals, been faithful in performing the unpleasant duties of life? How do we stand as a church?

We call attention particularly this issue to the article on the "Man of Sin". This has been our view of the matter ever since we first gave it serious thought. The papacy will have enough to answer for without heaping upon it the outcome of prophecies which do not belong to it.

While it is essential for us to be right on matters commonly called "doctrinal," yet it is just as essential that we be right on matters practical. Remember that all liars have their part in the lake of fire. In Gal. 5:20-21, Paul gives a list of offenses which if committed by us will keep us out of the kingdom in spite of all our fine drawn theories. Shall we study to avoid these?

Church News.

There comes to us from Sister Ellis of Waterloo, Iowa, the sad news of the death of her mother, Sister May Appleyard, on Dec. 21st last. This comes to us as quite a shock. Sister Appleyard was one of those brethren whose society always had an element of uplift in it. One always felt enriched for having met and conversed with her. We are publishing an obituary this issue.

Bro. G. E. Marsh did not fill his appointment at Dixon, Illinois on last Sunday owing to the severity of the weather. As a rule, our Dixon brethren are an example of faithfulness in their attendance at service regardless of the weather, but advancing years with many of them make it impossible for them to overcome

such weather as we have been having.

ILLINOIS EVANGELIST NOTICE.

My appointments for January will be as follows: 7th, Oregon; 11th and 12th, Lanark; 14th, Adeline; 21st, Dixon; 28th, Antioch. G. Eldred Marsh, State Evangelist.

Obituaries.**May F. Appleyard**

daughter of L. W. Page and Mercyetta Page, was born at Auburn, N. Y., June 8th, 1846. She came with her parents to Ogle County, Ill. and located near White Oak Grove, near Kito river. Here, amid the scenes of the rural home, May and her sister, Jennie, grew to womanhood. It was a pleasant home, and its hospitality was always open to its many friends and the preachers of the gospel were especially welcome.

May was baptized confessing faith in the gospel of the kingdom of God, by Bro. Geo. Moyer. In fact he immersed the whole family. Her faith in the promises of God was comprehensive and firm, and was her comfort and stay through all the trials of life, and was exhibited by her exemplary character and hope even to the day of death.

She married John W. Appleyard, a Christian man of noble qualities, on Apr. 22nd, 1871, with whom she lived until his death on Feb. 25th, 1903. Since then she had lived most of the time with her three children, until she died Dec. 21, 1911. Aged 65 years, 6 mo. 13 days.

Funeral services conducted by the writer and Bro. George Moyer, at the home of her daughter, Mrs. T. J. Ellis, at Waterloo, Iowa. The service by her request, was very simple,—the reading of I Cor. 15, prayer and short address, expressive of sympathy and hope for the future. May we all meet again in the Kingdom.

A. J. Eychaner.

SUNDAY SCHOOL LESSON.

Feb. 4.—The Wise Men Led by the Star; or, Guided to the Light Lesson—Matthew 2.

Golden Text—“Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isa. 45:22.

Matthew is the only one of the gospel writers who records the visit of the wise men, the massacre of the children and the flight into Egypt.

The visit of the wise men or Magi (Gr.) is supposed to have been about six weeks after the birth of Jesus. With respect to the country from which they came, there are different opinions. Chaldea and Persia have both been named, other learned historians have fixed on Arabia, which is accepted by many as probable from the fact that gold, frankincense and myrrh were products of Southern Arabia.

The original Magi were priests and philosophers of Persia, but in process of time, the term was applied to the priests and philosophers of other countries and particularly of Arabia, so that Arabia and Magi become terms synonymous. As things degenerated the term was degraded to magicians or those who practiced necromancy or other forbidden arts, those who solely for gain practiced deception. We have an example in the New Testament, in Simon Magus, Acts 8:9-24. In Babylon their place was a prominent and responsible one. Daniel spared their lives, at one time and was himself made head of the order. Dan. 2:24; 5:11.

Questions—Matt. 2. Meaning of Bethlehem—House of Bread. How far was Bethlehem from Jerusalem? Of what other noted person was it also the birth place? By what other name known (Luke 2:4, 11). Why did the wise men come first to Jerusalem? For whom did they inquire? What prophecy relating to a "star"? Num. 24:17. (This refers to Christ as the star. The Israelitish hope in the expectation of a Messiah had become widespread. Jno. 1:41; 4:25, 26; 7:40, 42. God often made known His will by signs, symbols and visions. Though they could not have known the full meaning of Christ's mission, these men were watching for the promised King of the Jews, whether their acceptance of the idea of His coming was to be heralded by a star arose from this prophecy, or whether the appearance of this extraordinary star at this time was received as a sign from God, we do not know, but they called His star and followed it.) What was Herod's attitude when he heard these things? Why was he troubled and why Jerusalem with him? Find what you can from history, concerning Herod. To whom did Herod go to learn concerning Christ? Why? What prophet wrote the prophecy verses 5 and 6? Was Herod sincere in his desire to worship Jesus? What shows he was not? What reason can you give why neither priest nor scribe accompanied the wise men to Bethlehem? Did Herod have faith that they would return? "When they saw the star they rejoiced"—

what was the cause of rejoicing at this time? What is frankincense? Myrrh? (these were deemed appropriate offerings to any whom one wished to honor.) Give two other instances where myrrh was used for Jesus. Mark 15:23; Jno. 19:39. (In this visit of the wise men, have we not an example of unbounded faith in the promises of God? They accepted the guidance of the star, traveled so far, looking for a king, when they found the child, not amid the wealth and splendor of royalty, but in the humblest surroundings, yet their faith in God's leading was such they were convinced this was the One promised and they fell down and worshiped him.) How did God further guide the wise men? Give the story of the flight into Egypt. The prophecy in verse 15 refers to Israel, but is considered by many as a typical prophecy, as is also that in verse 17. "Prophecy must be literally fulfilled in all its details, while the chief features may become a type of some greater event; but like historic types, all the attendant circumstances cannot be reproduced. We must therefore distinguish between literal and typical prophecy." This quotation from an English writer, seems to be in harmony with that of a number of commentators regarding these prophecies, as we have given it.

Tell of the return to the land of Israel. "They" in verse 20 refers to Herod and his son Antipater, who was equally cruel to his father. Archelaus another son, also rivalled the cruelties of his father, massacring 3000 Jews in the temple at the beginning of his government. Locate Nazareth. "Nazarene" sometimes confounded with the word "Nazarete." The words here are not quoted in Old Testament, a Nazarene is an inhabitant of Nazareth. Names of places are sometimes used reproachfully. Among the Jews at Jerusalem a Nazarene was a term of contempt. Jno. 1:46. Probably the quotation refers to a fulfillment of what prophets foretold that Jesus would be treated with reproach and contempt. Ps. 22:6; Isa. 53.

May we not learn from this record, a lesson. The wise men sought to know God's will, they believed, gave heed to God's message, followed the "guide" which brought them to Jesus. Those who seek through the Scriptures of truth to learn God's will, believe and obey His word, follow the "guide" He has given, faithfully through life, watching the signs of His coming, will finally be brought into the presence of the King of Kings.

Anna E. Drew.

"THE SON OF MAN."

This seems to have been our Master's favorite title. How the son of God and yet the son of man? What of "the divinity" of Christ?"

He was "made of a woman," "in the likeness of sinful flesh". He and His brethren "are all of one". They who were "of flesh and blood." For he "partook of the same". He was of "the seed of Abraham" and was made "in all things" like his brethren. "He took not on him the nature of angels" but was made "a little lower than the angels, for the suffering of death".

For since angels cannot die but death has "passed upon all men", therefore to be subject to death he was "found in fashion as a man" and "humbled himself and became obedient unto death."

For to every child of man there come times when we are sick: shall we get well? Times when we are poor or troubled or have fears and needs: shall we find food and clothes, peace and quietude and supply?

When the cancer slowly eats out life or the incurable disease daily wastes us more away; when memory of the past or fear of what may come will not let us sleep; when visions of the poor-house make us close our ears and eyes to other unfortunates; if we can find a friend who has been where we now are, in that sickness or distress or poverty, and who has come through the shadows to where the sun shines every day in peace, he sympathizes with us, and in something more than tears. He says, "Be of good courage. I know just how you feel. I know the dreary way and the more weary night. But I have been through it. It is past, and I still live." He tells you what he did to become victorious; and you go away from him with a gladder face, hope and courage are renewed. For you say to yourself, "My lot is but the common part of men, and what others have survived I can." Your strength comes from the sympathy of one who stands beside you as your equal.

But suppose you can go to a good angel friend, or one who is part human and part divine, and tell him your trouble and apprehension: he must reply, "Such as we cannot be sick or fear death. We cannot know how to sympathize with you, for our nature is superior to yours. And although we are always well, never fear the future and have all we need in every way, we can offer you no hope that you will ever become what we are." Will you ever go away from such a consultation feeling stronger to bear your burden? Ah you who

have invented and are teaching the divinity of Christ, you take away our Lord, and we grope in vain with outstretched hand to find a high priest who can be touched with the feeling of our infirmities. One who has been where we now are, and because he has survived it and been made perfect through sufferings, can give us a sympathy that cheers us with the hope that we can become what he is. The good Shepherd who knows how and where to lead us through the vale of death-shadow.

For he "was in all points tempted like as we are." He bore hunger, weariness, sorrow and a poverty worse than the poorfarm ever knows. In healing sickness he could perceive that virtue, or strength, went out from him, so he bore all the sickness of the sick, even to leprosy. He suffered the sum total of all your burden and mine, for he must taste the cup of bitterness of all the race, or some one could not find in him a sustaining sympathy. You and I suffer but our own; he suffered all. The drunkard or habitue of any vice finds in his hunger and thirst a band of sympathy. The sorrowful behold him weep at the grave of Lazarus. The fearful see him in Gethsemane in the presence of an overpowering anguish that had cast the shadow of the cross over all pleasanter days. The tempted find in him one who knows how to conquer. Go to him in the closet where you meet the Father in him, and find his hand in yours as he is beside you all the way you travel. Listen to his assuring voice, "Be of good cheer, I have overcome the world. I am he who lives, though once dead, and now I live forevermore. And because I live you shall live also. Neither tribulation, nor distress, nor persecution, famine, nakedness, peril or sword, not even death or life, or angels, principalities or powers, things present or to come, nor light nor depth nor any thing else can separate you from my loving watchfulness or pluck you from my Father's care. You shall be kept in all your ways in this life and given at last a glorious inheritance in that which is to come. I know all the things you have to suffer, for I suffered them before you. But do not be discouraged; suffering shall not crush you, it will only make you perfect as it has me. I will never leave you nor forsake you, and as your day so shall your strength be. Go bravely on and live in joy and peace in me. You will meet tribulation in the world, but in me you can always find a refuge. Come to me and abide, all that are weary and 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 you shall find rest to your souls; for my yoke is easy and my burden is light."

Lesson 4. The Savior's Human Sinlessness.

If he was superhuman how can the Father expect us to be victorious, since none but the sinless are to be saved and it took a superhuman being to conquer? If he was only human how did he himself escape sinning? And if one human being conquered temptation why cannot others, and so what need of a Savior, but why not man save himself, or some of us be saviors to others, and so there be other saviors than the Lord?

What are the source and cause of sin, and the way to victory over temptation?

Since he was really tempted in all ways just as we are, was there a time when the world's hope of salvation trembled in suspense? If so, how could the Father prophesy the outcome? And if not, how was it a temptation?

Study carefully his temptation in the wilderness. Notice the number of "points" of temptation. Show why doing each would have been sin. Notice what means he used to "resist the devil."

Apply the process to your own temptations and deliverance.

Joseph Williams.

LEARN TO LOVE.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

MY LORD AND I.

I have a Friend so precious,
So very dear to me,
He loves me with such tender
love,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together.
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

—Sel.

PINE WOOD'S BIBLE CLASS.

Teacher. As to our lesson for tonight, it will be the continuation of the topic which we considered last week.

The Seven Parables.

Our last week's lesson closed with the study of the good and spurious seed—the wheat and darnel. "The Word of Kingdom," will produce the "Sons of the Kingdom," the spurious seed—(darnel) will produce something that may look like "wheat,"—a deception, a poisonous seed, producing death. Even so, the spurious gospel seed, will never produce the same effect as the genuine. An honest belief that the spurious is genuine gospel seed will never change its effect. Like will always produce like.

Now Lud, please tell us where these two kinds of seed are sown. Lud. In the "field" which our Lord interprets to mean the "world."

Q.—How long will the "wheat" and "darnel" grow side by side in the "world?"

A.—"Until the harvest."

Q.—When will the harvest take place?

A.—At "the end of the world."

Q.—What are we to understand by the phrase: "the end of the world?"

A.—The end of the Gentile age. The word "world" is translated from the Greek word "aion," meaning an age or dispensation.

Q.—In the world do we find the "wheat" and "darnel" growing close together?

A.—Yes, sir; "the servants said unto him (the owner of the field), Wilt thou then that we go and gather them (the tares) up? But he said nay; lest while ye gather up the tares, ye root up also the wheat with them. Let them grow together until the harvest." The reason given is, the wheat and tares are growing together in such close proximity, that if you remove the tares, there is a danger of "rooting up also the wheat with them."

Teacher. Is there not an error taught, by applying the last clause quoted? What do you say George?

George. Yes, sir; when tares have been found in the church, many object to rooting them out, quoting the passage: "Let them both grow together until the harvest."

Q.—Is that a correct use of the Scripture?

A.—No, sir; it is not; it borders closely on "wresting the Scriptures."

Q.—Where are the "tares" found growing with the "wheat"?

A.—"In the field."

Q.—What is the "field?"

A.—"The field is the world"—Greek "kosmos," the order or arrangement of things found in the world, (aion—age) and not the (ecclesia) church. The "good seed"—"the word of the Kingdom," as a fruitage, will produce the "Sons of the Kingdom," and they in their congregated capacity of the "ecclesia" of Yahveh—the church of God.

Q.—Well, suppose some "darnel" is found growing among the "wheat" in the church, shall we let it stay there and grow up with the "wheat" until the harvest?

A.—No, sir; see 2 John 10: "If there come any unto you, and bring not this doctrine, (the "doctrine of Christ"—and the doctrine Christ taught, as the true message of life, was the word of the Kingdom) receive him not into your house (household of faith) neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." The wheat and tares may grow together in the "field" but not the church.

See also 2 Cor. 6: 14-18, "Be ye not unequally yoked together with unbelievers (tares): for what fellowship hath righteousness with unrighteousness (tares with wheat) what communion hath light with darkness? And what concord hath Christ with Belial (darnel with wheat) or what part hath he that believeth with an infidel?.....Wherefore come out from among them, and be ye separate (tares cannot be tolerated with the wheat in the ecclesia), saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The Ecclesia of God must be a separate and distinct people. "Tares" can never find a home with the "wheat," in the assembly of the first born. "Tares" and "wheat" can only exist together in the "field"—the world, until the harvest at the end of the Gentile age when a separation will be made by the angelic reapers.

Teacher. I will ask Ella to give us some thoughts about the parable of the "leaven", and "three measures of meal."

Ella. In order to understand this parable, we will have to get rid of the general interpretation as given by the most learned commentators of the nominal church.

Q.—Please give the theory of the nominal church.

A.—Well, Mr. Lange is spoken of as being a "Prince of Commentators." I will quote from him. He says: "The woman is an apt figure of the Church. Leaven is a substance kindred, yet quite opposed to meal, having the power of transforming it into bread, thus representing the

divine in its relation to and influence upon our moral life. One of the main points of the parable is the hiding, or the mixing of the leaven in the three measures of meal. This refers to the great visible church in which the living gospel seems as it were hidden and lost."

1st. The leaven is here taken to mean the "divine" power in the "gospel."

2nd. The general exegesis represents the woman who hid the leaven in three measures of meal

3rd. The place where the so-called "gospel leaven" is said to work is in the "mass of humanity as a whole, and it is affirmed, will continue to work until the whole lump of humanity has been permeated by the "gospel leaven," and converted by it into that which is good, and then will come the millennium. With such an exegesis as given above, the parable will ever remain a "mystery."

Teacher. I will ask Arloa to give the class the conclusions which she has arrived at from her studies.

Arloa. I cannot understand how anyone professing to be a Bible expositor can use the word "leaven" as a symbol of anything good, as for instance, "gospel leaven;" when the Bible uses the word only as a symbol of evil.

Q.—Can you give a sample of its use?

A.—Yes, sir; see Mark 8:14-21. "Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?.....And he said unto them, How is it that ye do not understand?"

Pray tell me, did our Lord warn his disciples to beware of something good in Herod, and the Pharisees? Listen to our Lord's estimate of those people: speaking of Herod, he calls him and "Old fox." And as for the Pharisees, see Matt. 23:15. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the chold of hell than yourselves."

The above is our Lord's estimate of the evangelical work of their religious sect. I think some of the "blind guides" of our day, are not much better. Beware of their "leaven."

We are told by learned commentators, that the word "leaven" in this parable, symbolizes the "gospel," and this leaven is to work in the "unregenerated mass of humanity," until they become as a whole a "leavened lump."

Q.—I want to ask this question: In the final outcome, at the end of the Gentile age, is the body of Christ represented as a "leavened," or an "unleavened lump?"

A.—See 1 Cor. 5:6-7, "A little leaven leaveneth the whole lump. Purge out therefore the old leaven that ye may be a new lump as ye are unleavened." The next verse (ver. 8) shows the contrast between the "leavened" and the "unleavened:" "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." Leaven not only symbolizes that which is evil in character, but also in false doctrine. See Matt. 16:11-12. "Beware of the leaven of the Pharisees, and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." How erroneous it is to speak of the gospel as being "leaven," when leaven is used in the Scripture to symbolize that which is evil, both in conduct and doctrine.

Q.—If the "leaven" is "the gospel," and "the mass of humanity," the "three measures of meal," and the "whole lump" is leavened at the end of this age, that would teach the conversion of the world in this age, prior to the coming of the Lord, would it not?

A.—Certainly it would, as the Lord made the other parables terminate in the "end of the world," ("aion"—age) in a mixed condition, when the angelic reapers separate the "wheat" from the "tares," showing that the "mass of humanity" will not all have been reached by the so-called "gospel leaven," at that time.

Q.—What are the "three measures of meal?"

A.—Commentators say, it is the "mass of humanity;" but in point of fact it is "wheat,"—crushed wheat. In another parable the Lord uses the word "wheat," to symbolize the "sons of the Kingdom," generated by the "good seed"—"the word of the Kingdom," and unregenerated humanity are tares, which choke the wheat.

Q.—What would be your conclusion with regard to the "leaven," and the "three measures of meal?"

A.—I should conclude that the "three measures of meal," is equivalent to the "wheat" and

the "tares," to "leaven."

Q.—If the "gospel" is "leaven," would you regard the "gospel leaven," a success in this age?"

A.—I should say no; in all these nineteen hundred years, it has never yet succeeded in completely leavening a single town in the entire world.

Q.—If it has not done that much in 1900 years, how long will it take to "leaven" (or convert) the entire habitable world?

A.—I think that it would be so long a time that figures would fail me to compare it.

Q.—Who was the "woman," who put "leaven" in the three measures of meal?"

A.—Rev. 2:18-20, "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

Following this we have the woman mentioned in Rev. 17:1-6,

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

The "woman," in the Scripture, is a "mother," and has daughters, all of whom are "harlots," having "committed fornication" "with the kings of the earth."

Q. Can you point out an historical character which fits the description of the "woman," in the above quotation?

A.—It doubtless fits the head of the Roman church.

Q.—Who are her daughters?

A.—Those churches who have committed "fornication" with "the kings of earth."

Q.—In what does the "fornication" consist?

A.—In forming an alliance with the "world," (the political world sitting in the parliaments of their respective kingdoms as law makers, and levying taxes upon the people, for revenue to support their churches.

Q.—What element will arrest "leaven?"

A.—Fire. Note the following Scriptures: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire."

"The kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, when they shall see the smoke of her burning."

Q.—Have the "ten horns," that shall burn the "whore," manifested themselves yet?

A.—No one has been able to positively locate them yet. From the fourth century down men have been making guess at it. I have eight enumerations of them, by as many learned men, and in their enumeration they have named eighteen kingdoms as being of the "ten."

Q.—How do you account for the failure?

A.—That is easy enough, they have been looking for them before the time for their manifestation. See Rev. 16:17. "The seventh angel poured out his vial into the air, etc." This is yet future. After the pouring out of the "vial," (see Rev. 17:12) the ten horns appear, who up to this time, "have received no kingdom as yet."

We will resume this same study next week.

W. H. Wilson

SALVATION.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

1. The gospel of Christ:

Paul tells us what this is in I Cor. 15. How, that Christ died for our sins, and was buried, and rose again the third day according to the scriptures. By which also we shall be saved if we keep in memory those things, unless we have believed in vain.

2. Salvation:

What are we to be saved from? He says, Christ died for our sins,

Let us see what sin produces. For the wages of sin is death, Rom. 6:23. Wherefore as by one man, (Adam) sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned, Rom. 5:12. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death, James 1:15. By the above scripture, we learn that sin is the cause of death. Now, just a few verses to show what death really is, and then I think we will understand clearly what we are to be saved from, and how great a salvation as spoken of in Hebrews. The dead know not any thing, Eccl. 9:5. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish, Psa. 146:4. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return, Gen. 3:19. We learn from the above that death is a ceasing of life, and that man returns to dust again, that his thoughts perish; thus showing that he is in a state of unconsciousness. And his only hope of a future life depends on a resurrection.

3. Every one that believeth:

Dear reader does it make any difference what we believe? Here we are told plainly, that the gospel is the power of God unto salvation to every one that believeth. How can people tell us that it makes no difference what we believe, in the light of Holy Writ? We have still further evidence that our salvation depends on what we believe. In the commission given the apostles, by Jesus himself. 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. We read, that if we have not the Spirit of him that raised up Christ from the dead, we are none of his. And how can we be his unless we believe his word. For he says: The words that I speak unto you, they are Spirit, and they are life, Jno. 6:63. It is not enough to say, we believe the gospel, but, we must work out our salvation with fear, and trembling; we must overcome the works of the flesh, by the fruits of the Spirit, Gal. 5:19-26. The gospel may be compared to a life preserver. A man may go out on the sea with the expectation of meeting with a great storm, and the breaking up of the ship, and have a life preserver at hand. He may say, I believe it will save me alright. But, unless he puts it on, and keeps it on during the storm, it will all be in vain. As Paul says: Unless we have believed in vain.

Dear brother, we are sailing on life's stormy sea, with trials and temptations surging on every

side. Have we put on the gospel, have we fastened it securely to us, is it nearer and dearer to us than this life? Remember, we cannot put it on today, and lay it aside tomorrow, and hope to gain salvation. We must ever be living epistles read and known of all men, seeking to glorify the Father's name through his Son. Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lust thereof, Rom. 13:14.

Wm. Hardesty.

THAT "QUERY."

"Swear not at all." Matt. 5:34.

This precept stands in connection with the words, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Given thus its true place, it would seem to pertain to the making of vows, the performance of which would be dishonoring to God and injurious to ones self.

In the making of pledges, promises, etc., "If the Lord will," should always be implied even if not always stated.

As to Paul's practice, Gal. 1:20 2 Cor. 1:23; 11:31, the Christian is responsible to speak at all times as in the presence of God and commits no sin if an open avowal is made of the fact that this is done. A too frequent use of the Holy Name should be avoided as it leads to irreverence and even profanity on the part of unbelievers.

James Browning.

I PETER, 4:5-6.

A very simple exposition of the above text will be found by emphasizing the past and present tenses of the verb—thus:

"For this cause WAS the gospel preached to them that ARE dead, that they might be judged by other words.

"To this end (R.V.) IN FORMER times was the gospel preached to them WHO ARE NOW dead in order that they might during their life time—according to men in the flesh—have God's judgment passed upon them and being justified, prove worthy of life—live to God in the spirit."

The "end" or "cause" spoken of, is spiritual purification (v. v. 1-4) that ye no longer live the rest of your time in flesh to the lusts of men, but to the will of God. Thus the idea presented is that the gospel formerly, as now, has been the medium of spiritual elevation, and the touch-stone by which humanity has been tested for eternal life.

—J. F. Gulletly in "Words of Truth," Mar. 1893.

SONNY'S SOLILOQUY.

We've got a parlor in our house
That's scarcely used a bit;
I tell you, even Pa himself
Don't dass go there and sit!
An' if I dared to step inside
Her temper Ma would lose;
Say, what's the use o' havin'
things
That people dassent use?

My sister's got a cushion, too.
All stuffed up nice an' fat,
An' not a person in this house
Can put their head on that!
It has a real invitin' look.
All worked in red and blues;
Say, what's the use o' havin'
things
That people dassent use?

An' over at Aunt Martha's house
They've got a satin chair;
I tried to sit down on it once,
But she said, "Don't you dare!"
An' if I just go near the thing,
She fusses an' she stews;
Say, what's the use o' havin'
things
That people dassent use?

DESERVED A THRASHING.

The mother of twins found them fighting furiously. Willie, the larger twin, was on top. He was beating Tommy about the face and head.

"Why, Willie, how dare you strike your brother like that!" cried the mother, taking the boy by the ear and pulling him off.

"I had good cause to strike him," answered Willie.

"What do you mean?" she asked.

"Why," said Willie with a righteous air, "didn't I let him use my sled all last Saturday on condition that he'd say my prayers for me all this week? And here I've just found out that he's skipped three days."—Housekeeper.

"Sometimes," said Uncle Eben, "a man goes aroun' lookin' foh sympathy, when he ought to be 'pologizin' foh not havin' shown no' sense."—Washington Star.

Insincerity in a man's own heart must make all his enjoyments, all that concerns him, unreal: so that his whole life must seem like a merely dramatic representation. —Hawthorne.

Above all things, have fervent charity among yourselves. 1 Pet. 4:8.

God of love, my soul renew,
Make me holy, pure and true;
By Thy Spirit plant in me
Thine own heavenly charity.
For charity shall cover a multitude of sins. 1 Pet. 4:8.

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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Feb. 1, 1912.

Number 16.

(The following lines were written by Sister Lillybridge upon the entrance of deep sorrow and bereavement caused by the enemy death in her home.—Ed.)

THE DESIRE OF NATIONS.

The desire of nations shall come. Hag. 2:7.

His reward is with Him and His work before Him. Isa. 40:10; 62:11.

Desire of Nations, come.
Come that the earth may learn
Thy just and righteous laws.
That man to 'ard man may yearn,
In holy love,
In kind compassions, strong and
sure,

Desire of Nations, come.

Desire of Nations, come,
That terror, dread and dire,
Our homes no more invade,
When loved ones in the bloom of
youth,

Crossing our thresholds in the
morn,

Return no more,
Desire of Nations, come.

Desire of Nations, come.
That bleeding hearts may cease,
That beds of pain,
Where long the anguished form
hath lain,
May be no more,
Desire of Nations, come.

Desire of Nations, come,
That Pestilential Air
Swept from our Earth may be,
That Foe so nigh
That wraps our loved ones round
And as they feel his tightening
folds,
Sadly they lay down hopes and
loves

And bravely die,
Desire of Nations, come.

Desire of Nations, come,
That death may lose his prey,
For as a tree their days shall
be." (Isa. 65:22.)
Who in that age good life shall
see.

And us, with kindly deed
And fruitful plan,
They labor for their fellow man,
Rejoicing they will worship Thee,
Desire of Nations, come.

Desire of Nations, come,
That sanguinary strife
May pass away,
That brother man
No more the glittering sword will
wet
With brothers blood.
But having learned, Oh! Prince
of Peace!
Thy laws so true and kind.

With glad consent will lay down
arms,
And unto ploughshares they will
turn
Their implements of war. Isa. 2:4
And so the Earth her peace shall
find.

Desire of Nations, come.

Desire of Nations, come,
Come for Thy Church, Thy Bride.
Not all who've named Thy name,
But only those, who have the victo-
tory gained,

O'er foes both Thine and theirs,
And having gained,
With Thee on Olivet shall stand,
When Thou dost come.

Desire of Nations, come.

Desire of Nations, come,
To Thine own City, come, Zion
beloved,
She who for ages past, beneath
the rod

Of Love, despised, hath lain,
Redeemed shall be for so the pro-
mise stands.

Desire of Nations, come.

Desire of Nations, come.
Come Thou Incarnate Word,
Thou who was promised unto
Eve,

Thou seed of Abraham,
Great David's Son and Lord.
Child of the blessed Virgin come,
Lord Jesus, quickly come,
Desire of Nations, come.

Desire of Nations, come
Take Thy great power and reign,
Thou with Thy Bride Divine,
Rushing to crush the Serpent's
seed.

The hydra headed monster, Sin,
That Death, itself may die.
That thus from Earth's remot-
est bounds,

Glad Paans of Joy may rise,
That thus fulfilled the song may
be.

Glory to God, Glory will to Man,
"Glory, yea Glory to the Lamb"
Desire of Nations, come, oh! come
Desire of Nations, come.
Mrs. M. A. Lillybridge.

"SOULS UNDER THE ALTAR"

Rev. 6:9.

Who were they? Where were
they? And when does this take
place?

Let us answer the last ques-
tion first.

It cannot be denied that at
least the first half dozen chap-
ters of Revelation are a symbolic
description of a progression,
that is, the events which are to
take place as described by this
symbolism came in the order

named, one event following regu-
larly upon another.

In the fourth chapter a throne
is described as well as its glor-
ious Occupant. So, also, are de-
scribed the "beasts" and "el-
ders."

Rev. 5:9-10 tells us plainly
who these are.

"And they sung a new song,
saying, Thou art worthy to take
the book, and to open the seals
thereof: for thou wast slain, and
hast redeemed us to God by thy
blood out of every kindred, and
tongue, and people, and nation;
And hast made us unto our God
kings and priests: and we shall
reign on the earth."

The "beasts" and "elders,"
then are classes of the redeemed
—kings and priests.

The fourth chapter reveals the
throne of God, God himself, and
the redeemed.

The fifth chapter is a picture
of the Lion of the tribe of Judah,
the Root of David, coming before
this throne to take from Him
who sat on the throne, the book,
for He was the only one found
worthy to do so. In the 9th and
10th verses this is proclaimed to
be a fact and the reason for it
is given.

Note: The throne, its Occupant
Christ, and the "beasts" and
"elders" (the redeemed) are all
present in this picture before the
first seal is broken. The redeem-
ed are there to share in the glori-
fication of Christ when He comes
to possess Himself of the earth.

The souls under the altar rep-
resent a class not yet redeemed
at the time of this picture for
they are not discovered until the
5th seal is broken. They cannot
be the martyrs of past ages, else
they would have been redeemed
along with the "beasts" and "el-
ders." They must be a class mar-
tyred subsequently to the coming
of Christ to claim His possession.

This not only answers the ques-
tion, Who are they? but it also
answers when this takes place.

Where does this take place?
Our answer is, "In the earth."

In the tabernacle, the altar of
sacrifice was in the Holy Place,
not in the Most Holy Place.
The Holy Place was the place of
service for the priests and here
is the place where the altar is
found. Our Most Holy Place is
heaven itself whence Jesus, our
High Priest, is gone, to return
to the priests when He has ac-
complished His purpose there.

Our Holy Place is the society
of the truly called out ones on

earth. Here is where the altar
(anti-typical) of sacrifice is to
be found. These souls are found,
not under an altar in heaven, but
under an altar on earth.
This destroys the thought of
many that the souls of many flit
away at death to be in heaven.

The "souls under the altar" is
descriptive of a class of martyrs
who are slain during the period
of tribulation following the com-
ing of Christ, corresponding to
the ten virgins in parable of
Matt. 25.

We enjoy the study of Reve-
lation but since this is such de-
batable ground we will not im-
pose upon our readers this sub-
ject further except by request.

S. J. Lindsay.

CONSCIENCE.

It is a strange and solemn pow-
er which conscience yields. In
your secret soul you commit a
sin. It is a mere passing thought,
perhaps. No human eye has seen
it, no tongue will ever speak of
it, yet even in the dark you will
blush at it. You are degraded
in your own eyes. You feel guilty
and wretched.

And this guilty wretchedness
does not pass away. It may at
any time revive. Conscience
comes to us in lonely hours. It
wakens us in the night. It
stands at the side of our bed, and
says, "Come, wake up and listen
to me!" And there it holds us
with its remorseless eye and bur-
ied sins rise out of the grave of
the past. They march by in mel-
ancholy procession, and we lie
in terror looking at them. No-
body knows but ourselves. Next
morning we go forth to business
with a smiling face, but con-
science has had its revenge.

—Rev. James Stalker.

WHAT CHRISTIANITY IS.

CHRISTIANITY is that his-
toric religion founded by Jesus
of Nazareth, and having its bond
of union in the redemption medi-
ated by Him, in which the true
relation between God and man
has for the first time found com-
plete and adequate expression,
and which throughout all the
changes of intellectual and social
environment which the centuries
have brought, still continues to
maintain itself as the religion
best worthy of the allegiance of
thoughtful and worthy men.

—Schleiermacher.

Molalla, Oregon, May 15, 1911.
S. J. Lindsay,
Oregon, Illinois.

Dear Brother in Jesus: I have a few questions I desire to ask you on Wilson's rendering of Phil. 1:23 in his Emphatic Diaglott.

There appeared a few days ago, in a local newspaper, a criticism of his rendering by a Campbellite preacher. His criticism in short was this:

"Analasia should not be rendered 'return' as in the Diaglott, but 'depart.' For did Paul think it 'BETTER' for their sakes that he should 'abide in the flesh' than for the returning and being present with the anointed? Would not Christ return to THEM as well as to him? Notice how ridiculous the rendering is: 'Having an earnest desire for the returning and being present with the anointed, which is far to be preferred. But nevertheless it is BETTER FOR YOUR SAKES tht I abide in the flesh.' He then repeats, 'Was it BETTER for their sakes 'that he should abide in the flesh' 'than for the return of Christ, What think ye?'"

Please answer this criticism for me, and I will thank you from the bottom of my heart.

If you remember, I wrote you last summer from Caldwell, Kansas, to explain Heb. 1:10. You did so, and I desire to thank you again.

What are the prospects of our people adopting "Articles of Faith" in your state? They seem to favor it very much here. I am for one, radically in favor of it.

Now, Bro. Lindsay, if you will answer this criticism, I will certainly feel thankful. I also promise not to annoy you any more with questions.

Thanking you in His name for the desired help, I beg to remain,
Your loving brother,
John Fisk, Jr.

Oregon, Illinois, May 22, 1911.
Dear Bro. Fisk:

Replying to yours of the 15th inst.

I am using Young's Analytical Concordance as my authority in answering your question on Phil. 1:23.

The Greek word is "analuō" in Phil. 1:23 and this is the only instance where it is rendered "depart." In Luke 12:36 we find the same word rendered "return" in this clause, "When he will RETURN from the wedding." These are the only places where "analuō" is used according to my authority. This equally divides the honors between "depart" and "return." "Analasis" is translated "departure" in 2 Tim. 4:6.

Christ's RETURN to the earth would be his DEPARTURE from the Father's throne. The word

"analuō" has for its meaning, "a loosening up, as of an anchor, etc." Applying this thought to Phil. 1:23, it is for the reader to decide just how Paul meant this thought to be applied. Christ's departure from heaven would be his return to the earth. The scripture teaching concerning our Lord's return and that saints will never be removed, Prov. 10:30, should help us to determine what Paul really meant.

Jamison, Faussett, and Brown in their commentary give the following as the rendering of some of the older MSS: "The oldest MSS. read, 'I know not but am in a strait betwixt two (viz., 'to live' and 'to die'), having a desire for departing and being with Christ.'" This would seem to give authority for the Diaglott rendering.

"For I am in a strait betwixt two"—what two? Living or dying. He says that departing and being with Christ is better than either, and in 1 Thes. 4:13-18 he explains how this is to come about. The clause which concludes the 23rd verse is simply explanatory of a desire which he has which is preferable to either of the two things which put him in this "strait." Inasmuch as this preference was not likely to be exercised at this time and choosing between life or death, he saw that it was better for his brethren that he remain with the living rather than to go into death. In other words, it was more needful that he remain with them for their sakes, rather than that he be taken in death; however, there is something to be preferred above that and that is, his going out to meet his descending Lord, according to his Lord's teaching and the teaching which he had himself done. The critic's question answers itself, showing the folly of thinking that Paul expected to go out alone to meet his Master when he had said on another occasion that this "going out" was to be "together with them;" i.e., together with the resurrected saints and those who are living when Christ comes.

I trust this answer may be satisfactory. The text is one of the worst we have to handle. No matter what position one takes with regard to the life and death question, the text brings with it difficulties that are hard to surmount.

I am frank to say that I have never found the Bible a sufficient "Articles of Faith." I find little fault with a man until he throws the Bible away wholly or in part. As long as a man will stick to the Bible, I am ready to meet him. I have no objection to a boiled down statement of faith as suggestive, but may the good Lord deliver us from the toils of a creed bound organization. The

Brethren of Illinois in the main are against the creed idea.

I am sorry that you feel that you are "bothering" me with your questions. When you have any question like the above, send it on and I will do the best I can to give a satisfactory answer.

Your brother in the hope of the gospel.
S. J. Lindsay.

PINE WOODS BIBLE CLASS.

Teacher. This will be our third lesson on

The Seven Parables.

We will now examine the parable of the "Mustard Seed," which reads as follows: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

This parable we will find to be closely connected with the parable of the "leaven" and "three measures of meal." I will ask Lud to give some thoughts on this parable.

Lud. Commentators make the same error on this parable as they do on that of the "leaven" and "three measures of meal." They make it illustrate the growth and expansion of the church. "The kingdom of the heavens," is the subject of the parables, and never the church. The kingdom will have to have an organic existence before it can expand and grow, which at the present time it has not.

Q.—Do the Scriptures speak of the Kingdom of God as being a growth from a small beginning?

A.—Yes, sir; in Dan. 2 we find all the world-empires symbolized by a metallic image, and in verses 34, 35, we find the Kingdom of God symbolized by a "stone that smote the image became a great mountain and filled the whole earth." It was a matter of growth to the extent of finally "filling the whole earth," like the "mustard seed."

Q.—Over what people will Jesus reign when the Kingdom is first organized?

A.—The people of Israel. See Luke 1:32-33. "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end."

Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Q.—Will it expand and grow like the "mustard seed?"

A.—Yes, sir; see Psa. 72:8, 11,

He shall have dominion also from sea to sea and from the river unto the ends of the earth.All kings shall fall down before him: all nations shall serve him."

Q.—When the Lord comes again, will the true Church have so grown and expanded like the mustard seed tree?

A.—See Luke 12:32, "Fear not little flock: for it is for your Father's good pleasure to give you the kingdom."

Luke 17:26, "As it was in the days of Noe, so shall it also be in the days of the Son of man." The great crowd perished in the flood.

Teacher. I will ask Carrie to answer this question: Where was the "mustard seed" planted?"

A.—"In the field," which the Lord in another parable explained to mean "the world."

Q.—Is the Church "the world?"

A.—No, sir; they are in the world, but the Lord said: "They are not of the world, even as I am not of the world."

Q.—Is there not also a church in the world, that is of the world, that the world supports?

A.—Yes, sir; I refer to the Church of Rome, and her daughters: she is symbolized in the Scriptures by the phrase: "Mother of harlots." Her descendants became harlots. The mother of these harlots seized the world-power, and in time became absolute monarch of the world, every king had to bend the knee to her, as monarch supreme, or else loose their crowns. While she has lost her temporal power, she still claims the right to be the supreme ruler, and is seeking to regain it; she retains the form of the government, has her Secretary of State, etc., and some governments still send representatives to her court. She may, in a measure, regain some of her lost power, as one of the events under the seventh vial, Rev. 16:17: 18:7, represents her as saying: "I sit a queen, and am no widow, (she is a widow now having lost her power) and shall see no sorrow." Her daughters have also seized the world-powers, this is kingdoms who maintain state churches, which churches are supported by taxes levied on the people, and her clergy help to make the laws governing their several kingdoms. All her other daughters can be known by a claim that they make that the "Church is the Kingdom," and the expansion of the "mustard seed" tree means the growth, or the "extension of the Kingdom." The Lord Jesus, the head of the true church said: "My kingdom is not of this world." It will be IN the world, but not OF the world (kosmos),—the present order of things in the world—a human world-power. When this present order of things passes away,

then all the kingdoms, now in this world, or earth, will become His. See Rev. XI:15. "The seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord and His Christ."

We must now draw a distinction between the church that is IN the world and the church that is OF the world. The church that is IN the world never grows and expands like the church that is OF the world. The world's church usurped the world, and claimed the empires of the world. She made kings, queens and princes submit to an hierarchal sceptre. Note the following historical citation:

"For some time King John of England 'dared to brave the thunders of the Vatican, then wielded by a pontiff who had dragged the crowns of France and Germany at the wheels of his triumphal car. The ecclesiastical hierarchy had ever been encroaching on the province of the civil power. The papal chair was filled by Innocent III, whose proud and enterprising ambition led him to convert the superiority which had been unfortunately ceded to him by all the European princes and potentates into an absolute dominion over them..... The holy father was not to be intimidated. He maintained his authority, laid England under a Papal interdict, and from that moment all the churches were shut, and the sacred rites of religion forbidden, with the exception of baptism, confession, absolution, and extreme unction. After inflexibly maintaining the interdict for two years, Innocent proceeded to excommunicate, and by consequence, depose the king, when on bended knee, and in the presence of his now alienated people, the king took the following oath:

I, John, by the grace of God, king of England, and lord of Ireland, in order to expiate my sins, do, of my own free will, and by the advice of my barons, give to the Church of Rome, to Pope Innocent, and his successors, the kingdom of England, and all other prerogatives of my crown. I will hereafter hold them as the Pope's vassal. I will be faithful to God, to the Church of Rome, to the Pope my master, and to his successors, legitimately elected. I promise to pay him a tribute of one thousand marks yearly; to-wit, seven hundred for the kingdom of England, and three hundred for the kingdom of Ireland."—Ferguson's History of England, Vol.I.P. 68.

Teacher.—The common error that the church is the kingdom of God, makes it simply impossible for those who accept that error to understand these seven kingdom parables.

It is now time to adjourn. I trust that we have had a profitable time together studying these parables.

In the Blessed Hope.
W. H. Wilson.
625 N. Willow Ave.,
Austin Sta., Chicago.

**BARGAIN BETWEEN
M. D. AND D. D.**

Dr. Newell Dwight Hillis, the now famous New York preacher and author, some years ago took charge of the First Presbyterian church at Evanston, Ill. Shortly after going there he required the services of a physician, and on the advice of one of his parishioners called in a doctor noted for his ability properly to emphasize a good story, but who attended church very rarely. He proved very satisfactory to the young preacher, but for some reason could not be induced to render a bill. Finally Dr. Hillis, becoming alarmed at the inroads the bill might make in his modest stipend, went to the physician and said: "See here, doctor, I must know how much I owe you."

After some urging, the physician replied, "Well, I'll tell you what I'll do with you, Hillis. They say you're a pretty good preacher, and you seem to think I am a fair doctor, so I'll make this bargain with you. Ill do all I can to keep you out of heaven if you do all you can to keep me out of hell, and it won't cost either of us a cent. Is it a go?"—Cosmopolitan.

The above was intended for a joke, is a joke—a good one, but many people will not see it fully. It is a joke that is enacted every time a doctor calls at the home of any believer in popular theology. In testimony meetings it is often said that the speaker is simply waiting—ready to go at any time and the beauties of the skies are painted with gorgeous hues, but when sickness stalks in and there is a probability of being called "on high," every means in earth is brought to bear to keep from going. The fact is, the story shows well the inconsistency of the position that religionists occupy. Death is an enemy and all good men have shunned it, just as good old Hezekiah because he knew that death would cut him off from all the living and make an end of him.

—Editor.

SCRIPTURAL BAPTISM.

"One Lord, one faith, one baptism, Eph. 4.5. That the scriptural baptism is immersion is evident from the following facts: It was the primitive mode of

baptism. One woman, when asked how she should be baptized, persisted in saying, 'Like as Jesus was!' until one of the committee, discouraged, exclaimed: 'It's no use! We shall have to take her to the river!' I-Pet. 2:21; John 3:23.

MARTIN LUTHER allowed sprinkling, but said: 'Baptism is nothing else with the word of God than immersion in water.'

JOHN WESLEY: 'Buried with him, alluding to the ancient manner of Baptizing by immersion.' (Notes on Rom. 6).

DODDRIDGE'S FAMILY EXPOSITOR: 'Buried with him in baptism. It seems to me the part of candor to confess that there is an allusion to the manner of baptizing by immersion.'

ALBERT BARNES: 'It is altogether probable that the apostle in this place, Rom. 6:4, had allusion to the custom of baptizing by immersion.'

CONYBEARE AND HOWSON'S Life and epistles of St. Paul, on Rom. 6:4, 'This passage cannot be understood unless it can be borne in mind that the primitive baptism was immersion.'

Dr. KING: 'In the eastern churches baptism has been universally administered by dipping from the first introduction of it to this day.'

F. BRENNER: 'Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water, and only in extraordinary cases was sprinkling permitted. This latter method was called in question, and even prohibited.' Stuart on Baptism, Page 152.

Beza observes on Mark 7:4, 'Christ commands us to be baptized, by which word it is certain immersion is signified.'—Selected from "Last Days," July, 1902.

SCRAPS.

Never tell Scriptural anecdotes to create a laugh.

Always speak of the realities of eternity in a serious, solemn manner.

Never introduce Scripture in light conversation.

Never in common conversation appeal to God for the truth of what you say.

Be careful of your speech in company, and especially in the presence of strangers. Oftentimes they form an opinion of character from a few words.

Never let the pressure of worldly business keep you from family worship and private devotions.

Honor God's ordinances and he will bless your basket and your store.

Herbinger and Advocate-1850.

Never mind where your work is whether it be visible or not.

Never mind if your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you sow "a body that hath pleased Him."—Alexander Maclaren.

THE BIBLE REVEALS HUMAN CAPABILITIES

The Bible as a whole has been put to a test to which no other book has been put, and has stood it. The book is a whole; the whole of life is in it—peace and war, grandeur and ugliness.

There are uglinesses in the Bible; but it was the same man who stood guilty before Nathan that wrote of the God he worshiped: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."—Spectator.

**HYPOCRITICAL
FAULT-FINDING.**

The man who quarrels with the Church and leaves it on the plea that church members have not been helpful to him as they should have been, is unconsciously publishing the fact that his motive in uniting with the Church was not the right one. Paul did not ask, Lord, what wilt thou do for me? but, "What wilt thou have me to do?" The man whose place is in the Church does not ask, What can I get out of a membership in this Church? but, What can I do as a member of this Church for Christ and for the Church?—United Presbyterian.

LOOKING AHEAD.

What of the morrow?
Lord in Thee confiding,
Let me not doubt
Thy promise and Thy power;
I shall not fear—
Within Thy love abiding
In peace this very hour.

I shall not dread
The dark of any sorrow,
Nor any woe
That compasseth my way.
Since Thou wilt safely
Guide me through tomorrow,
Who keepest me today.
—F. W. Hutt.

"If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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We BELIEVE and TEACH the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

Editorials.

We feel constrained again to speak of the necessity for shorter articles. There are two good reasons for this. The longer articles are last read if read at all and often good articles that are much shorter must be set aside because of so much space being taken by the longer article. Boil it down brethren.

We acknowledge the receipt of three beautiful views and a pressed flower from Sister Virginia Halstead who is spending the winter at Redlands, California. To look at these precious bronzes

on the tree and then to look out of doors into this zero weather gets one into the habit of wishing.

In this issue is chronicled the death of Sister Crozier. One by one the old soldiers of the cross are going. What a grand thing it will be when the Lord comes and puts a stop to the work of the enemy. In the meantime we will patiently submit and wait.

We acknowledge the receipt of a 64 page pamphlet by Jacob Brinkerhoff on "The Sonship of Christ" which treats more particularly of the doctrine of pre-existence. We consider it a good work. It may be had for 15 cents by addressing The Bible Advocate, Stanberry, Missouri.

Church News.

Bro. F. L. Austin has just closed a successful series of meetings at the Niagara Falls church in which three made the good confession of faith and were immersed into the name of Jesus Christ. We pray that they may be faithful.

The brethren of Fonthill, Ontario, are soon to enter in upon a series of meetings with Bro. Austin at the helm. Both here and at Niagara Falls we have had very enjoyable and interesting meetings with the brethren.

A request for a date of ten days' or two weeks' meetings, sometime between Feb. 1, and Mar. 15 came to us within the week from the church at Argos, Indiana.

We have served this church several times in the capacity of evangelist and would enjoy doing so again if possible; but so long as we have our present work on hand we must give up all thought of doing evangelistic work. We trust the brethren at this point may succeed in getting some one who will do them valuable service.

Bro. and Sister Elzie Robins of Mt. Sterling, Illinois, the accidental death of whose little son we recorded some time ago, seem to have more than their share of trouble. On Sunday night, Jan. 14th, while the family were away from home the house caught fire and burned to the ground, destroying all that they had by way of property, excepting the clothing which they were wearing.

Friends and neighbors have been very generous, it is reported, but in all probability no one will think of sending them a Bible or books of a religious nature. Any brother or sister who may wish to help them may ad-

dress them at Mt. Sterling, Illinois, Rfd. No. 2, and such help will be thankfully received.

Obituaries.

Polly Maria Alger

was born Feb. 23, 1834, at Richmond Center, N. Y., and while still a child moved with her parents to Honeyoye where she received her education. She became interested in Adventist doctrines and was baptized at, or near, Seneca Lake by Rev. E. R. Pinney when about seventeen years of age. When nineteen years old, she was married to Rev. Owen R. L. Crozier, the ceremony being performed by Rev. C. F. Sweet at Middlesex where a religious conference was being held. Soon after their marriage, they moved to Michigan where they have lived ever since in, or near, Grand Rapids and Ann Arbor.

Eleven children were born to them, of whom seven are still living. Of the four who have died, three died in early childhood; namely, John D., Loomis and Mary. Arthur A. lived to become a teacher in the Agricultural College at Lansing, Mich. Those who are living are Earnest A., of Grand Rapids, Mich.; Alford D., of Cincinnati, Ohio; Hubert R., of Coalinga, Cal.; Dr. Galen G., of Tura Ossam, India; Mrs. John H. Wood, of Winder, Ga.; Dr. Jennie E., now in Grand Rapids, and Charles E., of Coalinga, Cal.

Sister Crozier retired Sunday evening, Jan. 7th, in usual health. About eleven o'clock she was taken with a severe attack of heart trouble which lasted only about ten minutes and the devoted wife, faithful mother, true friend, and consecrated Christian had fallen asleep to await the coming of the Life Giver. The funeral services were postponed until the 15th awaiting the arrival of the three sons from California. The daughter, Dr. Jennie Crozier, home from India for a rest, was fortunately at home when the mother was taken ill, helped her care for the aged father and our much esteemed Bro. O. R. L. Crozier, who has been in very feeble health for several months. (He is now nearing his 93 birthday anniversary).

The funeral services at their residence, 205 N. Lafayette St., Grand Rapids, were necessarily very short owing to his very feeble condition, the family physician sitting by the bedside during the services, counting his pulse and administering restoratives when needed. The services were conducted by the writer assisted by Bro. F. V. Blakely. While the family have the sympathy of the brotherhood and

friends, we rejoice in the thought that when the King comes we will meet our dear mother, wife and sister in God's eternal home, the kingdom under the whole heaven.

M. A. Woodward.

The Sunday School.

Feb. 11—The Boy Jesus in the Temple—Luke 2:40-52.

Golden Text—How is it that ye sought me? Wist ye not that I must be in my Father's house? Luke 2:49.

Time—April A. D. 8. When Jesus was a little more than 12 years old.

Place—Jesus' home was in Nazareth of Galilee. This story of his boyhood was enacted in Jerusalem and the temple.

Rulers—Herod died not long after the visit of the wise men. At this time a Roman governor was over Judea. Herod Antipas, son of Herod the Great, was Tetrarch of Galilee during the whole of Jesus' life after he was brought to Nazareth. The emperor of Rome was Augustus Caesar till August A. D. 14, when he was succeeded by Tiberius, when Jesus was nearly 18 years old.

Nazareth was situated in lower Galilee, five and a half miles west of Mt. Tabor. It was a small walled town, situated in a cup-like valley open to the south, overlooking the great Esdraelon valley, the garden of Palestine, and the scene of so much of the history of Israel.

The Jews took great care in educating their children. They learned to read early, the Scriptures being the chief text book. The necessity of obeying God's law was deeply impressed upon them and they were early taught to attend the synagogue services each Sabbath. The Jews were required so to reverence and observe the law, as to bind portions of scripture for a sign upon the hand, between the eyes, and upon the door-posts of their homes. Deut. 6:8-9. Those on the door-posts were called in Hebrew, Mezuzah. It consisted of a piece of parchment on which was written Deut. 6:4-9; 11:13-20. The parchment rolled up, put in a tube of lead and fastened to the door-posts. Those worn on the person were called phylacteries, parchments on which were written the same truths as the Mezuzah, with the addition of Ex. 13:1-10. These were enclosed in leathern cases and secured in their places by straps.

QUESTIONS.

(Answers to some of these may

be found in preceding notes. Others may be brought out by the teachers and pupils).

Mention briefly the events of last lesson.

Where was Jesus' home at this time?

Describe Nazareth. Locate on the map.

State time and place of events recorded in to-day's lesson. Compare Luke 1:80 with verse 40 in this chapter. Do they refer to the same person?

"Waxed strong in spirit." Meaning of "spirit"? (In revised version the word "spirit" is omitted).

Where did Jesus' parents go and for what reason?

What was the feast of the passover? Ex. 12:21-24; Deut. 16.

How old was Jesus at this time? This was the age when, as a kind of turning point from childhood, a Jewish boy became a "son of the law," the age of responsibility, when he was bound to keep the law and to attend the religious feasts. From that time they wore the phylacteries. What were these? (See notes).

What was the mode of travel?

(A great caravan, made up of people from the surrounding towns. They traveled on foot or helped by mules, encamping each night).

"When they had fulfilled the days" Meaning of this clause?

When did Mary and Joseph miss Jesus?

About how far was a "day's journey by that mode of travel?"

When and where did they find him? "In the temple" - not in the temple proper, but in one of the porches, courts, or chambers of the temple. Look at plan of temple found among Bible maps.

Who were with him and what was he doing?

These "doctors" were teachers, eminent rabbis. When teaching, the rabbi sat upon a slight elevation and the pupils literally sat "at the feet" of their instructors.

What did his mother say? Jesus' reply?

To whom did Jesus refer as his father?

Do you think that the secret miracle of his birth had been revealed to him?

The astonishment of the doctors at his "understanding and questions, proves that his words revealed a remarkable familiarity with scripture and an understanding of its true meaning such as had not before been revealed by these learned men. Did his mother understand his saying?

This (verse 40) is the earliest recorded saying of Jesus. His aim was to carry out his Father's will. John 4:34.

How far was Nazareth from Jerusalem?

What does "subject" mean? Joseph, the husband of Mary.

was a carpenter. The name then applied to all workers in wood. Among the Jews it was infamous for a father not to bring his children up to some trade. From Justin Martyr it is said that Jesus assisted Joseph at his trade, making agricultural tools, etc.

From Matt. 13:55-56, we would infer Jesus had brothers and sisters, but it is generally accepted they were only legal brethren, in the Jewish mode of speech and not Mary's children. Mary the wife of Alphaeus or Clopas had four sons named James, Joses, Jude and Simon. (the "Lord's brethren" were so called). It is supposed that Alphaeus was Joseph's brother and at his death the latter took care of the widow and adopted his children. Some think the two Marys sisters. Jno. 19:25, but it would be strange two sisters to have similar names. Probably were sister-in-laws and of the same household. At the crucifixion Jesus entrusted his mother to the care of John, the beloved disciple, Jno. 19:26-27, who took her to his home, which had she other children, would have been contrary to the tie between mother and children, to so do.

"Jesus increased in wisdom and stature, and in favor with God and man." He grew physically, intellectually and spiritually, and pleasing to both God and man. These were the years of preparation and training for the great mission of his life. That he reached the standard of perfection God had raised we know when he acknowledged him, as "My beloved son in whom I am well pleased." But his standard was not reached without effort on His part. It required the utmost vigilance and perseverance. God assisted and guided Him, as He will all His children, but it was required of Jesus to make perfect His character. Heb. 5:8-9.

So may we, young and old, seek to know and do, the will of God, perfecting in us that which is lacking, looking unto Him "that hath in all points been tempted like as we are," and "in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Anna E. Drew.

THE SAVIOR'S HUMAN SINLESSNESS.

We read that our Master was tempted in all ways like as we are, yet without sin.

Now "every man is tempted when he is drawn away of his own lust, (or "desire" of the flesh and the mind, Eph. 2:2) and enticed," Jas. 1:14. So inasmuch as Jesus was "found in fashion as a man," he was enticed of his own desires. Forty

days of hunger said, "Make bread from stones, and eat;" the desire to announce himself as the Messiah by miracle said, "Jump off the temple before the people;" and the desire to be the promised coming King said, "Do it now, after the fashion of men." For hunger, being one of the desires of the flesh, is called lust, Deut. 14:26; the desire to work miracles was legitimate, for Isa. 8:18 says that he and his chosen children were for these "signs and wonders;" and by Psa. 2:8 and other promises of a universal dominion it was not wrong for him to desire to rule all nations. None of the three desires was in itself sin. Neither are they in us till they have "conceived" and till they bring "forth sin," Jas. 1:15. But in him there was no conception and birth when tempted.

Now according to 1 Pet. 1:14 the cause of these lusts becoming sin is ignorance, for he says, "Not fashioning yourselves according to the former lusts in your ignorance." Also in Eph. 4:18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Therefore since ignorance leads into sin, if not supplied by knowledge by the time temptation comes, a human being will sin. Because he cannot see the full outcome of his act of sin, and the contrary outcome of righteousness, that the right is always better for the doer, in the end, Ec. 8:11-13.

So if our Savior was supplied constantly with all the knowledge needed to resist desires and use them rightly, we can see how he could always conquer temptation. And if this knowledge came gradually to him, as it would to an unfolding mind, we can see how he "increased in wisdom and stature and in favor with God and man," and how he was made "perfect through sufferings," and that he even "learned obedience by the things which he suffered." And if you and I are not supplied always with the learning needed, until we first have fallen, and never are supplied as he was, we can see how only one can be a Savior, and how the whole proud hope of men saving themselves by their own struggling and virtue, much less being able to save others, is the height of the stench of pride, offered as incense to a God who loves to give us salvation, if we only quit trying the pride of earning it.

Now, by examining the record of the Lord's temptation we find that he always overcame it by his knowledge of scripture. His mind was filled with scriptural understanding as fast as he needed it, and before he first sinned

and afterward learned the scripture that would enable him to avoid the same sin in future. And by Isa. 11:1-3 we learn that his "quick understanding" was due to the "spirit" that was to "rest upon him." When did the spirit do this? When he was baptized it was seen "descending like a dove and lighting upon him." And "immediately," Mark says, he was led of this spirit to the temptation in the wilderness. For now he was ready, for he was equipped with an armor invulnerable, and as fast as desires rose up in his mind to lead him in a wrong direction, the unerring spirit, which was given him without "measure," Jno. 3:34, filled his mind with an "understanding" of the scripture needed to guide him. Other men had had the spirit before him, but only "by measure." When Jew or converted Gentile needed guidance in the right he consulted prophet or apostle like Paul, because although they had the light only by measure they yet had more than the questioner. And when you and I need light we have a full and ready supply of the spirit's guidance at hand in the written scriptures, just as he did, but we are not inspired, and often commit sin before we find the light we seek. For by the word we are to be "sanctified," Jno. 17:17.

So when his hunger said, "make bread and eat" we can easily see how he could discern that to use a miraculous power to feed himself instead of to multiply loaves and fishes to feed others would be sin. The same sin that we commit if we use all our time, talent and substance on selfish desires. Rather will he wait till his Father feeds him. And when the world said, "choose your own way and time for a miracle to show yourself 'Christ,'" how he could discern that he must not seek self again, but wait till the Father provides the miracle, as was done at Cana. And when desire to be a world-wide king said, "Capture all nations now by your supernatural power," how he could discern the need of waiting God's time for him to reign. He was not fitted for it yet at that time.

So although the Father knew the outcome, and prophesied the victory and the consequences, because he would provide an unailing means and carry it out, it was still a temptation for the Son to wait, and suffer while he waited.

Our temptation is the same, a test of our faith, if it will hang on.

So beloved, when you are in need of any of his fullness, ask and hang on, and by and by it will come. If strength to bear sorrow or affliction, lean on one who has suffered it and borne

it; if understanding of truth needed to guide you in the right, he has promised it, saying, "If any man lack wisdom, let him ask, and it shall be given him," and if we are not yet "perfect" he says, "God shall reveal even this" knowledge we need. Search and wait, and by and by when we are properly tested, God will do for us as he did for him. For when fully tested he was fed.

The objection might arise that he lived thirty years before his baptism by the spirit, and how was he kept from sin then?

By Lu. 1:15 we find that John Baptist was blessed with the spirit from earliest childhood, and Lu. 2:40 seems to show the same of Jesus, for in following verses he is seen an extraordinary child at twelve years old.

Lesson 5, The Forgiveness of Sins

Prove the first clause of Ps. 19:7 by putting together the purpose of law as given in Ro. 3:19-20 with 1 Jno. 5:17.

From Ro. 6:6 notice the residence of sin. The last part of Ro. 7 shows the same location of it.

Ro. 6:6 also shows why death is the penalty for sin. Find other scriptures which corroborate this penalty. Can you find any that teach that eternal suffering in any form is included in that penalty?

What other two bible words express the idea of forgiveness?

If forgiveness removes the penalty of sin show why Paul wrote 1 Cor. 15:17. Why must forgiveness bring a resurrection?

Since our forgiveness is through Jesus, the Christ, he states the purpose of his death in Jno. 10:17. Why could not forgiveness be obtained without his death?

What equivalent term is used in Eph. 1:7 for forgiveness? This concerns what body of Ro. 8:23?

Under the duration of forgetfulness of sin when forgiven under the terms of the new covenant as given in Jer. 31:31-34, show why the life brought about in such resurrection must be endless.

Since "God is love" and since forgiveness is the greatest manifestation of that love, can you see how the Father loved the Son from the beginning, as given in Jno. 17:24? And how the Son knew the Father, as we noticed in the first lesson, "The Mediator"? And how this mediation required his death, Heb. 9:15?

If the legal, or imputed, forgiveness takes place at baptism and is all there is of it, how explain Acts 3:19 and Eph. 1:7?

Joseph Williams.

AN EXAMINATION OF RUSSELLISM.

I will give a few items that first impressed me that the "Watch Tower" and "Millennial Dawn" books contained wrong teachings.

In the first place, too much stress was continually laid upon consecration as an expiatory sacrifice. Too much stress laid upon our own efforts in the way of transformation, instead of God's regenerating power, as it is written: He saved us, not on account of those works of righteousness which we did, but according to His mercy, through Christ, in the bath of regeneration and renovation of the Holy Spirit, which he poured out on us richly through Jesus Christ our Lord, Titus 3:4-7.

In the next place these publications teach that we were justified as natural men, by presenting this justified humanity as a sacrifice we would receive the divine nature, as a reward for our sacrifice.

I remember well how my conscience at first rebelled against this twisting of God's plain word. But heeding subtle reasoning, I little by little gave way to the error. Now God's word is very emphatic, showing that we do not thus buy the Holy Spirit with anything we have to offer, before getting into Christ. In Eph. 2:1-11 it says: "God who is rich in mercy on account of His great love with which He loved us. We also being dead in offenses, He made alive together with Christ. By favor you have been saved, and raised us up together and seated us together in heavenly places in Christ Jesus, in order that He might exhibit in the age to come, the surpassing favor to us in Christ Jesus. By that favor, indeed, you have been saved, through the faith, and this not from you, it is God's gift. Not from works, so no one may boast, for we are His work, having been formed in Christ Jesus for good works, for which God before prepared us that we might walk in them."

The above scripture shows me plainly that it is not only favor in our justification, but also in sanctification, and all the way. It shows also that works come after we get into Christ as a result, or fruit of the Spirit. Otherwise our works would indeed be dead works, as shown in 1 Cor. 13:3.

The above were the first items that impressed me that the "Watch Tower" and "Dawn" teachings were deviating from the truth. Then I saw that this false process of reasoning brought other doctrines out of line, such as baptism and resurrection. Teaching that we were already justified before being

baptized into Christ, consequently our baptism would only be a symbol of our sacrifice, etc. In regards to the resurrection it teaches that the body of Christ was not glorified by resurrection power, nor would that of the saints be, notwithstanding the scripture teaching to the contrary. But these teachings about the resurrection had to be so, in order to cover up the evidence, that the second advent has not yet occurred, of 1 Thess. 4:13-18. One thing neatly dovetailed into another. Then came the wrong teaching about the covenants and the sin-offerings of which you must know, so I will not mention them in detail. Also the assertion that contrary to the Lord and the apostles, Acts 1:7: 1 Thess 5:1-3, we must know the time by chronology and prophetic times and seasons. Before I became entangled with these teachings, I had been in the school of Christ about one year. During that year I had learned much, from the only book I had, the Bible, and this in my room onboard ship. I had learned that we were mortal, and that our only hope was centered in the coming of the Lord and resurrection from the dead. I also saw the unscripturalness of "sprinkling" and hastened to be baptized. I also during that year, saw the unscripturalness of Trinitarianism. While I had not plainly seen restitution, I reasoned that as the church was to reign with Christ on earth, the greater number would be saved then. Suffice it to say that I have long ago returned to where I was, before I got acquainted with Bro. Russell's writings. I must testify that I have learned by bitter experience the injurious effect of taking liberty with scripture, and learning to lean upon the arm of flesh, in accepting any teaching that does violence to plain statements of Scripture. I have learned that it is better to hold fast the form of sound words than to accept a doubtful interpretation. "Prove all things, hold fast that which is good, abstain from all appearance of evil." Let the prophets speak one at a time and let the others judge. That holds good yet. All the "one channel" systems have gone wrong. I believe the time comes into every believer's life that he finds it best to lean upon the Lord alone. Every earnest soul has to pay the price of individuality. I am glad and thankful that the "R. H." is conducted along the lines laid down by our Lord for the church's edification. I thank God for this medium of communication between believers scattered abroad and pray that the Lord will bless it.

Yours in the Redeemer,
Charles Strand.

FROM THE FLESH OR SPIRIT, WHICH?

In John 6:63 we have this statement, It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.

In this scripture we have the statement that the spirit quickens. The flesh profits nothing. Without the power of the spirit, nothing could exist. This spirit is Deity. He is the self-existent spirit. He only hath immortality dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: Besides this eternal spirit being, known as The Ail, who appeared to Abraham there are numerous spirit beings, who are known as angels of his strength who do his bidding. The latter are created beings. "They are the morning stars that sang together and the sons of God that shouted for joy." Thus we see that we have two orders of spirit beings. It was Jehovah's purpose to fill the earth with this class of sons. This could only be done by creating a lower order of beings and placing them on trial for the higher order. The dust made man was placed on trial in the garden. This order of beings were called flesh and could only produce their kind. The sacred writer says, My spirit shall not always strive with man for that he also is flesh, Gen. 6:3. The Psalmist says, He remembered that they are but flesh, a spirit that passeth away, and returneth not again, Psa. 78:39. There came a time when the Spirit, Jehovah, ceased to strive with man. Then followed the destruction of all the race except Noah and his family. If Jehovah should withdraw his spirit from this earth and the race they would cease to exist. However we know this can never occur as He has registered an oath that the seed of Abraham shall possess the gates of his enemies and in his seed shall all nations be blessed. He has also promised to fill this earth with his glory. There will come a time when the flesh will be destroyed and nothing but spirit beings will exist on this earth. As proof we give, "There shall be no more curse," Rev. 22:3 We think in the above that we have shown that The flesh without the spirit can profit nothing. The race being under the judgment of condemnation (death) can only remove this judgment through the spirit word. "The words that I speak unto you they are spirit and they are life." The Eternal Spirit has quickened the words spoken by the prophets, Jesus and his apostles. Holy men of God spake, inspired by the Holy Spirit, 2 Pet.

1:21 (Catholic translation). Without the Jehovah breathed words they would have been from the flesh. The power of the spirit was manifested in miracles performed and in the raising of Jesus from the dead.

There are two distinct creations. Adam the living soul and The Christ the life giving spirit it was a "body prepared." This preparation began when it was said that the seed of the woman should bruise the head of the seed of serpent. He is traceable from Abel to the Son of Mary. Not through a fleshy line only but through the spirit. Those who have been taken out as a people for his name have been counted righteous through faith. We have the two lines—faithful and the faithless. One is begotten of the spirit the other begotten of the flesh. This is the spirit that passeth away and cometh not again. That which is born of the flesh is flesh. This is the class Solomon called beasts. They all have the same spirit. They all go to the same place, Eccl. 3:18. Truly the flesh profiteth nothing. Let me call our reader's attention to the statement that Isaac, Abraham's son, was spiritually begotten. For proof we wish first to state that Abraham and Sarah had passed the age of begetting and conception. Therefore the flesh could not have produced Isaac. Again Paul sates in Gal. 4:29. But as then he that was born after the flesh persecuted him that was born of the spirit. One stock has its root from the dust the other from the Spirit, Deity. Jesus was a "prepared body" through which the Spirit was given without measure. He whom God hath sent speaketh the words of God. For God giveth not the spirit by measure unto him. His words were Deity breathed. They came as did Jesus from the self-existent Spirit, the Ail or the "Powerful One." No one except Jesus had received this spirit power without measure. The flesh was too weak to receive such a power. He was the highest type of the race physically and spiritually. Being of the woman and not the man there was eliminated the willful disposition to sin. It is evident from Paul in 1 Tim. 2:14 that Adam committed a willful sin. He did it knowing the results. In the geneology of Jesus as given by Matthew and Luke they trace only the fleshy line from Abraham and David. The spiritual line is traceable through the prophets. Notice this as expressed in Matt. 22:41-45. Jesus asked the Pharisees, What think ye of Christ? Whose son is he? They said, The son of David. Jesus said unto them, How doth David in spirit call him Lord? saying, The Lord said unto my Lord, sit thou on my right hand,

till I make thine enemies thy foot stool. If David then called him Lord how is he his son? The Pharisees did not see that there were two lines of geneology recorded of Jesus the Christ. One was through the tribe and family, the other through the prophets or promises. Jesus was the son of Abraham and David according to the flesh as recorded in the geneologies and the son of Abraham and David through the promises which was spiritual. Jesus was the son of man as recorded in the record kept by the Jewish nation. The son of the Deity through the Spirit promise. He is traceable from Abel to Abraham as the seed of the woman. Then as Abraham's, David's and Mary's son, Jesus the Christ. The words of scripture are spirit begotten through the power of the Deity Spirit. So are all those who receive these words. If they prove faithful during their trial period when Jesus the Christ, the Deity's power, shall come they will be made spirit beings. Jesus was spirit begotten which gave him a superior physical organization. By his selected heredity and begetting his brain was put on a perfect balance. He was physically perfect and thus able to withstand all trials. A humanly begotten son could not have done this. "The Branch," as spoken of by the prophets came from a stronger root than human. It was of divine origin. Whether it be a graft on a limb or a bud on the root both must draw from the same strength. I am the true vine, says Jesus, and my Father is the vine dresser the one who gives strength or makes strong. In order that a branch may grow it must draw strength from this divine source.

Your brother looking for the Lord. D. C. Robison.

LOVERS OF PLEASURE.

"Lovers of pleasure more than lovers of God." This is one of several specifications made by the apostle Paul, 2 Tim. 3:4, under the statement that "in the last days perilous times shall come." Probably pleasure-seeking pleasure-loving constitute one of the greatest perils of the twentieth century Christianity. It undermines Christianity as the foundations of a building not cemented upon the rock are borne away with the ceaseless ebb and flow of the tide. Its great waves take even the strong off their feet and bear them away to the depths as all classes sport themselves in the shoals. No man is exempt, unless it be the hermit in his hut miles from civilization. It requires no magnifying glass and no pessimistic eye to see this state of things in full swing to-

day. "Lovers of pleasure"—it is evident everywhere.

Go to church on prayer-meeting evening and count the worshipers; then go to the same place some other evening to an entertainment and you can't count them, there is such a crowd. Note the character of the daily press—the space given to sports and games, comic cuts, cartoons and jokes. The earnings of one successful artist would support several missionaries abroad. People pay for what they want and they want fun. Mouths with corners that curve downward are out of fashion and not wanted around today. "Smile and keep on smiling" is the text seen everywhere. Say, there are a lot of mouths whose corners will take a sudden downward turn some day.

To what lengths have summer vacations grown in comparatively a few years. If one stops to think, or to ask some one with a memory, he will find that the vacation habit is a matter of scarcely more than a half century's growth. And this writer is not here to discount the value of a rest from toil by a summer vacation, but too many of them are such a long spree in the social whirl at beach and mountain that one needs to go home and rest up to get ready for business. These places where the scenic railways, flying horses and other whirligigs and things too numerous to mention to take people's dimes and time are fast increasing on all coasts, not to mention the picture shows and other things in our cities for winters to keep up the round of pleasure and excitement.

If life was ever a "moving picture" it is today. Time and space would fail us within the confines of a short article to describe what is going on for the pleasure of people. It can but merely be touched upon. They do not want to think of the serious things of life until they reach the death bed, but it is, "On with the dance! Let joy be unconfined!"

Now this writer is no pessimist. His liver is not out of order; his health is good generally. He is as optimistic as most men and knows the blessings of a clear conscience and the joy that goes with it, and is far from considering that religion is a long faced mask to be put on on occasions or worn all the time. But he is here sounding the note of warning against the break-neck speed after pleasure that is being made in these times and the snail-like pace that is being set for true piety. There are ten societies to one church to take up people's time, with all that they mean and stand for.

It is an emphatic sign of the times amongst the many omens of the nearness of the end, and

it is high time to give the note of warning all round that the people may turn their feet from paths of momentary pleasure to those of everlasting peace, and turn from life's vain show to things of soberness, inquiring for the old paths that they may walk in them and reach the haven of eternal rest at God's right hand, where there are pleasures forever more.

C. E. Copp in Messenger.

"IT DOESN'T PAY."

My young friend, there are many things in this world that it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn't pay to lie, for your lies must all be kept on file mentally and in the course of time some of them are pretty certain to get on the wrong book. A liar needs a better memory than anyone is apt to possess.

It doesn't pay to try to get a living without work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can end the joke when you happen to be the victim.

It doesn't pay to rest when you ought to be at work; if you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilled milk, neither does it pay to spill the milk. —Dr. S. A. Steele. In Work.

WHAT ALCOHOL PROMISED.

1. To make me a man, but he made me a beast.
2. To brace me up, but he made me go staggering.
3. To make me sociable, but he made me quarrelsome.
4. To better my health, but he made me sick as a dog.
5. To warm me up, but he left me in a ditch where I nearly froze to death.
6. To steady my nerves, but he gave me delirium tremens.
7. To give me strength, but he made me helpless.
8. To give me courage, but he made me a coward, so that I beat my wife and kicked my baby.
9. To brighten my wits, but he made me a fool.
10. To make me a gentleman, but he made me the tramp I am.

—Selected—

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

THE UNSPOKEN WORD.

One evening, several years ago, I sat up until 1:30 A. M. answering a letter. My letter, a product of much self-pity, stated the situation so clearly that my correspondent could have no doubt as to what I thought of her.

It was long past midnight. I was worn with the strain on mind and body, then as I rose from my desk a wave of memory reminded me of my grandmother's reply to one who had called her to account. It was this:

"Now I know just what you think of me, but you have not the slightest idea of what I think of you."

With the memory came strength, and I burned up every scrap of what I had written, and never alluded in any way to the matter again. So great was the relief felt after this victory that several times afterward, when I had a grievance, I would write down the expression of what I felt, and then immediately destroy what I had written.

A greater victory has followed upon the efforts toward self-control—namely, not even to express to myself my perturbed emotions. "of thy unspoken word thou art master, but thy spoken word is master of thee," is an excellent rule to follow when writing letters.—N. Y. Observer.

HER NEW YEAR RESOLUTION

Special Cable to The Buffalo Times.

New Year's resolution by Auguste Victoria, German empress: "If I live, I will try to rescue the last beggar child enslaved by mendicants, and help to make it a useful citizen." Her majesty has been moved to this resolution by Henrietta Arendt's book in German, "Little White Slaves," telling about the woeful life of beggar children in the capitals of Europe, Berlin, London, Paris, Vienna, etc. Miss Arendt is a member of the Stuttgart police force and a student of human nature. Her book is a heartrending record of child sorrow, of brutality on the part of parents and slave-holders, of inattention and callowness on the part of the authorities. It proves that the "cripple factories" on which the newspapers report from time to time, do exist and that in particular hundreds of children are blinded year after year by bestial parents and padrones in order to move people to pity and coax coppers from them.

"Yet the laws of neither Germany, nor France, nor Austria, nor England protect the children.

If any protection is extended, it's after the deed is done, after the beggar child has lost an eye, an arm or a leg, or is half starved to death, says the author. This statement aroused the empress's curiosity and she had her secretary, Baron von dem Knesebeck, make inquiries of an international lawyer. The legal authority stated that the author was correct, and there was no protection for children in Europe before the deed. In most countries "malignant wounding or crippling of children, causing sickness for 20 days," is punished by a fine or imprisonment, but efforts to starve a child, or to blind it by slow process, or to cripple it by exposure are not punishable. The Kaiserin learned with grief that dealing in child slaves, likewise baby slaves, flourished in Berlin as well as in London and Paris, that some of the dealers hire out children and babies to be used in exacting alms, with the proviso "that another baby or child will be furnished during the unexpired term, if the first dies by accident." The empress has appointed a commission to look into the state of affairs and hopes for the co-operation of all good people in what she considers a sacred duty on the part of herself and others.

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THE RESTITUTION HERALD.

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Number 17.

HAS SOME ONE SEEN CHRIST IN YOU TODAY?

Has some one seen Christ
in you today?
Christian look to your heart,
I pray;
The little things that you've
Done or said—
Did they accord with the way
You prayed?
Have your thoughts been pure,
Your words been kind?
Have you sought to have the
Savior's mind?
The world with a criticising
View
Has watched—but did it see the
Christ in you?

Has some one seen Christ
in you today?
Christian look to your path,
I pray;
Has it led you nearer the
Father's throne?
Farther away from the tempting
One?
Have your feet on errands of
Love been bent?
Or on selfish deeds your strength
Been spent?
Has a wandering soul, with hope
Gone new
Found Christ through following
After you?

Has some one seen Christ
in you today?
Christian look to your life,
I pray;
There are aching hearts and
Blighted souls
Being lost on sin's destructive
Shoals,
And perhaps of Christ their
Only view
May be what of Him they
See in you.
Will they see enough to bring
Hope and cheer?
Look to your light! Does it shine
Out clear?

Has some one seen Christ
in you today?
Oh Christian be careful, watch
And pray;
Look up to Jesus in faith,
And then
Lift up unto Him your
Fellow men;
Upon your own strength you
Cannot rely;
There's a fount of grace and
Strength on high.
Go to that fount and your
Strength renew,
And the life of Christ will
Shine through you.

C. Benj. Hopkins.

HOW THE HOLY SPIRIT OPERATES NOW.

"Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" I Cor. 6:19.

Here Paul tells us that the Holy Spirit dwells in our body. How? Jesus says: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." Jno. 6:63.

The word is Spirit and it gives us life. Thus, the Holy Spirit, or power of God (Micah 3:8; Luke 24:49), lies in the word (Heb. 1:3) because "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost." II Pet. 1:21. And Paul says: "Let the word of Christ dwell in you richly in all wisdom." Col. 3:16. The word of Christ dwells in us by faith, II Tim. 3:15. Therefore, the word which dwells in us, being Spirit, the Holy Spirit dwells in us by faith in Christ's word. "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." II Tim. 2:16-17. This word, inspired by the Holy Spirit, thoroughly equips us for salvation.

"Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." Jas. 1:18. We are first begotten by the Spirit through this word. Then as the Spirit through the word operates on those begotten, it transforms them from worldly characters to godly characters. As Paul says: "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." II Cor. 5:17.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Ro. 8:11. If faithful in putting on the whole armor of God, God will raise us up to eternal life by his Spirit which dwells in us by faith in his word.

"Eye hath not seen, nor ear

heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9-10. Those things which God has in store for us, he has revealed by his Spirit through the word.

In time past, gifts of the Holy Spirit were exercised by certain of God's people to reveal (II Pet. 1:20-21) and confirm this word (Mark 16:20). But now these gifts have ceased, as prophesied by Micah 3:6-7 and Paul in I Cor. 13:8. For since we have a record of God's word through which the Holy Spirit operates, we need not these gifts.

Ida Ordnung.

RANDOM THOUGHTS.

"If a man die shall he live again?" Job 14:14. How can a man "live again" unless he has stopped living the first time.

If souls are immortal, and good men went to heaven and bad ones to hell during the period of time from the creation down to the time of Jesus, and, if since that time to the present the same thing has been going on, what purpose did Christ serve in coming into the world to suffer and die as he did?

We have read that Christ came to seek and save that which was lost. Save the lost from what? Some answer, "To save them from hell." But why the need of His coming for that purpose if good men escape that place by going to heaven long before He came upon the scene of action?

"The legs of the lame are not equal; so is a parable in the mouth of fools." Prov. 26:7. No wonder that there are so many professed Christians who limp in their understanding of Bible things.

There is one thing, at least, that exhibits less inclination to reform than does a fool, and that is a man wise in his own conceit. See Prov. 26:12.

To those who believe that all Christians should live in common: Can you find where any other church in apostolic times lived in common except the church at Jerusalem? There was a reason why they should do so in Jerusalem while at Ephesus,

Corinth, Rome, and elsewhere they should not. Had not Jesus forewarned the Christians in Jerusalem (Matt. 24) that the time should come when their possessions in Jerusalem should be lost to them? There was only one thing for them to do, then, and that was to sell what they had and live off of it until the time came for them to leave the city in haste. This time being prolonged to greater length than they thought, it became necessary for Paul and others to take collections of the other churches to help them out. (I Cor. 16:1-5.) In that day, as in this, living in common proved a failure.

As a class of religionists, why do we separate ourselves from other religious bodies? Is it because we are above them socially? No, for there are many splendid people socially in other religious bodies. Are we necessarily more moral than they? Not necessarily, for there are many very conscientious people among them. Are we more sincere than others? Not a bit of it. Then why do we withdraw ourselves from others? Is it because of our faith? Our faith is so very different from that of others. Well, why should faith make such a difference? Because, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Eph. 2:8-9. Faith in what God has promised, then, is the great thing to which we must add the Christian graces as recorded in Peter's second epistle, first chapter and verses 2-11.

Cornelius (Acts 10) was a devout man; one that feared God with all his house; that gave much alms to the people; prayed to God always, and was of good report among all the nation of the Jews. Yet he was in an unsaved condition (Acts 11:14). What was the matter with him? What did he lack?

"Our best friends are those we least appreciate—our enemies; our worst enemies are those we least suspect,—ourselves."

"The largest planet has its sun; the smallest hair casts its shadow."

"What can the worm teach me? At least this: that during the rain, when all else goes to hide, he comes to the surface."

—Panin.

THE NECESSITY OF BAPTISM

Christ taught the necessity of baptism in his discourse with Nicodemus. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." John 3:5. He had just said, "Except a man be born again (from above, margin) he cannot see the Kingdom of God." Verse fourth. In the verse following he says, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Verse sixth. According to the context going before, and following after, there are just two births, viz., one of the flesh and one of water and of the Spirit. It requires the water and the Spirit to make the second birth. The birth of the Spirit is the real birth, that of water being only a symbolic birth. But the symbolic birth is just as necessary as the real birth from the dead. Before proving this point I will show that the resurrection of Christ, as the first-fruits, and the great harvest of the sleeping Saints, is called a birth. Paul says that Christ was "the first-born among many brethren," Rom. 8:29. In this verse the resurrection of Christ, and his many brethren, is denominated a birth. These all having been born previously this will be a second birth; and that it will be "of the Spirit" evident from the following testimony, to-wit: Rom. 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Hence, the resurrection of Christ and the Saints is the second birth, or the birth of the Spirit. The birth of the Spirit is so closely connected with their resurrection that it is called the resurrection.

Again, Paul says that Christ is "the first-born of every creature, the beginning, the first-born from the dead." Col. 1:15, 18. He was not the beginning of the old creation; for that was not "first which was spiritual, but that which was animal." Nor was he the beginning of the new creation by his first birth, but by the Spirit birth." In this sense he was the beginning of the new creation, the first-born from the dead, not that he was the first dead man raised to life, but the first dead man who had been quickened to Spirit, or immortal life.

As Christ's resurrection was a birth, so will the resurrection of all his saints be a birth also; for the first-fruits and the harvest were always of the same nature. That baptism is just as necessary to salvation as the resurrection of the dead, will be seen in the

light of Peter's reasoning. He says, "Wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us, by the resurrection of Christ." I Pet. 3:20-21. I omitted the parenthesis, because his chain of argument is complete without it. I will notice it after having considered his direct argument. Peter affirms that the water saved eight souls; and that the like figure, baptism, saves us by the resurrection of Christ; thus teaching—

I. That baptism saves us as the water saved Noah and his family:

II. That baptism saves us by the resurrection of Christ. What relation does baptism sustain to the resurrection of Christ?

Ans. It is a symbolic burial and resurrection with Christ. In proof of which please read the following testimony of Paul. "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 should walk in newness of life." That this symbolic burial with Christ is essential to a resurrection with him is evident, and from the fact that baptism is the door into Christ. "As many of you as have been baptized into Christ," etc.—thus teaching that we get into Christ by baptism. Of the same import is the Apostle's language in his letter to the Galatians. He says, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. No man can become a Christian without first getting into Christ, or having put on Christ. But we get into Christ, and put on Christ by baptism, according to Paul; therefore baptism is an essential prerequisite to our becoming Christians. But baptism, to be valid, must have been preceded by a Gospel faith and repentance. A thousand immersions in water would be of no avail without an intelligent Gospel faith and repentance, judging from the conclusion reached by the Apostle in the following verse. "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Thus demonstrating"

1st. That baptism is necessary that we may obtain a resurrection like unto Christ's glorious resurrection, which was an incorruptible and immortal resurrection.

2nd. That to be planted in the likeness of Christ's death is just as essential to salvation as the resurrection of Christ is. We are planted in the likeness of Christ's death by being buried with him

by baptism. For proof, see Col. 2:12. "Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead." We must be buried with him in the baptismal grave before we can be raised with him from the literal grave. All the importance therefore which attaches itself to the resurrection of Christ is associated with the ordinance of baptism. The absolute necessity of the resurrection of Christ in order to any future life, or salvation, is placed beyond all question in Paul's master argument in I Corinthians fifteenth chapter. "Now if Christ be preached that he rose from the dead, how say some among you there is no resurrection of the dead. But if there be no resurrection, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God? because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses twelve to eighteen. Thus baptism saves us by the resurrection of Christ—so much so, that no baptism, no part nor lot in Christ's glorious resurrection. We must be born of water and of the Spirit, or we cannot see the kingdom of God; or if among the righteous living we must be born of the water, and pass through the same change from corruption to incorruption, and from mortality to immortality; for we shall not all die, but we shall (whether living or dead) all be changed. I Cor. 15:5. This change is the new birth; but is so indissolubly allied with the resurrection of the righteous dead that it is called a birth from the dead. Again the Apostle says, "If the dead rise not at all, why are they then baptized for the (resurrection of the) dead?" I Cor. 15:39. None will be raised, when Christ comes except those who are "asleep in Christ," or who are "Christ's at his coming." See I Cor. 15:18, 23. They are all raised incorruptible, glorious, honorable, spiritual, and shout victory through our Lord Jesus Christ. Verses 42-44, 51-57. Non-who live in the present dispensation will have part in this glorious and triumphant resurrection, unless they have been baptized for it. Baptism is the door into the church of God, which is the body of Christ. Paul says, "For by one Spirit are we all baptized into one body." Addressing the same body at the twenty-seventh verse, he says, "Now

we are the body of Christ and members in particular." Christ calls those thieves and robbers who have entered in any other way. But we are told that baptism is the only answer of a good conscience. I Pet. 3:21. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." No one believes that the object of baptism is to cleanse from physical pollution. It is nevertheless just as necessary to being cleansed from our past sins, as though it did literally cleanse us. The text does not say a good conscience toward man, our creed, church or favorite preacher, nor even towards ourselves, but a good conscience toward God. This language can mean nothing less than a conscience illuminated by God's Word, and conformed to his revealed will. Hear the testimony of the Son of God as to whom his Father can approve. "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." Matt. 7:21. I would notice other objections, but space forbids.

Your brother in the Faith and Hope of the Gospel.

J. M. Stephenson.

GOD'S REPENTANCE.

(From "Bible Triumphant" by Sister H. V. Reed, Chicago. Selected by Sister M. A. Woodward).

God is satisfied with his works.

Gen. 1:31.—And God saw every thing that he had made, and behold it was very good.

God is dissatisfied with his works.

Gen. 6:6.—And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

Here is the initial specimen of the so-called self-contradictions of the Bible. Gen. 1:31 and 6:6 are the first passages arrayed against each other by modern scepticism. But we believe every candid mind will see that they fail of antagonism. The first passage declares God's satisfaction with his work before it was tainted and marred by sin. He surveyed creation in its original purity and loveliness, "and behold it was very good!" But does it follow that because God was satisfied with his finger work on the morning of creation, he must be equally satisfied with it after it has been cursed and blighted on account of human folly, and abused by sinners for fifteen hundred years? Certainly not. But the second text is the record of a period as long after creation as above stated when the earth was filled with wickedness and crime and man stood in open defiance of

God and his law. God, as one would expect, was not satisfied with this ruined and alien world. But this does not prove contradiction: all that can be made out of a comparison of the two passages is that at one period of the world's history, when it was new and taintless, and in harmony with himself, he was satisfied with it; but at another period, when it lay under the withering curse connected with sin, and mankind were up in arms against him, he was not well pleased with it. It is not said he was satisfied at the same time: so the charge of "self-contradiction" is not sustained.

And so far as the Lord's repenting is concerned, we would remark that repentance in the Bible means simply "turning from a thing;" and agreeable to this definition, God, as a holy being, turned from man as a loathsome, unlovable creature, and as a just God, he further turned from preserving him on the earth, and destroyed the sinners of the antediluvians by a flood of water because of their sins. Such repentance God has shown at other periods and in the overthrow of nations for their transgressions, after first sustaining them until they filled up their cup of iniquity.

So this leading effort is a failure, and the scriptures are not contradictory.

BE SYMPATHETIC.

Sympathy is the outcome of love—its full expression is tender, loving thought and generous actions. What would the world be without sympathy? And how much it often suffers from lack of sympathy, is self-evident to everyone. Many sorely tried and despondent spirits lose heart and sink helplessly beneath the storm-waves which break over their heads, because no sympathetic hand is stretched out to help and save them. Many a young man and young woman are rescued from the temptations which beset their path in our large cities, by the kindly interest and loving sympathy shown to them by some devoted, self-sacrificing man or woman.

All our hearts yearn for sympathy. It is a necessity of our natures and, therefore, we seek for it in the closest tie that brings two souls into sympathy and communion on earth—the holy, pure, ennobling bonds of marriage. It is the want of sympathy which is the cause of nearly all misunderstandings, quarrels, yes, also of nearly all wars. Sympathy endows its possessor with the faculty of placing himself in the position of his opponent and endeavoring to look at things, not entirely from his

own point of view, but also from the standing ground and point of view of his opponent. If sympathy held universal sway in the affairs of this world, it would be impossible that avarice, ambition, pride and hatred would predominate and involve nations and peoples in the horrors of war. Arbitration would then settle all disputes between nations. No one ought to suppress his generous sympathy towards his fellow-men, but endeavor to help in every good cause.

To keep our sympathies warm we must put them into active exercise, otherwise our hearts will grow cold and lifeless. Let them, therefore, have free course in every good channel, privately and publicly—not ostentatiously, but do not let us be afraid of showing our sympathy in a good cause, which commends itself to our enlightened conscience, because it may happen to be very unpopular. If we do so we are retarding good, promoting evil. Sympathy is a marvelous power in furthering every noble and good cause.—Selected.

WHAT OUR FRIENDS ARE SAYING.

Following are extracts from a few of the letters recently received. These are a help to us. Thanks brethren. —Editor.

Bro. Lindsay:

I send an article for publication. If you do not wish to publish it, please preserve the ms., and I will send postage for its return.

I wish to say that we are pleased with The Restitution Herald. Bros. Austin's and Marsh's articles were well worth a year's subscription. We read with much interest those written by Bro. Williams. May our Father keep and strengthen you in your work is our prayer.

Your brother in the faith,

D. C. Robison.

"I shall certainly try to help your paper. You are issuing a paper that is a credit to the cause."

W. H. Wilson.

"The dear Herald is growing better all the time."

M. A. Woodward.

"I enclose the promise and also \$1.50 to pay for my Restitution Herald for the first year of its publication. I do hope that your labors will not be in vain but that you will accomplish that you set out to do and hope you may have the necessary support to make it a success. I certainly enjoy reading the paper very much and get much help from it."

Selma Samuelsson.

I certainly enjoy "The Restitution Herald" more than I can tell you. It is a great help to me.

Sincerely,

Mable Kendrick.

We wish to express our satisfaction with the "Restitution Herald." It is a joy to have a paper come into your home knowing it is filled with messages of love, and is heralding the "Glad Tidings."

Sincerely,

Mary E. Elton.

We do enjoy the paper so much. They don't come fast enough is all the fault I can find.

Ada Moses.

I think the "Restitution Herald" is a fine religious paper. I find it is very easy for me to understand most of the articles.

Leora Roose.

All who take the Restitution Herald express themselves as very much pleased with it.

Mattie Benjamin.

Dear Bro. Lindsay:

Please send the Restitution Herald, as a Christmas present to The Herald will be a most valuable Christmas present.

Mrs. G. W. Compton.

NOAH'S RAVENS.

A Knotty Question Answered by a Blacksmith Preacher.

Many years ago there lived in one of the mountain counties of Tennessee a blacksmith who to his reputation for honest work during the week added that of being a powerful exhorter on Sundays. Held in high esteem by his neighbors, possessed of a sufficiency of this world's goods for that primitive community, he seemed to have solved the question of terrestrial happiness, but the "thorn in the flesh" is indigenous to all climes and conditions, and for the blacksmith it grew in the person of one Tom Bradley, a tall, lank mountaineer, who was the wit and wag of the neighborhood and who also occupied the unenviable position of skeptic in that orthodox community.

Tom delighted to prod the smith with certain inexplicable Biblical statements, and these encounters sometimes resulted disastrously for the exhorter, causing him much humiliation and making him, as he said, "wrastle in prayer and cry to the Lord and spare not."

Once at the yearly camp meeting the old man was giving his "experience" in the tone and manner that were considered de-

votional in those parts. "My brethren, ah," he said, "as I was a-standin' in my shop an' gittin' ready to shoe Billy Hite's old gray mare, ah, 'long come Tom Bradley, ah. He ast me ef I believed everything in the Bible, ah. I said everything from kiver to kiver, ah. 'Believe that yarn about Noah bein' shet up in the ark with all them different sort of critters, ah?' sezze. 'Si, I done swallowed Jonah an' the whale, ah, an' I wa'n't a-goin' to gag at Noah, ah.' 'Well,' sezze, ah, 'ef that raven Noah sent out got lost, ah, where did all these here ravens come frum, ah?' Brethren, I thought for a minute, ah, that old Satan had got the underholt on me, ah, an' was about to thoe me, ah; but, thank the Lord, ah. I jest thoed back my head, ah, an' the sperrit of knowledge plum filled me, ah, an' I sez, sezzi, 'It was the old he raven, ah, that got lost, an' the old she raven was a-settin' on five eggs in the nest, ah, an' that's where these here ravens come frum, ah.'"

A SHORT CATECHISM.

Infidels hate hypocrisy, and find great fault with hypocrites in the church. Here is a short catechism for them, with answers

"Did you ever see a counterfeit bank-note?"
 "Yes."
 "Why was it counterfeited?"
 "Because the genuine note was worth counterfeiting."
 "Did you ever see a scrap of brown paper counterfeited?"
 "No."
 "Why not?"
 "Because it was not worth counterfeiting."
 "Did you ever see a counterfeited Christian?"
 "Yes."
 "Why was he counterfeited?"
 "Because he was worth counterfeiting."
 "Was he to blame for the counterfeit?"
 "Of course not."
 "Did you ever see a counterfeit infidel?"
 "Why, no."
 "Why not?"—Selected.

CONSISTENCY.

"See here, my boy, put up that gun. Did you know it is Sunday? You get ready now and go to Sunday School."

"But, mother, will you put away your washing and go with me? then we will both stay to church."

If the mother insists on the son's going to Sunday School while she finishes the washing, how much confidence will he have in his mother's prayers and religion?

"Watch and pray that ye enter not into temptation."

M. A. Woodward.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Hereafter all editorials will be classed together under the same head since it is sometimes difficult to distinguish between the items. We shall be pleased to have brethren furnish us such items of news as may be of general interest.

We often hear brethren speak of the necessity of "contending for the faith." This is very essential, but we should be very careful as to the spirit that prompts the contention, whether

it really be born of a desire to do another good, or whether it be born of a lustful desire to get the best of another in an argument. The best means of contending for the faith is to let your light shine.

What is the success of the work of C. T. Russel? There is no use denying the fact that he has been eminently successful in getting hold of the minds and hearts of the people, neither can there be any doubt but that the distribution of tracts has played a very important part in that success. Sister Boerger's recent article testifies to that fact. Talking recently with a young sister who lives in a good sized city, she declared that the Russel colporteurs were to be seen Sundays going from house to house distributing tracts. Having traveled much, we have often met these men on the trains distributing tracts to the passengers. Their tracts are to be found in wall-pockets in our depots. A lesson may be learned from this. Money spent for good tracts well distributed is sowing seed that will bear fruit. Try it. We are publishing some very good ones at a price so low that it scarcely covers the actual expense of getting them to you. If you want tracts that we do not have, we shall be pleased to direct you to some place where you can get them. Let us wake up. Is truth worth advertizing? Is salvation so small a matter as to fail to create in us an interest for the welfare of others?

The Sunday School.

Feb. 18.—The Ministry of John the Baptist.

Mark 1:1-8; Luke 3:1-17.

Golden Text.—Repent ye for the kingdom of heaven is at hand. Matt. 3:2.

Time.—John began to preach the summer of A. D. 26, when he was about 30 years old.

Rulers.—Tiberius Caesar, emperor of Rome; Pilate, governor of Judaea (first year).

Place.—Ituraea, a mountainous region east of the upper Jordan and south of Mt. Hermon.

Tra-honitis, the rough country adjoining Ituraea on the east and south of Damascus. It was the ancient land of Og of Old Testament story.

Abilene, a district on the eastern slope of Mt. Hermon, its capital, Abila, being 18 miles north-west of Damascus. These are all named because of having something to do with the history of the times.

The wilderness to which John withdrew, stretched over the

whole eastern part of Judaea, along the Jordan and Dead Sea. Not a region uninhabited, but uncultivated, woody, mountainous and thinly inhabited.

Questions.

Meaning of word "tetrarch"?

Locate on map the regions mentioned in verse 1, giving the rulers of each.

Who was the high priest?

(Annas had been deposed by the Romans, and Caiaphas was the real high priest in name, but Annas was so influential that the two together were regarded almost as one).

Give names of the parents of John and the facts concerning the naming of their son (Luke 1:13, 59, 60-63).

Harmonize John 1:19-23 and Matt. 11:13-14.

Does not the testimony of the angel in Luke 1:16-17 explain this: "a prophet in the spirit and power of Elias"?

Describe the appearance of John (Matt. 3:4). His food? (Locusts are about 3 inches long, the general form is that of the grass hopper. They were very abundant and are eaten by the poorer Arabs to this day).

John had been prepared for his work during the years in the lonely, uncultivated regions of Judaea. He now comes northward into the regions round about Jordan to fulfill his mission.

Why called a "voice"?

What was the substance of his preaching? (Matt. 3:2).

Meaning of repentance?

"Prepare—make straight"—(It was the custom when a monarch made a journey, in the east, for a courier and workmen to precede him, removing obstacles, building bridges, so his chariot might progress easily. Similar to this was the work John sought to do in the hearts of men preparatory to their receiving the teachings of Christ).

What result when all this should be accomplished?

They came, all classes, from all parts of the country to hear him.

To whom is his denunciation addressed in verses 7, 8, 9? (Matt. 3:7).

The Pharisees pretended great zeal for Moses and the prophets, and revered all the traditions of the elders, while the Sadducees, though they attended the temple worship, denied the resurrection or a future state. (Acts 23:8). Both united to reject the doctrines of the gospel. Seeing them among the multitude, John addresses them as Jesus himself did later. (Matt. 23). "Offspring of vipers"—give the comparison.

Explain, "We have Abraham to our father."—They as natural seed of Abraham claimed an inheritance in the promises to him and his seed; but the true children of Abraham are those who walk in his faith. (Rom. 4:

12, 13; 9:7, 8, 31, 32; 10:1-4) Explain verse 9. Verse 11.

Both Pharisees and Sadducees confined themselves generally to the externals of religion, its rites and ceremonies, little attention paid to pure morality or genuine piety; the love of God and their neighbors equally neglected.

There were rich and poor among John's hearers, he admonishes them to show their repentance by giving to the needy "Two coats"—(tunic; an under and less necessary garment was worn under the outer cloak.) See also Luke 6:29.

Who were the publicans? In their office as tax collectors each was required to pay a certain sum to their superiors, with the privilege of raising as much more as they pleased for their own profit, hence this gave opportunity for very unjust dealing.

What was his answer to them?

What was his answer to the soldiers? These probably mean men actually under arms or marching to battle. From Josephus we learn that Herod was at this time engaged in war with Aretas, a king of Arabia. These may have been a part of Herod's army then on its march to Galilee.

Who questioned John whether he was the Christ? (John 1:19-28).

Meaning of baptize?

What did John say of Christ?

To what does he refer "baptize with the Holy Spirit and with fire?"

Does "fire" here refer to literal fire or symbol of purification?

Whose "fan" is in his hand—(the winnowing fan or shovel used in those days to separate wheat from chaff.)

Of what are the words floor, wheat and chaff, symbols in this instance?

Has the separation taken place, if not, when?

"Unquenchable fire"—does this prove that the wicked will burn forever?

Give texts proving the destiny of the wicked.

What was Jesus testimony of John the Baptist? John 5:35.

Do we not see in this lesson an example of the great love and mercy of God, in sending to a nation, blinded by error, who was serving the god of this world, a messenger, to help them to put away error and forsake sin, that they might be in a condition to receive the higher teachings of the Son of God.

What is the "messenger" of this age, to proclaim to the world the coming of Christ and show the way. "make straight the path, that they may be acceptable to Him?"

To those who are seeking to be kings and priests in the kingdom of God, is not this the time of preparation, the time for seek-

ing wisdom from above, denying self, bringing into captivity, the thoughts, to the obedience of Christ, and the prayerful searching, daily, of the word of God that they may know and do His will?

Anna E. Drew.

Berean Column.

Dear Bereans:

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also.

Where then shall we lay up treasures?

Set your affection on things above, not on things of the earth.

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.

Let us see which will be the most profitable to serve.

I Jno. 2:15.— Love not the world, neither the things that are in the world. If any man love the world, the love of God is not in him.

The Psalmist says: Of riches increase set not your heart upon them, for (I Tim. 6:10) The love of money is the root of all evil, which while some have coveted after, they have erred from the faith.

Job says if he had made gold his hope, or have said to the fine gold, Thou art my confidence, or if he rejoiced because his wealth was great, he should have denied God. A man heapeth up riches and knoweth not who shall gather them. Prov. 23:5.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. The riches of this world shall bring only suffering.

Jas. 5:1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Jas. 5:5 says, The wicked rich have lived in pleasure on the earth, and have been wanton; and nourished their hearts as in a day of slaughter. Zeph. 1:18. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land. Riches profit not in the day of wrath; but righteous-

ness delivereth from death.

Beloved, let us not trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, that we may do good and be rich in good works. Eccl. 2:26: For God giveth to a man that is good in his sight, wisdom, knowledge, and joy.

Jesus said that we shall receive much in this time with persecution; for all that live godly in Christ Jesus shall suffer persecution, and in the world to come we shall receive eternal life.

The Psalmist says: O fear the Lord, ye his saints: for there is no want to them that fear him. I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread. Matt. 6:33.— Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Ps. 55:22.— Cast thy burden upon the Lord, and he will sustain thee and he shall never suffer the righteous to be moved. I Peter, 5:7.— Cast all your care upon him; for he careth for you.

Let us trust fully in God, and not in riches, that we may lay up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life, or the inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.

May each faithfully serve God, that the trial of our 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, and may we be able to join Paul in saying, 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.

Your sister in Christ,
Rosa Roose, Argos, Ind.

THE FORGIVENESS OF SINS.

Since the purpose of divine law is to expose sin, and since "the law of the Lord is perfect," therefore all human imperfection is declared by John to be sin. And since the sin has its source in our bodies of flesh, from the misuse of those fleshly desires, to terminate all sin all that is needful is to bring these bodies back to dust, when the passions and all deeds that arise from them cease. Hence Paul declares the penalty of sin to be death and avers that it is for the wise purpose of ending sin. If Jehovah should this minute bring all animate creation into the silence and quietude of death all sin would cease until a resurrection would restore them back to flesh.

And if God has a transforming process in death and resurrection to restore animate creation to a life beyond the claims of sordid passions, and hence beyond the possibility of sin, he can have a sinless world without it being silent in death. But since all flesh is ruled by desires in it and led by them into sin, if any creatures so found guilty by the condemnation of divine law ever are restored to life after the just penalty of death has reduced them back to dust, it must be because the Father overlooks the just claims of the law and in mercy bestows upon them as a gift the life they forfeited by sin, that is he must remove the penalty; that is, forgive it, or exercise mercy, pardon. Therefore the forgiveness of sins necessitates first a death and then a resurrection out of death. A death to show the certainty of bringing the dominion of sin over us to a close, lest in a continued life in the fleshly desires we again be brought into sin and so into the necessity of a repeated forgiveness; and a resurrection, to show the certainty of forgiveness. Hence forgiveness brings life. So in I Jno. 5:16, when he forgives me when you ask him to, he gives me life, else I would die. If forgiven for ten years we should have an assurance of ten years life, and for a hundred or a thousand years, live that long. Now God promises to remember our sins "no more," therefore his mercy brings everlasting life in a "spiritual" instead of a "natural body," Paul calls it, being "changed" he says, so we shall not more feel the temptation of carnal desires. Therefore he calls the forgiveness of sins "redemption" in two places in his epistles, and in Ro. 8 calls it "the redemption of our body," hence forgiveness will not be completed until the resurrection, and so Peter said in Ac. 3:19 that sins will be blotted out when the times of refreshing shall come and he shall send Jesus Christ. When we are baptized God overlooks our sins, or forgives, but the real righteousness or justification or forgiveness, which is redemption, or salvation is then only imputed. He accounts us as being that and we "reckon" it to be so, because in figure of baptism we have risen up from the grave of water in the likeness of resurrection.

So in order to assure forgiveness our Master was raised from the dead to assure us that we, too, shall be, since our nature and his are identical. But in order to be raised he must die, so he states the purpose of his death in Jno. 10:17 to be that he might be raised again. So the death of Christ was an absolute necessity in salvation. Just as much so as his life or his resurrection. Without his death there

is no assurance that the dominion of sin over us in fleshly desires will ever come to an end; and without his resurrection no assurance that the penalty, death, for that sin, to show its end, will ever terminate, either. To deny his sacrifice is to deny the end of sin, and so deny the possibility of salvation.

But if the immortality of the soul be true there is no possibility of death to terminate the sin of the sinning soul, nor any possibility of resurrection for that which cannot die, hence that doctrine also annihilates all gospel hope of salvation to believers of it. And if eternal torment which grows out of the immortality of the soul be true there is no possibility of forgiveness, or removing that penalty from the sinner, since it is endless, and no possibility of a Savior to deliver the sinner; since he must suffer an endless penalty too. But the scriptures nowhere assert the immortality of the soul nor the endless torment of the damned as a penalty for sin.

Since God planned the forgiveness of sinners before the foundation of the world, through Christ the Redeemer, and since forgiveness expresses his love, therefore we see how the Father loved the Son, in prospect, before the world began; and how the Son, who came to understand this plan of redeeming love, knew divine love, that is, knew the Father, and as our mediator can make him known to us.

Lesson 6. The Relation of Forgiveness and Chastisement.

After you repent and confess a misdeed and God forgives you, according to I Jno. 1:9, can you dismiss it from mind and think that is the end of it? Does forgiveness safeguard you from chastisement for the forgiven sin?

A doctor once denied forgiveness of sins, saying, "If I stick my hand in the fire I must suffer." Did he have the correct view of forgiveness?

Look up the penalty for sin pronounced upon Adam after he transgressed and see if death was all of the penalty. In this connection see Is. 40:1-2 and I Pet. 4:1. It will also help you to compare Eph. 23:20-23 with Is. 63:10.

You will find something to help you see if forgiveness excuses from chastisement in the following references: 2 Sam. 7:14-15; 12:1-23; Ps. 99:8; Num. 14.

When we forgive one another what penalty do we excuse from falling upon one another?

Since death is the penalty for sin, why do the saints die, since they are forgiven?

Joseph Williams.

JUDGING ONE ANOTHER.

The word "judge," and its derivations, has a broad application in scripture. Beginning in the mental process of forming a decision, it is extended to include the determination of what is justly due a guilty one, when that decision pertains to guilt, and finally is extended to the execution of that penalty.

An example of the first step is seen in I Cor. 11:13: "Judge in yourselves: is it comely that a woman pray to God uncovered?" Also in Jno. 7:24: "Judge not according to the appearance; but judge righteous judgment."

That this judgment is permissible to us there can be no doubt, for Jesus said, "As I hear I judge, and my judgment is just." Jno. 5:30, and the reference already given in I Cor. 11 bids us judge, that is, decide.

The second step is illustrated by such as Lu. 19:22, where the Noble man is shown, when he comes, to reckon what is due to the unfaithful servant. So also in Ju. 12:47-50 Jesus shows that his words would hold them responsible, as well as the writing of Moses, when he comes again to be Judge. For in Ju. 5:45 he shows them Moses already condemned them.

The last step may be seen in what follows Lu. 19:22, for the Judge, after determining what is due, bids the execution of it. Also in those scriptures which reveal Jesus as a coming Judge.

The question before us is, May we judge one another in any or all these three steps? For Jesus said, "Judge not," and Paul has said, Do not ye judge them that are within?" I Cor. 5:12, so some harmony must be found between these apparently contradictory instructions.

We have seen that we may take the first step, that of forming a decision. But even here, there is danger, and there are instructions not to form and express this decision when it is as to the guilt of our fellow mortals. Take for instance, I Cor. 4:3-5, where Paul shows that the absence of condemning evidence in his own mind against himself does not prove him innocent, since the Lord knows him better than he knows himself, and who, when he comes, will judge after the prompting and hidden motives of the heart, which he cannot now do, hence the need of extreme care that we do not form even a mental decision of guilt of others when we do not know their hearts.

Then again, in Ro. 2, he begins by showing us our pride if we condemn, or judge others guilty too. So Jesus, after saying "Judge not," goes on to show us that when we do this our sin,

compared with that of the sin of the one we condemn, is as a beam is larger than a speck. How so? Because our pride and self-righteousness magnify our sin that large. These things should make us very humble when we correct others, as the elder and "spiritual" Gal. 6:1-2, are instructed to do. So "Judge not" does not excuse others from correction when they say "Pot mustn't call kettle black," if we use the scripture and let it do the reproof, after being sure we have applied it to ourselves first, for then we say as Jesus did when he reproveth: "The words are not mine, but my Father's." And Paul says, "Preach the word." How? "Reprove, rebuke exhort." So although we are forbidden in some instructions not to form and express opinions of the guilt of others, such as Ro. 2:15 "thoughts ... accusing ... one another," since other scriptures compel us to do so when we reprove others, the harmony here is evidently whether or not we do "the same things," v. 1. For Paul expresses a decision of the guilt of the Cretans in Titus 1:12-13 in no gentle language, and continues by saying, "Rebuke them," and there are many such examples in scripture. So we conclude we may take this first step if we have first corrected ourselves, then do it in love, for the good of the one reproveth.

But here Jas. 4:11-12 comes in and forbids us absolutely to express this decision of another's guilt to a third party before going to the guilty one alone: "Speak not evil one of another, brethren. He that speaks evil of his brother and judges his brother, speaks evil of the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who are you that judge another?" So likewise, by Matt. 18, we will first speak to the offender, if possible, and leave all gossip out of our conversation.

So notwithstanding Paul says in I Cor. 4 that he judges not himself, yet he says again in 11:31-32 that "if we would judge ourselves we should not be judged." How judge ourselves? "Examine" ourselves, v. 28, and determine whether we eat the bread and wine to satisfy hunger or whether we are "discerning the Lord's body" represented by the bread and wine. For eating to satisfy the hunger is the "unworthy" condition he blames in this church.

So this apparent contradiction between I Cor. 4 and 11 is harmonized when we see that the judging to which he refers in chapter 4 is the carnal comparison they were making, referred to in chapter 3, of saying whether

Paul or Apollos or Peter was the best one to follow and worship, just as people always have done, and the brethren are doing now.

For then the brethren of Corinth, a seat of Greek learning and philosophy, did not all find Paul's preaching polished enough in "learning" and "science" and "excellency of speech," as he shows by referring to these things.

Coming to the second step: Is it ever permissible for us to say what reward or punishment is due a brother? By studying Ro. 13:13-15:7, inclusive, we find we are not permitted to do this, as regards food and the observance of days. For many went about then just as they do now saying "If you do not keep the law of Moses you will not be saved." Here the bold counsel of Col. 2:16-17 comes in and says, "Let no man therefore judge you in meat or drink ... or of the sabbath days which are a shadow of things to come: but the body is of Christ." You notice he says "therefore:" wherefore? Because he has already shown in the immediately preceding verses that these "shadows" of the "body ... of Christ" called "ordinances" in v. 14, come to their end in fulfillment in his pierced body. And he also shows in Ro. 14 that I must not set you at naught in disfellowship merely because you do observe some dead ceremony, unless, as he shows in other scriptures, you become so much a factionist or disturber, that you are a menace to the welfare of the body, and then not because you hold certain views, but because you make them a cause of trouble; and then I have no authority alone to do it, but the church as a whole, as we later shall see. Paul says anyone who is circumcised is "a debtor to do the whole law" and that such are "fallen from grace;" yet he had Timothy circumcised after circumcision was nailed to the cross. The difference lies in why it was done: the first because they looked to Moses for salvation, the other to allay the prejudice of the Jews in order to save all he could reach "by all means." So he says again about meats when offered to idols, "Why is my liberty judged of another man's conscience?" I Cor. 10:29.

Likewise in Jas. 2:1-13 he shows us that brethren who become "judges of evil thoughts" in regarding the outward appearance of dress, and deciding what seat he is worthy to occupy is wrong. And in Lu. 6:27-37 he emphasizes "mercy," saying, "Judge not," that is "condemn not" to certain penalties, above all do not inflict them, but "forgive, and you shall be forgiven," thus showing what he meant in saying "Judge not" in Matt. 7:1 to be, Do not inflict any pen-

alty you judge due to your brother, but remit the vengeance you think due, and consider that in such a vengeful state of mind your pride of self-righteousness and hateful spirit are much larger sin than his, so if you execute judgment it will return to you increased.

So we conclude it is never proper for us to say what another is worthy of obtaining, either in the way of reward or punishment.

What of the third step: May we ever execute what the Judge determines is due? He said while in the flesh, preaching the word, "I judge no man" and "I came not to judge the world, but to save the world." So likewise Paul in Ac. 23 did not retaliate by wanting to fight the one who commanded to slap his mouth but only said, "God shall smite you." For after saying in I Cor. 11:31 if we would judge, or decide about ourselves, he says, "when we are judged we are chastened." For this is the third step. After our Father has examined and determined what is good for us, he proceeds to do it, for our good, not as we would oft times, in malice.

So we conclude that we may never, in this life, take the second or third steps, may never decide what is due or try to inflict it; and may take the first step only under right conditions, and only for the good of some one concerned. Some man will then say, "How then do you advocate church discipline: Is not that judging in the two forbidden steps?"

Although Jesus would not do these last two things in his life among men, saying, "I judge no man," yet some day he will be the Judge, as abundant testimony shows. And the saints will be joint-heirs in these last two steps then, for Ps. 149 shows them executing penalties. So in I Cor. 6 Paul reasons with the brethren at Corinth that as they are some day to judge the world, they surley should be able now to judge such "smallest matters" as questions of justice and fraud among each other instead of going to law, which he condemns among brethren, although if the oppressor be an alien he would, as he said, "appeal to Caesar." For in the previous chapter he has bidden the church as a whole, when "gathered together," to "judge them that are within" the body of Christ as to matters of fellowship in flagrant sin he names. "Judge" how? In one, two or three of the steps? In the first only, just as we have already said. Jesus has given the same instructions in Matt. 18, when in the 3rd proceeding he gives, "the church" as a whole refuse fellowship to the offender. Notice:

neither in Matt. 18 nor in 1 Cor. 5 do we decide what penalty shall come on the offending brother nor do we try to inflict it. We merely, as Paul says, "Put away" the "leaven" or "wicked person" from our fellowship, or as Jesus said, we "let him be unto us as a heathen man," that is, as an outsider, outside our fellowship. We do not put him out of the church: only out of our fellowship or "communion;" he is still "as a brother," 2 Thess. 3:15, even when refused fellowship for his disturbance over his creed, as given there, for Paul also shows in 1 Cor. 5:8 that "truth" is symbolized by eating bread free from "leaven." And above all, the purpose is that the man "may be saved," v. 5. And God is the one who carries out the last two steps.

But here an objector says, "Do not pull up the tares." No, indeed, do not. But what are the tares? Church members? No, "the children of the wicked one." What is "the field?" The church? No, "the world." Then the force of the parable is, Do not go into the world and try to compel sinners to do the will of God. If you do, when they refuse, Caesar will say by his law what penalty the rumseller or other law-breaker must suffer, whether fine or imprisonment, and then enforce it, and if you lock arms with him you will be judging in the last two forbidden steps, and thus in pulling up the tares will injure the wheat. "Therefore judge nothing before the time, until the Lord comes," Paul said, and also shows in 1 Cor. 5 that "them that are without," that is out of the body of Christ, God judges. But he also said, "Do not you judge them that are within?" So let us say as he did, "What have I to do to judge them also that are without?" and be busy cleaning ourselves and each other, and let us receive correction in meekness. — Joseph Williams.

A GLORIOUS FUTURE.

This future will emerge from beyond the storm-cloud, which at the present time, enshrouds all nations like a dismal pall. The clouds roll and surge like angry billows, the lightnings flash, the thunders roll, "great earthquakes are seen in divers places," "famines and pestilence" prevail, and "upon the earth distress of nations," cause the "heart to fail for fear." "The powers" in both the atmospherical and political heavens are terribly shaken, the people lose heart, and quake and fear, not being informed as to what it all means, and what will be the result of it. "The sun will become black as the sackcloth of hair, and the moon will become as blood." The kings of the earth

(in alarm) also with the great men of renown, the captains, also the rich men who trusted in their riches will, terror-stricken, rush into the dens and caves amid the rocks of the mountains, on account of their guilty consciences, seeking a hiding place from the impending wrath of the Lamb.

They cannot escape, however, dens and caves cannot shelter them from the impending wrath of God. Oh, what a wail will ascend from the cowardly fleeing enemies of a righteous God!

The night grows dark, the clouds, gather blackness, the storm bursts, and the earth reels to and fro like a drunken man. "Voices, and thunderings, and lightnings, and a mighty earthquake," such as never has been "since man was upon the earth," will be the last terrible scene prior to the ushering in of the glorious day. "The whole earth shall be filled with God's glory." Certain movements of Russia, we learn from prophecy, will indicate the time of its approach. Space will not permit introducing it at this time. You will get some conception of it, however, if you will read from pages 19 to 32, in the new book, entitled, "The Destiny of Russia and the Signs of the Times." This glorious day will come when the Lord shall come, and not before. "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." Mortal mind has no adequate conception of its glory, why even the glorious orb of day, will sink into insignificance when brought into comparison with it.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously." "When the Lord shall build up Zion, then shall he appear in his glory." "I will gather all nations and tongues: and they shall come and see my glory." "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

This is the time when the heavenly message, by the angelic host will become a fact, saying: "Glory to God in the highest, and on earth, peace, good will toward men." Then this groaning earth will be released from its burdening curse in the glorious restitution age so near at hand. A grander and fairer world will emerge from the curse, God will clothe and beautify it, he will make "the place of his feet glorious." He will roll the crystal rivers through its verdant plains and make it "rejoice and blossom as the rose." Sparkling fountains will break out in the desert, and he will hang a bow of

hope in the heavens, which will exceed anything Noah ever conceived. "Behold, I create all things new," has pealed forth from the throne of the Great Eternal. At this time, sin, sorrow, pain and death, will be relegated to the past and be remembered no more forever. By faith we can see the gates of pearl open wide, the ransomed of the Lord, clothed with immortal youth, pass beyond its portals into the city of rest, waving palms of victory, making its arches ring with melody, praising God for the Son of his love. "All nations will call him blessed." The curse is gone, the earth like the garden of the Lord,—no sickness, no pain, no sorrow, and above all, no death. The cheeks bloom with the roseate hues of health, and the "Amaranthine bowers," echo their glad songs forever.

In the blessed hope.

W. H. Wilson.

PLAIN TALKING.

The worst two evils of our times, inside the domain of Christendom, are, probably, luxurious living among many church members, and loose thinking among religious teachers. And when the two go together we have a religious club instead of a church; a club in which, of course, it would be discourteous to suppose there are any sinners; a club that has forgotten that all men are brethren, and the business of the church is to stand between the living and the dead. When we have a number of such churches connected by close social ties, and perhaps giving directions to great central currents in the religious life of a city, the time then has come to waken all the powers of the pulpit and press and platform against the choking of God's most holy truth by purse strings and ribbons, and by dashes of the lavender waters of liberalism. I am speaking very frankly, but the truth is that the case needs stern surgery. Our population is a fifth in large cities; and under the voluntary system in the United States, it is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not have the grace to go and hang himself, and you will not go and hang him. — Joseph Cook in "Words of Truth."

"A LITTLE WHILE."

John 16:17.

Have you learned the blessed doctrine taught by these words? There is a deeper meaning than may at first appear. Everything of earth is brief. It lasts but a "little while." The labor of life, earnest or otherwise, for Christ or Satan, will soon be over.

Foes may hate, friends may for sake,— 'tis for but a "little while." Trials, though they seem severe, will not awlays endure. Tears will not fall forever. Life is rapidly passing. We are here only for a "little while." Do we get discouraged? Do we keenly feel the shafts that are hurled at us? Do we grieve at the coldness of professed friends? It is only for a "little while." The Master tarries, but soon He will come. We wait with hope, and daily cry, "Come, Lord Jesus, come." "A little while" and our prayers will be answered, and He WILL come. —Messiah's Herald.

AN HOUR GLASS.

Therefore be ye
also ready.
for in
such
an
hour
as ye
think not the
Son of Man cometh.

—Sel.

ROTHSCHILD'S MAXIMS.

The elder Baron Rothschild had the walls of his bank placarded with the following maxims:

Shun liquors.
Dare to go forward.
Never be discouraged.
Never tell business lies.
Be polite to everybody.
Employ your time well.
Be prompt in everything.
Pay your debts promptly.
Bear all troubles patiently.
Do not reckon upon chance.
Make no useless acquaintances.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.

Never appear something more than you are.

Take time to consider, then decide positively.

Carefully examine into every detail of your business.

Then work hard and you will be certain to succeed in life.

— Words of Truth.

"If you have a murmuring spirit you cannot have true cheerfulness; it will generally show in your countenance and your voice. Some little fretfulness or restlessness of tone will betray it. Your cheerfulness is forced, it does not spring up freely and healthily out of your heart, which it can only do when that is truly at rest in God; when you are satisfied with His ways and wishing no change in them. When this is truly your case, then your heart and mind are free and you can rejoice in spirit."

Character is forged in the school of adversity.

STRIVE, WAIT AND PRAY.

Strive—yet I do not promise
The prize you dream of to-day
Will not fade when you think to
grasp it,
And melt in your hand away;
But another and holier treasure,
You would now, perchance, disdain
Will come when your toil is over
And pay you for all your pain.
Wait—yet I do not tell you
The hour you long for now
Will not come, with its radiance
vanished
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.
Pray—but though the gift you
ask for
May never comfort your fears,
May never repay your pleading—
Yet pray, and with hopeful
tears;
An answer, not that you long for,
But diviner will come one day;
Your eyes are too dim to see it,
Yet strive, and wait and pray.
—Selected.

EXTRACTS.

“When church members are truly converted to God, and have a religion that goes pocket deep, there will be no need of calling in the flirts and fops and loafers to dicker over rag dolls and India-rubber babies, and other tomfooleries, to raise money for the support of the gospel. If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit.”—H. L. Hastings.

“One particularly disgraceful phase of the general inconsistency of the Christian life which is so harmful to the progress of Christ’s cause may be noted—the growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They dispiritualize the people, merge the high sense of obligation into pleasure seeking, blot out that line of demarkation between the church and the world which cannot be destroyed without debasing the one and affording rare comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sens-

ual stomachs, who measure a church by its amusement producing capacity.”—Rev. R. M. Patterson.

“Can one of you name a man who in the past was mighty in lifting men from sin unto holiness and God who used a popcorn ball for the fulcrum for his lever? When Christ called the fishermen from their nets at Galilee, was it to catch jumping-jacks in Japanese fish-ponds? Did Paul find it necessary to supplement the power and glory of the cross with a butterfly social? Were the prayers of John Knox feared because they would draw a larger crowd to a necktie festival at his church, than the queen could rustle to hers? When the Wesleys, Asburys, and their coadjutors founded a mighty movement designed to revolutionize the theology of the world and lead in Christian thought and activity, did they build with mush and milk mortar? Did Jonathan Edwards shake New England with a baked-bean bazaar? Did any of you know of a successful revival to go hand-in-hand with making God’s house a house of merchandise?”—James W. Hart.

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THE RESTITUTION HERALD.

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Number 18.

A LITTLE WHILE.

A little while,
Our fightings shall be over;

A little while,
Our tears be wiped away;
A little while,
The power of Jehovah
Shall turn our darkness
Into gladsome day.

A little while,
The fears that oft surround us
Shall to the memories
Of the past belong;
A little while,
The love that sought and found us
Shall change our weeping
Into heaven's glad song.

A little while!
'Tis ever drawing nearer—
The brighter dawning
Of that glorious day.
Blest Savior,
Make our spirits' vision clearer,
And guide, O guide
Us in the shining way.

A little while,
O blessed expectation!
For strength to run
With patience, Lord, we cry;
Our hearts up-leap
In fond anticipation;
Our union with
The Bridegroom draweth nigh.
—An Old Song.

THE COMING OF THE LORD.

The coming of our Lord to the earth again, is a matter of world-wide importance.

The purpose of God concerning the earth and mankind, cannot be carried out till this great event occurs.

The righteous dead will not be raised out of their graves, nor his everlasting kingdom set up till he returns.

The wicked are now in the high places of power; their oppressions cause the poor and needy to cry.

Human government has always been more or less of a failure, as the wrecks of empire and ruined capitals' along the highway of time attest.

To let affairs forever run on in this way is inconsistent with the will of an all-wise, and an all-powerful ruler.

He tells us that he created the earth to be inhabited (Isa. 45: 15), and gave it to the children of men (Psa. 115:16), and has declared that he will recompense the righteous and the wicked in

the earth.

The recompense for the wicked will be to cut them off, while that of the righteous will be to inherit the earth.

"Evil doers shall be cut off, but those who wait upon the Lord they shall inherit the earth.

"Yet a little while and the wicked shall not be, yea thou shalt diligently consider his place, and it shall not be.

"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, for such as be blessed of him shall inherit the earth and they that be cursed of him shall be cut off. Psa. 37.

These citations plainly indicate his purpose to root out, and cut off evil doers from the earth, and give it to the meek for an eternal inheritance. Evil and evil doers must be cut off before the earth can be cleansed and fitted for the abode of the meek, whom Jesus said should inherit the earth.

The possessions of the Christ are here on the earth. He is the lawful heir to the world (Rom. 4:13) and to all its kingdoms. Rev. 11:15. His saints are sleeping in the dust, or walking about on its surface waiting and watching for his return.

His territory, his capital, and throne are here, awaiting him. His promised kingdom is here, groveling in the dust. Ezek. 21:27.

For nearly two thousand years he has been taking out a people for his name, who, when he comes, shall sit down with him in his throne, and have power over the nations.

Soon the bell of time will ring in the hour for the stone kingdom to strike the image of Gentile empire on the feet, and reduce it to chaff, and to introduce his eternal kingdom based on righteousness, judgment, and justice. It will be a glorious day for the millions of this long-misruled earth.

His object in coming is to raise his saints, and give them eternal life, and reward them with positions of trust in his kingdom, and to assume control of all the kingdoms of the world, and to establish his dominion under the whole heavens — to build again the tabernacle of David which is fallen down, and to restore the ruin thereof and

to take the throne of David and reign over the house of Jacob forever and of his kingdom there shall be no end, to restore the earth to its pristine beauty, and remove the curse that sits like a blight upon it, to fill the earth with the knowledge of the Lord, to root out sin and evil doers, to abolish death, and to raise the earth to a state wherein there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. To accomplish these great objects, Jesus has promised to come again.

"If I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there may ye be also." John 14:3.

"Behold I come quickly; and my reward is with me, to give to every man according as his work shall be. He that testifieth these things sayeth, Surely, I come quickly. Rev. 22:12, 20.

"For yet a little while, and he that is to come, will come, and will not tarry." Heb. 10:37.

These are some of the promises of his coming made to cheer his saints in their afflictions.

For nearly two thousand years they have prayed for his kingdom to come, and for his will to be done on earth as it is done in heaven. To them it will be a joyful day.

As the dark centuries have slowly rolled away, with their wars, pestilence, famine, and persecutions, they have watched and prayed, "How long! O Lord, how long!" He is coming to comfort them and gather them together that they may be with him. He has told them how he will come that they may not be deceived.

When he went away, a cloud received him out of sight, but an angel said, "This same Jesus shall in like manner come again, as ye see him go away." Only a few devoted ones saw him go away, but when he comes again, "every eye shall see him." for "as the lightning shines out of the east even unto the west, so shall the coming of the Son of Man be." He will not secretly steal upon the world, like a thief at night, as some think, but will "descend from heaven with the voice of the archangel and the trump of God." He told them to watch the signs that fore show his coming that they might know when he is near. "When ye shall see all these things come to

pass, then know that it is nigh, even at the doors.

Watch the signs, they advertise the Lord's coming.

H. M. Lucas.

IT SOUNDED AWFUL.

A temperance lecturer was preaching on his favorite theme.

"Now, boys, when I ask you a question you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms and cattle, do you ever think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.

"Where will your fathers be in twenty years?"

"Dead," shouted the boys.

"That's right. And who will own the property then?"

"Us boys," shouted the urchins.

"Right. Now tell me, did you ever in going along the street notice the drunkards lounging around the public house door waiting for some one to treat them?"

"Yes, sir; lots of them."

"Well, where will they be in twenty years from now?"

"Dead," exclaimed the boys.

"And who will be the drunkards then?"

"Us boys!"

Everybody was thunderstruck. It sounded awfully! It was awful, but it was true.

—The Issue.

WORTH REMEMBERING.

While repairing the weathercock of the town church, Schloskirche, at Wittenberg, recently, the workmen found under the cross a metal ball which would open. On examination it was found to contain two documents. One, dated 1530, was written by Martin Luther. This consists of four pages, of which three are written by the hand of the great reformer, the fourth bearing an attestation to the fact that Luther had written the document himself. The second document dated 1556, also of four pages, is written by Philip Melancthon, the friend and disciple of Luther, the handwriting bearing the characteristics of the "Confession of Ausbbourg." Both these Manuscripts will shortly be published. Both Luther and Melancthon are buried in the church. — London Evening Standard.

PINE WOODS BIBLE CLASS.

Teacher,— Will some one please name the topic selected for our study tonight?

Ella,— Our subject is: "The Name of Jesus."

Teacher,— Will some one please quote a passage of scripture, in which the name of Jesus is associated with an important prophetic event?

Carrie,— I will read Col. 2: 10: "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."

Teacher,— That certainly is a very great prophetic event, which will crown the work of the restitution age. There is a great significance attached to the phrase, "the name of Jesus," not comprehended by many. I desire that our study be along that line. Please name a scripture speaking of the Father's name.

Lud,— See Psa. 68:4: "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah (Yah), and rejoice before him."

Teacher,— What do you understand by the name Yah?

Answer.— It is a contraction of the name Yahweh, the Father's name

Teacher,— Did Jesus inherit his Father's name?

Answer.— Yes, sir, he did. See Heb. 1:4: "Being made so much better than the angels, as he hath by INHERITANCE, obtained a more excellent name than they."

Teacher,— What is the "more excellent name?"

Answer.— The Father's name. Every son inherits his father's name.

Teacher,— What is the original of the son's name?

Answer.— YAH, I shall be, SHUA, powerful one.

Esubius says the name Jesus means the Salvation of God. For ISOUE is the Salvation Jah (Yah); i. e., the salvation of God. There is no salvation in any other name and the name is inseparably linked with the Father's name, as being ONE NAME. See Isa. 12:2: "God (Yahweh) is my salvation: I will trust and not be afraid; for the Lord Yahweh (even Yah-Shua) is my strength and my song. He is become my salvation."

As we have already seen, Esubius calls Jesus the "Salvation of God." Now compare this with what Simeon said when he held the infant Jesus in his arms. "Now lettest thou thy servant depart in peace according to thy Word, for my eyes have seen thy salvation." Yah-Shua.

Bearing the Father's name, (in

Isa. 9:6) he is called, "The Everlasting Father," or more literally, I shall be the Mighty One,— the Father of the Everlasting Age. "God hath highly exalted and given him a name," "that is above every name." "At the name of Jesus every knee should bow."

Teacher,— Can others bear that name?

Albert,— Yes, sir; all who have had that sacred name called upon them in baptism. It is by the wonderful favor of God that we are permitted to become name-bearers. See Rev. 2:17. "To him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a NEW NAME written, which no man knoweth saving he that receiveth it."

Rev. 3:12: "I will write upon (or brand) him (with) the name of my God (Yahweh), and the name of the city of my God, and I will write upon him my NEW NAME."

Teacher,— What name is there like the name of Jesus (Yah-Shua). I shall be the Mighty One The Father of the Everlasting Age?

Answer,— Ever since the angels announced him as the one who would ultimately bring peace and good will to men, he has been a real factor in the hearts of all true believers.

Teacher,— What did Saul do to the Lord's name-bearers previous to becoming one himself?

Answer.— See Acts 9:13-14: "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority to bind all that call upon thy name."

Teacher,— Where, and when is that name called on believers?

Answer.— In baptism.

Teacher,— Did Saul put to death them who dared to call on that exalted and sacred name?

Answer.— He did. See Acts 9:21. "Is this not he which destroyed them which called on this name?"

Teacher.— Did he afterward become a name-bearer?

Answer.— He did. See ver. 15: "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the Children of Israel. For I will show him how great things he must suffer for my name's sake."

It is now time to close. I trust that our study has given us a more exalted respect for the mighty saving name of the loved Redeemer.

W. H. Wilson.

LOVING HIS APPEARING.

The crown of righteousness is to be the reward of those who "love his appearing." Who are they?

Those who love the Lord. For

if we do not love Him, it would be a matter of indifference to us whether He comes or not, unless, perhaps, the opposite sentiment of fear might compel attention. The crowd at a steam-boat landing awaiting the arrival of one of our ocean greyhounds, is a good illustration of this lesson. Here we will see the idle looker-on, whose only interest is one of curiosity to satisfy a morbid taste for novelty. Back of these is the great city with its multitudes to whom the arrival of the ship is a matter of indifference, and who would read the announcement of the foundering of the noble vessel with all on board with only the passing interest of a news item. Pacing nervously up and down the wharf is a man to whom the arrival of the ship evidently means much. He inquires anxiously at the office for tidings of the vessel passing quarantine, and frequently look at his watch, and scans the harbor with his glass. His dearest treasures, his wife and children, are on board that ship, and certainly he loves its appearing. Another group consists of a mother and children, and the flush of excitement upon the face of the mother betrays the intense interest that she has in the expected arrival of the husband and father. As the majestic vessel steams up the harbor, and finally as it draws near, and the children recognize the father waving his handkerchief to them from the deck, how they shout and dance with joy, and what impatience there is for the landing which shall bring the loved ones together once more.

Our dear Lord is absent, and has sent a message to His waiting bride that He is coming again. The signs that He has given by which she shall know that the time is near are rapidly being fulfilled. Where is the bride, and how is she preparing for the reception of her Lord? A great multitude, who profess to love Him, apparently love Him a great way off, and the mention of His coming is sure to be received with indifference or distrust. Others claim to love His appearing, and argue for it most strenuously, but their words only are the evidence of their love. Let us not love in word only, but in deed and in truth. Readiness for His coming is the proof of our love for that event. Readiness implies that we are not engrossed in the affairs of the world so deeply as to overshadow the main object of our affections. It implies a moral and spiritual preparation that we shall not be ashamed before Him at His coming. Then will the cheek flush with joyous anticipation, and the heart beat more rapidly as we receive the tidings that the day

of the Lord is at hand; and we will joyously greet Him whom we love.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

—From Words of Truth.

PRAISES to THY HOLY NAME

Loving Father! Just and true are all thy ways, Unto Thee alone is due eternal praise.

Lead me grace sufficient to draw from hence My full portion of hope and sweet confidence.

Give me faith wherewith my whole duty to see, And drive from my mind all doubt and mystery.

Like they, in olden days, who on manna fed, May I too serve Thee in holy fear and dread.

May I share Thy gracious love which maketh free All they who draw nearer, dearest Lord to Thee? Lead me as Thou led Thy dear people of yore And Thine shall be the glory forever more.

Chorus: Praising Thy most holy name, O God, Praising, praising, O God, my Savior; Praising, praising, I'm singing praises to Thy Holy Name.

Lyman Booth, Dixon, Illinois.

The above poem is arranged to be sung to the tune, Standing on the Promises.

Almost without exception, the press throughout Europe is in Jewish hands, and is largely produced from Jewish brains. International finance is captive to Jewish energy and skill. In England, the fate of the Barings has left the lonely supremacy of the house of Rothschild, not wholly to its advantage, unchallenged and unassailable. In other walks of life, wherever material comfort and personal safety can be attained by nimble brain, deft fingers, or quick imagination, the Jew is found to take the highest place. Medicine, law, surgery, politics, journalism, music and art are being more and more captained by men of the Jewish race. —Arnold White.

It does not require great learning to be a Christian and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God. —A Barnes.

Berean Column.

HUMILITY.

What is humility?

It is the state of being modest, submissive, lowly or simple.

In Matt. 11:29, we read that Jesus possessed humility. Ought not we?

What means does God sometimes use to test us? He led the Children of Israel forty years in the wilderness to humble and prove them. Lest Paul should be exalted above measure thru the abundance of the revelations, there was given to him a thorn in the flesh.

As Christians, how should we be adorned?

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering. Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits.

What promises has God given to them that are humble?

By humility and the fear of the Lord are riches, and honour, and life. He that shall humble himself shall be exalted. Yea, all of you be subject one to another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Frances Walls.
Rochelle, Illinois.

JOHN 6:27.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed."

Jesus was speaking to the multitude who were following him, because of the food He had provided for them the day previously, of loaves and fishes.

They ask Him what they should do that they might work the works of God. He told them they should believe on Him whom the Father sent. Then they ask what sign He could show them that they might see and believe Him.

"Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Moses gave you not that bread from heaven, for the bread of God is He which cometh down from heaven, and giveth life unto the world. Then they said: Lord evermore give us this bread. And Jesus said: I am the bread of life. He that cometh to me shall never hunger and he that believeth on me shall never thirst.

But I said unto you, that ye have seen me and believe not. All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out, for I came down from heaven not to do mine own will, but the will of Him that sent me. And this is the Father's will, that of all which He hath given me I should lose nothing but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life: and I will raise him up at the last day."

Dear Bereans, let us not allow the cares of this world, the deceitfulness of riches, nor the lust of other things entering in, to shake the word and become unfruitful, for we know the things of this world all perish, but put our trust in the living God, who giveth us richly all things to enjoy.

Florence Laning.
Mt. Sterling, Illinois.

AN EXHORTATION.

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.'"

How many of us realize how much we receive and how very little we give in return. We have the privilege of attending conferences, hearing the gospel, etc., but do we, especially our young people, ever stop to think that the one who proclaims the Word as well as others must live, and that there is among our people some who are anxious to hear the Word but because they lack the world's goods must do without it.

Let us as a band of young people resolve to make a special effort this year to forget the passing fads which are only temporal and do all in our power to please our Lord who loveth a cheerful giver, and bear in mind Luke 6:38: (Give, and it shall be given unto you: good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.)

Leota B. Hanson,
3609 McDonald, St. Louis, Mo.

TRUE RICHES.

In Prov. 23:4-5, we read: "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven."

In Jesus' sermon on the Mount he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil (He that hasteth to be rich hath an evil eye. Prov. 28:22), thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

In I Tim. 6:6-11, Paul says: "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 be content therewith. 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 have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

The true man of God will not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

He will obey Christ's teachings and never be led from the faith.

May we all serve God and hearken to Paul who says: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

Jennie Townsend.
Lebanon, Illinois.

Obituaries.

Mamie S. Pogue was born in Fairburn, Georgia, May 26, 1876. She was the daughter of William and Mary Pogue, and was married to Nathan Albertus Burch on March 15, 1895, at Moreland, Georgia. They came to Indiana and went to housekeeping near Lapaz, Marshall County, but later came to Plymouth.

In 1898, she heard the preach-

ing of the gospel and obeyed its requirements, submitting to the ordinance of baptism in Yellow River on a cold winter's day, administered by Elder L. E. Conner. She has since lived a life consistent with her profession as a Christian.

About six years ago they moved to East Chicago, where they resided until her failing health caused them to return to Plymouth last August. She had been in ill health for some time and passed away January 28, 1912, aged 35 years, 8 months, and 2 days. She was the mother of four children,—Thelma, Lora, Walter Melvin, who died in infancy, and William Cecil. She leaves her three children and husband of her own family, her mother, Mrs. M. C. Pogue, two sisters, Mrs. W. E. Leonard and Mrs. William Reiter, all of Plymouth, and one brother in Georgia.

Funeral services were held from the residence on Pearl St., Plymouth, Indiana, January 30, 1912, at ten o'clock A. M., conducted by the writer, and Sister Burch was laid to rest in Oak Hill cemetery to await the coming of our Lord and Savior, and his resurrection.

D. E. Vanvactor.
Argos, Indiana.

Desiring to be with the brethren at Dixon, Illinois, over Sunday, we made the first run of our paper, which usually carries with it the Berean articles, etc., a little earlier than usual, and the foregoing articles came to us just as we were finishing the run. Hence the reason for their appearing on this page. Our visit with the Dixon brethren was a very enjoyable one as it ever is. —Editor.

As long as men are puffed up with self-conceit, it is hard for God to do much for them.—Sel.

Who sweeps a room as for God's love, makes that and the action fine. —Herbert.

There are no promises of help in the Bible for lazy men.
Ram's Horn.

There are people who want religion, but they don't want enough to spoil them for anything else.—Sel.

If you want to turn your back on your troubles, turn your face toward Jesus Christ. Young Men's Era.

No one agency is so responsible for noble manhood and womanhood, and the domestic virtue and happiness of the future, as home culture by mothers. —Union Signal.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

Editorials and Church News.

Please observe that when changing your address it is absolutely necessary to notify us if you do not wish to miss a number of your paper.

When sending your address or the address of another, be sure that you have given the full address.

Bro. G. E. Marsh has been sick for a time and for that reason has missed some of his appointments.

Contributors who wish their articles to appear in any certain issue, should have their manuscript in by the Saturday before.

Bro. Joseph Williams writes of the baptism of a young brother at Roll, Indiana, Sunday, Feb. 4th. Bro. Edgar L. Robison, of St. Louis, recently reported the baptism of two sisters in Ohio, near Cincinnati. We wish brethren would send in full reports. These are items of interest to the church.

There is at least one thing which may be said in favor of the practice of giving tithes. We have a few brethren who attend to this matter in the Lord's way and we frequently get letters from them. One such just received says: "Inclosed please find \$5.00 of the Lord's money to be used in behalf of the gospel where most needed." We are sending the Herald to two whose names accompany the letter and have given the brother credit in our helping fund for \$3.00 to be used to send the paper to three others. The same brother sent in another \$5.00 holiday time. Oh, if God's people would only attend to the financial part of their worship in the Lord's appointed way—system—what a change it would make!

The Sunday School.

Feb. 25.—The Baptism and Temptation of Jesus.

Mark 1:9-13; Matt. 4:1-11.

Golden text.—For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Time.—About Jan. A. D. 27, immediately after his baptism. Jesus went into the wilderness, where the temptation took place. He was there forty days.

Place.—The baptism was in the river Jordan (Mk. 1:9), probably near Bethabara, east of the Jordan, John 1:28.

The temptation took place in some unknown part of the great wilderness of Judea, which includes the whole slope of the central mountains, to the Jordan. Tradition places it in the region north of Jericho and west of the Jordan.

Questions.

Where did Jesus come from, to John? Mark 1:9.

How old at this time? Lu. 3:23.

In John's record of the baptism (Jno. 1:29-34) when he said "Behold the Lamb of God," was this before or after his baptism?

If he "knew him not" until the Spirit manifestation, how do

you reconcile Matt. 3:14?

Probably John was persuaded in his own mind when Jesus came to him, but he had not yet received that miraculous attestation to the fact, which he had been taught to expect (John 1:33) and without which he was not authorized in his prophetic character, to announce him as the Messiah until he saw the sign from heaven. The record in John took place after Jesus returned from the wilderness, and John rehearses what had taken place, to emphasize the truths he was trying to impress upon his hearers,—that Jesus was the Son of God and the one sent to take away the sin of the world.

For what purpose was Jesus baptized?

Matt. 3:15. Explain this text.

"The picture of the Messiah in the minds of the people, was as a glorious monarch, overthrowing their Roman oppressors, with rank and power and magnificence outdazzling all the kingdoms of earth." Such a king they were ready to receive. When John announced Jesus as the Lamb of God, the One of whom he had been telling them, there was no shout of welcome. It was the "Lion of the tribe of Judah", they desired, and not a "Lamb." Jesus had come at this time, not as a king, but as a "prophet like unto Moses," to do his Father's will, "to preach the gospel to the poor, to proclaim release to the captives, recovering of sight to the blind, to set at liberty them that were bruised, to preach the acceptable year of the Lord" Luke 4:18-19, and was about to begin his work.

After his baptism, where did Jesus go Explain? led by the Spirit.

How long did he fast? What was the true purpose of fasting?

"God's ordained fasts were intended as the outward accompaniment of an inward feeling,—humility and sorrow, and in the busy life was a 'halt', a solemn time for self-examination and reflection."

The "devil," "tempter",—was it from without or within? Heb. 4:15; Jas. 1:13-14.

How does temptation come to us?

Is it not through the thought or suggestion, conceived in our own minds, though the seed-thought may have found lodgment in our minds through outside agencies?

Did Jesus need this test? Why? Heb. 2:16-18; 5:7-8.

"Strength and power come through temptation." State the first temptation.

To what part of Jesus' nature was it a temptation?

How did he overcome?

In his condition of intense hunger, the temptation came to him,

that as the Son of God, he had power to convert stones, which were before him, into food, and the test—should he do so and satisfy his hunger—but he overcomes by the word of God, refusing to work a miracle where God had not willed.

Where do you find the texts of scripture quoted?

State the second temptation.

(In Luke's record this temptation is given last).

In this came the suggestion to go to the temple, cast himself into the midst of the worshiping crowds, demonstrating that he was the Son of God, God saving him from injury. By the marvelous deed he would win the admiration of the crowd, and be accepted as the Messiah by the expectant Jews. But God's word again saved him.

Where are the texts quoted to be found?

What does "tempt the Lord thy God" mean?

Give the third temptation. Find the scriptures quoted in this.

"With mental flash Jesus saw at his feet, the kingdoms of the world, in all their splendor, only he must do as all other earthly conquerors, flatter, cajole, and gratify the multitude, pander to their low, mean tastes, and reward his followers with worldly honors and gifts. He knew the world was waiting for him if he would but yield himself up to it. Should he give up God, his Father, and worship mammon? But again he overcomes and proves himself to be able to resist temptation and worthy to put away sin, and God only would he worship and serve.

Read I Jno. 2:16. "ALL that is in the world",—the lust (or desire) of the flesh, the lust of the eyes, the pride (vainglory) of life,—all temptations come under these.

Apply to each of Jesus' temptations

What lesson from the journey through the wilderness of the Israelites, does Paul give us in I Cor. 1:11?

What is the warning? I Cor. 10:12.

Are we ever tempted beyond what we are able to bear? I Cor. 10:13.

What is the blessing promised him who overcomes? Jas. 1:12.

"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."

(Read Bro. Joseph Williams' article in the Herald of Feb. 1, on the Savior's Human Sinlessness, in the study of this lesson, and you will find many helpful thoughts).

Anna E. Drew.

Berean Column.

REPORT of CHRISTMAS WORK.

Because the visiting nurse, who helped us with our work, was sick and could not send her report, our report on Christmas work has been delayed.

We remembered more people with money, this year, than is our usual custom, for we found them needing so many things and were able to interest other societies who provided food and clothing. One example of this was a woman having a demented, epileptic husband and four children (the oldest one feeble minded) who had broken in the struggle and had not been able to work for three months; Another, a family where the father was dying of tuberculosis.

We also remembered with money an aged sister in the church who has three insane daughters and no income but what is given to her; and an aged couple whose income is so tiny that one could use a microscope nicely in locating it. In all, we remembered seven families with money and five with provisions.

Just after Christmas, during the bitter cold weather, a sister sent five dollars in memory of her father. This we promptly turned into coal.

Having a friend who is a visiting nurse working in the famous Maxwell St. district, a hotbed of poverty and misery, we sent her seven dollars to use in her work. I am sure you will read her report with the greatest interest and when you see how she stretched that seven dollars, you, who have no poor in your midst, will think no sum too small to send her. She can also find places for and is very thankful for clothing and soft, clean cloths.

A box of golf gloves and lovely red mittens came to bring Christmas cheer and warmth to many cold fingers. Little Trygve (who cried last year for "striped" mittens) rejoiced greatly in red ones.

We, the Chicago Bereans, wish to thank all who have helped with the work and the paper for publishing the notice, and the knowledge of the misery you have helped will be your reward.
Leila Whitehead.

Nurse's Report.

Dear Friends:

I desire to thank you for the money sent to me at the Christmas time as it was the means of blessing to all who received it, and it truly made me happy to be the channel through

which it was given. Let me tell you of some of the homes into which it brought sunshine. This shows a few of the many I see.

1. A young woman deserted by her husband, with three children dependent upon her and she sick herself but trying to work to support them.

2. Another young woman, the mother of two children, whose husband is a cripple. Both her father and mother are very poor and she herself is suffering with tubercular trouble.

3. A woman just home from the hospital, with three children, and her husband also has tubercular trouble.

4. A family of seven children, the oldest fourteen years, the mother dead and the father sick with an incurable disease, living with their mother's mother, who is also very poor.

I might tell you of many others, and at the dispensary we treat between five and six hundred per month, and in many of their homes I have visited as a nurse, and I find that their need is very great.

Thanking you in advance for anything you may be able to do for us, I am,

Yours sincerely,

Anna Heistad.

Marey Home.

1335 Newberry Ave.,

Chicago.

THE RELATION OF FORGIVENESS AND SACRIFICE.

Since the penalty for sin is death, forgiveness excuses us from immediate death every time we sin, and when completed will deliver us from all possibility of dying. Therefore God can forgive us for a misdeed and then go right on and chasten us afterwards for the sin he has forgiven, that is for which he has excused us from death, but not from chastisement. This explains how David could say of Israel, "Thou...forgavest them, though thou tookest vengeance of their inventions." For when they murmured in the wilderness that God had brought them out there to die, and he was about to bring death upon them for their sin, and Moses interceded and prayed for their forgiveness, God said "I have pardoned according to thy word," then goes right on to say that certain chastisements should come on them for their sin. They were forgiven, that is they did not then die, but they were chastised with the forty years' wandering in the wilderness till, at the close of their natural life, none but the two faithful ones were left to enter Canaan.

So in the Davidic covenant in II Sam. 7, the promised heir, Solomon, was to be chastened with

the rod of men and their stripes if he committed iniquity, although mercy, or forgiveness was assured him in the same promise.

Likewise David, in II Sam. 12, to whom Nathan said when David had confessed, "God has put away (forgiven) your sin," for John has said if we confess he will forgive and also cleanse us. So as a result Nathan also said to David, "You shall not die." But he went right on and pronounced several chastisements upon him, just the same, two of which were the death of the unborn child and a coming rebellion in his own household.

So although forgiveness is a blessing, it does not yet restore the drunkard's distorted features, the innocent face where lust is written, nor take from memory the painful ache of words for which we would give so much to have unsaid. Not now. When it is complete in the resurrection to endless life it will do all these, but now, even after forgiveness is assured, we carry these burdens of suffering from the hour of forgiveness to the grave, or till he come and blot them out by translating us.

In fact, the suffering, which is the other half of the penalty for sin pronounced on Adam, is the way we shall receive the forgiveness of the first half, the death penalty, for it is through suffering that we are to be made thus finally perfect.

Thus we see how in Isa. 40 pardon is shown to refer to the removal of chastisement, since it is part of the penalty for sin.

So although the Christian life will bring chastisement for forgiven sin, the ungodly life will bring a future judgment for unforgiven sin and the "end" is death, as Paul and James both solemnly warn us.

When we are taught to forgive one another, it is thus seen that we are not to inflict vengeance, or suffering upon one another, and if we forgive in our hearts we will not even desire, or take delight in, the suffering of our enemies, only as God, not ourselves, shall bring it on them for the purpose of making them better.

Forgiven saints who now die are not counted dead, but asleep in Jesus, who is alive. He sees them redeemed and forgiven, as Paul expresses both ideas in Eph. 1:7. So in Isa. 57 he shows such sleep a blessing, as John also does, saying, "Blessed are the dead that die in the Lord, for Isaiah there says that when good people die they are taken away from the evil. So Abraham would not have enjoyed living through all these centuries of evil. After being made perfect it was better to fall asleep, "where the wicked cease from troubling and the weary are at rest," as

Job said, and wait for that morning when death shall be swallowed up in victory and every tear and heartache be banished forever. The nearer we approach to that perfection, the more we are burdened by the evil around us, and the more long for the time to come when it shall cease.

Unpardonable Sin.

Lesson 7.

See if you can find it named in scripture.

Read the statements about blasphemy against the Holy Spirit in Mk. 3:22-30; sin unto death, I John 5:16-17; dying in sins, Jno. 3:18 with Jno. 8:21-24; falling away, Heb. 6:1-9. How is such a person as II Pet. 2:20-22 worse off than before? Notice closely of whom he is speaking.

Can anyone today do as is said in Heb. 6:4-5? Or Mk. 3:22-30?

Why are people today not smitten dead as Ananias and Sapphira were?

Is there some one sin, which if a person do he is hopeless because the sin is unpardonable?

If God does not forgive, since forgiveness withholds the penalty for sin, what would then happen to such? That shows you why I John 5:16 connects forgiving with giving life.

Prove that as long as you are alive you have hope of forgiveness.

II Sam. 7:15: When mercy was taken away from Saul, what is meant that he was "put away"?

What would have happened David if God had not "put away" his sin? II Sam. 12:13.

Regarding the blasphemy against the Holy Spirit: What was the purpose of the miracles Jesus was then performing? The resulting attitude the blasphemer took toward him? Why could such not be forgiven? Was that worse than the condition named in Jno. 3:18 and 8:21-24? The effect is given by Jesus himself in Luke 12:8-10.

Why should Ananias and Sapphira die without opportunity of repentance any more than present liars?

If you are in a revival meeting and refuse night after night to go to the altar, is there danger of grieving away the Spirit till you commit the "unpardonable sin" in that the Spirit will not return to plead with you?

What is meant by crucifying the Lord afresh?

Joseph Williams.

Good moral standing is of infinitely greater value than good social standing.

No matter how much the wicked get, they only get it to lose, but whatever a good man gets he is going to keep. The devil cannot pick the lock that guards the treasures of the righteous.

—Ram's Horn.

THE GOOD CONFESSION

Which Jesus Witnessed Before Pontius Pilate. I Tim. 3:16.

That the good confession the apostle speaks of in his charge to Timothy, we learn from the context, related to some claim on Christ's part, to some kingship, is evident from what the apostle asserts that our Lord Jesus Christ "will show in its own times who is the blessed and only Potentate, the King of Kings, and Lord of Lords." This confession, the apostle affirms, Christ Jesus witnessed before Pontius Pilate. By referring to John's gospel, who records more fully the details concerning our Lord's trial before Pilate, than any of the other gospels, we find in the 18th chapter of John beginning at the 9th verse to the end, an account of it, both before the high priest and also before Pilate. However, in this inquiry, we wish to confine it to what our Lord confessed before Pilate.

Beginning at the 28th verse, we read: "Then led they Jesus from Caiaphas unto the hall of judgment, and it was early: and they themselves went not into the hall of judgment, lest they should be defiled, but that they might eat the passover." Consequently, we read: "Therefore Pilate went out to them and said, What accusation bring ye against this man? and they said, If he were not a malefactor (an evil doer), we would not have delivered him unto thee." It would appear from the four testimonies that the Jews had endeavored to have Jesus charged as a doer of evil deeds, other than his being King of the Jews: "Though many bear false witness against him, their witness agreed not together." Mark 14:56. But they could prove that he did claim to be the Christ, the Son of God, Mark 14:61-62. Hence failing to convince Pilate of any specific evil Jesus had committed they pressed the latter charge upon him. Pilate, therefore, entered again into the judgment hall (the palace) and called Jesus and said unto him: Art thou king of the Jews? Jesus answered, Sayest thou this thing of thyself, or did others tell it concerning me? Evidently Jesus was prompted to ask Pilate this question to ascertain who were his real accusers, whether it were Pilate or some others. This shows that they were not present, but still outside of the judgment hall. Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." In other words,

his kingdom, or kingship, does not begin from now, or at this time. Pilate however understands from this language that Jesus had borne testimony to what the Jews had charged him with, "Saying that he himself is Christ, a King." Hence Pilate exclaimed, saying unto him, "Art thou a king then? Then follows the good confession of Jesus that Paul had reference to in our text. And Jesus answered, Thou sayest that I am a king; to this end have I been born, and to this end am I come into the world, that I should obey witness to the truth. And he adds: Every one that is of the truth heareth my voice. Hence such was the faith of Peter and all that believed on him, that Jesus was the Christ, the Son of God, the king of Israel. When he asked Peter, But whom say ye that I am? Peter answered and said, Thou art the Christ the Son of the living God. Luke 16:15-16. Nathaniel, the guileless Israelite, confessed this faith when he first saw Jesus and exclaimed, in surprise at Jesus' saying that he knew him to be a guileless Israelite, Rabbi, thou art the Son of God, thou art the king of Israel. John 1:49. And John himself says that this faith is the victory that overcometh the world. He that believeth that Jesus is the Son of God. I John 5:4-5.

Therefore we say that the good confession that Jesus witnessed before Pilate was to the effect that he was what Pilate said: viz., A King. To this end he had been born and to that end he had come into the world, that he should bear witness to that truth, not to the effect that his kingdom was to begin now, or from hence, but born to that end, and everyone that was of the truth, heareth (believeth) his voice hence the apostle's charge to Timothy, To fight the good fight of faith, lay hold on THE LIFE ETERNAL, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. That thou keep the commandment without reproach, until the appearing of our Lord Jesus Christ, which in its own times he shall show who is the blessed and only Potentate, the King of Kings, and Lord of Lords. Therefore, we repeat that this confession formed the chief subject matter of our Lord's message and testimony, and is the foundation Rock and true basis, upon which Christ's church was to be built. Matt. 16:16. When our Lord sent forth the twelve disciples to preach this message to the lost sheep of the house of Israel, and warned them of the dangers they would encounter, that they would be as sheep in the midst of wolves. He spoke to them the comforting words not

to fear, because of the esteem in which they would be held by him self, if faithful to their trust, even to the extent of confessing him before men, saying: Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. Matt. 10:32. And it was the steadfast adherence to his own testimony before the rulers of his own nation, and his confession before Pilate, that he was put to death. Consequently, that which divided his disciples from his enemies was the confessing, or denying of him to be the Christ the Son of God. Hence the Jews' rulers asked him, If thou art the Christ, tell us plainly. How long dost thou hold us in doubt? Jesus answered them: I told you and you believe not. The work that I do in my Father's name, these bear witness of me. John 10:24-25. But instead of believing on him, the rulers of that nation attributed them to his having a devil and of being mad, even after he had opened the eyes of the blind, they persisted in saying of him whom the Father sanctified and sent into the world, that he blasphemed because he said he was the Son of God. Jesus appealed to these works of his as evidence that he was from the Father, and that if he did not the works of his Father, not to believe him; but if he did them (the works) though they might not believe him, he asked them to believe the works that they might know, and believe that the Father was in him, and he in the Father. John 10. Furthermore, Jesus said, If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin, and that, If I had not done among them the works which none other man did, they had not had sin, but now have they both seen and hated both me and my Father. John 15:22, 25. But his disciples acknowledged and believed him and said, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and do know that thou art that Christ, the Son of the living God. John 6:68-71. And the uniform testimony of the apostles after Christ was risen from the dead, was that Christ is the Son of God, and heir to David's throne. Acts 2:30, and that at the end of the times of the Gentiles, he will return and build again the ruins thereof, and he will set it up. Acts 15:14-18. Jesus himself said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. Then will be the time that the apostle says Jesus "Will show who is the only blessed Potentate, King of Kings, and Lord of Lords." The proph-

et Daniel saw this time in a vision, "One like the Son of man come with the clouds of heaven, and he came even to the Ancient of Days, and there was given him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:13-14.

And lastly John was in the Spirit in the Lord's day and saw the times when the King of Kings and Lord of Lords will smite the nations, ruling them with a rod of iron. Rev. 19:15. And it was Jesus that sent his angel to testify unto John these things for the churches, saying, I am the root and offspring of David, the bright, the morning star. Rev. 22:16.

—Peter Jeffrey.

A SERMON REPORT.

At the evening services the pastor, the Rev. Allen Fort, delivered his sermon on "Spiritual Lessons from Earthly Occupations," choosing as his subject, "Automobiles, or the Signs of the Times." The Rev. Fort chose as his text, Nahum 2:4, which reads as follows: "The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like lightning."

He said in part:

Whether the Holy Ghost intended these words as a prophecy suggesting the automobiles is of course a matter which we cannot definitely declare. That this verse is very suggestive of the modern machine now so familiar to all is apparent to every reader. The auto has become a part of our commerce, it has come to stay and it has come to revolutionize methods and means of transportation and business. It is a concrete illustration of the spirit of our day and likewise is a concrete illustration of many of the signs of the times which are being enacted before our very gaze. Oh, that we might read them in their spiritual light.

That the automobile has been a blessing goes without controversy. Anyone who, a few years ago, had occasion to ride over the red hills of Georgia or the neglected highways of Tennessee, and who has traveled these same roads recently has certainly noticed the vast improvement. The automobile has been responsible for much of this improvement.

Then the business world has been helped by the advent of this wonderful invention. Men are enabled to cover more territory in less time than formerly. The physician can answer rush calls;

the grocer can quickly deliver his goods; the farmer is many minutes nearer the city now, with his machine ready for use on the splendid highway.

But these are not the points to which I wish to direct your attention. It is to some important prophecies which are being fulfilled today. One of the prophecies pertaining to the last day is that knowledge shall be increased. Dan. 12:4. Surely the brain that has contributed its best to the perfection of the horseless carriages is a partial fulfillment of this passage. Again, in the same verse, there is another prophecy that reaches to the last days: "Many shall run to and fro." A glimpse of our new boulevards on a bright afternoon furnishes an illustration which points to the truth of these prophetic words. The man in the country is no more lonesome. The "honk, honk," of the car is not uncommon now even in the remote rural districts of our land. Recently, on a visit to another city, I was privileged to see that splendid aggregation of motorists who made the trip from New York to Jacksonville, Fla., and who were known as the members of the Glidden tour. Somehow, as I watched these men in their muddy cars, speed into the city. I was forcibly impressed of the marvelous proportions our transportation facilities had attained. Every railroad train is crowded; the people are going night and day, and each year but adds to the number who travel.

Then, in the auto, we have a striking illustration of the lawlessness which is rampant. Speed laws mean nothing. I heard of a fellow who was traveling through a little place, and he was arrested for speeding. The officers demanded \$2 as a fine. "Here are \$4," said the restless driver, "I'm coming back this way in a little while." If our people do not rise in their might and demand that the laws of the land (I am not referring to speed laws now; they are of minor importance) be enforced, we are going to become a nation of anarchists. I spoke last Sunday night of the awful shame upon our people, and I want to emphasize it again tonight. A broken-hearted mother wrote me a note, asking that I mention the matter of stopping the damnable places of shame and immorality in our midst, where men are seen going at most any hour, day and night. Oh, for the time when the social evil shall cease to blight our land. Crime is on the increase. Murderers, red handed and black at heart, are turned loose or let off with so small a sentence as to make it almost a farce. Influence and pull seem to intimidate witnesses or to lessen the punishment. This spirit is suggested by

the lawlessness of autoists. We have another illustration in the auto of the cheapness of human life. Reckless driving is claiming its share of victims. Men, women and children are finding untimely graves as a result of this indifference. And not only in the auto world, but on every hand, are we reminded of the low value we place on human life. Look at the number sacrificed in aerial exhibitions. I happened to be in Macon when Ely, the daring birdman, was hurled to instant death. Ten thousand people are sacrificed annually in our industries, either by being killed or injured. Child labor, with its horrors, though somewhat curbed, still cheats the boy and girl of a fair chance, and this in our own great land.

And, lastly, I shall call your attention to the fulfillment of that prophecy of the great apostle, when he pictured the last times as days when men should be pleasure-lovers rather than God-lovers. (II Tim. 3:4).

Manay a good church member has been robbed of his power because he has made his auto a bane rather than a blessing. Sunday has become the day when he takes his long journey to the country or somewhere else and when he deliberately robs God of his presence at the Bible school and at church. That day of all days, associated with the resurrection of Jesus Christ, he has turned into one of fun and pleasure. No wonder such a person backslides. The wonder is that he retains any of his religion.

And just here let me say again, that the way Sunday is observed by many in our city is a disgrace to our people. Men keep their businesses wide open; others spend the day at the golf links; scores live as though there were no God and as if Jesus were still in the grave.

There are other signs fraught with much significance which I might mention while speaking on this subject, but I will not at this time. The day is fast approaching when the present age in which we are living shall give way to another more glorious and more filled with the revelation of God. I do not know when the new era shall be ushered in.

Nearly two thousand years ago Jesus sounded the warning in the oft repeated word "watch." The apostles heralded the same proclamation and the early church eagerly longed for the coming of the Bridegroom. Every day makes that blessed hope twenty-four hours nearer.

Shall we not all humbly pray with John the beloved, the last recorded prayer in the Bible— "Even so, come, Lord Jesus."

ABRAHAM'S VISIONS.

Genesis 15.

The vision pertains to the promised seed, verse 3, and the promised inheritance, verse 8, being an assurance to Abraham of God's promise pertaining to these matters of the covenant previously made.

The land covenant of the last of the chapter is made to Abraham's seed (Christ), verse 8, upon which the fulfillment of the covenant rests, Gal. 3:17; Rom. 15:8-9, being confirmed by Christ's resurrection, Acts 13:32-31. For resurrection to eternal life brought in the possibility of an eternal inheritance, and removes the penalty for sin which prevents such inheritance, Acts 3:25-26, which forgiveness and the resulting eternal life constitute the blessing of the Abrahamic covenant. See the last reference. These things were shown Abraham during his "deep sleep" of "great darkness," typical of death, verse 15, to show that while Abraham is dead the above matters will happen, and also the slavery of his fleshly seed in Egypt.

The distinction God makes between the fleshly and the spiritual (Gal. 4; Rom. 9:6-8; II Cor. 11:18-22; 5:16; Phil. 3:2-11) is shown to Abraham in the sacrifices offered being parted in the midst, each one into two pieces, except the birds, to signify the separation of the fleshly seed of Abraham, who nationally obtained and held the provisions of the covenant on condition of obedience till they disobeyed; from the spiritual heirs, who were strangers and pilgrims in the earth, seeking the eternal, Holy City, never having obtained even a foot breadth of the promised land. Acts 7:2-5.

All the sacrifices were three years old, for the inheritance is of the third cosmic world. Two were females, for a people for Christ are chosen from both the first. Gen. 3:15; Eph. 3:6. The third a male, for the covenant seed of the age to come are no part of the bride, since the marriage of the Lamb has already taken place.

The birds were not divided, for the spiritual class are all true heirs, among whom are no fleshly heirs to be severed. The dove for the one seed of Gal. 3, Christ, Matt. 3:16, the pigeon representing those who become "like him," for pigeons resemble doves, as brass in the tabernacle is like gold.

The "smoking furnace," "the furnace of affliction," Isa. 48:10. "The burning lamp," "thy word a lamp." These are the two things that sever the fleshly from the spiritual. Matt. 13:41-42. "The two edges of the sword of

the spirit, obedience to the light of truth, else judgment at the word of his mouth. Both afford "light." If we fail to learn without suffering, the "furnace" still reveals truth to us, Psa. 119:71. I pray for all to learn with the least possible suffering, but even the lamp is "burning," for we will suffer some by obeying readily. However, all wickedness and stiff-necked rebellion is headed for the "fiery furnace," Eccl. 11:13-14; Rom. 2; Rev. 20. "And when the fowl came down upon the carcasses, Abram drove them away." The spiritual children of the covenant are guardians of the covenant are guardians of 1-20; 16:19; 18:18-20. . from the vulturous theology which would devour all that pertains to the true faith once delivered to them, as Israel after the flesh were custodians of the saving truth committed to them, Rom. 9:1-5.

Joseph Williams.

SEEKING.

"Seek the kingdom of God," not "first," but ultimately, or in other words seek LAST the kingdom of God, that is to say, make a STILL HUNT—the stiller the better. Seek the kingdom of God without letting any body know you are doing so. Such a course provokes no opposition, is easier, politer, more popular, more practical.....Slip up on it, so to speak. Keep in touch with the King's enemies and give your "silent influence" a chance to "pervade" them. The fear of the Lord is the FURTHER END of wisdom.—John G. Wooley.

Comment.

Wooley meant the foregoing for sarcasm, but the regrettable thing about it is that his remarks have FACT for their foundation. It makes the heart ache to see members of the Church of God flitting in religious matters with the sectarian world. It is said to be done that "our silent influence may win for truth." This never fails to remind us of a fable learned when yet a small boy,—to put a good apple in a basket with a dozen rotten ones to see how long will it take the good one to convert the bad ones into good apples.

There is only one way to carry an influence for God and His truth, and that is to live the life and defend the faith bravely by word of mouth. The other plan will only succeed in getting you a little cheap flattery from the ones who wish to use you as a cat's paw to further their religious schemes.

S. J. Lindsay.

In the devil's s rvice trials and misfortunes, but in God's s rvice they are blessings.

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DIDN'T HURT THE WHISKY. SACRIFICE IN GIVING.

A lady who lives in a town not far distant was assisted in house-cleaning by two men. "These picture frames should be cleaned," she said. "Yes'm," answered one of the men. "If you could get some whisky it would be an easy job. It is the finest thing in the world to clean with." "O, is it? I will send down a bottle I have up stairs," replied she. The men washed the frames with soap and water and drank the whisky. The frames were bright and glistening, and the lady was pleased. "And so whisky made those frames so clean?" she said. "Yes'm, whisky did it," answered one of the men. "And just to think," said the lady, "I came near throwing the whisky away. I bathed poor Fido with it just before he died, you know."

—The Issue.

Following, says an exchange, is a table of diseases of crime according to the wealth of the unfortunate:

- Theft,—
 - Rich woman, kleptomania.
 - Rich man, shortage.
 - Poor man, stealing.
- Drunkenness,—
 - Rich man, debility or heart failure.
 - Well-to-do man, alcoholism.
 - Poor man, delirium tremens.
- In Wall Street.—
 - Rich man, legitimate speculation.
 - Well-to-do man, dabbling in stocks.
 - Poor man, gambling.

Cain and Abel both appeared before God with an offering. They were equally religious. So far as the text will give us any help to the contrary, they were equally sincere. Sincerity amounts to nothing when exercised in promoting error. Each offered his best. They were equally sincere. The one was accepted, the other rejected. Why?

Because of transgression, man became dependent upon God for continuity of life. In other words, man lost life and could not continue to live except that life be restored, or given back. Whoever gives back this life must be known as a Life Giver. The Life Giver has to give that which we have not. We are wholly dependent upon Him for what we do not possess but which we want. This being the case, any sacrifice which we perform which does not show this utter dependence. He will not accept. This was the trouble with Cain's offering. There was nothing in it to show this dependence. Abel's offering showed this dependence in that the slain animal pointed to the fact that if he received eternal life, it must come from somewhere else.

It occurs to the writer that no sacrifice offered by anyone who believes in the doctrine of the immortality of the soul will be acceptable before God. Why? Because those who boast the possession of immortal souls—souls that cannot die—already have life. This makes them independent of any power as relating to continuity of life. In other words, they have everlasting life and no

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one to thank for it. They have no need of a Life Giver, for what the need if they already have it? This dishonors Christ by robbing Him of an honored title. It isn't the gift that He needs, but it is the right worship in the giving of the gift that He wants. Faith in man's nature is essential in the worship of giving. Any giving which does not imply helplessness on the part of the recipient does not honor God. For this reason the Master advised one who had invited Him to a feast not to invite in those who could in turn invite him, but rather invite the poor, the halt, the maimed, the blind, etc.

If this subject be entered into and carefully pondered, we believe that it will be seen at once that only that which is given willingly will be of service as worship. All else must be mockery if done as worship. This does not exclude giving for the object of giving, but it does exclude all

other giving under the head of worship. We believe it excludes all the various worldly means so much employed for the purpose of raising funds for running churches. The only means pleasing to God is the giving of that which you have a right to call yours, and only when it is willingly and gladly done, and after we have comprehended the true object of giving (sacrifice).

S. J. Lindsay.

A man who unmercifully beats a horse is fined; a woman who tortures her child is imprisoned; a big boy who flogs a little one is called a coward—but an orthodox god who unmercifully tortures the creatures of his own handiwork, without cessation, for eternity, is termed a loving father. Truly the warping power of tradition upon the human intellect is equal to the effect of fire upon iron.—Words of Truth.

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Number 19.

What is wealth?
The goal of greed; the curse of man

Who toils a slave his earthly span—

A ceaseless strife.

For me a face against the pane;
A smile when I come home again;
A kiss that greets me at the door;
A baby's footsteps o'er the floor—

Ah, that is life!

WILL IT PAY TO BE A CHRISTIAN.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? Matt. 19:27.

We naturally associate pay and profit with dollars and cents. Money of itself has no intrinsic value; it is sought after because it is exchangeable for other commodities; something we need more than the money. But we cannot buy health or happiness for it is obtained by obeying God's laws of health, and by disobeying those laws, we purchase for ourselves ill-health, unhappiness, and it dreads in death. This is not a paying investment, for life is too sacred a thing to be carelessly bartered away. We are put here by the wise Master Builder for a grand purpose. That purpose truly carried out helps us to prove to God our loyalty to Him and His truth, helps us to be Christians.

What is a Christian? One who follows out the principles of right laid down by the founder of Christianity. Christianity is not a theory alone, but an actual, practical, every day service of righteousness. Follow out Christ's sermon on the Mount, what beautiful lives would result, its key-note is love, with an attending blessing for every line uttered to those willing to carry out His divine plan. Would it pay? A thousand fold, and no money in it either. Peter was as anxious as the money-grabber of today, to find out if they were going to be paid for their work. "What shall we have therefor?" was his first thought while listening to Christ's admonitions to the young man who desired to know what he must do to inherit eternal life. What are you going to give us, Lord? was really the question. Jesus did not say, I'll pay you money value for your time, and all your expenses, but reaching far out in-

to the future he decks them with white robes of righteousness, gives them a crown of life, and a place on a throne, and adds: And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. Do you want any better pay, child of God? The resurrection will bring the coveted reward.

Will it pay? EVERLASTING LIFE! Can you measure it, burdened soul? Sick and helpless shut-ins, can you grasp the sunlight on the distant hill-tops, through the denseness of this human, mortal gloom? It is there awaiting us, and O thank God! we are not asked to make this toilsome journey alone, for reaching down to us, he asks to help us. "Casting all your care upon him; for he careth for you."

With such a helper, who can say it will not pay? Every martyr has been encouraged to faithfulness because of his future outlook. Ours is no less than Paul's was. The coming King to bestow rewards. We desire no greater reward than to be allowed a humble place in the kingdom of God's dear Son, which will be our reward if faithful unto death
M. A. Woodward.

THE TEST OF MESSIAHSHIP

The Word of God promised a Messiah, an anointed, a Christ, early in the history of the race. This Messiah, it was promised, was to save mankind from sin, bring in eternal life, and bless mankind generally.

The one who is thus favored of God holds an enviable position and it might be expected that many would assume before man to be the Messiah in order that at least a part of the glory might attend them. And so we find that there have been false Christs. Even before our Lord's time there were those who imposed themselves upon mankind as the Anointed Savior sent from God.

It is related in Acts 5 that in the time of the apostles there arose up two, Theudas and Judas who had many followers and many are the false Christs that have arisen since that time.

Was mankind left without a sign or test of Messiahship so that they were helpless in the

hands of any imposter who might come along? Or did God state a test by which this Anointed One might be known?

Isaiah 53 clearly shows that the One appointed of God for this service was to carry with Him a sure sign which must certainly convince the hearer, and when the Jews, not understanding what this test was to be, asked Jesus for a sign or test Jesus replying, said: An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Here, then, was the test by which men might know when the true Messiah had come. Death and resurrection was the test. Any one who should come claiming to be the Anointed One of God who would not, or could not pass this test, must necessarily be an imposter.

So we find Jesus, as recorded in John 10, showing that all, who had come before Him professing Messiahship, were thieves and robbers. Christ alone was the One, who passed through the door—the yawning grave. To Him the porter, the Holy Spirit, opened. No other has stood the test of Messiahship.

It is related that on one occasion a noted subject of the Emperor of Germany complained because he had not the influence over men that Christ had and inquired of the Emperor why it should be so; whereupon, the Emperor is said to have replied that if he would submit to crucifixion and rise again the third day he would probably draw the attention of mankind as well as Christ.

S.J. Lindsay.

A FEW COLD HARD FACTS.

It is a physiological fact, admitted by all candid thinkers, that the brain is the organ of thought, and that the mind and all intelligence emanates from, and is the result of organized matter. A well developed, active brain; a good head; a clear mind, and a good thinker. This is the order and result in life, as observation and experience fully demonstrate. While in death those organs are inactive, and

as a result the mind is suspended. No living organism, no intelligence; no active brain, no thought. Then to say the dead are not dead, and that man in the death state thinks, acts, and wills, is an absurd monstrosity that outrages both reason and revelation, and no salvation in it.

Bible

The dead know not anything. Eccl. 9:5.

In the day of death, his thoughts perish. Psal. 146:4.

No work, nor wisdom in the grave whither you go. Eccl. 9:10.

In death no remembrance of the Lord. Psal. 6:5.

The dead praise not the Lord, but are silent. Psal. 115:17.

The dead are in the grave. Jno. 5:18-29.

The dead in the sea and grave will be judged (hence responsible). Rev. 20:13.

David has not gone home to heaven. Acts 2:34.

David's hope was in the resurrection. Psal. 17:15.

All judged and rewarded at the same time. Rev. 11:18.

No resurrection? Then no future life, no reward. I Cor. 15.

—T. E. A.

WOODEN SWEARING.

"I hope dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it wooden swearing. It is a kind of swearing that many people besides children are given to when angry. Instead of venting their feelings in oaths, they slam the doors, kick chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. Isn't this just the same as swearing? It is just the same kind of feeling exactly, only they do not say those awful words; but they force the furniture to make the noise, and so I call it wooden swearing. I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone 'wooden swearing' and all other kinds of swearing."—Sel.

"Love becomes visible in kindly actions, and audible in gentle tones."

"Truth is heavy; therefore few care to carry it."

"BEREANS."

(Acts 17:10-12.)

The apostle Paul, who doubtless had more experience of the believers in Jesus than any other Apostle, furnishes us with a special object from his intimate knowledge of the Christians at Berea.

He had found in Thessalonica a general type of believers, those who evinced too much credulity on what they heard from the lips of the Messenger of the Lord.

He had nothing to say against those who received his testimony as from the Lord (1 Thess. 2:13), yet he tells us he came across a more noble class of believers—because whilst they equally received his message as the others, yet they examined his utterances in the light of the sacred Scriptures.

Having the Apostle's approval of the action of these people we do well to follow their practice. In these days, when so many of the Lord's professed people fall into the snare of leaning on the arm of flesh or the judgment of others in matters of interpretation of doctrine—it is our duty to call attention to this weakness of human nature.

History has furnished us with the sad results to spiritual intelligence in the lives of those who look to church systems to interpret the Bible.

God never intended that the spiritual eye of one man should be used by another; each one should use his or her own eye. Even Apostles had to be examined by their hearers.

God has, however, specially over-ruled the writings of the New Covenant (Testament) so that they should constitute a safe guide or standard for all the believers throughout the gospel age. With this fact before us we can say of the two Testaments what Paul said of the old—"the Holy Scriptures are able to make wise unto salvation through faith which is in Christ Jesus."—11 Tim. 3:15.

What shall we say then about those who are cultivating a spirit of superiority to the decisions of the Word of the Lord?

Are we to accept for our guidance the appeals of others, however good intentioned, when we find such to conflict with the definite teachings of Holy Writ?

Is it possible to conclude that the Bible is insufficient to counsel us, and that God is now raising up servants to advance lines of procedure which cannot be found in His Word?

When the apostle tells us to "prove all things" that are placed before us for our acceptance, he gives us to understand, we believe, that the Word of God

should be our standard in all things pertaining to the faith once delivered to the saints. If each teacher that comes along sets before us his own standard of idea as the truer way of reading the Bible, how should we be able to prove all things?

It behoves us, then, to adhere to the testimony of Scripture as embodying the results of the largest possible experience, and from the conclusions provided us by those directly inspired by Christ—the only head of the church—we do well to guide our course.

David said in Psa. 119:—

"I have stuck unto Thy testimonies."

"Stablish Thy word unto Thy servant."

"I have said that I would keep Thy words."

"I have more understanding than all my teachers—for Thy testimonies are my meditation."

"Thy word is a lamp unto my feet."

The apostle also tells us "Not to be children, tossed to and fro by every wind of doctrine, by the sleight of men, in cunning craftiness, whereby they lie in waiting to deceive"—(Eph. 4:14)—but to reach a maturity of individual fidelity to the teachings of the Lord Jesus Christ.

It is our duty, as well as our privilege, to examine all things in the light of the Scriptures—"the word of God that liveth and abideth forever."

The best writings of the saints, however helpful we may regard them, must never be allowed to take the place of the Bible.

From this quarter the Christian can find all his armour, all his source of wisdom, to fight the battle of life and to live the life of faith, and he need never be in any doubt as to how to conduct his way.

The Bible is complete—there is no fuller revelation to be given—all that is required by us is a larger understanding of what is already written, and in the light of the Sacred Page let us ever seek to live.

"If they speak not according to this word there is no (true) light in them."—Isa. 8:20.

James Hay.

BRANCHES.

"I am the vine, ye are the branches."—John 15:8.

In proclaiming Himself to be the True Vine, and His disciples the branches thereof, Jesus was instituting a parable, or a figure, or a picture that is almost unequalled for its remarkable beauty and fulness. Just how far a type or an illustration can be carried out into detail is a matter which each consecrated mind must decide according to its own understanding. We entirely agree

with those friends who urge that it is a mistake to force comparisons, and to strain the simple illustration unto a complex one, but, on the other hand, we are quite sure that many dear Christians deny themselves considerable enlightenment through refusing to see more than one lesson or one truth in any given figure. Most of the parables of the Lord Jesus abounded in detail, as the expositions which He gave in certain cases prove. Take for instance; that of the wheat and the tares (Matt. 13). There was not simply one feature in the parable, which represented one phase of the reality. There were seven, at least (vs. 37-39). And so, when the Lord pointed to the vine, and spoke of its root, and the branches, and the fruit, and how fruitless branches were taken away, and how fruitful ones were pruned that they might bear more fruit, we cannot but think that every detail has its significance, especially when we know who the branches represent, and what constitutes the fruit.

"Ye are the branches." Jesus spoke to those who had surrendered all their interests, all their ties, all their ambitions in this world, in order to follow in His footsteps whithersoever He might lead. He did not say "all mankind are the branches." No His only reference to the world was to say that the world would hate the branches because they were not of the world. And what then, could have been the Lord's meaning in portraying a vine with a few fruit-bearing branches and ignoring all the rest of the human family? For it must be admitted that the vine only represents those who have been joined to Christ, and borne fruit, and glorified God. What of the groaning, sinning millions who are not branches? Ah! says one, they are the fruit the branches bring forth, for the saving of souls should be their constant and consuming care. But that is not so. Nowhere does the Word of God say that the conversion of souls is the fruit of the righteous; it says that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—things that are seldom to be found apart from the branches. It also says that the fruit of the righteous is a tree of life, but that is a deep saying, and we have never heard a sermon on it.

In writing to the Christians at Rome, Paul uses the figure of an olive tree, and speaks there also of the saints as branches, but the two illustrations are quite distinct, and care should be taken not to confuse them. In Paul's figure the principal thought relates to the process of

grafting. The original olive tree was the Jewish nation, God's people, God's house. Through unbelief, most of the original branches or members are pruned and cast off, and in their places, branches of wild olive (Gentile members) are grafted in, becoming identified with the original root purpose. In the case of the vine every branch has to become such by a living connection, a vital relationship with Christ Jesus, the Head and Root. And every branch which has thus come into absolute union and association with the vine, must either permit the sap of the vine, working through its fibers, to produce an abundant harvest of fruit, or it must expect to be cut off from the privilege of belonging to the vine, and to be cast forth and withered; not cast forth, be it noted, from all hope of individual life and salvation, but cast forth as a "branch."

It is evident from the figure, that to be a branch at all, one must be IN Christ, part of Christ. The branches have no will of their own, and no life apart from the vine; indeed, they are the outgrowth of the life, the sap, that is in the root of the vine. Thus it is that the apostle is able to speak of the true church as being "members of Christ"; to exhort them to be "rooted and built up in Him"; and thus to be "complete in Him." But it is also certain that many, if not most, of those who name the name of Christ are not branches at all; nothing either in their conduct or in their knowledge of Christ would warrant the idea that they were thus vitally and completely members or portions of the one limited vine, the Christ of God. The humble believer who seeks to learn deep truths from the Lord's teachings can come to no other understanding of this matter than that there is a small vine with a certain number of branches and a great wide world that is overrun with briars and thistles. No matter how anxious our friends may be to preach some form of Universalism regarding the Church of God, no matter how zealously they may proclaim His free grace, and seek to bring wheat and tares all into the same garner, the simple fact remains thus, that the branches of the vine alone are the called, and chosen, and faithful of of this age, and that the thistly growth of the world cannot by any contortion of interpretation be looked upon as branches of the vine.

How, then, it may be asked, is the salvation or the blessing of the world represented in this picture? In reply it must be admitted that the 15th chapter of John does not so much as suggest that the world will benefit in any way. But it is in just such cir-

cumstances as this that we remember: "God is His own interpreter," and we recall how the Bible itself, and it alone, is able to complete and to explain the teachings of the Bible. Thus it is that when one parable stops short, unfinished as it were, and leaves before the eye a vine whose branches are laden with ripe fruit, the enlightened mind instantly flies back to that other picture of a coming kingdom in a coming day, wherein every subject, the wide world over, will be made glad with the juice of the vine. Wine it is called; yes, wine on the lees, well refined. But that wine must be the fruit of the vine, the well-laden vine which rejoices to give all its fruit, all its sweetness, to be plucked, and crushed in the wine press, in order that another generation may be refreshed and re-vivified through its sacrifice.

There is no record of any grafting of branches into the true vine, and the reason is explained elsewhere. When a branch ceases to abide in the vine it is cast forth and is withered—it cannot be re-instated. This is in harmony with that other Scripture which declares: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift (the watering), and were made partakers of the holy spirit (the sap) and have tasted the good Word of God (the sunshine), and the powers of the world to come (the ripe fruit): if they shall fall away, to renew them again unto repentance" (Heb. 6:4-6).

But, on the other hand, a branch must become extremely useless and perverse before such is its fate, for the husbandman hath long patience, and waiteth long to see whether there be not some sign of fruitfulness. The vital point is that the branch abide in the vine, for "without Me ye can do nothing," and only through this intimate relationship can the sap flow, and the fruit result. And the main purpose of John 15 is to show that the great calling of the disciples of Christ was that they should bear much fruit. This, said Jesus, is My commandment—that ye should proselytize the world? that ye build up for Me vast organizations naming My name? that ye drag into the net every fish of the sea, good and bad? Oh no! nothing at all resembling that. This is My commandment simply that ye love one another as I have loved you.

And might it not be urged that to set this foremost were to have a very narrow, a very selfish creed and purpose? Perhaps so, but he it noted that on this very account the Master was misunderstood and hated of the world.

His purposes seemed narrow; they were really universal: there-

fore He was hated. And the branches are a part of the vine; the servant is not above his Lord. Let us see to it that our love and hopes are world-wide, and not in any sense narrow in reality; yet must we expect to be misunderstood, even to be hated, for the experience of every true branch must be that of the true vine. In the world we shall have persecution, but our concern is with Christ and with God. Let us bring forth much fruit for the good of the world that now rejects us. So shall we become conformed to the likeness of Christ, who hath chosen us for that purpose. So shall we be acceptable and beautiful in the sight of God, for it is written: "Herein is My Father glorified, that ye bear much fruit."

The fruit of the Spirit is peace, joy, meekness, gentleness—Love. —Good News of the Coming Age.

THE TRUE VINE.

"I am the true vine, and my Father is the Husbandman."

John 15:1.

When the Lord Jesus made the declaration that commences this it was probably not so much the word "I" that He emphasized as the word "true." He did not mean His disciples to understand simply that He was likening Himself to a vine,—incidentally a true vine, yet the only symbolic vine of which they had heard. Nothing of the kind. The very power and weight of His statement lay in the fact (with which the disciples must have been familiar) that, centuries before, Jehovah had planted a tender young vine, under the most favorable conditions, and had looked that it should bring forth much fruit. That vine, however, had falsified the promise it gave; "he nourishment that had been administered had been used to bring forth giant leaves and a few small, sour grapes. Planted by God, it failed to respond to its opportunities, and ultimately it was cast down. It was not the true vine.

Hence when Jesus declared that He was the true vine, His words instantly conveyed a real and an impressive significance to His hearers. They remembered how that God had brought a vine out of Egypt, and had cast out the heathen and planted it; how He had prepared room before it, and caused it to take deep root, and fill the land, so that the hills were covered with the shadow of it (Isa. 60:8-10). They remembered the care which God had taken with this vine to the intent that it might have every opportunity of being fruitful; how He had made a wall about it, and gathered the stones, and

sent the gentle rains (Isa. 5:2). And they, perchance, were only too well aware that the most leafy branches, the most pushing shoots, of that Jewish vine, had for the past three years been increasingly opposing and hating this Master of theirs, who was now talking of being offered, and of departing from them. Ah! how truly Hosea, the prophet, had represented the position when he said, "Israel is an empty vine, he bringeth forth fruit unto himself" (10:1). And the disciples, quite probably, would remember God's terrible threatenings through the prophet Isaiah: how that when He visited His vine and found that it had brought forth but wild grapes, He would "take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down," and the vineyard wasted and parched (5:5-6). Surely they must have wondered how and when such a prophecy could have a fulfillment when they considered the power of the Jewish nation and priesthood, and the weakness of Jesus the carpenter.

But they could not ignore His words, who spake as never man spake. Indeed, they must have been charmed, enthralled, as they heard those few simple words, "I am the TRUE vine." Gently uttered, beyond doubt; yet they were the death sentence of the entire Israelitish growth. Humbly spoken, without question, yet every hearer was assured that though the Master should die yet should He live, and the true vine should flourish o'er all the earth.

So God's purpose was not to be thwarted. It was His desire to have a vine, a right vine, a fruitful vine, and therefore it was a "choice" root that He had planted. "I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" (Jer. 2:21). Empty, unclean, rejected! But the true vine was found, and God delighted in Him, watched, nourished, tended, guarded Him, and prospered all His growth. God even declared concerning this tender plant, "In whom I am well pleased," and Jesus reciprocated the mutual delight when He said, "My Father is the husbandman."

But wherein is the practical value of the Lord's assertion, and wherefore did Jehovah decree a fruit-bearing vine? To cover the hills with its shadow? Yes. To send out her boughs unto the sea? Yes. To fill the land? Yes. Ah! but those results may be passed by unappreciated. The purpose of a vine is production of fruit. Only from the quantity and quality of the fruit does the husbandman derive pleasure or credit. Herein, therefore, is God glori-

fied, that the vine of His planting bears much fruit. And is the fruit-laden vine valued merely as an idle ornament? Will the grapes be left to rot, or to break the branches by their weight? Oh no. The juice of the vine is symbolical of joy; the blood of the crushed fruit betokens a life-giving draught. And as certainly as Christ is the true vine, just so certainly the blood of the true vine is shed for the life of the world. And in the mountain that is to be established "shall the Lord of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25:6. —Good News of the Coming Age.

THE RESSURRECTION OF JESUS.

Just as the day was dawning,
Mary in haste arose,
To seek the tomb of Jesus,
Though guarded by His foes,
With sweet perfumes and spices
His body to embalm;
Saying, What friend of Jesus
Will roll away the stone?

But O, what consolation!
When to the place she came,
To hear a risen Savior
In sweet accents exclaim,
Mary, death's bands are broken,
My sufferings now are o'er:
Go, tell to my disciples,
I live to die no more.

Soon unto His disciples
He did Himself appear,
Saying to them, Be faithful
And banish every fear,
Go tell to ev'ry nation,
That they may in my name
Repent and seek salvation:
And in my kingdom reign.

Then He a farewell blessing
Upon them did bestow,
And lo! from them ascending,
Did to th' Father go.
Now while they were amazed,
Bright angels did exclaim,
This very same Redeemer
Shall surely come again.

And now His word proclaimeth
To all both far and near,
That with His mighty angels
The Lord will soon appear.
O sinner, heed the warning,
To meet thy God prepare;
That you may in His kingdom
Eternal blessings share.

Anon. in Harbinger.

"Persons who talk constantly must often say things useless and commonplace."

"Virtuous persons are by all good men openly revered, and even silently by the bad, so much do the beams of virtue dazzle even unwilling eyes."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Sister Eva L. Stearus is taking a course of Bible Study at the Moody Institute in Chicago.

The many friends of Bros. G. P. Allard, Jr., and Orland Marsh, both of whom are engaged in the same bank at Ft. Dodge, Ia., will be pained to know that both are sick with typhoid fever. Bro. Greenleaf is at the hospital while Orland is at his home. We trust that both may speedily recover.

Last week was almost our record breaker in the number of subscriptions received. We are glad for the encouragement these subscriptions bring with them as well as the financial side of it. We are glad so many are pleased with the paper and we are striving to make it merit your approval.

We call especial attention to "The Heart of the Jewish Problem," a lecture published in this issue, which was first delivered before the Moody Bible Institute, Chicago. It is rather longer than we like for our work but it is good enough to make up for that.

We would like for more people to be reading the Herald. If you know of any deserving poor who would enjoy reading the Herald, please send in their addresses whether you can send a dollar or not.

Sister Ida Ordnung, our linotype operator, was sick all last week and number 18 is the output of the editor almost exclusively. If it has defects, you will know whom to blame.

As has heretofore been published, the editor does not necessarily endorse every item in every article that may be published in the Herald. Variety of thought sufficient to provoke thought in others is sought, but that which leads only to discord and no good result must be left out.

Gleaned from our daily paper, —The (Chicago) Daily Tribune:

A scaffold, upon which it is the intention to hang five men, is being built in the Cook Co., Ill., jail.

Two women under the same jurisdiction are under indictment for murder, —the one for poisoning an officer and the other for the murder of her husband.

Illinois troops are called to go to the Mexican border.

Three U. S. Senators charged with buying their offices.

Official uncovering of houses of ill-fame.

Corruption, bribery, rotten politics, robberies, divorces, etc., until one is fairly nauseated with it.

China finally a republic. England gives notice that she means to remain "Mistress of the Sea."

All unrest! Theaters and places of amusement for both high and low crowded continually and places of worship depopulated.

After reading this, go to some church Sunday and hear some simpering preacher, who has no grit, tell his audience of fifty, where there should be three hundred, that the world under the magnificent government of man is growing better and better all the time.

Obituaries.

Emily Clarice Gifford,

wife of late J. T. Gifford, was born June 5, 1858, and died Jan. 24, 1912.

She was married to Mr. Gifford Sept. 25, 1876. To this union eight children were born. The two oldest having preceded her to the grave. Three sons and three daughters remain to mourn over a much beloved mother.

Mr. and Mrs. Gifford united with the church about twenty-five years ago and both remained loyal Christian workers until the end. Bro. Gifford having preceded his wife to the grave only a few months.

Sister Gifford was a worthy neighbor, a devoted wife, a loving, helpful mother, and a devout Christian. She won many warm friends during her life who will ever hold her in fond remembrance.

She was apparently in good health until about 8:30 A. M., Jan. 24, when she was suddenly taken with a severe attack of heart failure which lasted only a few minutes. Her son, Eugene, with whom she was living at the time was called from his work but before he could arrive our dear sister had fallen asleep.

The services were conducted by J. L. Winningham of Dixon, Mo., and at 2 P. M., Sat. Jan. 27, she was laid to rest in the Church of God Cemetery at Morse Mill, Mo., to await the coming of her Lord and Savior Jesus Christ and his resurrection.

Katherine Williams.

The Sunday School.

March 3— The Call of the First Disciples.

Mark 1:14-28; Luke 5:1-11.

Golden Text—The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. Matt. 9:37, 38.

Time.—March A. D. 28. A little more than a year after the temptation in the wilderness.

Place.—In the vicinity of Capernaum, on the northwest shore of the Sea of Galilee.

Rulers.—Tiberius, emperor of Rome. Pontius Pilate, governor of Judea. Herod Antipas, of Galilee.

The first three gospels begin their story of the ministry of Jesus, with his works in Galilee, more than a year after his baptism. The first year's work being chiefly in Judea and recorded only by John. Galilee was the most

northerly of the four provinces in to which Palestine is divided. It consisted for the most of an elevated plateau, the surface of which was varied by irregular mountain masses near its eastern boundary it suddenly dropped down a great gulf, through which flowed the Jordan, in the midst of which lay the Sea of Galilee. The whole province was very fertile and its surface thickly covered with large villages and towns.

Questions—

Who imprisoned John the Baptist and why? Mark 6:17-20.

From what city did Jesus come? Matt. 4:13. (It appears from other gospel writers, that Jesus, on leaving the wilderness passed through Samaria to Nazareth, where he preached and wrought miracles. He was at first cordially received, but one of His discourses giving them offense, they threatened His life. Luke 4:28-29, and He came and dwelt in Capernaum, where He performed some of His most wonderful miracles.)

What does the word "gospel" mean?

"The time is fulfilled," to what does this refer? (The coming of the Messiah. Dan. 9:25; Jno. 1:41.)

For what were they looking, in the coming of the Messiah? Luke 24:21; Acts 1:6 (the fulfillment of Luke 1: 32-33.)

Did they look for a kingdom in the heavens? Jer. 23:5-6; Dan. 7:27; Isa. 9:6-7.

(The kingdom of Israel in the land of Palestine, was the kingdom of God, and their kings had sat on His throne. 1 Chron. 28: 5; 2 Chron. 9:8.) Why had they been dethroned? Ezek. 21:25-27; Hosea 3:4-5.

Who was the One "whose right" the throne was?

"At hand"—what does this mean? ("That kingdom had commenced in its preparatory stage, first in the training of the Heir, and then through Him and by Him, the bringing of men and women into spiritual union with God, that they may be prepared to assist the King when He shall reign over all the earth.")

What then were they commanded to do as a means to this end?

Who did Jesus find by the Sea of Galilee?

By what other names is this Sea known in Bible history? Luke 5:1; John 6:1.

What was Simon's other name and who gave it to him? John 1:42 (See revised version).

Had Jesus met these men before? John 1:37-42.

What was their occupation?

Explain "fishers of men." Read the account as given in Luke 5:1-11. The accounts in the three gospels vary only in the number or choice of circumstances. Though Matthew and Mark

do not exactly tell us that Simon was in the ship when he was called by Jesus, they signify as much in saying he was casting a net into the sea, and though only Luke informs us that James and John assisted Simon in landing the fish, yet it is implied, for Mark says that when Jesus had gone a little farther, he saw them mending their nets, which had been torn by the weight of fish hauled.

Explain Luke 5:8. (He felt totally unworthy of such manifestation of Jesus power — They forsook all — they had followed him before (Jno. 1:37-42) but not so as to forsake all, until now they had wrought at their ordinary calling. From the sea shore where did Jesus and his disciples go?

Locate Capernaum. Luk. 4:31; Matt. 4:13.

It was a busy center, a station for the caravans of merchants. It was thereafter known as Jesus' own city. Matt. 9:1.

Explain last clause of verse 22.

(The scribes quoted the words of some Rabbi, while Jesus spake as One sent from God.—“Verily I say unto you”).

Who did they find in the synagogue?

Meaning of ‘unclean spirit’?

A diseased mind. One laboring under some evil delusion — a mind left to its own carnal thoughts.

What was the effect upon the people as a result of this miracle?

What was Jesus' object in performing miracles? John 20:31.

What means employed to show the way of life? Luk. 16:16; Ro. 1:16, R. V.

What authority should we use in teaching the gospel?

What test should we apply to what we hear? Isa. 8:20.

What characteristics in the disciples whom Jesus called, which are necessary in all followers of him?

Patience, perseverance, helpful to one another, meekness, self-sacrificing (forsook all to follow Jesus).

Give texts applying these to the children of God.

Anna E. Drew.

“UNPARDONABLE SIN.”

The words are not in the Bible. Neither is the idea. Many have been the heartaches, insanities and even suicides, all because of this delusion of theology. The Bible idea would be more truly expressed by “unpardoned sin.” Let us look at the Bible language. Mark 3:22-30. Jesus was performing miracles. The purpose of miracles was to prove him Christ. Therefore, whoever denied the Divine source of this power to which source he pointed as his authority, thereby denied

that he is Christ. Therefore was unforgiven, for no one outside him is forgiven. He therefore says that such are not forgiven, either in this age or the age to come because he who denies Christ refuses forgiveness by so doing. That this is the right idea, see Luke 12:8-10: “Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denies me before men shall be denied before the angels of God. And whoever shall speak a word against the Son of Man it shall be forgiven him: but to him that blasphemeth against the holy spirit it shall not be forgiven.” You notice he relates this blasphemy with denial of his Messiahship; and this and the above reference in Mk. both show that it was not speaking evil of him, personally, that was so dangerous, but against his mission of saving sinners. So although spoken against him (“Because they said ‘He hath an unclean spirit’”) yet it was blasphemy against the spirit because it was a denial of spirit confirmation of him as Messiah. Therefore, since unforgiven responsible ones are to be judged, those who denied him then are in danger of “eternal judgment,” that is, the judgment of the age, the age “to come.” No one today can sin thus as they did, in the sense that we today have not this power “of the world to come.” Heb. 6:4-6, as was the case of Ananias and Sapphira, but can do the equivalent, in the sense that we can deny Christ till we die, refusing the only possible process of forgiveness. Die in sins as he shows it to be in Jno. 3:18 taken with 8:21-24: “He that believeth not is condemned already.” and, “I go my way, and you shall seek me, and shall die in your sins.....for if ye believe not that I am he you shall die in your sins.” For in I Jno. 5:6-17 it is called “sin unto death.” It is also there shown that to forgive is to “give.....life.” Since a rejecter of Christ is impossible to be forgiven till he accept him, he says, “I do not say that he shall pray for it.” Again we see there is no forgiveness but in accepting him.

A person who starts in the race and “backslides” or “falls away” is worse while in that condition than before he started, because Ezek. 33 says all his righteousness will not be remembered, so in addition to his first sins before baptism he has added this one of forsaking his Master. But Peter did that and was forgiven: why not you if you are in that condition? The very fact that you are anxious about the Master proves that Heb. 6 does not fit you, even if it should be applied nowadays, for it says such as are named there cannot be

renewed to repentance, and as we have before shown, it cannot be applied to present backsliders, for the reason that they have not partaken of the miraculous powers of “the world to come.” So the idea that refusing to go to the altar in a revival meeting is unpardonable when we harden ourselves till it is claimed the spirit ceases to strive with us, is a mistake. The spirit does not strive with us by impression of mind, it strove with the antediluvians by the preaching of Noah; it did the same by Stephen's preaching till he said they were resisting the holy spirit; and it does not condemn us of sin by impressions directly by entering sinners' hearts, for Jesus said the world could not receive it, and only his apostles received it at Pentecost, and when it did come and convince or convict them of sin it was not by an inner miraculous voice in conscience, but by Peter's preaching that pricked them in heart. Moreover, there is no instruction in scripture to go forward to an altar, hence this is not sin. But it is a sin to add this or anything else to God's instructions.

Paul had been a blasphemer before he knew the Lord, but he was forgiven, just the same, as he says in I Tim. 1:13. For when he was doing that, in his unforgiven state, he was refusing Christ, but he later accepted him. So he shows us in I Cor. 6:9-11 that although certain classes of sinners cannot inherit the kingdom, yet when they repent they can do so, for he says, “Such were some of you, but you are washed,” etc.

Why are not present liars smitten as Ananias and Sapphira? And why was there no offer of mercy to them? Because they had been partakers of the powers of the world to come, and as Jesus and the apostles brought to the people then the conditions that will exist in the kingdom and sent out his teachers proclaiming the kingdom therefore at hand then, Ananias and the rest were in that sense in the kingdom, and as any one in the kingdom cannot fall and be reclaimed, to show this they were not permitted to live in sin when they had the spirit. Liars today do not do this.

Thus is seen the meaning of crucifying the Lord afresh, for once saved from sin and death in the kingdom, by his death and resurrection, if a person could go back he must lay hold anew of his faith in this saving process, so, to him, the crucifixion would take place twice, hence the writer says such at that time crucified him afresh “to themselves.”

There is one thing sure, and that is, you are not beyond God's

mercy, because you are sitting here reading this. If there was no hope for you to be forgiven, you would be dead. For since the penalty of sin is death, whenever God ceases to offer you mercy the penalty will fall on you. So rejoice, friend, that mercy's door is open to you as long as you are alive. Every breath we draw is a testimony that “his mercy endureth forever.” Else we would die in our sins, unforgiven. No matter what you have done, if you will confess he will forgive, just so you do not refuse pardon by denying Christ. That this is the right view, that so long as we are alive there is hope, take a few instances. He that was “without mercy” died.” Heb. 10:28. “God hath put away your sin, you shall not die,” 2 Sam. 12:13.

When God took mercy away from Saul, 2 Sam. 7:15, he was “put away” and “died” in Mt. Gilboa, I Sam. 31. Ananias lied against the holy spirit, so by works he denied Christ, Titus 1:16, so he died in his sin.

Therefore, since unbelievers out of Christ then died in sins, or sinned until or unto death; and since Saul, who had been in Christ, died for disobedience, unforgiven, and Ananias and Sapphira, once in Christ, died so for lying, there was manifestly no one sin, even then, which if a person committed, he was hopeless; and since we today have not that presence of the Spirit, it is just as evident that we cannot sin against it. But have the spirit in form of the scriptures, and disobedience will finally bring the same penalty now as then, death, if we continue in sin.

Do not worry when theology threatens you that you have grieved the voice of the Spirit till your case is hopeless. Accept God's mercy, no matter what you have done, and go on your way rejoicing.

Lesson 8, Salvation.

Find a reference to show each of three things from which to be saved. Recall the source of sin. In what body are sin, death and judgment possible? In what one impossible? That shows you what body salvation must bring.

Who has this body? How obtained? What relation did his death bear to this? Show how his death therefore saves from judgment and death.

Show why the salvation is in the cross, the tomb or the resurrection. Does I Pet. 3:18-21 teach that it is in baptism?

Is salvation moral or physical? If eternal suffering in any form is included in the penalty for sin could Jesus save us from it?

Joseph Williams.

THE HEART OF THE JEWISH PROBLEM.

By Wm. E. Blackstone.

Never in its history has the human race faced more numerous nor more serious problems than it does today. Unrest and antagonism prevail in all sections, producing and forcing to the front a perfect maze of questions intricate and perplexing, demanding for their solution the most heroic efforts of all philanthropists, clergy and statesmen. They are social, moral and religious; agricultural, commercial and political; individual, racial and national; questions of immigration, naturalization and suffrage; intoxicants, opium and adulterated foods; marriage and divorce. They are local, continental and universal. But the heart of them all is the Jewish problem.

Our subject presupposes a Jewish problem and there is one, a specific Jewish problem.

The Jew is not a corpse, he is alive, and he is the most prominent factor amid the races of men.

The Jew is not an out-of-the-way man nor in a corner. He is ubiquitous the world over.

He is not only present everywhere, but he is prominent. He takes a foremost place in finance, commerce, literature, politics, statesmanship and religion.

In society, the trades and industries the Jew presents a problem that is racking many nations to their very foundation.

Having drifted from the moorings of his ancient Scriptures and rejected his prophesied Messiah, he has experienced the retribution foretold in his Bible which has scattered him to the ends of the earth, and in this abnormal environment he has been and is today the unequalled disturbing element.

If he tries to mix with the people of the lands into which he has been scattered he finds it impossible to be assimilated. His aptitude for business enables him to outstrip his neighbors, and this provokes embittered competition, jealousy and persecution.

He is ostracised, oppressed with restrictive laws, mobbed, massacred and banished.

Oh, yes, there is still a Jewish problem. It is prominent in the associated press dispatches and it appears in all the current literature of our times.

Philanthropists, statesmen and even nations are saying, "What shall be done with the Jew?"

This question affects all others, to settle the Jewish problem and the solution of all others will follow.

There are four fundamental conditions necessary to the happiness and welfare of the human

race:

1. A true knowledge of God.
2. Righteous government.
3. Correct doctrine and worship.
4. Pure and peaceful social life.

Each and all of these are dependent upon putting the Jews into their divinely ordained place and condition. Nothing is more important than the proper adjustment of man to his Maker, the Lord God Omnipotent; and this follows the solution of the Jewish problem, for then shall "the earth be filled with the knowledge of the Lord."

"And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, Make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things: this is known in all the earth." Isa. 11:9 and 12:4-5.

Next in importance comes the proper government of the world, and this also follows the solution of this Jewish problem, for then shall "a king reign in righteousness," and "the law shall go forth of Zion, and the word of the Lord from Jerusalem, and He shall judge among many people, and rebuke strong nations afar off; and they shall beat the sword into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more: but they shall sit every man under his vine and fig tree and none shall make them afraid." Micah 4:2-4.

Settle this Jewish problem and the solution of the whole religious question follows, for then shall righteousness prevail in the earth based upon correct doctrine, life and worship.

"And it shall come to pass that every one that is left of all the nations..... shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles," "and in that day there shall be upon the bridles of the horses holiness unto the Lord." Zech. 14:16, 20.

It will also settle the social question, for then A MAN shall be as an hiding place," etc. Isa. 32:1-4.

A boy shall not be given for an harlot, nor a girl be sold for wine, Joel 3:3. Men, not dollars, shall then be the most precious thing.

And so we might go on with all similar problems and find that their zeal and final solution is bound up in the right adjustment of this Jewish problem.

Again, as the Jewish problem is the heart of all problems, it also of itself has a heart; and this Heart of Hearts is our subject.

Just here, before entering upon a consideration of what the heart of the Jewish problem is, may we first state what it is not.

1st.—It is not national existence, though that be wonderful. The Jew rejects the fact of the miraculous conception and spurns that holy Child of Mary, forgetting that his own existence, as the seed of an old man and an old woman, is almost equally miraculous.

"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Heb. 11:12.

2nd.—It is not national preservation. The history of Israel is marked by continual divine interposition for their preservation. Abraham desired that Ishmael should live before God (Gen 17:18), but God brought forth Isaac. Esau would have destroyed Jacob, but God preserved him. He sent Jacob and his sons down to Egypt to escape the famine. He delivered them from the hand of Pharaoh and preserved them from the onslaught of the Philistines, Midianites, Syrians and Sennacherib. He turned the plot of Haman into a victory. Romans, Turks, Spaniards and Russians with the combined antisemitism of a world, have been able neither to annihilate nor assimilate them. After thirty-three centuries' unequalled struggle against overwhelming antagonism they still exist as distinct and intact as in the days of Moses. Said an agnostic, rationalistic reformed rabbi: "The preservation of the Jews is the greatest miracle of the centuries." But this is not the heart of the Jewish problem.

3rd.—It is not national restoration. The restoration of Israel from Egypt and the restoration from Babylon were marvelous events in the history of Israel, but there is a prophesied future restoration from all nations that shall eclipse all former deliverances, and with which the name of the Lord shall ever be associated, when Israel shall come out of the north country and from all of the countries, and they shall dwell in their own land, Jer. 23:7, 8. "And they shall no more be pulled up out of their land." Amos 9:15. It is only in Jerusalem that Israel shall be comforted and all nations shall bring them back to God's holy mountain as an offering unto the Lord, Isa. 66:13-20. But this is not the heart of the problem.

4th.—It is not "the day of Jacob's trouble." The crux of all sorrow centers in the time of Israel's covenant with the "prince that shall come" (the antichrist, Dan. 9:27), a covenant with death and an agree-

ment with Hades. Isa. 28:15-22. "Wherefore do I see every man with his hands on his loins, as a woman in travail with child, and all faces are turned into paleness? Alas, for that day is great, so that none is like it: It is even the time of Jacob's trouble." Jer 30:6-7. Notice that there is no other time of trouble like it, and hence it must be the same tribulation of which Jesus prophesies in Matt. 24:21. It will be a time to howl and lament, to blow the trumpet and sound the alarm. The nations shall be gathered and the heathen shall assemble. "Multitudes, multitudes, in the valley of decision." Joel, chapters 1, 2 and 3. "The earth shall reel to and fro like a drunkard and sway like a hammock." Isa. 24:20. But this is not the heart of the Jewish problem.

5th.—It is not world-wide dominion, though the day shall come when all nations shall gladly serve Israel (Isa. 2:2-3), and the nation that will not serve them shall perish. Isa. 60:12. Neither is it the accumulation of riches, though the abundance of the sea shall be converted unto them and the wealth of the Gentiles shall come unto them. Isa. 60:5.

Now, if it be none of these things, what is the heart of the Jewish problem?

We shall find it in the core of God's plan for the world. "What!" says one, "has God a plan?" Yes, indeed; things are not going hit or miss in this world. God has a plan of the aions (ages or dispensations) which He purposed in Christ Jesus our Lord. Eph. 3:11, R. V., margin.

It is a plan to bring the world back to himself and establish righteousness, peace and joy in all the earth. The center of this plan is Israel.

When God called Abraham He promised that in him should all the nations of the earth be blessed. Gen. 12:3. He repeated this to Isaac, Jacob and the twelve tribes. It is the channel, and the only channel of blessing.

But the center of Israel is Jesus Christ, the King of the Jews and the King of Kings.

When the Spirit of God spoke through the unwilling prophet Balaam, as he looked out upon Israel coming out of Egypt, he said: "The Lord his God is with him, and the shout of a king is among them." Num. 23:21. Jesus Christ was the Star out of Jacob and the Scepter that should rise out of Israel. The whole scope of Old Testament prophecy points to Jesus Christ, the Son of the virgin, as the promised seed of Abraham, the one sinless Man, an Israelite indeed in whom could no fault be found; the Redeemer who should come to Zion; the Lamb of God that taketh

away the sin of the world.

It is idle to talk of anything or anyone else as the heart of the Jewish problem.

"Without Me ye can do nothing" (John 15:5), expresses the pith of the Jewish problem.

Said Rabinowitz on the Mount of Olives: "The key of the land of Palestine lies in the hand of our brother Jesus."

"Oh, Israel, thou hast destroyed thyself; but in Me is thy help. I will be thy king." (Hosea 13:9-10). The divine Son born in Bethlehem is their only Saviour. Hosea 13:4; Micah 5:2. He is the king of whom God hath said: "Thou art My Son: this day have I begotten Thee." Ps. 2:7.

This is He who solemnly told Israel: "Behold your house is left unto you desolate, for I say unto you, ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:38-39.

Orthodox Jews may continue to rehearse their prayers, many of which are intensely pathetic, in the cry for restoration to Palestine and the rebuilding of the temple, but there can be no answer until they "kiss the Son." Ps. 2.

Reformed Jews may prate of their ethical Judaism; Zionists may appeal to monarchs and nations. They may all combine in piling up gold to buy Palestine and it will still be irrevocably true. "ye have sold yourselves for naught; and ye shall be redeemed without money." Isa. 52:3. "Without Me ye can do nothing." John 15:5.

I have watched the Jews at their wailing place before the west wall in Jerusalem. I have heard them there sadly repeating their penitential psalms; I have seen the prayers which the more ignorant have written on bits of paper and thrust into the crevices of the wall; I have watched the devout women, with the tears upon their cheeks, as they reverently kissed those cold stones, and my soul cried within me: "Would to God that I could lift this dear people above this stone wall, and let them look over to yon Mount of Olives, and hear Him who cried 'O Jerusalem, Jerusalem, how oft would I have gathered thy children together,

and ye would not?" Luke 13:34.

Thank God! some day they will look upon Him whom they have pierced. Zeck. 12.

Someday they shall loathe themselves for their iniquities and abominations and for the holy name which they have profaned among the heathen. Ezek. 36:22, 23, 31.

Some day they shall come back to the old foundation of the blood atonement for the soul. Lev. 17. Some day they shall recognize

that the blood shed upon Calvary's cross of Him who cried "Father, forgive them, for they know not what they do," was the blood of the Lamb whom God Himself provided. Gen. 22:8.

Then shall the Lord God put a new spirit within them (Ezek. 37) and then shall Israel's problem be solved. Yea, and then shall the solution of all the world problems follow.

The world is in a great tangle. It is like a broken watch. You may furbish and oil the wheels but there can be no movement without a spring. You may put in a tin spring and you still have no power nor movement. You must first have a properly tempered spring. Put this in its place and all the wheels will then move to perfection.

Ah, beloved, Jesus is the reservoir of "all power." Put Him in His place as the center of Israel and you will have a nation filled with the Spirit and power. Immediately Israel will then fall into her place as the national center of God's channel of blessing and all international entanglements shall unravel and the wheels of knowledge, ethics, government and religion will fill the world with music as harmonious as "when the morning stars sang together and all the sons of God shouted for joy."

Israel's rejection of Jesus has cost them centuries of sorrow; Israel's acceptance of Jesus will restore all things spoken of by the prophets; and the receiving of them into divine favor shall be life from the dead. Rom. 11:15.

Then rally, beloved, rally to the great work of preaching the simple Gospel according to God's order, "to the Jew first" (Rom. 1:16), whether they will hear or whether they will forbear. Ezek. 3:11.

Mr. Hall Caine in a recent address before Mr. Rockefeller's Bible class emphasized the importance of the great temperance question, to settle which would relieve many sorrows. But let us strike at the heart of Israel's problem and with its predestined oncoming solution we shall see the hand of our God wipe away all tears and there shall be no more death and no more sorrow.

SORROW, REPENTANCE, SALVATION.

For godly sorrow worketh repentance to a salvation not to be regretted."—2 Cor. 7:10.

The apostle is writing to the Christian saints at Corinth, and the principal application of his remark is to their own welfare as believers, having exhorted them to flee the society and pollutions of those who are opposed to the true religion. He has had occasion to write them a mild re-

buke for having associated with infidelity, and is now rejoicing that his letter made them sorry, and that, too, in a godly manner, even unto repentance.

But Paul's words have a much deeper meaning, for they represent the unchanging order and law of God's dealings with men; they represent those experiences which must come to every man who would cross the threshold of the eternal ages; they represent, in other words, the three-fold office of the holy spirit of God.

In that beautiful last discourse of our Lord to His disciples, He distinctly proclaimed that the spirit which would be given was to be a "Comforter," whose mission would be to convince the world of sin, and of righteousness, and of judgment. There is nothing particularly cheerful in being convicted of sin, and certainly the popular Christian view of "judgment" is very far from comforting. Surely there must be something immensely grander in Christ's promise of the spirit than most people have read there, or it was but a poor parting message of consolation that Jesus had to give.

We think the words of Paul explain the matter; especially since we have realized that judgment means trial. The first obligation upon the sinner, the alien, the world, is to be sorry; the second is to repent; the third is to experience all that is involved in legal trial and free salvation. Every man, woman, and child that has inhabited this earth, became sinful when Adam transgressed, and was cut off from communication with God. The first step towards a re-union is a conviction of sin in the individual by the spirit of holiness, which must result in a feeling of godly sorrow. Then the humbled mind is ready for the spirit to convince him of the beauty of righteousness, the possibility of righteousness, the need of righteousness, and the means provided for its attainment. Thus the convicted, sorrow-smitten sinner is brought to a condition of repentance, and his iniquity is covered. If he then continues to heed the spirit's still small voice he learns line upon line concerning the divine arrangements for judgment and for salvation, and ultimately he will come triumphantly through the one in order to the eternal enjoyment of the other. These remarks, these truths, are not only applicable in this age, but equally so in that which is coming.

Thus, godly sorrow works out for good, for happiness, for life; but the sorrow of the world works out death. Hopeless sorrow, and sorrow that will not induce repentance, can only bring despair, darkness, and

death. But the sorrow of the world shall shortly be changed into joy; despair, darkness and death shall be destroyed; and sorrow and sighing shall flee away.

But again, in the experiences of the consecrated, what a blessed thing is sorrow rightly appreciated! Concerning you who sorrow after a godly sort, says our beloved brother Paul, what diligence it wrought in you, what clearing of yourselves, what indignation, what fear, yea, what earnest desire, what zeal, what punishment! In everything you proved yourselves to be pure in this matter (v 11). What a testimony! May all the Lord's dear people strive in love and emulate it. And as the spirit convinces us more and more of the coming day of judgment and salvation, may we rejoice therein, and witness a good confession in all our circumstances.

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"To be poor is no bar — A poor boy can enter the trade and at twenty-six have acquired the knowledge on which to base a fortune.

"To make a success to-day one must know a great deal more than in the old days—therefore, begin to learn early.

"The only place to learn a business is in the business.

"Lack of college training is not a handicap.

"Get right into business and learn it from the bottom up. I don't know of any one who has made his success in any other way.

"Money comes to the man who knows.

"If you want to lead, you must first learn.

"Learn your work thoroughly and you can get to the head to-day, as well as a man could fifty years ago.

"The big men in work today were poor boys of yesterday. The big men of tomorrow are to be found among the poor boys of today.

"There is always room for capable men — big employers can never find enough of them.

"Keep your word, no matter what it costs you, or don't give it at all.

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THE THREE CATS.

A Nashville drinking man one morning told his family of a wonderful dream he had the previous night, in which he saw three cats, one fat, one lean and one blind, and he wondered what it meant.

"I know," promptly responded his little son, "the man that sells you the whisky is the fat cat, mother is the lean cat, and you are the blind cat."

The Issue.

GROWTH A MIRACLE.

There is a story told of an Eastern king, which illustrates God's work in giving growth. He was seated in a garden, and one of his counselors was speaking of the wonderful works of God.

"Show me a sign," said the king, "and I will believe."

"Here are four acorns," said the counselor; "will your majesty plant them in the ground, and then stoop down for a moment and look into this clear pool of water?"

The king did so.

"Now," said the other, "look up." The king looked up and saw four oak-trees where he had planted the acorns.

"Wonderful!" he exclaimed; "this is indeed the work of God."

"How long were you looking into the water?" asked the counselor.

"Only a second," said the king.

"Eighty years have passed as a second," said the other. The king looked at his garments they were threadbare. He looked at his reflection in the water: he

had become an old man.

"There is no miracle here, then," he said angrily.

"Yes," said the other; "it is God's work, whether he do it in eighty years or in one second."

—Sunday School Times.

"IT IS FINISHED."

"When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." John 19:30.

What was finished? The two previous verses tell. He knew from the prophecy, Psa. 69:21, that he would get the vinegar to drink if he said he was thirsty. he called for it, "that the scripture might be fulfilled." Why was he so anxious to fulfill prophecy that caused him such suffering? To inspire faith, for that is one great purpose of prophecy. John 14:29. Also in Isa. 45 and 46, Jehovah appeals to prophecy as the test and demonstration that he is God.

What was finished, then, was the last unfulfilled prophecy previous to his death. He had already made intercession for his enemies according to Isa. 53. He had also said: "Into thy hand I commend my spirit," according to Psa. 31:5. He was reviled, but "he opened not his mouth" as prophecy had predicted. He had even cried out, "My God, my God, why hast thou forsaken me," as David wrote of him, Psa. 22:1. So now he comes to the last prophecy to be fulfilled before he dies, and having fulfilled it, he said: "It is finished." Then he expired. He had already finished his "work" before this as he said previously. John 17:4. the

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For he says, John 4:34, that he must "finish" it, also, and in John 9:3-4 he tells what that work is: to work miracles proving he is the Christ. Before he had finished these "works" he was still fulfilling prophecies, to "finish" them out in his "course." For in Luke 22:37 he points out a prophecy of Isa. 55 that "must yet be accomplished" and here he added that such prophecies would finally "have an end." That is, his fulfillment of them would be "finished." For they must all be "fulfilled," Luke 24:44. Every "jot" and "tittle," Matt. 5:17-18. So miracles of healing, as Isa. 53 prophesied, were done "that it might be fulfilled," Matt. 8:16-17.

Later, others had other prophecies "concerning" him to fulfill for we read, "And when they had fulfilled all that was written of him, they took him down

from the tree and laid him in a sepulcher." Acts 13:29.

In thus submitting to all that was prophesied of him, our Lord leaves us the examples of subjection to the Father's revealed will. Do you think the scriptures contain also a plan of our lives to be "fulfilled"?

Joseph Williams.

"In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and will have passed into history." A century has passed away. Voltaire has passed into history, but his old printing-press, it is said, has since been used to print the word of God: the very house where he lived is packed with the Bibles of the Geneva Bible Society: and between his day and this the Bible has gone into every corner of the earth, and its circulation has numbered hundreds of millions.

THE RESTITUTION HERALD.

Volume 1.

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Number 20.

REPENTANCE.

Because I spent the strength
Thou gavest me
In struggle that Thou never didst
ordain,

And have but dregs of life to
offer Thee,
O Lord, I do repent, I do re-
pent.

Because I was impatient, would
not wait;

But thrust my impious hands
across Thy threads,
And marred the pattern drawn
out for my life.

O Lord, I do repent, I do re-
pent.

Because Thou hast borne with me
all this while,

Hast smitten me with love until
I weep,

Hast called me as a mother calls
her child.

O Lord, I do repent, I do re-
pent.

—Sarah Williams.

ORIGIN OF MAN.

This universe, with all of its most wonderful phenomena, considered as a whole, is but an effect; the result of an adequate cause; the production of almighty power. We term this great result the effect, that which produced it we term the cause. Because the effect is infinite, the power or cause which produced it could not be less, hence it, too, must have been infinite. Like cause, like effect.

While it may be possible for an infinite cause to produce a finite effect, it would not be possible for a finite cause to produce an infinite effect; because the infinite is greater and more powerful than the finite; and because the greater includes the lesser and for the further reason that the lesser could not produce the greater.

The grand work of creation is infinite in extent and duration. This fact is admitted by scientists generally. Its bounds are beyond the reach of the telescope while its unsearchable depths defy the power of the microscope.

If we carefully survey the universe we may see beauty, sublimity, and grandeur everywhere. As neither can be produced without design, it follows that there must have been a designer, for every part of the visible creation manifests the existence of

an intelligent design. Because the universe is infinite in extent and duration, it must be eternal and therefore the design after which it was fashioned must have been infinite and eternal.

As no design could originate itself, it follows that there must have been a designer who was before and co-existent with the design and therefore infinite and eternal. Since no design can be produced without thought, and because there can be no thought without mind, it follows that the mind which conveyed the thought that produced the design after which the universe was patterned must have been infinite and eternal, and as there can be no mind separate and apart from a being, it follows that the possessor of that infinite and eternal mind must have been an infinite and eternal being.

This being we term the first cause, for if there had been a preceding cause, he could not have been the primary or first cause, but a secondary. Being the first, he is therefore causeless and is therefore the cause of all other causes. That which is causeless must be the eternal cause, and that which is the eternal cause we term God, the creator, whose infinite wisdom designed the universe and whose almighty power executed the design. If we listen to the voice of reason, we cannot possibly arrive at any other conclusion. This conclusion is confirmed by the inspired penman when he wrote:

"In the beginning God created the heaven and the earth." This simple statement includes the whole creation, and that which contains the whole must of necessity contain all its parts, for if one item should be omitted, the whole would not be complete, but being complete, we can clearly see how "The heavens declare the glory of God; and the firmament showeth His handiwork."

By reason we may trace the origin of man to the same infinite source. It is a self-evident fact that the present generation of men never could have existed if there had not been a preceding generation, which in turn depended upon a preceding generation for its being. Thus we may continue back through all the generations till we reach the first. As it is impossible for the present generation to make itself, so neither preceding generation could make itself, not even the first man, and if he could

not have made himself, he must have been created.

By observation we learn that each succeeding generation is greater in numbers, and conversely each preceding one was less, and if we trace back through all the generations we will, of necessity, arrive at a time when reason concludes that there was but one man and one woman. This conclusion is confirmed by the inspired penman when he wrote, "God said, Let us make man."

Lyman Booth, Dixon, Ill.

ARE YOU A CITIZEN?

Are you a citizen? Are you sure?

Sometimes foreigners who have been in this country for some time—good people, good neighbors they are—and who have been exercising the functions of citizenship, have been rudely awakened to the fact that they are not citizens and have no rights as citizens. Some imperfection in their attempt to become naturalized; or, depending upon the fancied laxness of our laws governing naturalization, they have been careless in not attending to it at all, yet they have FELT themselves citizens. The case of one such of which we have knowledge had acquired quite a bit of real estate and when his lack of citizenship became known he was able to save his property to himself by hastily complying with the citizenship requirements of our land. He was a good man; a thrifty man; a man of most excellent habits, but at such a time as this, these most excellent qualities alone would not answer. He must comply with the legal requirements or lose.

So, in the matter of our becoming citizens of the commonwealth of Israel, there are people who take just as careless a view of the citizenship question in religion as in politics. All Gentiles are born foreigners. They by birth have no rights in that citizenship. They may become "naturalized" or "adopted," but such naturalization or adoption must be attended to according to law. There is no way to FEEL yourself a citizen until you have complied with the terms of the law. A man may be par-excellence in a matter of morals, but this alone cannot make him a citizen. Of course, all citizens must be moral. If they

are not, they are held responsible. God has set certain laws governing citizenship by means of which only can foreigners become naturalized.

This "Means of Citizenship" will be taken up in our next if the Lord wills.

S. J. Lindsay.

AT LUBECK.

In the cathedral of Lubeck, in Germany, there is on the wall an inscription in German, which, in English, is this:

"Ye call me Master, and obey me not.
Ye call me Light, and see me not.
Ye call me the way, and take me not.
Ye call me Life, and desire me not.
Ye call me Wise, and follow me not.
Ye call me Fair, and love me not.
Ye call me Rich, and ask me not.
Ye call me Eternal, and seek me not.
Ye call me Gracious, and trust me not.
Ye call me Noble, and serve me not.
Ye call me Mighty, and honor me not.
If I condemn you, blame me not."

As I stood there and read it I hardly knew what it meant. Thanks to God I know it now, and it teaches me a lesson.

—Selma Weichelt.

WHO IS TO BLAME —

If your children have no respect for the house of God?

If they do not believe that father and mother are Christians?

For your misfortunes, if you have done nothing to guard against them?

For the coldness and indifference in the church to which you belong?

For the unsatisfactory condition of your own experience?

If the Sunday school is not well attended?

"When we are alone we have our thoughts to watch; in our families, our tempers; in society, our tongues."

Adversity is the first path to truth. —Byron.

RELIGIOUS PRETENSE.

(The following article is from "The Scriptures Opened" by Ashcroft).

Although consistency is generally ranked among the virtues, it is, perhaps, in the religious department, that its exemplification is most seldom seen. Men do set some store by it theoretically, at all events, notwithstanding Emerson's suggestion that the word be gazetted as ridiculous henceforth. But, practically, few can be said to be good illustrations of the agreement which ought always to exist between professional and actual life. This is, no doubt, to some extent, the fault of the profession. It is possible to espouse doctrines in strict concord with which human nature cannot act, though it try ever so hard. The mind is burdened with incredible beliefs, which can have no appreciable influence upon the daily life. Men assume positions from which certain things are expected; society jams them into their place and keeps them there, and they must needs make the best of it, and try to wash the soil from their consciences, as well as they can.

The secular world is full of pretense and sham, as everybody knows. Business is conducted on this understanding. It is a case of slaying or being slain, and most people prefer the former. The merchant, when most anxious to sell, has to put on an appearance of supreme indifference to the occasion, and so wear an aspect that does not properly belong to him. It is not considered a crime of very great magnitude for a tradesman deliberately to make misrepresentations from motives of gain. Everybody does it, why should not he? He did not create the state of society which seems to demand it, his better nature rebels against it; he would prefer a straightforward and honest way of doing things; but rents are high and taxes heavy, and competition keen, and he must either sacrifice his self-respect or his livelihood. Thus many, no doubt, are drawn into the vortex of deceit and falsehood against their inclinations, and when the first lie has been told the second is a comparatively easy affair, and the habit soon becomes confirmed and cannot be shaken off.

If all the people who sell goods that are better than any one else's in the world were gathered together, they would form a vast multitude. If the comparison necessary to justify such an announcement, had to be made before any article was sold, there would not be much business done. It would take the dealer all his

time. If all "Purveyors to the Queen," and all who have received "special appointments from the Royal Family" of a commercial character could be got together, we should be able to form some idea of the immense requirements of the present representatives of the House of Brunswick.

But who does not see through the transparency of such forms of dissimulation? They are taken for granted as necessary factors of our complex civilization, and they are excused because they are so palpable. This does not, however, abate the iniquitous character of them in the estimation of all who love righteousness and truth. Such things could not exist in a community distinguished by integrity and the fear of God.

In the religious realm, duplicity and pretense are not supposed so extensively to prevail. Here and there a case turns up in which a man has been wearing two faces under one hat, and whose flagitious behavior has created a scandal to religion in the neighborhood; but these instances are happily infrequent. The general condition of religious society is regarded as such, that no sweeping charge of unrealness and artificiality can be brought against it. And doubtless there are vast numbers who are perfectly sincere, and in thorough earnest. No guile is to be found in their mouths. They would as soon think of cutting off their right hands, or plucking out their right eyes, as of consciously playing the hypocrite. It would be a needless insolence to withhold this tribute to their ingenuousness and conscientious zeal for what they have been taught to regard as right and true. They are not knowingly false to their professions.

This, however, is because they have not duly considered what those professions involve. There is necessarily a glaring disparity between the accepted creed of Christendom and the lives of church and chapel-going people. The two don't go together, and can't be made to go together. Few appear ever to have attempted to realize what is meant by the words in which they are accustomed to express their religious thought on many subjects—at some of which I propose to glance.

This habit of verbal negligence is in most cases formed in early youth. Children are taught to repeat parrot phrases after men supposed to be their religious instructors. It does not occur to them to inquire into the import of such phrases.

When a candidate for confirmation in the Church of England is being prepared to meet the Bishop, questions are put to him

which can serve only as tests of his memory concerning certain formulæ which contain allusions to matters on which the widest disagreement prevails among educated men. He is required to say that he believes things which he can have had no opportunity of examining, and no effort is made to ascertain the grounds on which his profession of faith rests. The things he is made to say he verily believes have been matters of learned controversy for centuries, and yet he is expected to have no doubts about them! What can be the value of a faith thus easily manufactured. The whole thing is a religious sham. It is as much my duty to doubt what is not proved, as to believe what is. And until children are instructed in these rudiments of common candor and integrity, we shall never have a generation of really honest men. Provision was made in the law of Moses for satisfying the curiosity of children who would desire to know the reason for some of its most important enactments. They are not expected to take everything for granted, and go through life without asking any questions. Read Exodus 12:26-27 Ex. 3:14; and Deut. 6:20.

We here find that the faith of an Israelitish child was made to rest upon a good, intelligible basis of historic fact; and not upon the learning by rote of a series of theological propositions on which the utmost divergence of opinion had obtained.

We might take as another specimen of religious error, which passes as truth, owing to the lack of inquiry into it, the ordinance of the first day of the week, which is regarded as so divinely sacred that children are not allowed to indulge in laughter or play on that day. They are given to understand that its sacredness rests upon the Mosaic command to keep holy the seventh day. It is never pointed out to them that the seventh day is not the first—that Sunday has nothing to do with the Sabbath, nor the Sabbath with Gentiles. Their attention is not drawn to the fact that in 2 Cor. 3:7 the Apostle Paul plainly states that what was written and engraven on stone was done away. Accordingly they grew up in entire ignorance of the subject, and are never made aware of the fact that the law of Moses was an essentially imperfect and temporary system—provisional and disciplinary, but not final in its character and scope.

The inconsistency of those who hold to the permanent obligation of the Jewish Sabbath is seen in their habitual performance on that day of works which were distinctly prohibited by the Mosaic law. The fires they light, the food they cook, the journeys they take, are all witnesses

against them, and they would see it if they did but take the trouble to read. Their affectation of Sabbath piety is therefore only an unintentional unrealness, having no foundation in anything that God has actually commanded them to do.

In the same category of artificial customs must be classed the practise known as infant baptism. It has indeed been historically attempted to trace this rite up to the days of the Apostles; but all who have candidly addressed themselves to the investigation of the subject know how signal a failure every such attempt has been. The arguments from the Scriptures themselves would convince no one who had not some interest in the maintenance of the established custom. Stress is sometimes laid upon the words of Christ to the disciples, when they rebuked those who brought young children to him that he might touch them (but not that he might baptize them). "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." It has been pointed out, however, that the disciples would not have scolded the little children away, if they had ever been accustomed to baptize them. When the clergymen administer this unauthorized rite, he says: "Doubt ye not therefore, but heartily believe that he favorably alloweth this act of ours." But we cannot heartily believe that God "favorably alloweth" things to be done by His authority which He has never commanded to be done. When Aaron's sons offered strange fire before the Lord, they probably tried to get solace from the same sort of assumption: "Doubt ye not, but heartily believe that Jehovah favorably alloweth this act of ours." The man that gathered sticks on the Sabbath might also have felt safe under a similar persuasion. God favorably alloweth what we do in obedience of His laws, but it is a mockery to pretend that we have his authority and sanction for what He has never enjoined. Ecclesiastical historians, such as Neander, and church dignitaries, like Dean Stanley, have freely conceded that this practice is unapostolic, although, at the same time, they have expressed their approval of it. When the nearest cabstand has been known to furnish one of the sponsors for the infant whose unconscious face was about to be sprinkled in the name of the Trinity, the farce surley nears perfection. It shows how little people are accustomed to look into these things, and it certainly would not be to the advantage of their clerical guides to encourage them to do so. Regenerative efficacy is claimed by some for this ecclesiastical rite. Its subject is there-

by believed to be constituted "a child of God, a member of Christ, and an inheritor of the kingdom of heaven." The infant is regarded as having been "born of water and the Holy Spirit." It never occurs to the parties responsible to exercise their common sense in relation to such matters. This faculty is indeed proscribed and over-ridden by the Mother Church. The alleged regenerative power must either operate physically, or mentally and morally. Nobody pretends that the change so mysteriously effected is corporeal in its character. And as an infant is utterly destitute of mind, or moral faculties, it is difficult to see in what particular department of its constitution the regeneration occurs. Who that takes part in such a ceremony can help feeling at the bottom of his heart that he is perpetrating or consenting to an egregious fraud! What a travesty upon the birth out of water and spirit which qualifies for entrance into the kingdom of God. A person can only be said to be born from that from which he emerges. The waters of baptism can only supply the means of a water birth when the subject is buried in them. And as, according to Christ, that which is born of the spirit is spirit, it would seem that the New Testament "regeneration" is equivalent to a complete change of nature from flesh and blood. Paul which says cannot inherit the kingdom of God, to an incorruptible organization which can and will.

There was a remarkable absence of anything akin to mystery and concealment about the Apostolic methods. Everything was open and above board. There was no legerdemain. These men had no idea of acting a part. They did not feel flattered and elated by an easy credulity. They courted investigation, assigned good and sufficient reasons for everything, were willing to be put to the test. "We," says Paul, "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" etc.

This is no greater sham than is to be found in the astounding claim to popular reverence put forth by the Episcopal Bench. If there is a useless institution amongst men, here we have it. We are not afraid thus to speak. Of any organization or appointment conspicuously divine, we should be the last to utter a word of disparagement. These men, however, are supposed to have forsworn the pomps and vanities of this wicked world, just at the precise time when they were about to embark upon a career

whose most striking characteristics are peculiarly suggestive of this very phrase. They solemnly renounce "filthy lucre" when on the eve of reveling in its enjoyment. They are selected by the Prime Minister on avowedly political grounds, and then, with amazing indecency, declare that they have been moved by the Holy Spirit to assume the office of a bishop! The pretense is here so apparent that the wonder is any man can be found with sufficient courage to go through with the performance. But the people love to have it so. They must be duped, or they are not satisfied. A legal fiction, honored by time and custom, is what best suits them. In its maintenance they are willing to produce their gold. They cannot digest simplicity and truth.

Indeed, when one begins a criticism of clerical order he hardly knows where to stop. Go to Oxford or Cambridge and take stock of the young men preparing to take the cure of souls! Hear them discourse of the attractions of family "livings" and fellowships, and of a respectable position in society, and of their hopes of preferment! Note the interest they take in the coming boat-race, and the amounts they are ready to hazard on its issue! The astonishing thing about it all is, that society, by common consent, connects these men with the name and work of Jesus, and is prepared to regard them by-and-by as his ambassadors, besides whom no man may presume to have exact and sufficient qualification to speak on his behalf. It requires the most vigorous effort of the human imagination to identify such a class in the remotest way with that toilsome and ill-remunerated "ministry of reconciliation," whereof we read in the apostolic scriptures. We can have no objection to those who can afford it choosing for themselves a literary profession, and moving in the circles to which their tastes incline them. The sham begins when their profession of the religion of Christ is made the stalking horse of their love of social honor and respectability, and of their worldly ambition. Mankind ought to know that a consistent exemplification of Christ's teaching is the most fatal disqualification for respectability that can exist. If you desire modern society to slam its door in your face, then you try to act out Christ's principles before men. You will be put down as deficient in good breeding at once. Men may hunt after high places if they wish to—they may join the world in its amusements and pastimes if their disposition leads them that way—but along with this they can only pass as Christ's representatives and friends with those

who have not eyes to see.
(To be continued)

STAND UP FOR JESUS.

Time is passing, passing quickly,
And the world in troubled strife
Is running to and fro in madness
Heeding not the way of life.

Gold, and lands, and great possessions,
Pleasures, vanities, and power,
Fill their lives to overflowing.
Fill their lives for one short hour.

What the gain of foolish people?
What the gain to man is wealth?
Will it shield you from your troubles

Will it buy you life, or health?

Though the wealth of all the Indies
And jewels rare from every clime
Were brought to deck your mortal bodies

Would they stop the clock of time?

Nay a dark soft-footed shadow
Follows swiftly where you tread,
And marks with sure, but silent finger,
A path-way leading to the dead.

Then arise! Awake and listen
Harken to the Master's call! !
Life entire in beauteous grandeur
He offers freely to us all.

He who suffered all the anguish
All the bitterness, and shame,
Bids you turn from all your folly
Will impute to you no blame.

And when He in all His glory,
Comes as King to claim His throne
He will gather all who love Him.
All of His to Him are known.

Annie Bendy Carlton,
Alvin, Texas.

MARRIED.

At the home of the bride's aunt in Frankfort, Ind., on Feb. 21, 1912, the birthday of the groom, Bro. Albert N. Finney was married to Sister Ina Elsie Brammell, both of the Hillisburg church. They went to housekeeping immediately at the home of the groom, who is a farmer.

We anticipate for them an agreeable married life, and the good wishes of the community attend them.

The ceremony was by the writer, who now becomes brother-in-law to the groom once and to the bride a second time.

Joseph Williams.

UNANSWERABLE PROOF

The Italian correspondent of one of the great dailies of New York City in reviewing the religious status of that country

gives the following, which shows that an ignorant woman, led by the Word of God, can vanquish the wily priests of Rome:—

A worthy woman of Turin, a fruit seller, had received the Word of God, and read it with joy. Seated at the entrance of a bridge, in her modest shop, she improved every leisure moment in studying the holy Book. A Romish priest passed by the spot and asked,

"What book are you reading there?"

"It is the Word of God, sir."
"The Word of God? But who told you so?"

"God himself."
"Himself? What folly! Has God spoken to you?—What proofs can you give me of it?"

"Sir," replied the woman, "prove to me that the sun is there above our heads."

"Why should I prove it? The best proof that the sun is there, is, that it lights and warms us."

"Ah, that is what I wish to say to you," cried the woman triumphantly; "the best proof that this Book is the Word of God, is that it lights and warms my soul."

The priest went away in anger?—Sel.

"ARE ALL THE CHILDREN IN?"

Some one sent me a paper a number of years ago containing an article that was marked. Its title was: "Are All the Children In?" An old wife lay dying. She was nearly 100 years of age, and the husband who had taken the journey with her, sat by her side. She was just breathing faintly, but suddenly she revived, opened her eyes, and said:

"Why! it is dark."
"Yes, Janet, it is dark."
"Is it night?"
"Oh, yes! it is midnight."
"Are all the children in?"

There was that old mother living life over again. Her youngest child had been in the grave twenty years, but she was traveling back into the old days, and she fell asleep in Christ, asking: "Are all the children in?"

Dear friend, are they all in? Put the question to yourself now. Is John in? Is James in? Or is he immersed in business and pleasure? Is he living a double and dishonest life? Say! where is your boy, mother? Where is your son, your daughter? Is it well with your children? Can you say it is?—Moody's Anecdotes.

One may as soon find a living man that does not breathe, as a living Christian that does not pray. If prayerless, then graceless. —Matthew Henry.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Be sure to read Bro. Austin's article on baptism—there's something good in it.

Monday, Feb. 19, was our banner day record for subscriptions received, ten being listed. Keep it up brethren, the more encouragement of this kind we have, the better paper we can give you.

"A fine coat often covers an intolerable fool, but never conceals one."

Letters.

Bro. Lindsay,—

I would like to give a word of praise and thanks for our good paper "The Restitution Herald."

As our little church down here in Ky. has no pastor or preacher, we certainly enjoy the feast of good things contained in the paper; and we believe much good might be done using them in evangelistic work, so it is filling two very important missions here, that of pastor and evangelist. We have been reading Bro. W. H. Wilson's book, "The Destiny of Russia and the Signs of the Times" which we think a good book. All should read it.

As the time is short, we should all be very diligent to use our talent, money, time, or whatever the Lord has given us to use in His work. If we have not the talent for an evangelist, maybe we could pay his expenses, and send some one who has, as there are states like our own, that have not a preacher or a teacher of the good news of the coming kingdom in their borders. Now, dear brother, I hope the Lord will give you strength and courage, as the watchman on the tower to keep the light pure and bright, that it may light the way, and send its gleams into the shadowy paths of the wayworn travelers, till we reach the lights of the beautiful City of Gold. May we all have an abundant entrance.

Your sister in the hope,
Laura Skeels,
Brunfield, Ky.

Frankfort, Indiana.

Brethren:

Especially those of you who are suffering trials of any kind, if you wish to correspond with me and study to be profited and perhaps eased, write and I will aid you all I can.

Some are worried over questions of baptism, or fear unpardonable sin, insanity, suicide, or the like, or are sick or sorrowing.

Also to any, especially leaders of the flock, I will be glad to consider the matter of church organization and discipline, to correct some of the evils prevalent among us.

Let us study together for our mutual profit.

Joseph Williams.

"BAPTIZED INTO CHRIST."

"John verily baptized with the baptism of repentance, when they heard this they were baptized into the name of the Lord Jesus."

John the Baptist taught reformation along the old law and or-

der. He demanded that they should bring "forth fruits meet for repentance" and prepare to believe on Him who should follow. But John's baptism was evidently not Christian baptism, though performed in water and in the same manner as Christian baptism.

Christian baptism; that is, baptism in obedience to Christian command—"he that believeth and is baptized shall be saved."—like John's baptism must be preceded by repentance. "Repent and be baptized every one of you." But it goes much, very much farther. "We are buried with him by baptism into death ("his death"): that like as Christ was raised up from the dead by the glory of the Father, even so should we walk in newness of life." Christ, being raised from the dead had a "new life." The mortal had been made immortal; the corruptible had been made incorruptible; the soulical had been made spiritual—"being indeed put to death in the flesh, but made alive in the spirit." (I Pet. 3:18, Diag. Gr. Test.) He was thus, by resurrection, a new being very much unlike the old. His walk thereafter was a new walk; that is, new powers, new duties, new accomplishments, a new position—at God's right hand. Like as Christ was raised up from the dead by the glory of the Father, EVEN SO we ALSO should be raised from baptismal death to a new life.

Thus Christian baptism is a baptism into Christ's death. "He died unto sin." (He was thus "freed from sin." Being "freed" he no longer could be held amenable to its law. Thus no more of the "judgment hall and crucifixion for him.) "In that he liveth he liveth unto God." "Likewise" (ye who are baptized into Christ) "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." See Rom 6. 'Tis a first step toward regeneration. 'Tis coming in touch with a new life principle which works in us to transform us. 'Tis being impregnated with the life of the risen Christ. 'Tis a begetting, the birth of which is to result at the first resurrection—"born from the dead"—quickened by the Spirit. 'Tis the commencement of that wonderful mystery—"Ye must be born again." "Born of the water and the spirit." And if this commencement act fails to impregnate us with Christ's new life, then we surely are not "in Christ." It has been only another "John's baptism unto repentance." Therefore, there can be no birth (at the resurrection) resulting therefrom. To be "born again" one must, previous to that date, be imbued with that nature and life to which,

and in which, he is to be born. Baptism is the Christ law for entering the realm of the Christ life, "baptized into Christ." No other law, no other obedience prescribed for entering therein has been revealed. Obedience to this law under proper preparatory conditions—faith in Christ; belief of His gospel; repentance; turning away from, freeing, oneself from the service of the old nature;—does introduce us into the realm of the risen Christ's life, making us "joint-heirs with Christ" of "all things."

The law of baptism obeyed under such conditions as result in a begetting unto new life, then, next in order is the bringing of that "new creature in Christ Jesus" unto perfection ready for spiritual birth at the resurrection. Growth, temperament, disposition, likeness, must be developed. The "bread of heaven," the fellowship of the Holy Spirit, communion with Jehovah, are requisites in order to such developments. So also are the exercises of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Also, "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." "If these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "But he that lacketh these things is blind and cannot see afar off." For the exercising of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like," are poisonous and destructive to that unperfected "newness of life," and causes it to "fall away" (Heb. 6:6), under which conditions "they which do such things (even though they were baptized into His all saving name) shall not inherit the kingdom of God." See Gal. 5: 16-26; 2 Pet. 1:1-11. 'Tis he who endures unto the end that shall be saved. Once born into that new life, new order, then salvation is complete. "neither can they die any more. Herein is the distinction in the writer's judgment between the first and second resurrections. Those of the first resurrection are born unto a new life, having been previously begotten in Christ Jesus thereunto. Those of the second resurrection, having no new begotten life are simply raised after the old order—mortal.)

It has been with great pleasure that the churches at Fonthill and Niagara Falls have greeted as each arose from the baptis-

mal waters, Bro. Arthur Gilbey, Fonthill, Jan. 7, 1912; Bro. and Sr. Stanley Lord, and Bro. Fred Culp, Niagara Falls, Jan. 21st; Sr. Wm. Einstine, Niagara Falls; Sr. Dorothy Cole, St. Catherines; Bro. and Sr. Wm. Anger, and Sr. Mabel Misener, Fonthill, Feb. 11; and Sisters Irene Weldon, Thorold; Stella McClelland, John Clark and Bros. Arthur McClelland and Joseph Fletcher, Fonthill, Feb. 18, 1912.

The writer is certain that he expresses the prayer of the congregations in hoping that each of the above named have truly taken unto themselves the Christ-life, and that each will go on unto perfection, being led by Him who is the great Leader, being drawn forward by the love and kindness of our Father, and surmounting every difficulty and obstacle, making of them so many stepping stones upon which clearer and richer views may be obtained of the on-coming glory when they shall each and all sit as "joint-heirs" with our Savior upon His throne.

F. L. Austin.

The Sunday School.

JESUS the HEALER.

Mark 1:29-45; Matt. 4:23-25.
March 10.

Golden text.—Himself took our infirmities and bare our sicknesses. Matt. 8:17.

Time.—A. D. 28. Beginning with the Sabbath when Jesus healed the demoniac in the synagogue.

Place.—Capernaum, by the Sea of Galilee, and the surrounding country.

Questions.

What miracle performed by Jesus in our last lesson?

What did you learn of the city in which it was performed?

From the synagogue that day, where did Jesus go? Who went with Him?

Of what city were these brothers natives? Jno. 1:44.

They were now living in Capernaum. Tell of the miracle performed in Simon's home.

(The marshy land in the vicinity of Capernaum caused this city to be noted for a very malignant type of fever.)

What shows the completeness of the cure?

When a fever leaves a person, it leaves the patient weak and exhausted. This was an instantaneous cure.

Who had the faith?

Why did they wait until sunset to bring the afflicted to Jesus?

At what time did the Sabbath day close?

How far was a Sabbath day's journey?

(A Sabbath day's journey was estimated at about three quarters of a mile. The strict observance of the Sabbath was enjoined, and hence it became customary to limit all traveling on that day to about this distance which it might be necessary to pass over in order to reach their synagogues, or places of public worship. And even their great anxiety to have their sick cured, could not tempt the Jews to carry a burden or walk farther than the limit allowed. After the Babylonian captivity, the Jews divided the day into twelve hours—to this our Savior refers in Jno. 11:9. According to this computation, the first hour began sunset).

"Healed many,"—Luke and Matthew state that He healed all that were brought to Him.

Explain "suffered not the devils to speak."

Why did He not want to be known? Jno. 7:8

(Jesus' enemies were watching already for some occasion against Him; to thwart His purpose and end His work. That He might fulfill His mission He was forced to act with caution).

When and where did Jesus go?

For what purpose? Was He allowed to rest? Who followed Him? (the four disciples whom He had called)

Give their names.

What was Jesus' reply to them?

What was He to preach in other towns? Luke 4:43 (R. V.).

What was the "glad tidings" that He preached?

Why did He perform miracles? Jno. 20:31; Mark 16:20—and because He had "compassion," find texts that state this.

What was the extent of His preaching?

What miracle did He perform in a certain city?

"Leprosy was a loathsome and deadly disease. The Jews had a peculiar horror of it and strict laws were given by Moses enjoining to restrain lepers so they should not spread the disease (Lev. 13). What ever member of the body the leprosy attacked it caused it to decay and fall away, one having it, was "dying by inches" while he lived. They were required to live apart from the villages. In this case, had the leper come within the city? (Coming as he did into the presence, and his appeal to Jesus shows great faith.)

What did Jesus direct him to do?

What was the law of cleansing? Lev. 14:1-4, 10, 21, 22.

Why, if completely cured, did Jesus send him to the priests? verse 44, Luke 5:14.

Did the leper obey the com-

mand to tell no man?

Why?

How did his disobedience effect the work of Jesus?

Did His retirement prevent the people from coming to Him? (Luke 5:15). Read Matt. 4:23-25. This shows the great popularity of Jesus at this time, and the cities and countries from which people came to be healed.

Locate the places mentioned on the map.

Of the miracles mentioned in Matt. and Mark's record, what were the most wonderful to the people?

Can we estimate the amount of labor performed by Christ? Journeying from place to place, teaching in their synagogues, healing all manner of diseases.

From what prophet is our Golden text quoted?

Are the words the same?

Has the text a further meaning that the healing of diseases and infirmities? 1 Pet. 2:24.

Were the people most anxious for temporal blessings or eternal blessings?

How is it with the world today?

Can we not see the long-suffering of God in this?

Should we not meditate more often upon the blessings given us and strive more earnestly to make ourselves worthy of them?

Is there a time coming when the inhabitants shall not say, "I am sick?"

Find texts contrasting the conditions of this age and that which

Anna E. Drew.

In putting Bro. L. Booth's song into type, we by oversight left out a line in the chorus which, corrected, should be as follows:

Praising Thy most holy name O God,
Praising, Praising,
Praising thy most Holy name O God, my Savior:
Praising, Praising,
I'm singing praises to Thy Holy Name.

LURID PICTURE OF UNREST.

Comparatively few, even among adherents to the nominal church, appear to realize how minutely the Bible picture of the age in which we live is being realized.

The address of Jacob Gould Schurman, President of Cornell University, on "Current Unrest and Proposed Remedies," is attracting widespread attention. Here is what the learned professor said, in part: We are living in an age of unrest and discontent. Never before has there been anything like it in this country. We are like men moving about under a pall which stretches to the horizon and which cannot be

broken through.

The utterance of Professor Schurman is in keeping with Paul's statement in 2 Tim. 3:1. This know also, that in the last days perilous times shall come. In the same chapter the writer gives an index to the political and social conditions all of which are being verified in the present age. Read them. From an ecclesiastical viewpoint the conditions confirmed by the study of ecclesiology in the sight of God's word is even more pronounced and alarming. Jude declares, "But, beloved, remember the words which were spoken before of the apostles of the Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

Peter had divine light thrown on this period of the world's history when he uttered, 2 Pet. 3:3-4. "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" The same author declares an end of these conditions is coming, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10. Read the rest of the chapter and note the exhortation to the true followers of Christ.

Brethren, redemption is near. The inspired picture of the closing age is fully exemplified in this age of unrest and discontent.—Ex.

The foregoing is clipped from "The Sabbath Advocate," Stanberry, Mo.

"We have had a great revival in our congregation," said a minister to a friend. "I rejoice to hear it," said his friend, "how many did you add?" We did not add any," replied the minister, "we got rid of five."—Sel.

Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips, it is well; if we say "Come" with the life, it is still better.—Theo. L. Cuyler

There is a story of a young and uneducated boy who, when converted, astonished his old companions by the fluency and fervor of his petitions in the prayer meeting. At length one of them solved the mystery, and said to his puzzled cronies, "I know how it is that Bill prays so, he practices in private."—Sel.

"The purest altar of love is the heart of a mother."

No legacy is so rich as honesty.—Shakespeare.

THE GOSPEL FAITH.

First there will be a restitution of all things, all that was lost by the sin of Adam will be recovered by the righteousness of Christ, Rom. 5:19. Behold the Lamb of God that taketh away the sin of the world, John 1:29. This is universal salvation, since the Adamic sin brought universal condemnation, all that die in Adam, will be made alive in Christ, 1 Cor. 15:22. But salvation only places man back to the condition from which he was lost; namely, on probation again for eternal life as he was before the fall. Then if he dies again it is a second death, for which there remaineth no more sacrifice, Heb. 10:26. The kingdom referred to in the gospel, is the first dominion restored, and this gospel is the good news, the glad tidings of great joy which shall be to all people, Luke 2:10; because all that die in Adam, are to be made alive in Christ. Holy scripture reveals a definite plan for the generation and regeneration of the entire race, every human being; a pre-ordained plan in its two Adams and two births. As Adam was the head of the race in its generation; so Christ, the second Adam, is head of the regenerated race. And there is to be a restitution of all things, all that was lost in Adam restored in Christ, all mankind, must be born again, born from the dead. We are born again, in figure, at conversion. We die, are buried with Christ in baptism and raised to newness of life Rom. 6:4, all of which is a figure of death and resurrection, the one baptism, but man must die in fact before he can experience resurrection, the real second birth. The resurrection of the church of the first born is only that of the elect church, a little flock, an espoused virgin, 2 Cor. 11:2, to be married, Rev. 19:7, when the bridegroom comes, Matt 25:10, and will be called New Jerusalem, a universal mother, as was Eve. See Rev. 3:12; Gal. 4:26; Gen. 3:20. While the regeneration of the world belongs to the millennial age after the union of the second man and his wife, as truly as its generation followed that of the first man and his wife. The first being a figure of him that was to come, Rom. 5:14. The first man of the earth, was alone, a deep sleep came upon him, his side was opened, his wife is made, the marriage consummated, and the generation of the race follows; Eve being the mother of all living, Gen. 3:20. Adam was not deceived, but the woman. Christ was also made sin for us, a willing sacrifice, 1 Tim. 2:14. But if you are told of the heavenly man, how he is alone, that a deep sleep came upon him; of his opened side, of

his wife, now being formed, bone of his bone, and flesh of his flesh, that she will be made alive at his coming and presented to him as a chaste virgin unto one husband, that she is to take a new name, the city of my God, which is the New Jerusalem, Rev. 3:12, and that she also will become a universal mother, Gal. 4:26, how can you who believe not Moses believe these things? For said Jesus in referring to this same subject, the second birth, If I tell you of earthly things, and you believe not, how shall you believe if I tell you of heavenly things, John 3:12. And yet this restitution of all things by a second Adam and second birth, is the gospel of the kingdom, the lost dominion restored, and he that believeth not, shall be condemned, John 3:18.

Christ was the first born from the dead; his wife, they that are his, to be made alive at his coming, is next in order, while the regeneration of the world follows the marriage, and the marriage is not due until the bridegroom comes, Matt. 25:10, and the time of restitution begins. Since the heavens must receive him until then, Acts 3:21.

Why does holy scripture speak of a second man Adam, of his wife, of their union, call her, like Eve, a universal mother; call the resurrection a birth, and affirm that all will be made alive in Christ, if this is not the gospel, the glad tidings of great joy that shall be to all people? This plan of restitution conflicts with no scriptural doctrine, it harmonizes election, free grace, universal salvation, the narrow way that few can find it. Election obtains during this gospel age while the bride, those the Father has given to Christ, are being developed. Free grace obtains after the marriage, Rev. 19:7, when the Spirit and bride say, Come, God did not give the world to Christ at his first coming. Jesus said, I pray not for the world, I pray for them thou hast given me. The world do not come to Christ. All that the Father giveth me cometh to me and no man can come except the Father draw him, John 6:44.

The Lord knoweth them that are his. The world hateth me, said Jesus. God will give them to Christ at the end of the gospel age, to be destroyed. Ask of me and I will give thee the heathen for thine inheritance, and thou shalt dash them to pieces, Psa. 2:8-9, etc. As in the days of Noah, the flood came and took them all away, so shall it be in the day when the Son of man is revealed, Luke 17:30. He that sat upon the throne said, Behold I make all things new. Will he make a new heaven and new earth, and the world of mankind that God so loved, not be born

again? If any man be in Christ he is a new creature. This is universal salvation, all the race, saved from death; not from dying, it is appointed unto man once to die, but saved out of the death condition after the sentence has been executed, surley, God has the right to recreate; and as death came by one man's offense, the race are not responsible, God could not be just and not be the saviour of all men, 1 Tim. 4:10. For after being saved from the Adamic death and brought to the knowledge of the truth, until every knee shall bow, and every tongue confess, after tasting the good word of God and the powers of the world to come, many will sin willfully bringing on themselves a second death, for which there remaineth no more sacrifice.

The good news of restitution was lost during the dark ages, but now restored as the forerunner of the times of restitution, when He shall send Jesus, Acts 3:21. The nominal church holds only fragmentary truths necessarily mingled with much that is not true, tares and wheat growing together, Matt. 13:29, and yet the age cannot end, until we all come to the unity of the faith and knowledge of the Son of God. But this unity will be attained only as we learn to recognize the one great foundational truth of the gospel, and links together the ages—the Mosaic age, the gospel age, and the millennial age, into one great plan of redemption. Christ came at the end of one age, the bride will be developed and the marriage consummated at the end of the gospel age, and the regeneration of the world, belongs to the millennial age, and yet no plan, no order or system, has been recognized.

Yours in the hope of the soon coming Christ,

N. N. Gould.

PINE WOODS BIBLE CLASS.

Teacher, If I mistake not, the lesson selected at our last meeting should be:

The Babylonish Woman, should it not?

Class, Yes, sir.

Teacher, Where is she mentioned in Scripture?

Arloa, In Rev. 17:4-5.

Teacher, Please read it.

Arloa, "The woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications; and upon her forehead was a name written, Mystery, Babylon the great, the Mother of Harlots and Abominations of the Earth."

Teacher, She is certainly a

very bad woman. I wonder if this is the woman many people call the antichrist?

Arloa, Yes, sir.

Teacher, Do you think so?

Arloa, No, sir; a more exact study of the Scripture has clearly shown that conclusion to be an error.

Teacher, I agree with you, but we will not dwell on that phase of the question at this time. I will ask Carrie if she can give some information as to the origin of the Babylonish Woman.

Carrie, Yes, sir; she originated in ancient Babylon. She is said to have been a foundling, discovered by a shepherd named Sima when she was an infant. Sima adopted her and brought her up, and named her Semiramis.

Teacher, During the reign of what king of Babylon, did this happen?

Carrie, During the reign of Nimrod, the "mighty hunter."

Teacher, When she grew to womanhood, whom did she marry?

Carrie, She married Gen. Menon in Nimrod's army.

Teacher, Was she a talented woman?

Carrie, Yes, sir; history says of her: "She surpassed all her sex in wit and beauty.... Possessing unbounded wisdom and extraordinary talent for government and war."

Teacher, Did she help her husband lay war plans?

Carrie, Yes, sir; he laid siege to Bactria, and Semiramis, studied out a plan as to how it might be taken, which proved successful. Nimrod heard of it, and coveted her for his own wife, but her husband refused to give her up, and then King Nimrod threatened to put out his eyes if he did not. This caused her husband to commit suicide. After this Nimrod married her.

Teacher, Who was this Nimrod?

Carrie, The great-grandson of Noah. See Gen. 10:8-9: "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, 'Even as Nimrod, the mighty hunter before the Lord.'"

Teacher, By what name was he known in other countries?

Carrie, Ninus, Belus, Baal, Tammuz, Zoaster, Adonis, and Osiri. He was also called Tammuz both in Bible and history. Read Ezek. 8:13-14.

Teacher, Albert, will you please tell the class what titles his wife Semiramis bore?

Albert, Queen of Heaven, Ashtaroth, Astarta, Aphrodite, Isis, Athor and Cybele. In the Bible Ashtaroth is applied to her eleven times and shows that Israel worshiped both of them as gods. See Judges 2:13; 1 Sam.

8:3-4; I Sam. 12:10. If you consult I Kings 11:31, 33, you will find that Ashtaroth was the goddess of the Sidonians. Israel worshipped her as the Queen of Heaven. See Jer. 7:17-18.

Teacher. Was she a vile woman?

Albert. Yes, sir; Rev. 17 speaks of her as such. History speaks of Semiramis a harlot woman: "She was a very vile woman. She selected her handsomest commanders to be her gallants, and afterward cut their heads off." This sinful woman was at the same time worshipped as "The Queen of Heaven." After her death, she was an object of Assyrian worship. In Egypt she was called Athor; i.e., —the Habitation of God, the Mother of the gods. In modern Babylon, The Holy Mother of God." "After the death of Nimrod and Semiramis, they were worshipped as goddess," "Mother" and "Son." She was worshipped as Tumo—"the Dove"—the "Holy Spirit incarnate," and at the same time her life had been the incarnation of lust and all uncleanness.

Teacher. Are the festival days of modern Babylon like those of ancient Babylon?

Ella. They are. The forty days abstinence of Lent in modern Babylon is borrowed from ancient Babylon. The goddess Semiramis had such a festival, and is still observed by Pagan Devil-worship of Koordistan, who inherited it from Babylon. The Egyptians observe Lent to commemorate Adonis, or Osiris, the mediatorial god. The pagans observe Lent as a preparation for their great annual festival, to commemorate the death and resurrection of Tamuz—Nimrod.

Teacher. What is Easter?

Ella. Easter is from Astarte, a title of Semiramis—Belitis Ashtaroth, the Queen of Heaven. In Nineveh, Easter was pronounced Ishtar. The word Easter was not used in the true church during the third and fourth centuries. The festival was called the Pass-over.

Teacher. What do you know about the Christmas observance?

Ella. I quote from Mr. Hislop, a student of Babylonish history. He says: "In the Christian Church, no such festival as Christmas, was ever heard of until the third century. Long before the Christian era, a festival was celebrated among the heathen in that precise time of the year, in honor of the birth of the son of the Babylonian Queen of Heaven. In Egypt the son of Isis, the Egyptian title of the Queen of Heaven (the virgin Mary is the Queen of Heaven of modern Babylon), was born at this very time, the time of the winter solstice, or in other words, Christmas was held in honor of

the birth of the Babylonian Messiah."

Teacher.— Tell us about the festival called "Lady Day," observed by the Church of Rome.

Ella.— That day is celebrated at Rome to commemorate the miraculous conception of our Lord on March 25th. Before our Lord was born, that same day was observed in honor of the birth of the Babylonish Messiah.

Teacher.— What about the feast of Assumption observed by modern Babylon?

Ella.— That is to commemorate the ascension of the Virgin Mary to heaven and her investiture with supreme power. In the Babylonian system, Baecelus went down to hell to restore his mother (Semiramis) from the infernal power, and convey her to heaven.

Teacher.— Modern Babylon observes the "sacrifice of the Mass, what about ancient Babylon?

Ella.— The Babylon goddess bore the name Myhtta (Mithra-rixt). The unbloody sacrifice of the Mass was a small, thin, round wafer. The Roman Church is particular about its roundness, because Osiris was the sun divinity, and became incarnate. The wafer is the symbol of Baal, or the sun.

Teacher.— What about the Rosary?

Ella.— That also originated at Babylon. The heart in Chaldee is Bel. The worship of the Sacred Heart was the worship of the Sacred Bel, the Mighty One of Babylon.

Teacher.— From whom does the Pope borrow the Mitre?

Ella.— The mitre was previously worn by Dagon, the fish-god of the Babylonians.

Teacher.— What about the claim of infallibility?

Ella.— The Chaldean Pontiff before the Pope was believed to be incapable of error.

Teacher.— Tell us about "kissing the slipper."

Ella.— The kings of Chaldea wore slippers which kings whom they conquered used to kiss.

Teacher.— What about the worship of the cross?

Ella.— The cross was worshipped by the Pagan Celts long before the death of Christ.

Teacher.— What about the practice of celibacy?

Ella.— Semiramis (Queen of Heaven) presided over scenes of the rankest pollution, yet she bound the higher orders of priesthood to clerical celibacy.

Teacher.— I trust that we can see remarkable points of contrast between ancient and modern Babylon. The class is now dismissed. In the Blessed Hope.

W. H. Wilson.

In the dark cloud of a great sorrow, the beautiful bow of God's promise is often seen if we look up.—Chaplin.

GENESIS 49:10.

Is variously rendered as follows:—

"A prince shall not fail from Judah, nor a captain out of his loins, until the things come that are laid up for him." In some copies another reading is found: "For whom it is laid up."—Septuagint.

"One having the principality shall not be taken from the house of Judah, nor a scribe from his children's children, until the Messiah shall come."—Onkelos Pargem.

"Things shall not fail from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the King's Messiah shall come."—Jerusalem Sargum.

"The sceptre shall not fail from Judah, nor an expounder from between his feet, until he come whose it is."—Syriac.

"The sceptre shall not be taken from Judah, nor a law-giver from under his rule, until he comes whose it is."—Arabic.

"The sceptre shall not be taken away from Judah, nor a leader from his banners, until the Pacific shall come."

—Samaritan Pent.

"The sceptre shall not be taken away from Judah, nor a leader from his thigh, until he shall come who is sent."—Sel.

THE FAVORITE.

"Girls, won't one of you bring in the evening paper?" said Grandpa.

There was hardly a moment's pause before Grace went to the piazza for the paper, and placed it open and smooth on the old gentleman's knee.

"Mattie, please bring my scissors from the sewing room," said mamma.

"Oh, Grace, you do it; I'm all nicely seated now. And Grace leaves her piano practice and goes for the scissors.

"Papa wants one of you to take a note to Deacon Lewis, girls, which will go?"

"Oh, I don't want to, mamma, says Mattie.

"Oh, I want to read my new book," says Grace, "but I will go for papa."

"I want to take one of the girls home with me for the holidays, sister," said the girls' aunt. "Which can you best spare?"

"Oh, Mattie, by all means Grace is our household comfort and solace," said the mother. "But which would you rather take?"

"I hoped that you might choose to let me take Grace. I really want her, and I think, sister, she needs and deserves the outing."

So Mattie stayed at home, and pouted and said it wasn't fair, and wondered why "everybody always wanted Grace."

The girl who is thoughtful and obliging is the one that is wanted at home, at school—everywhere. No one wants the girl who is always seeking to please herself.—Child's Paper.

ARE YOU AFRAID?

Some people are greatly frightened when the second coming of the Lord is mentioned, or when it is deduced from prophecy that the great event is soon to occur. What sort of a loyal subject is he who dreads the coming of the King? What sort of a bride is she who dreads the coming of her husband? With what sublime joy and hope Job exclaims, "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth."

A Christian should be suspicious of himself if he feels afraid of that glorious day. Its should rather join with the apostle in that last prayer of the Bible: "Even so come, Lord Jesus."—Dr. Robinson.

WORK WHERE YOU ARE.

It is very common to hear people say: "If I were in different circumstances, I could do so much more for the cause. If I could only go here or go there—if only this obstacle or that were removed, I might do something." The fact is, we can do what we can, wherever we are, and we should do no more than that any where. The missionary spirit shows itself as truly in the home as in a foreign land, and whoever can find nothing to do where he is, would make sorry work in a broader field. "It is not where we are, but what we are" that the angels record. If we think that a change of circumstances would improve our spiritual condition, let us consider whether a change of heart is not needed more. A good text for us to think of sometimes may be found in Jer. 2:36.—Minnesota Worker.

GO TO THE FOUNTAIN.

If a glass shows you that you are all dirty, don't smash the glass, but go and wash up. Don't blame the glass nor the man who made it, but blame yourself for rubbing mud on your face. The Word of God is the looking-glass; if it shows anything wrong in you, don't blame God or his Word, but blame yourself. Sel.

Don't be grumpy, sour and glum. Keep out of the shadows. Nothing grows in them.

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WHAT WAS IT?

Guess what he had in his pocket.
Marbles and tops and sundry toys,
Such as always belong to boys,
A bitter apple, a leather ball?
Not at all.

What did he have in his pocket?
A bubble pipe and a rusty screw,
A brassy watch key broken in two,
A fishhook in a tangle of string?
No such a thing.

What did he have in his pocket?
Gingerbread crumbs, a whistle he made,
Buttons, a knife with a broken blade,
A nail or two with a rubber gun?
Neither one.

What did he have in his pocket?
Before he knew it, it slyly crept
Under the treasures carefully kept,
And away they all of them quickly stole --
'Twas a hole.
-- Child's Hour.

A church without love is a churchyard. A soul without love is a corpse. This ability of love is the most fearful endowment we have. A home without love is a ghastly hypocrisy. Society without love is a bleeding battleground. A loveless world would be a hell.—Rev. R. Thomas.

Enjoy the littles of every day. The great favors of fortune come to but few, and those who have them tell us that the quiet, homely joys, which are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.—Good Cheer.

A BAD CROWD.—It was noted, some time since, that one-half of the drinking saloons in the city of New York were gambling hells and brothels; and that of the 8034 liquor dealers there, 2004 had been in state prisons, 2645 in county prisons, and 1769 confined in police stations; only 1616 out of the whole number having managed to keep outside of prison bars.— H. L. Hastings.

An arrant skeptic once spent a day or two with Fenelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search for Livingstone he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the old heroic missionary so impressed him that he said, "I was converted by him, although he had not tried to do it."—Theo. L. Cuyler.

Several years ago a citizen of Baltimore, who had given much to charity, failed in business. One of his friends, in talking over the situation, asked him if he did not feel, now that misfortune had

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overtaken him, that he had made a mistake in giving away so much. "Mistake?" he asked, with a show of surprise. "Bless your soul, that is all I have saved out of the wreck."—Sel.

THY KINGDOM COME.

Yes! a brighter morn is breaking. Better days are coming on; All the world will be awaking In the new and golden dawn. In the day of coming glory, Men will show fraternal hand; Each will tell to each the story, Till it spreads to every land.

On the top of Zion's mountain, God prepares his house again; At its threshold springs a fountain, Flowing for the souls of men. From the earth's remotest stations, Men will come to hear the

word; And, in all the world, the nations Shall be nations of the Lord.

SELECTED SNAPSHOTS.

Be humble lest you stumble. Time is the stuff life's made of. Let the sunshine in. Be cheerful. A good friend is better than gold. It doesn't take any grit to grumble. Everything comes to the person who goes after it. A narrow-minded person is like a narrow-tired wagon,—gets in a rut and stays there. Time is of no value to the man who fails to use it. Don't lose your temper. Let the other fellow lose his. The best-eyed people are those who are blind to some things.

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THE MAGIC TOUCH.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand and the fever left her; and she arose and ministered unto them. Matt. 8:14-15.

"He touched her hand and the fever left her."

E. G. Cherry.

"He touched her hand
And the fever left her."

O, we need his touch
On our fevered hands!
The cool still touch
Of the man of sorrows,
Who knows us and loves us,
And understands.

So many a life
Is one long fever!
A fever of anxious
Suspense and care,
A fever of getting,
A fever of fretting,
A fever of hurrying
Here and there.

Ah, Lord! Thou knowest
Us altogether,
Each heart's sore sickness
Whatever it be;
Touch thou our hands!
Let the fever leave us,
And so shall we minister
Unto Thee.

Lillie H. Willis.

BY THE GENTLENESS OF CHRIST.

2 Cor. 10:1.

By the gentleness of Christ,
Brethren, we beseech you,
With no envy be enticed,
Let His spirit teach you,
In the light that of us shed,
Walk with eyes unshaded;
By His spirit upward led,
By His actions aided.

By His gentleness and grace
Put away all malice;
The high throne can have no place
In His own palace,
Strive to be like Him mild,
Meek and lowly and lowly
You will be His father's child,
By His grace made holy.

By His gentleness and grace
Let us be all of one mind,
And let us all be of one
Heart, and all be of one
So that the life of His
In your own shall flower
Thus to make you wise
Of His grace and power.

D. M.

MEANS OF CITIZENSHIP.

As we stated last week, all Gentiles are born foreigners. God has promised that through His Son the time will come when He will set up a universal kingdom in this earth—that all other kingdoms shall either be absorbed or destroyed by it and that it shall have no end. Jesus is to sit as King of kings and Lord of Lords and to mete out judgment and justice to all. Yet, Gentiles are foreigners. Is there any means of becoming "naturalized" so that we may be citizens of that kingdom once it is established?

For example, take our own country which has laws enacted to meet just such cases and many thousands of foreigners each year avail themselves of the means thus provided to become citizens of the U. S. How is it done?

By obeying the law as enacted. There is no other way. One can't plead himself in—he can't get in except by the appointed way.

He presents himself at the proper court declaring his intentions of becoming a subject of the new government under whose influence he has come and at the same time renounces allegiance to the old king and government under which he has lived. He cannot belong to both at the same time.

So in the case of foreigners becoming citizens in God's everlasting kingdom. There is a way by which we may become citizens, and only one way. One can't plead himself into it any other way than by the laws of God which have been enacted.

Declare your intention, then abide by the law. Understand the constitution and by-laws of the new citizenship which you seek and live by them.

This law says. Believe the gospel, or "good news," of the kingdom, repent of your past sins and be baptized, thus marking yourself in symbol as our King marked his right to the throne in fact by death, burial, and resurrection.

Be careful not to get the order wrong. Know the gospel and be sure you know it, repent, then be baptized. A dipping in water without this knowledge and repentance is no baptism at all. Many have come into a knowledge of God's truth after being baptized by someone unqualified because of his being still an alien with

no power to make citizens for a commonwealth to which he himself does not belong, and yet they feel safe in their citizenship. Friends examine your citizenship papers to see that they are all right.

S. J. Lindsay.

RELIGIOUS PRETENSE.

(continued from last week)

It is perfectly certain if Christ were to reappear upon the earth he would find little congenial society among some of the men who make the loudest profession of his name. The case would have been worse still centuries ago. It has been declared "clear beyond denial, that for a century after the death of Edward II. the bishops were the tools of court bigotry, and often owed their highest promotions to base subservience. After the revolution, the episcopal order (on a rough and general review) might be described as a body of supine persons, known to the public only as a dead weight against all change that was distasteful to the government." Whenever were these men known to take the lead in denouncing any flagrant abuse? Against inhuman or immoral practices what reformer could ever count upon their united, spontaneous and vigorous support? When was their outcry heard against cruelty and oppression? When have they been known to take up the cause of the poor? Is it not a fact that their policy has been "to set their hands to no good movement until somebody else was likely to do it; upon which they have joined it in order to damp its energy, and get some credit from it?" Would Christ feel at home along with such men? Would he not rather have hurled at them invective as biting and remorseless as any he ever leveled at the heads of the Scribes and Pharisees in the days of old?

No one who has taken the trouble to read that description of Christ's religion which is presented in the New Testament, can have the smallest doubt that Christ and his Apostles discounted friendship with the world. John says: "If any man love the world, the love of the Father is not in him." James says: "Whoso will be a friend of the world is the enemy of God." Jesus says to his relatives: "The world cannot hate

you, but me it hateth, because I testify of it that the works thereof are evil. That was the world of Jewish society in the first century. Is the world of Gentile society in the nineteenth century any better? How much does it care for his precepts? How is it disposed to treat his doctrines? What clergyman would be endured who demanded with reasonable earnestness the surrender of the whole heart and life, in untiring service to him, and who himself led the way? What man among their ranks would deliberately choose such a course as the surest way to preferment?

There is many a lady who would feel insulted if her Christianity were called in question, who yet wears diamonds and bracelets and silks and satins of sufficient value to purchase the necessities of life for a dozen paupers all the year round! And yet she claims to be a follower of him who had no where to lay his head, and who said "Woe unto you that are rich!" I can understand how people should duly consider his example and precepts and then decide that they are not prepared to have anything to do with either the one or the other. I can understand how they should, with due deliberation, prefer to live as polished heathens always have lived—but for the life of me I cannot understand how they should desire to write the name of Christ upon all this; nor how his professed ministers should be able to survey it without consternation and rebuke! Oh, but they go to church and say their prayers! Depend upon it they might just as well save themselves the trouble. "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting." If there is one thing about Christ's teaching which would seem to be more entirely out of the range of controversy than another it is this. You cannot have your run of worldly pleasure, and then slide into the joys of a future state. You cannot make the most of this life in a worldly sense, and then inherit the glories of the life to come. You cannot have a good time now, and then as well! The man or the woman who will not be outdistanced by the most thoroughgoing devotee of Bac-

elus or Mammon in the race of pleasure or in the strife for gold, is at liberty to do as he or she may please—only let them not name the sacred name of Christ—let them be content to pass as the cultivated heathens, which they undoubtedly are, and no longer seek to foist upon Christianity a policy which is as distinct from it as darkness is from light!

It has been said that "if the Archbishop of Canterbury were to speak and act like Christ for a single week, he would not have a friend left him in London. If he, and the rest of the bishops with him, were to issue a solemn protest against the wickedness and extravagance of the rich, they would make themselves at once so absolutely offensive, that no man of wealth or rank would ever receive them into his house again. And this, and nothing less than this, is what Christ would do." No living man who understands the attitude Christ took 1800 years ago can have a moment's doubt upon the point. He has not changed, for he is the same yesterday, to-day, and forever-- the same in his hatred of human selfishness and shameful indifference to a fellow-creature's need—the same in his abhorrence of a state of society in which the strong oppress the weak, and the claims of goodness and mercy meet with no response—the same in his unmeasurable contempt of hollowness and hypocrisy and sham!

The disciples, on one occasion, remembered that it was written, "The zeal of thy house hath eaten me up." And if he were to come again, there would be much more in what he did to call that ancient oracle to mind. The circles of fashionable Christianity would be eager to disown him, and the society which seeks to adorn itself by his name would pray him to depart out of its coasts.

We turn to the ordination service in the Prayer-Book, and find that the bishop is expected to bestow on the candidate for the clerical office the power to forgive or retain sins! "Receive ye the Holy Ghost! Whose sins ye forgive, they are forgiven: whose sins ye retain, they are retained!" Is there any man who in his sober senses, believes anything of the kind! Has God really placed my eternal destiny in the hands of a newly fledged curate, who may be my junior by 20 years, and vastly my inferior in knowledge, and experience, and common candor, and insight into human character. And is this awful power entrusted to him by virtue of a mere outward form? Can there be any imaginable pretension capable of and entitled to a more contemptuous and scornful dismissal by

a rational mind! And yet the solemn farce is enacted at stated intervals with pompous circumstance, as though all mankind were in a state of confirmed and hopeless idiocy, and could not detect the sham! Is there any theory of Apostolic succession that would not immediately snap under such a strain? What conceivable view of ecclesiastical history can justify such an unmitigated arrogance and conceit! This mere assertion of the highest order of spiritual prerogative on the ground of its alleged transmission through centuries of apostasy and corruption, is all the evidence it has to offer for itself. It is an impertinence which grossly insults the understanding of every man of sense. Let a man come before me with such a claim who can work a miracle in attestation of it—as the apostles could, and I will believe him. But let anyone else attempt it, and I say bluntly with Carlyle—"This is my way, and that is yours; in God's name, adieu!" I don't want my sins forgiven except by some one who is able to do it; and to show that he has done it, by releasing me from the power of the grave in the resurrection at the last day. Any one else is at liberty to retain my sins as long as he likes.

And what are we to say of a generation who profess to believe in an eternal hell of fiery torture to which the majority of the human race are to be consigned, but who can take their fill of worldly gratifications as though there was not the slightest occasion for alarm? One of the most illustrious exponents of this doctrine (the very mention of which is enough to freeze the vitals and curdle the blood) is yet able to write as follows: "I laugh louder and longer than any man. To me this world is a rose, and the universe a garland." "Suppose," says one of his critics, "this person were looking on at some horrible railway accident, and were to begin to laugh louder and longer than any man"—what construction would the by-standers put upon his demeanor? They would infallibly call him mad." And yet he can indulge his mirth without limit, while, according to his own showing, a catastrophe which beggars all description is happening every hour within sight of his spiritual cognition! I tell you, dear friends, that "sham" is no word for it—you need to alter the pronunciation to the vowel and make it "shame," prefacing the word with the strongest adjective of your contemptuous vocabulary.

What a man really believes has involuntary control of him. He cannot, under such circumstances, help himself. If I really believed that my house was on fire, the strongest instincts of my be-

ing would compel me to rush to the door. The rapidity of my flight would be governed by the strength of my conviction as to the imminence and destructive nature of the peril. It may be possible for some portly rector to discourse from the pulpit (where he is safe from attack and secure against reply) upon the eternal agonies of the damned, and draw vivid and harrowing pictures of what he supposes is going on in hell—and then throw off his robes and hurry home to a table that is loaded with the luxuries of this mortal life, and get out of temper with his butler, who, in mistake, has brought up out of the cellar the wrong year's bottle of port. I say there may be men capable of such miraculous mental transitions; but the verdict of common sense is dead and flat against them, and society will know what value to put upon their lurid anathemas, and how to discount their damnation dealing.

A belief of such inconceivable and overwhelming magnitude and gravity demands a corresponding behavior, and will inevitably get it. The man whose thought is oppressed by so frightful a conception will have no care or thought for anything else. What are the pleasures of society or the table to him? What else can there be in this wide world worth a moment's consideration? How can he do other than go about among his friends and neighbors with frantic gesture and with tear-stained countenance, imploring them to make good their escape from so fearful a doom while yet escape was possible? That such a man should ever think of getting on in this world—that he should ever think of marriage and home comfort—or anything else should ever have the slightest attraction for him, is utterly out of the question. Men don't behave so in the presence of temporal disaster; their cheeks are blanched with terror and dismay at the sight of earthly and transient misfortune; it is credible, therefore, that they can really contemplate with composure the possibility of one human being spending eternity in motiveless, invictive, and excruciating torture?

Yet we are asked to extend our respect and reverence to men who profess to believe that in the case of countless millions this is to be the upshot of God's moral government, and who yet can find time to eat and drink, and joke and play, as if nothing very particular was going to happen!

Now the first indispensable characteristic of any religious system that is propounded for the belief and adoption of men, is that it be capable of real exemption and thoroughly con-

sistent profession. We want nothing in this line of things that we feel inclined to speak of in undertones, and with bated breath. We want nothing in the way of theory that we cannot admit as a distinct factor among the moral and religious forces which regulate our lives. Let us have something that we can understand, and really and truly believe. Don't saddle us with creeds and confessions that obligate us to play the hypocrite and forfeit every gain of self-respect. Produce your strong reasons—the strongest of all which will be your own thoroughgoing and uncompromising adherence to your faith in the ordinary walks of life. We don't want one creed for the pulpit, and another for the drawing-room. We would like something that will do for both—if indeed both we must have. If you are obliged to say that your doctrines are impracticable in the present state of society, why then abandon them like men, and yield up all the emoluments associated with them. Or, at any rate, let it be openly understood that you are but acting the part of a stage-player. Candidly confess that you are doing it for a living. Let the world know the precise basis on which you are conducting your ecclesiastical operations. You will find many to admire your straightforwardness, and even to support you on this distinct understanding. Men are not oversqueamish about such things nowadays. They know that it is hard work for a professional man to support his wife and family, if he once gets shunted off the beaten track. They have a suspicion that things are not just exactly square and honest in the theological world, and as they themselves are not always ultra particular about their business affairs, they will be quite prepared to measure your corn by their bushel.

But of this be very well assured, that the religion of Christ is condemnatory of all pretense. Excuses founded upon the exigencies and expediencies of this present mortal life, will not avail with him. Shuffling and evasion may serve the ends of a worldly ambition, but they are fatal to all participation in the glory that is to be revealed. He will only surround himself with honest men. There shall in no wise enter into that immortal corporation that which worketh abomination or maketh a lie. His name stands for the truth, the whole truth, and nothing but the truth: and that name will last when the whole present system of artificiality and deception and make-believe, has vanished into the abyss of rottenness and eternal life.

SALVATION.

This consists in being delivered from sin and from the consequences of sin: death, and suffering in the flesh. For he says in Matt. 1:21 of Jesus, "He shall save his people from their sins," in Jas. 5:20 that the sinner converted is saved from death, and in Rom. 5:9 that "we shall be saved from wrath through him;" and wrath is shown in other scriptures to mean judgment, or suffering in the flesh, including the end, which is death. So in I Sam. 10:19 God is said to have saved his people out of all their "adversities and and tribulations," and we are taught in Psa. 34:6 that we may be saved out of all our "troubles."

Since the origin of sin is in the misuse of the desires existing in flesh, and since that flesh is the condition which makes possible the resulting suffering and death that come from sin and the body making them possible, therefore to deliver us from these, salvation must bring us an existence or a body (for without a body we have no existence) that is higher than the flesh we now have. Hence, salvation is partly physical as well as moral, in fact the basis of salvation is physical, as is shown in Ro. 8:23-25, where "redemption of our body" is shown also to be "saved." Saved "by hope" because this "spiritual body" as called in I Cor. 15 is not yet possessed, hence he says "if we hope for that we see not, then do we with patience wait for it," and the resurrection is to bring it to those who sleep, and the contemporaneous "change" "in the twinkling of an eye" to those who live to see his day.

So now if we can find how to attain this better state we shall know how to enter the way of salvation.

Jesus is our Savior. The Bible or hear the nearest "unskillful" teacher of it. And the scriptures assert two things about him that make salvation possible to us through him: his death, Ro. 5:10, and his resurrection, I Pet. 3:21; or as named in Ro. 8:9, his blood and in v. 10 his life. His death, because without demonstrating to us the reality of death, there would be no assurance that fleshly existence can terminate, and hence, that there can be an end of sin and suffering; and his life, because without a resurrection there would be no assurance that, after sin and suffering are ended in the death of the body that caused them, there can be any more life for us. And his resurrection must also bring him, and assure us, that higher "spiritual body," lest sin, suffering and death should again hold their sway over us if

raised back to a merely flesh life. Hence he must be saved "from death," Heb. 5. And of these two, his death and resurrection, the scriptures emphasize his resurrection as the more important, Ro. 8:34, "yea, rather risen again," and I Cor. 15, which avers that without his resurrection we would be still in our sins, and the sleeping saints perished, or ended for all time. But if the soul be immortal, and is the sinning part of man, how can sin be ended if that which sins cannot die? And if resurrection means a quickening out of sin, how can it bring "the redemption of our body" since after conversion we are still in the flesh? And if eternal torment await the sinner as his dues, who will save him from that, since the Savior never suffered it, or even if he did, is still suffering it, and will never even himself be delivered, much less, deliver us?

But since man is mortal and suffers death as his just dues for sin, and since Jesus our Savior suffered that and came out of it, we also have "hope." So in Ro. 10:9 he says if we believe "that God has raised him from the dead we shall be saved." Because since he was raising him up our Father has assured us that we, too, shall live in the nature that he now has, free from temptation, tears and the tomb.

So in I Cor. 1:21 he shows that people are to be saved "through preaching," and since what they were to preach was the gospel, or life through the risen Lord, therefore he says in Ro. 1:16 that the gospel "is the power of God to salvation to every one that believes." For faith in Christ will at last work out in us the divine nature, and after that faith comes, and by which we are justified, we seal it by the "figure" of baptism, which is an illustration of this process of salvation. For just as the forgiven sinner dies, is buried and will rise again to endless life, so our Savior died, was buried and rose immortal; and to symbolize his faith in this saving power the repentant sinner dies to sin, is buried in the word and the spirit of Christ, as symbolized in the grave of water, then rises in figure of his faith in the resurrection. He is not "saved to the uttermost" yet, but if he holds fast he will be in due time. To the world, who look on the outward appearance, he is the same sinner as of old; but to God, who looks on the heart, there is visible the pure heart, made clean by faith, and by and by this purity of inner life becomes so manifest, even outwardly, that all may know that he is changed and has been delivered from sin into holi-

ness, saved from his sins, though not yet from the possibility of sinning, because still in the flesh, but waiting to be "delivered from the possibility of sinning, because still in the flesh, but waiting to be "delivered from the bondage of corruption into the glorious liberty of the children of God," beyond the possibility of sin, judgment and death.

Lesson 9, Redemption.

Under the figure of mortgage and pawn, point out what in redemption corresponds to the property, the owner, the debtor, the creditor, the debt, the one who pays the debt, the time of redemption and the price.

What difference between mortgage and pawn as regards title and possession? Ex. 22:25-27 shows a combination of the two. In what is redemption like both? Find two texts to show each of two things from which we are to be redeemed. Show how Ps. 25:22 and I Pet. 4:1 both refer to what is part of the second half of our redemption.

By comparing I Pet. 1:18-19 and Matt. 15:1-9 shows that "vain conversation received by tradition" answers to doctrine, or the faith side of faith and works, by pointing out what Matthew calls what is "vain." Is there hope, from Peter's statement, of unity of faith and deliverance from errors of faith?

Show that the redemption price is exactly equivalent to the debt. Compare Rev. 5:9-10, Titus 2:14 and Matt. 20:28 for three statements of the price. Was our redemption a trick upon the devil, in that he got only the body of Jesus, and not his soul?

Why a blood price? Why a blood debt?

Could we have avoided becoming debtors?

Suppose the pawnshop contains two rooms, answering to the two things from which we are to be redeemed. In what sense did Jesus enter both rooms? If the goods are taken through both rooms and on into a bottomless pit of endless torment under the floor, is there any hope of redeeming them, or of any Savior paying a price equivalent to that?

Quote a Bible statement to show from what souls are to be redeemed. What souls? Immortal ones? Can you find scripture promising redemption of immortal souls, or of souls from endless torment?

Why are the goods left so long in pawn as Lu. 21:28 gives, after the price was paid before redeemed?

Ro. 8:23: Is it proper now to sing or testify, "I have been redeemed"? Proper if referring to being kept from sin?

Under figure of legal tender: Can the pawnbroker hold us in the rear room since the price has been accepted? See Ac. 2:24 and Jno. 14:19. Can he hold us in the front room? Ro. 6:14. Can we be redeemed from death if not first from sin?

Is any part of the redemption price applied to releasing us from past sins at baptism? Does Eph. 1:7 have reference to this, or to the same as Ro. 8:23 and Ac. 3:19?

Apply this study to Ransom, Deliverance from debt and Freedom from Slavery. You will find scriptures for each figure.

Also to the national redemption of Israel, as referred to in Lu. 2:38 and 24:21.

Joseph Williams.

Bro. (Eld.) Joseph Williams' address is now as follows:

Forest, Indiana, Rfd. 2. Telephone address is Michigantown, Ind. All interested will please note change.

BEING AND DOING.

It is well for every Christian to sit down for a while and consider what he or she is doing, provided something is being done. Also to examine the motive that prompts us to do this or that. Upon doing so we may find that it is a sense of "duty," "self-respect," or even "habit."

As teachers of others, whether by precept or example, we ought to remember that no pure stream can flow unless the fountain head be pure. Our hearts must be pure, not according to man's judgment, but in God's sight. God's estimate of his servant Job was, that he was a "perfect" and "upright" man. Jesus also, after seeing Nathaniel, declared him to be "without guile."

Beloved, how are our hearts before God at this moment? As one dear brother often says, "Look us all over Lord."

There can be no question about our actions if our hearts are right in the sight of God. The heart is the main-spring of action. Therefore if we compare "being" and "doing" are we not warranted in saying that TO BE is infinitely more important than TO DO.

Only as our hearts are pure are we fitted to teach purity; only as we are true are we prepared to spread the truth. To BE a Christian will make more Christians than to teach the Gospel.

In conclusion I will quote these true words: "Our work must be what we ourselves are; and in ministering to others we realize more and more the solemn obligation which rests upon us—for their sake, if not for our own—

—Sel.

THE RESTITUTION HERALD.

S. I. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Bro. G. E. Marsh is engaged in a protracted meeting at Argos, Indiana. We hope to give a full report later.

Word comes to us of the severe illness of Bro. E. K. Barnhill, of Plymouth, Indiana. Bro. Barnhill has long been a patient sufferer from rheumatism and now he has been stricken with paralysis. We trust that he may soon recover.

Tuesday, Feb. 27, is our banner day for subscriptions thus

far, 22 being received that day. These were all yearly subscribers, fully paid up. Brethren, this kind of an interest on your part has a tendency to make our burden lighter. Thanks!

We have invested some money in a new mailing device by means of which we hope to do the mailing much more neatly and with greater saving of time.

Nearly all our mail of letters of late come bearing news of sickness. One letter says, "sickness everywhere." Yes, sickness is everywhere and it will remain until that Power shall come who will drive it all away and leave the land in such a shape that the inhabitant shall not say I am sick.

Sister Mabel Kendrick writes that she goes to the Passavant Hospital Jacksonville, Ill., to work as a trained nurse March 1st.

News has reached us indirectly telling of the death of a brother of Sister Nellie Blakely of Grand Rapids, Mich. We hope to give full report later.

Brethren, you who complain about long articles, please write some short ones and send them in. Unless you do this you are doomed to read the long ones.

Referring to Bro. Jeffrey's article we would like to ask a question. Do you think the apostles showed an ignorance of what the restored kingdom was to be in the question, Lord, wilt thou at this time restore again the kingdom to Israel? after having breached the kingdom at our Lord's command in the cities of Israel? Would He have sent out men to teach a subject about which they were ignorant?

In writing this office it would be well to mark your letters "private" if you do not care to have them published entirely or in part. We speak of this because we receive so much personal mail in which good things are said and we are not always sure that the writer would care to have it published.

The Sunday School.

THE PARALYTIC FORGIVEN AND HEALED.

March 17.

Mark 2:1-12. Read Luk. 5:18-26; Matt. 9:1-8.

Golden Text.—Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases.—Ps. 103:2-3.

Time.—May or Jun. 28, soon after his tour through Galilee described in our last lesson.

Place.—Capernaum, in a private house.

According to eastern travelers, the houses in the time of Christ were all low, usually but one story, flat roofed, with stairs outside to the roof, where, during the heat of summer, the family slept. A house of the better class consisted generally of a blank wall facing the street, with a narrow doorway in the center, opening into a court yard. Around three sides of this open square are attached chambers, sometimes wholly or partially enclosed, sometimes with only pillars supporting the roof, between which curtains may be hung. In the court, large companies were often entertained. Some of the roofs were made of tile, others of branches of trees, canes, palm leaves, etc., covered with a thick stratum of earth.

Questions.

What miracle performed in our last lesson?

Where did Jesus go after this? Mark 1:45.

When did he return to Capernaum?

What does "noised" mean?

"In the house," marginal reading, "at home."—Did Jesus have a home of his own? Matt. 8:20.

Did the people all come from Capernaum? Luke 5:17.

"He preached the word"—Is there any difference between "the word" and "the gospel"? 1 Peter 1:25.

Find other texts that prove this.

Did he do more than preach to this gathering? Luke 5:17.

What little company came too late to get into the house?

What disease affected the man? Describe the disease.

How did they get him to Jesus? How could they do this?

What did Jesus see in this act? How can "faith" be seen? James 2:14, 17.

Who besides the sick man had faith and what shows this?

What were Jesus' words to the sick man? See also Matt. 9:2.

The Jews believed that not only death but disease was the consequence of sin, and that no diseased person could be healed until his sins were blotted out. Jesus, therefore, as usual, appeals to their received opinions, by forgiving the sins of the paralytic and heal his body.

Who were the scribes?

A class of men who had originally been transcribers of the sacred writings of the Jews, then became students and interpreters of the law, and at this date were regarded as the lawyers and theologians. Notice Luke calls them "doctors of the law."

Of what sin did they judge Je-

sus guilty?

What is blasphemy?

Give another instance where Jesus was so accused. Matt. 26:65-6

Were the scribes right or wrong in their reasonings? (God only can forgive, but Jesus was God's authorized representative).

Did Jesus read their thoughts? Was this power expected by the Jews of their Messiah? Is. 11:2-3.

How did he prove his authority to do the works of God?

(The man having been completely helpless when brought to him, arising, taking up his bed, and walking, was to all, convincing proof).

What was the result?

Luke 5:26,— "We have seen strange things today."

What were the three strange things, to them?

The paralytic had faith—What is faith? Heb. 11:1.

Is it necessary? Heb. 11:6.

What of its power? 1 Jno. 5:4.

Is mere belief true faith? Jas. 5:4.

By what must it be accompanied? Jas. 2:26.

The paralytic showed his faith by doing that which would bring him to Jesus, and then he obeyed his commands. Is not the same order required today, in seeking forgiveness of sins, in seeking for salvation? First we must have belief—faith. Rom. 10:13-17. Faith, belief, in what?

Is there more than one faith—one gospel? Eph. 4:4-5; Gal. 1:11-12.

Next step, repentance. Mk. 1:15 Do the works that show our faith is well founded—that show our desire too be made free from sin.

What leads to true repentance? Rom. 2:4; 2 Cor. 7:10; 2 Pet. 3:9.

Next step—obedience to the "form" of doctrine delivered,—baptism—the act in which we bury the old man and arise to newness of life. Rom. 6:4,6,17,18; Acts 2:38; 22:16.

If baptism is a symbol of death burial and resurrection, what must be the form or mode?

Having been made free from sin, is there anything further?

Matt. 28:20; 2 Pet. 1:4-12.

Find other texts.

After having been made free from sin, we are to stand fast in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage.

How can we do this?

By asking help from the throne of grace (Heb. 4:16) and taking heed thereto, according to thy word. Psa. 119:9.

Anna E. Drew.

Opportunity never waits: if you are not on hand some one else gets the chance.

Berean Column.

LET NO MAN DECEIVE HIMSELF.

Dear Bereans:

This exhortation by Paul to the Corinthian brethren (1 Cor. 3:18) proves to us that there is danger of our becoming worldly wise and of being deceived by our own selves. Jesus told his disciples before leaving them that the time would soon come that whosoever killeth you will think he doeth God service. John 16: 2-3. And he gave them the reason why these persecutors were deceived by themselves — "because they have not known the Father nor me." No doubt the murderers of Stephen believed they were doing a just thing by stoning him to death, for Paul himself afterward said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did. There is, then, great danger of our not knowing the Father and His will and of thinking we are something, when we are nothing and thus deceiving ourselves. Gal 6:3.

No one is perfectly free from sin in some form or other, as we are all liable to be overcome of evil through weakness of the flesh; but to submit to, or encourage the evil in any form is contrary to the thought and teaching of the scriptures — that we must be continually waging a warfare against it from without and within.

Do we ever try to convince our selves that our motives for doing certain things are other than they really are, that there is no selfishness lying back of our actions?

Do we ever compare ourselves with others around us in order to find an excuse for our shortcomings? And then the feeling that we are no worse than others is perhaps soothing to our conscience.

James says, "If ye have bitter envying and strife in your hearts glory not, and lie not against the truth."

Our great need is that God would reveal our own hearts to us, and show us what we are in His sight. Let us seek Him thru His word and pray as David did: "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." Ps. 139: 23-24.

Hoping to be an overcomer,

Emma C. Ruileback.

Dear Bereans:

Just a few words upon the subject of "Our Thoughts."

I have in mind the younger members of the society, especially, altho what I say is applicable to all of us, perhaps, quite as much. But in youth the mind is very active and more susceptible to all kinds of influences brought to bear upon it, more easily led into wrong channels.

We hear much of right and wrong doing, true and false statements, but less of right and wrong thinking, yet thought is the very foundation or origin of our words and actions, and these words and deeds form our characters. Therefore, all young Bereans should be broought to realize that now is the time to begin training their minds to think aright.

The mind is in constant activity. We cannot keep it from dwelling upon some line of thought—either lofty and pure, or, perhaps, on some idle, frivolous thing, again building air castles, planning some course of action either for good or evil.

Whatsoever it may be that we think the most upon, that will soon determine our actions and more than our reputations—our characters.

"As he thinketh in his heart, so is he." Prov. 23:7.

What shall we think about? you ask.

Paul tells us in his letter to the Philippians as follows: "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."

This gives us a scope large enough to include every thought and action essential to Christian growth; our vocations and business transactions in life.

To be sure it is necessary oftentimes to think and ponder over some evil doings in the world, but only in order that possibly by our assistance that evil may be overcome.

Our motto is, "Search the Scriptures Daily." This does not mean that we should study the Bible all day long, only give a portion of the time.

"Remember 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."

Let this prayer of David ever be our prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Flora Harris.

Letters.

On board Ship, Mouth of Mississippi River. Feb. 22, 1912.

Mr. S. J. Lindsay

Editor of Restitution Herald.

Dear Brother:

Today a storm is blowing so we are unable to do any work out on the bar. Having thus a little spare time I will drop you a line or two. I simply wish to testify to the goodness and faithfulness of God to His Promises. During the last month, and during much bad weather, I have seen God's kind hand in providential leadings and deliverance from disaster. It seems to be a continual trial and at the present time, strengthening of faith. I am working for a contractor towing stone and other supplies for jetty-construction outside the mouth of the river. In the winter time with a strong current, hazy weather and frequent fogs, the handling of heavy tows is attended with much difficulty and worry, especially at night. The fog comes up suddenly at nights; this is the greatest danger on the river with a strong current. The reason I mention this is because a number of times this winter, it seems the Lord has sent a warning just at the right time and place. It is not every place one can round up a tow and moor it to the shore. These warnings have come in the shape of fog-waves before it sets in thick. Then it would to all appearance clear again, but just long enough for us to get our tow, head up stream, and make fast at the bank. After that it would set in thick for the rest of the night. This has happened so often and in answer to prayer for guidance, so it cannot be considered accidental. What adds to the danger of being thus caught in the fog with a heavy tow down stream, is the fact that on the lower river so many large steamships are liable to be anchored anywhere. Such and other kind of deliverances, both on the river and on the sea, are too numerous to be mentioned now.

Another thought I wish to communicate to you, Brother, is "Oppression." Some things one does not fully understand until he has a real experience of the same. While I do not murmur or complain, seeing the Lord's help, I must confess that I have suffered much especially of late from the oppression of employers. Yet they themselves are good men, but those second in command, always strive to get more work done than is at all reasonable, and this merely for their own aggrandizement. When a person's work entails much worry and nervous strain, until one

gets so that he can hardly sleep when he has a chance, and then is compelled to keep going night and day, Sundays and all, sometimes for no apparent reason, then one begins to appreciate the meaning of "deliverance for the oppressed," when the Lord comes: O! how many there are that will welcome that blessed day.

But in mentioning these things I must not forget to mention also the present consolation, that these experiences bring about. These later very naturally bring one into a habitual attitude of prayer. It is written: Be not anxious about anything, but by prayer and supplication make your wants known to God" etc. At such times the peace of God almost floods my soul with peace and joy and renewed confidence. O! the blessedness of those who have made the Lord their trust. We realize indeed that the gospel has promised for the present time as well as in the life to come.

With christian greetings from your brother,

(Chas Strand.

SLANDER.

A slander is a big thing, but generally starts a wee little fellow and grows very fast. He always does his work in the dark in secret. Every house he passes he is of a different color, much larger and more dreadful looking. He is the queerest looking animal you ever saw, for if you undertake to examine him closely, you can't find head nor tail of him. I saw a lady the other day who had been looking for one, and her joy seemed to be turned to heaviness. He will muddy any stream he is allowed to play in. O keep him out of your soul.—Selected.

"There is a modesty in pure desires after excellence which affectation can never counterfeit."

"A man had better be poisoned in his blood than in his principles."

It takes a good big person to accomplish some good little things.

The dewdrops of Paradise are not more pure than a mother's tears.

No man has poorer outlook than he who is on the outlook for himself only.

A woman without religion is almost as unattractive as a girl without romance.

Tell me with whom thou art found, and I will tell thee who thou art.—Goethe.

Obituaries.

Janet McLardy,

whose maiden name was McLaughlan, was born in Scotland July 11, 1818, and died at the home of her daughter, Mrs. Sarah Kerr, in Cleveland, Ohio, Feb. 24, 1912, at the ripe age of 93 years, 7 months, and 13 days. Leaving, of her immediate family, one son, W. A. McLardy, and one daughter, Mrs. Sarah C. Kerr both of Cleveland, and one brother, John McLaughlan, of Chicago, Ill., and two sisters, Mrs. Mary Caven, of Racine, Wis., and Mrs. Margaret Downie, of Newberg, N. Y., surviving her.

Mother McLardy, as she was familiarly known by her friends, in and out of the church, was a remarkable woman. Not so much on account of her advanced age and the retention of her natural faculties almost to the close of her long life, but rather on account of her sterling, noble, Christian character. Her life was so rich and well nigh perfect that no one whose good fortune it was to come in contact and associate with her ever left her without receiving help and encouragement to higher and nobler deeds and deeper devotion to duty. No one could meet and converse with her and not be benefitted by receiving some good thought, timely admonition, help in life's struggle or sympathy in his or her sorrows, or all of them combined. Her life was an exemplification of the true Christian character. She had lived in widowhood the greater part of her long life, her husband having died many years ago. Her long and varied experiences in life caused her to pass through many deep sorrows, all of which were borne with characteristic patience, her sweet spirit, like that of her Master, becoming more tender and sweet with each tugging at the strings of her great, noble heart.

For fifty years she lived and labored in Cleveland for piety and righteousness in the church, in society and in the home. Her heart was always tender and caught every appeal for sympathy in sorrow, and her arms were ever extended to assist in bearing the burdens and relieve the distress of her fellow mortals. She never halted nor hesitated in her attacks upon unrighteousness in any of its forms, but she was never found without having with her the mantle of sweet charity with which to cover and protect from hopeless discouragement those overtaken by the tempter, while she would administer to them the things necessary to start them anew upon the right way. She was one whose reprimands were sweet to bear because of

the spirit in which they were given and the splendid results that were likely to follow.

She was largely instrumental in the establishing in this city the Home for Friendless Girls, now a flourishing institution doing an inestimable amount of good, her brother, Bro. Robert McLaughlan of sacred memory to the lovers of truth and righteousness in this city, furnishing the first subscription as a foundation for the building of this God honoring institution.

The love and high esteem in which she was held was attested by the many beautiful floral offerings sent by friends to the home where memorial services were conducted by the writer Feb. 27th after which we tenderly laid her away in the tomb, beneath a bed of tokens of sweet love and friendship, to await the return of our Lord to redeem her from the power of the enemy. She has fought a good fight, she has finished her course, she has kept the faith; henceforth there is laid up for her a crown of righteousness, which the Lord, the righteous Judge, shall give her at that day.

How rich and splendid her noble life and its purifying influence! May they remain green and bright upon the tablets of our memory to refresh us and brighten our pathway through life, that we may be enabled to meet and greet her when partings will be no more.

L. E. Conner.

Cornelia Plumb

was born in Oswego County, New York, on April 15, 1833. She was the youngest of a family of eight children. Her parents, Jared and Emiline Plumb moved to Sandusky County, Ohio, when she was but a year old. Here she grew to womanhood, and was educated for a teacher and began teaching at the age of fifteen and continued in that profession for six years. Two years later she engaged in the milliner's business.

She was united in marriage to Dr. J. S. Leland, October 20, 1863, at Clyde, Ohio. They removed from there to Gilman, Illinois in September, 1868, and then to Argos, Indiana in July 1869, where she continued in the milliner's business until 1893.

She was the mother of two children, namely, Arletta, and Cora M. Arletta died November 5, 1871. Her husband, Dr. J. S. Leland died May 14, 1899.

She obeyed the Gospel message by baptism, and united with the Church of God, December 16, 1877. Her exemplary walk in the pathway of rectitude and the exercise of the Christian virtues in her associations in the Church have lastingly endeared her to

the household of faith. She was ever honest and upright in her mercantile affairs, covering a period of active business life of nearly half a century. In the Church she was a punctual and regular attendant at all its services. The Sunday School found in her a willing worker in the discharge of her duties as teacher, and superintendent at various times for years. She was actively aggressive in the business affairs of the Church and was often times grieved because its interests were not promoted with more zeal. It was but last Sunday she mingled with us in the House of Worship. Her countenance was radiant with the ripening influence of years of sweet communion with her God, and silent meditation upon the mercy and goodness of her Savior, as she sat among us for the last time this side of the Kingdom, and feasted upon the bread of Life as broken by Bro. Marsh, and drank deeply at the great fountain of Spiritual Truth. With her heart thus satisfied, she has fallen asleep. Oh! how quickly death steps into our midst and the Golden Bowl is broken and the Silver Chord is loosed. Sister Leland passed from among the living into a sweet repose in Jesus about noon, Tuesday, February 27, 1912, after a long life of activity and usefulness, at the age of 78 years, 10 months, and 12 days.

She leaves one daughter, Cora M. Drummond of this place and many other distant relatives to mourn because of her death. Many warm friends and neighbors will miss her association. The community has lost a good citizen, society a model member, and the Church a zealous worker.

Funeral services were held from the Church of God, at Argos, Indiana, Thursday, February 29, 1912, at 2:30 o'clock P. M., conducted by D. E. Vanvactor, assisted by Evangelist G. Eldred Marsh of Oregon, Illinois, and Sister Leland was laid to rest in Maple Grove Cemetery to await the resurrection morning at Christ's coming.

D. E. Vanvactor.

THE KINGDOM OF ISRAEL TO BE RESTORED.

In Acts 1:3-9, Luke, the supposed author of that book, informs us that Jesus had "shewed himself alive after his passion, appearing unto them (his apostles) by the space of forty days, and speaking the things concerning the kingdom of God." He further informs us that at the end of these forty days, and just before Jesus was taken up to heaven in the cloud, that when they were come together, asked him

saying: Lord, dost thou at this time restore the kingdom to Israel?" This question of the apostles is quoted by many supposed religious teachers of the present day, as evidence that the apostles did not understand the nature of Christ's kingdom, being unlearned and ignorant fishermen, and that their question shows that their hearts were set on the former kingdom, which was fleshly, while the kingdom Christ wanted them to assist in building up was to be spiritual. Such an interpretation we maintain, is at variance with our Lord's answer, which shows that he assented to the correctness of their understanding, that the kingdom of Israel would be restored at some future time, when he answered and "said unto them, It is not for you to know times or seasons which the Father hath set within his own authority. But ye shall receive power (to know times and seasons) when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Hence there is nothing said by Christ in that answer pertaining to the nature of the kingdom: or that would lead them to understand, that the kingdom of Israel would not be restored nor that it would be in any way different to what they had understood: their question and his answer was in relation to "the times, and seasons, when He would restore the kingdom to Israel." And he assures them that they would receive the power to know the times, and seasons, when the Holy Ghost would be sent upon them.

When all the circumstances in connection with the apostles' experiences are considered at that time, it was no wonder that they should have asked for some definite information, as to the time they might expect their hopes should be realized. Jesus had promised his faithful apostles that they should be rewarded and exalted to sit upon thrones, judging the twelve tribes of Israel when he himself who claimed to be the King of the Jews should sit upon his throne: and the further fact that they had "trusted that he should have redeemed Israel" and that after witnessing his crucifixion and death, their hopes had failed them, and consequently were made sad.

They were, therefore, doubtless anxious to know at what time that kingdom would be restored, and thus avoid any further disappointments in respect to when they would occupy and sit upon the thrones he had promised them. But there is no evidence in this text that would show any ignorance on the apostles' part, in relation to the nature of

Christ's kingdom, only in regard to time is there any ignorance on their part, if that be the proper word to use.

But Jesus told them that they would receive the "power after the Holy Ghost had come upon them." And so we read in the second chapter of the fulfillment of that promise, how that on the day of Pentecost while they were all together "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." The other tongues they spoke with were the languages of all nations under heaven, so that the whole multitude of them were confounded, amazed, and marvelled, saying, "Behold are not all these which speak Galileans? And how hear we every man in our own language wherein we were born? Peter and the eleven testified to the multitudes assembled that what they now saw and heard was what had been "spoken by the prophet Joel," and calls their attention to some other signs and wonders, that the same prophet said should come to pass "before the great and notable day of the Lord." Hence Peter now knows and understands the times and seasons, and that the "great and notable day of the Lord," or Lord's day, comes after the signs in the sun, moon, and stars, are manifested. "the sun turned into darkness, and the moon to redness as blood, such as Jesus said they would be before his coming and kingdom. Matt. 24: Luke 21: Mark 13: Peter also tells the Jews that "Jesus a man approved of God among you, by miracles and wonders as they all knew, how that they had crucified and slain, but that God had raised him up again from the dead, to sit on David's throne, and that he "being by the right hand of God exalted, hath poured forth this which ye see and hear" and he proceeds to show them that while they had delivered up and denied him in the presence of Pilate, when he had determined to release him, but desired a murderer to be granted to them, but he attributes that action to the ignorance of them and their rulers, and pleads with them to repent and turn again; that their sins may be blotted out so there may come seasons of refreshing "from the Lord, and that he might send the Christ, who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by his holy prophets, which have been since the world began," Acts 3.

And so Peter in his first letter to the strangers scattered abroad, said that he "Blessed the God and Father of our Lord Jesus Christ who according to his

great mercy begat us again (after their first disappointment) unto a living hope by the resurrection of Jesus Christ from the dead" unto an inheritance incorruptible and undefiled, and that fadeth not away.....who by the power of God are guarded through faith unto a salvation, ready to be revealed in the last time," and that they rejoiced now in that hope, though they might be for a little while put to grief through temptations, for the trial of their faith, that it might be found unto praise and honour at the appearing of Jesus Christ,and that when the chief shepherd shall be manifested, they would receive the crown of glory that fadeth not away." 1 Pet. 1: 3-8; 5:4. Because Jesus said "When the Son of man shall come in his glory, then shall he sit on the throne of his glory, and they also were to sit on twelve thrones judging the twelve tribes of Israel." Matt. 19:28; 25:31.

Paul speaks of this interval of time in God's purpose and plan of salvation, in his retributions, and blessings, upon both Jews and Gentiles, as being a mystery to men, but that to himself and to us also since it has been revealed to the apostle through the spirit, it is one of love, and mercy to both: excelling in richness of wisdom, knowledge, and judgment unsearchable. Paul in the eleventh chapter of Romans, in speaking to the Gentiles, warns them not to boast against those Jews that had stumbled over the rock of offence, stumbling-stone, that the God of Israel had laid in Zion for them, 9:32-33, because the purpose God had in laying the rock of stumbling in Zion, was not "that they should fall: No, God forbid! but by their fall salvation is come unto the Gentiles to provoke them to jealousy" 11:..... Hence he would have them understand that God had an ulterior purpose in view other than simply that they might fall to their injury, and proceeds to show them that Israel's fall was only for a time; viz. "until the fulness of the Gentiles be come in, and so all Israel shall be saved," and quotes a prophecy that is written concerning some future covenant, that God will make with Israel. But as "touching the gospel," they had been made "enemies for their sake" and on Israel's part God loved them for their fathers' sakes, hence he continues saying, "For the gifts and the calling of God are without repentance" for the reason as he says, they, the Gentiles, in time past were disobedient to God, but now have obtained mercy by their (Israel's) disobedience, even so have these been disobedient, that by the mercy shown to you, they also may

now obtain mercy. For God hath concluded, or shut up all unto disobedience that he might have mercy upon all," Rom. 11:11-33. Paul perceiving the equality and justice in the hitherto mysterious ways of God towards both, cries out "O the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out!"

(Concluded next issue)

Peter Jeffrey.

NOT OUR IDEAS, BUT GOD'S WORD

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.

By taking this verse with the rest of the chapter, we glean there was a rite that by the eating of meat offered to idols and thereby a worshipping of them: which we all know, is a serious offense against God.

Paul in the using of this example, chose that about which there could be no question, i. e. the evil of the act.

Now by this scripture, I do not believe we are privileged to pass judgment upon another's act. If there is no "thus sayeth the Lord" against it, should we presume an act wrong when we find no statement in the Bible against it? Are we competent to do it? Have we a degree of intelligence which fits us to do it? Should we not be very sure (not just our idea) that an act is wrong before we take it upon ourselves to request a brother to desist from doing it? Is it not a fact that possibly one brother would request us to abandon some act, and another brother request us to abandon another, according to his ideas and so on until we would become confused?

Do we not know of a sect that considered it wrong at one time to come to church or use aught but the wagon, then a short time later a very plain buggy was permitted and now the latest style in buggies and no doubt automobiles are permitted. Man's ideas change but God's Word endureth and remaineth forever.

Personally I know of where the good effect of a sermon upon a person listening to same, was destroyed by the speaker incorporating toward the close, that an act, according to the speaker's idea, was wrong, and yet I could not, or never have, and doubt if the speaker could find a "thus sayeth the Lord" against that which the speaker said was wrong. Would it not be much better to follow Christ's direction to the apostles, "Preach the gospel" Mark 16:15: "Preach the Word" Mark 2:2: "Preach

the kingdom" Luke 9:60; "Preach Christ unto them" Acts 10:36.

Now the thought again, Are we capable? Do we not know only in part? But we shall know "even as we are known" 1 Cor. 13:12. When? 1 Cor. 13:10 "But when that which is perfect, is come, then that which is in part, shall be done away" 12th verse "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.

Is it not possible that we by giving "our opinion or saying this or that is wrong (if we do not have the proof) will bring us into condemnation. See Rom. 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things.

But in the following we may judge. Yet not us but God, for it is in his word. We have a "thus sayeth the Lord." Gal. 5: 19 to 22. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murder, drunkenness, revellings, and such like.

Now if we desist from trying to take a position which we are not capable of filling and as the Word directs, is a position we should take, using God's Word for our authority and not our opinions. Would we not do away with much of the strife, etc., which is so plainly spoken against in the Bible and promote more brotherly love.

Note 1 Cor. 3:1-3 "And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

"For ye are yet carnal for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?"

Col. 2:16 "Let no man therefore judge you in meat or in drink or in respect of an holy day or of the new moon or of the Sabbath day.

This in no wise refers to the use of strong drink, which if you refer to the Bible, you will find much against it; but I do not believe tea or coffee comes under the heading of strong drink.

Submitted in love,

H. Giddings.

The men who stand straightest in the presence of sin bow lowest in the presence of God.

- F. B. Meyer.

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A BOY'S MOTHER.

My mother, she's so good to me,
If I was good as I could be,
I couldn't be as good. No, sir,
Can't any boy be good as her!

She loves me when I'm glad or mad,
She loves me when I'm good or bad,
An', what's the funniest thing she says
She loves me when she punishes.

I don't like her to punish me.
That don't hurt, but it hurts to see
Her cry. Nen I cry, an' nen
We both cry--an' be good again.

She loves me when she cuts and sews
My little coat and Sunday clothes,
An' when my pa comes home to tea
She loves him 'most as much as me.

She laughs and tells him all I said,
An' grabs me up an' pats my head,
An' I hug her an' hug my pa
An' love him purt' nigh much as ma.

James Whitecomb Riley.

FRUIT OR NO FRUIT.

It becomes each seriously to ask "Am I bringing forth fruit unto God?" There may be orthodoxy of doctrine, correctness in life, and even heartiness of service; but is the fruit, much fruit, more fruit?

Fruit! This is the only con-

dition of being retained in living union with the Vine.

Much fruit! Only thus will the Father be glorified.

More fruit! Otherwise there must be repeated use of the knife.

Nowhere does the Lord contemplate a little fruit—a berry here and there!—a thin bunch of sour unripened grapes! Yet it is too true that many believers yield no more than this. He comes to us hungry for grapes; but behold a few mildewed bunches, not fit to eat!

Where there is no fruit there has been no real union with the Vine. Probably you are a professor, but not a possessor; a nominal christian, an attendant at church or chapel, but not really one with Christ. True union with Him produces a temper, a disposition, a ripe and mellow experience which certainly indicate that Christ is within. You cannot simulate the holy joy, the thoughtful love, the tranquil serenity, the strong self control, which mark the soul that is in real union with Jesus; but where there is real abiding, these things will be in us and abound, and we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.—B. F. Meyer.

THE HOUR IS COMING.

"I believe in the resurrection of the dead."

Philosophy, falsely so called, may scoff at this item of my faith, and ask me how it can be so, and I cannot tell; but my confidence staggers not, for it is founded upon the omnipotence of God. I know that his word spoke the earth into existence, and the

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life that makes it beautiful; I know not that it will be harder for him to resurrect the dead, I grasp the promise and expect its literal fulfillment.

"The hour is coming." See you that bright array of immortal ones upsprung from the dust of death? Hear you the music of their shout of victory? List you the first sweeps of those golden harps? Behold you the whiteness of those priestly robes, the flashing of those kingly crowns? Note you the meeting of the parted—the child upon the bosom of the mother, and the wife clasp to the husband's heart?

Let the hour be welcome! Earth hath not known so glad a time!—Words of Truth.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O City of God." Psa. 87:2-3.

"It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."—Isa. 34:8.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more."—Joel 3:16-17.

The mistakes of Moses were made in America.

As soon as Christ is ours, we cease to be our own.

When a man begins to move others, he is generally called a "crank."

—Ram's Horn.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Mar. 14, 1912.

Number 22.

HEART THROBS.

There's a Beacon in the heavens
With no cloud to dim by night;
Gladness looms on every hill-top,
For Jehovah is the Light!

List you, now! Hear Jesus teaching?
See Him healing dumb and blind?

Blessed truth, and Love, and Mercy,
Hallowed by a Savior find!

Life there is, and Light, and Wisdom
In God's—Priceless—Power to save!

Grasp it.—treasures lay in heaven
Life eternal ever crave.

To reward His waiting servants,
In due time He'll come again:
Be they watching, or like David,
Satisfied to wake in Him.

O the joy of that fair morning,
When the saints now sleeping,
rise!

And the living be translated
With their Lord in Paradise!

God's rich grace, oh how alluring;
'Tis a gift more prized than gold.

Not the Klondike or the Ophir
Should entice one from the fold
—By "Prisca."

We shall do much in the years
to come.

But what have we done to-day?
We shall give out gold in a princely sum,
But what did we give today?

We shall lift the head and dry
the tear,

We shall plant a hope in the
place of fear.

We shall speak with words of
love and cheer.

But what have we done today?

We shall be so kind in the after-
while.

But what have we been today?
We shall bring to each lone life
a smile.

But what have we brought to-
day?

We shall give to truth a grand-
er birth.

And to steadfast faith a deeper
worth.

We shall feed the hungering souls
of earth.

But whom have we fed to-day?

—Selected by Mrs. Minerva
Payne, Mendon, Mich.

LAW OF FAITH — LAW OF WORKS.

I. "The Law of Faith."

This law is mentioned in Paul's letter to the saints at Rome,—Chap. 3:27. The phrase is a peculiar one, as is also the phrase, "The Law of Works," in the same verse. We do not understand that Paul refers to any legal enactments which God had given, or that he refers to a code of commandments in either of the phrases.

By the exercise of faith—trust in him, God has been pleased to justify or forgive one who has violated his relation to his Creator, or to his brother. The sinner under these conditions, of thus being placed at one with God, is cut off from all boasting. Or, as Paul words it,— "Where is boasting then? It is excluded." He has nothing about which he can boast. Faith has done it. And his pardon or justification is the evidence that God accepts his faith as righteousness. Paul is wedded to this conviction, for he often speaks of it. In his letter to the brethren in Galatia, he writes that "God would justify the heathen through faith." In another place he writes of Abraham that his faith was "imputed for righteousness." We conclude then that it is an established rule or law on the part of God to honor a man's faith or trust in him, and in his promises, and count it for righteousness. So that boasting is excluded on our part, by this rule or law of faith.

It will be seen from the above that this rule or law applies exclusively to the sinner,—to one who has broken God's commandments, as is shown in verses 9 to 19 in this 3rd chapter. We may call it a law of pardon, perhaps, with propriety. So Paul concludes, in the next verse— "Therefore we conclude that a man is justified by faith without the deeds of the law."

The reader will notice that the word "without," is emphasized, in the above quotation. That word in the Greek has the signification of "Outside of" and "Independent of" and "besides." Inserting the proper reading, the text would be; "Therefore we conclude that a man is justified 'outside' of the Law." In other words there is another way of justification, independent of that which comes through the law.

"Do we then make void the law through faith? God forbid; yea, we establish the Law," verse 31. Paul is not disproving justification through the keeping of the law, but proving there are two ways of being justified. One way is by doing the Law, as he says 2:13 "The doers of the law shall be justified"—the other way is by faith, independent of the law.

If all the commands of God are kept, there can be no condemnation. He stands justified before God. If any of God's commands are violated by any man, then he is a sinner, and stands condemned before God. But God in his goodness and mercy has opened up a way by which even this sinner may find pardon. It is through faith. Through this avenue he may yet be justified. But obedience to God's will must follow. After justification, he must be sanctified if he would in the end be glorified and made immortal.

II. The Law of Works.

Whatever may have been said of this phrase by others, I must agree with the Apostle, that by the law of works there is that whereof to glory. That man whose works are perfect before God is a glorious personage, toward him who walks in the commandments of the Lord blameless, I would feel like removing any hat in his presence. If Abraham were justified by works he hath whereof to glory. We are wont to emulate and extol the character of that Nazarine who walked in and out among us without sin, as the most glorious personage that ever pressed with his feet our sin-cursed soil. There are other examples upon record of justification by the Law of Works. The Law of Faith is inoperative without its twin brother the Law of Works. They are co-operative. James says "Was not Abraham our father justified by works when he offered Isaac his son upon the altar? Was not Rahab the Inn-keeper (Totten) justified by works when she had received the messengers?" "Wilt thou know, O vain man that faith without works is dead? Jas. 2.

In the days of Paul and James as well as in our own times there were those who made too much of faith. They were very particular about what men should believe, but ignored the other arm of the moral balance the Law of Works. The creed that says "We believe in one God" and

omits to say "We obey our God" has said only as much and is thereby only on an equality with devils so far as belief is concerned, Jas. 2:19. It is well so far as it goes, but it does not go far enough. Abraham did the work that showed that he believed God. To believe God is a very different thing from believing there is a God. Rahab did the work which showed her faith, Heb. 11:31 Noah demonstrated his faith by building the ark, Abel by the law of works through a righteous life was accepted of God, and not because God wanted a blood sacrifice. If b. 114, while Cain was rejected because of his sins, or a lack in the Law of Works—for sin lay at his door. Gen. 4:6-7. While Enoch had faith, yet it is recorded of him that he "walked with God," and pleased him. In that list of worthies in the 11th chapter of Hebrews it is recorded of every faithful one there that they "Wrought righteousness." In the angel message to the seven Churches of Asia Jesus said, "I know thy works;" and the promises given are to "him that overcometh and keepeth my works unto the end." We conclude then that the law of works is to do God's will, and when coupled with faith, pleases God, and justifies a sinner.

A. J. Eychaner.

THE UNPARDONABLE SIN.

It sometimes happens that a person believes that he or she has committed the unpardonable sin and can never be saved. The best thing is to assure such a person that this distress and anxiety is a clear proof that the Holy Spirit has not deserted that person. Had such been the case, the person would be careless and indifferent. The Holy Spirit is striving to lead the soul to Christ. The unpardonable sin is a mystery, but there is strong ground for believing it to have been the sin committed by the Pharisees and scribes in Christ's day, in attributing to satanic power the miracles he worked by the Holy Spirit.—Christian Herald.

Whoever kicks over a lie, will find a big brood of others hiding under it.

As a matter of fact, nobody believes in a hell except for his neighbor.

THE KINGDOM OF ISRAEL TO BE RESTORED.

(Continued from last week).

But this blindness, and fall of Israel, and consequent retributions of God's wrath upon them during this interval of Gentile times was known and predicted by Him, "the Son whom the Father loved, and had given all things into his hand, and had received the spirit without measure," who said that "They shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. Hence we learn from both Jesus and the apostle, through the spirit's power, that the treading down of Jerusalem and the blindness and the captivity of Israel, is limited; viz. "until the TIMES of the Gentiles be fulfilled," as said Jesus, or, "until the fulness of the Gentiles be come in," as saith the apostle, who adds "And so all Israel shall be saved:" of the same import is the language of James, who, speaking in the presence of the apostles and elders at Jerusalem of what "Simon had declared how God at the first did visit the Gentiles, to take out of them a people for his name," and he adds being guided by the spirit, "And to this agree the words of the prophets: as it is written, After this" (after God has visited the Gentiles, and taken a people out of them for his name,) "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things." Therefore James concludes, "Known unto God are all his works from the beginning of the world." Acts 15:14-19. Hence the testimony of Peter, Paul, and James, agrees with Christ regarding the times and seasons: during which Jerusalem should be trodden down, Israel's blindness and captivity cease, the tabernacle of David to be built again, and consequent restoration of the kingdom of Israel.

Hence if the kingdom of Israel is not to be restored, as it is asserted by some, it would not only falsify Christ's promise to the apostles, that they also should sit on twelve thrones, judging the twelve tribes of Israel, when he himself should sit on his throne of Glory, but it would also falsify and make of none effect God's oath bound covenant with David, to establish his seed forever and build up his throne to all generations, saying, "My covenant will I not break nor

alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David, his seed shall endure forever, and his throne as the sun before me." Psa. 89:3-4, 30, 37. As also the sure words of prophecy that came not by the will of men, but men that spake from God being moved by the Holy Spirit, 2 Peter 1:19-21. And so the prophet Jeremiah, 33:15, speaking of this covenant God made with David concerning the certainty of its fulfillment, says, "If any can break God's covenant with day and night; and that there should not be day and night in their season then may also my covenant be broken with David my servant, that he should have a Son to reign upon his throne, and with the Levites that minister unto me." etc. And although God has visited David's children with the rod and stripes because of their failure to keep his laws and judgments, overthrowing his kingdom, still the voice of the same prophet that predicted its overthrow, said it should only be overthrown, "Until he comes whose right it was, and that it should be given to him." Ezek. 21:25-28.

This overthrow of the Kingdom took place during the reign of Zedekiah whom the prophet Ezekiel called a "wicked prince of Israel:" nevertheless, the scriptures are replete with promises of a coming successor that shall occupy the throne of David who shall be called a "wonderful counselor, mighty God, ever lasting Father, Prince of Peace, of the increase of his government and of peace there shall be no end, and to establish it with judgment, and with righteousness, from henceforth even for ever. The zeal of the Lord of hosts shall perform this." Isa. 9:6-7. The same prophet says of this coming ruler "that the spirit of the Lord wisdom, understanding, counsel, might, knowledge, and of the fear of the Lord, and that he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and with the breath of his lips shall he slay the wicked." Isa. 11:2-5.

And so also the Psalmist delineates the righteous judgments of the coming king, saying "He shall judge thy people with righteousness, and thy poor with judgment, break in pieces the oppressor. In his days shall the righteous flourish; and abundance of peace till the moon be no more, he shall have dominion also from sea to sea, and from the river to the ends of the earth." Psa. 72.

But not only do the scriptures speak of the coming king for our comfort and hope, but it was revealed to Daniel how long it

would be unto "the anointed one, the prince," and also "to finish transgressions, 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;" viz. "Seventy weeks" in all (of years) "are determined or decreed upon thy people, and upon thy holy city." The seventy weeks (of years) to be reckoned from "the going forth of the commandment to restore and to build Jerusalem," divided as follows: "seven weeks; and three score and two weeks, unto the anointed one the prince," making 69 of the 70 weeks, "and after the three score and two weeks (and including the seven weeks) shall the anointed one be cut off and shall have nothing." Dan. 9:24-27. This leaves one more week of the seventy that were decreed upon Daniel's people and city, and for the bringing in of everlasting righteousness, and to anoint the most holy." For an account of the interval of time between the 69 weeks and the 70th which as we have seen is called Gentile times, we would refer the reader to Bro. W. H. Wilson's book, *The Destiny of Russia And Signs of the Times*. Again we are told through the prophet Micah the place of the coming King's birth, Micah 5:2. But thou Bethlehem Ephrathah which art little to be among the thousands of Judah, out of thee shall one come forth to be ruler in Israel. And so when the time decreed and revealed to Daniel was fulfilled: viz. about 69 weeks of years, or 483 years, after the 20th year of the reign of Artaxerxes who had given Nehemiah permission to restore and build the house and the wall of the city (Jerusalem), the anointed one, the one born to be king of the Jews (Israel) appeared after demonstrating that he was the Son of God, by works which none other man had done, and asserting in the presence of the rulers and High Priest, and lastly in his confession before Pilate that he was the king of the Jews. But he was rejected by that people.—"He came to his own, and his own received him not," but cried, "Crucify him, away with this man." So in the language of Daniel the prophet the anointed one was cut off at the time he had predicted, after seven weeks and three score and two weeks from the going forth of the commandment to restore and to build Jerusalem, to the uttermost. And as a consequence, the wrath of God, the apostle said, had come upon the Jews because they had both killed the Lord Jesus Christ and their own prophets, and persecuted the apostles, 1 Thes. 2:15-16. Jesus said that the wrath of God

would continue upon that people and that their city, Jerusalem, should be trodden down by the Gentiles until the times of the Gentiles be fulfilled, and that "This gospel of the kingdom (kingdom of Israel) shall be preached in all the world for a witness unto all nations." Matt. 24:14. The same gospel he had preached since he began in Galilee, Mk. 1:14, and that he sent his apostles to preach, but only to the lost sheep of the House of Israel at that time, Matt. 10:5-6, and that he continued to preach, going "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.

But Jesus knowing that this offer of the kingdom to Israel would be rejected by that nation, warned his disciples beforehand, saying, "Behold I send you forth as sheep in the midst of wolves," and how that they would be delivered up to councils and in the synagogues, be scourged and be brought before governors and kings for his sake, for a testimony against them (the Jews) and the Gentiles." Matt. 10:18. Likewise when Jesus, perceiving the faith of the centurion at Capernaum, said to those that followed him, speaking prospectively, and of Gentile times, that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth." Matt. 8:12. Again we find him warning the chief priests and the elders in the temple, when they questioned him by what authority he did these things, what the consequences would be if they should reject him when he said, "Did ye never read in the scriptures, the stone that the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is marvelous in our eyes." Yes, Jesus seeing and knowing his Father's plans and purposes from beginning to end, marvels, as did also the apostle express himself to the Gentiles at Rome concerning God's dealings with Jews and Gentiles, when he wondered at these unsearchable depths and richness of wisdom and knowledge. "Therefore I say unto you the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:42-43.

Nevertheless they replied when Pilate wanted to release him, His blood be upon us and our children, Matt. 27:25, and as a consequence their commonwealth has been destroyed, and as a nation are to this day scattered through-

out the nations of the Gentiles as predicted, and are a by-word and a reproach among all those nations, ever since the destruction of their city, Jerusalem, by Titus in the year 70 A. D., and are a living evidence of the truth and veracity of the book of God and serves as an assurance to us that what it predicts of that nation's future, as well as that of the Gentiles, and of all the promises to the overcomers will be fulfilled to the letter as in the past.

Consequently, regarding the restoration of the scattered nation of Israel, the sure word of prophecy says: "I will restore thy judges as at the first, and thy counsellors as at the beginning, and I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, THE LORD OUR RIGHT-EOUSNESS. Isa. 1:26. Jer. 23:5-6. Of the same restoration the prophet Ezekiel says: "Thus saith the Lord God: Behold, I take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land!" and continuing says, "one king shall be king to them all," and that they should never be divided into two kingdoms again, that they should have one shepherd, and walk in God's statutes and judgments, dwell in the land, their children and their children's children; moreover, that He will make an everlasting covenant of peace, and place His sanctuary and tabernacle in the midst of them forever more, and that He will be their God and they shall be His people. Ezek. 37:21 to end.

These with many others that might be quoted, promise a sure restoration of the kingdom of Israel, after the calling out of the Gentiles a people for His name, the Church, the Christ Body, the fulness of Him that filleth all in all.

Peter Jeffrey.

REDEMPTION.

You and I, once owners of our lives, sold them to sin, and as a result were led captive by death, in paying which debt of death we lose ourselves and all that we have. If we ever recover what was mortgaged or pawned it must be because some friend who is able to redeem us from the debt cares enough for us to buy us back and restore us to ourselves, for we are utterly helpless. Neither can any one of the rest of Adam's family do it for us, for all are captives together. Gold, land, friendship, political

or martial power: none of these will pay the price, for they are not equivalent to the debt. He who owns all of them and more would gladly pay them all, if he could, for even a temporary excusal from paying the last debt of man, from which there is no final excusing. The price must be exactly equivalent to the debt. Nothing short of natural life will pay it. Man's redeemer then, must be one who cares enough for him to give his life to the two pawn-brokers, sin and death, to recover the pawned property. For when property is mortgaged or pawned, the intention is to recover them later, so we read in Ro. 8 that our Maker subjected us to death "in hope" of a coming "redemption of our body," and Lu. 21:28 states the time as being when Jesus our Lord shall return with the price in his hand and make a legal tender to the creditors, who therefore have no power to say nay, but must release the property.

David said in Psa. 49:15 that God will redeem the "soul from the power of the grave," or as God said by Hosea in 13:14. "I will redeem them from death." The other thing from which we are to be redeemed is sin, as we find by Titus 2:14 "that he might redeem us from all iniquity," and 1 Pet 1:18-19 shows part of this "iniquity" to be the false religious doctrine "received by tradition," for Matt. 15 shows the "traditions" to be that. So we are taught of God to hope for release, not only from death but his promise is equally sure to release us from all sin, both of false doctrine and of evil deeds, for he says in Ro. 6, "sin shall not have dominion over you."

"In sin did my mother conceive me." Hence no mortal could have avoided the debt of sin and death. "All have sinned" and death has "passed upon all men" says our guide book. Ro. 6:6 shows why it was a blood debt. To put an end to sin, hence our redeeming price must be the same, else there is no redemption from sin. That is why it is a blood price, or why God ordained our death, and our redemption through death. But not through death alone, for we find by 1 Cor. 15, even after admitting that, Paul shows without resurrection we are still in "sins" and "perished," not saved from either of the two things. But Matt. 20:28 shows it to be "his life a ransom," and Ro. 5 says after reconciled by his death "we shall be saved by his life." So our redemption from sin and death must be in his resurrection. Peter says baptism saves us "by the resurrection of Jesus," 1 Pet. 3. But his resurrection requires his previous death, hence the price was "blood," Rev. 5:9-10,

or "life." Matt. 20:28, or "himself," Titus 2:14.

Since the forgiveness of sins is secured by this same process of his death and resurrection, the price is thus seen to apply to release us from the guilt of the past, as well as from sin and death.

Those who would present our ransom as a trick upon the devil are in danger of becoming tricky, since we grow to resemble what we worship. But God is no trickster. The full equivalent price was paid. But not to Satan. Our Father never made such a contract with such a personality in the matter. Our redeemer entered both rooms of the pawnshop to offer the price for our release, both the sinful flesh and the tomb, but that theology which throws goods into a bottomless pit under the floor destroys all hope of redeeming them. You cannot at the same time believe in endless torment and in salvation through the gospel. The soul is what is to be redeemed, Ps. 49:15. That is the person. The goods are left so long in pawn before redeemed because before all were born and redeemed some must either live through centuries of evil or be saved before the others; and since all are to be made perfect together, Heb. 11:39-40, both living and dead to enter his presence at once, 1 Thess. 4:13-18, therefore he shows that those who are "righteous," or saved from sin, are given, as his "beloved, sleep," Is. 57:1-2, "taken away from the evil," to their "rest." Death, then, is no calamity to the saints.

Redemption is also revealed in the scripture under figure of release from a debt which we could not pay: as slavery from which we are to be made free, as says in Ro. 7, "bringing me into captivity to the law of sin which is in my members" and Jesus said, "The truth shall make you free," Jno. 8:31-32, and Luke shows it to be from slavery to sin; and it is also expressed as a ransom from the brigands of sin and death, in whose power we were born, and do not know release is intended till we learn the forgiveness of sins and accept it. But why stay in the bondage when a loving friend offers the brigands their price?

Israel are in bondage and dispersion as a nation, and their restoration to national life is given under figure of redemption in Luke. Our Savior learned his own deliverance from the rear room of the pawn-shop by a perfect life of keeping the law in the front room, and when free, had the price to redeem us and Israel.

SAVED FROM SIN.

Lesson 10.

From Eph. 5:25-27 and 1 Thess

5:23-24 get the Bible idea of sanctification

Recall again the source of sin and the nature of our tempter. See such as Rom. 7:17 and Jas. 1:14. That will help you see how death will end sin, as stated in Rom. 6:6-7.

Study closely Ro. 6. See if he means we must be dead before the power of sin over us is broken. Read Gal. 5:13-24. See from Col. 3:1-10 when we are "crucified" as stated in Gal. 2:20, or when we die to sin.

Will a complete submission to God, and faith, in temptation, work out in us the real death to sin symbolized in baptism? If you think so, state how it can be done.

If no flesh can be justified by works of law, as Paul states, how can we attain a victory over sin while in the flesh? And if no carnality will be permitted entrance into life, as he also states, how can we be saved without holiness?

Joseph Williams.

KEEPING CLEAN

ALL THE WAY

It was on a trans-continental train. We were fellow-passengers and had become quite well acquainted by reason of our sharing the same section for a day or so. He was a young man full of hopes and ambitions. Learning who I was, he became quite confidential and told me of his plans for the future and the purpose of his present journey.

He was on his way to a western town to marry the sweetheart of his boyhood days. On the second day, after a very dusty ride across the desert, I missed him for a time. He soon came back from the toilet room cleanly washed and shaved, his clothing neatly brushed and fresh linen in place of the soiled.

I said to him: "You must be getting near the end of the journey to where you will meet your future bride."

"Oh, no," said he. "I find that the best way to be clean at the end of the journey is to keep clean all the way along."

Oh, if the young men and women of our day would not put off the cleaning-up time until the end of the journey! If they would not think that they will have time enough to prepare to die! If they could be made only to realize that it is a far more serious thing to live than it is to die, and that the only to be clean at the end of the journey is to get clean now and keep clean.—Selected.

"It is not the goal, but the course, which makes us happy. 'The WAY of the transgressor is hard.'"

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Good meetings and good interest are reported from Plymouth, Indiana.

Bro. (Eld.) Joseph Williams' address is now as follows:

Forest, Indiana, Rfd. 2. Telephone address is Michigantown, Ind. All interested will please note change.

Bro. Williams writes that he baptized Bro. Cantwell Drabenstott, a young teacher, at Roll, Indiana, Sunday, Mar. 3rd. Let the good work continue. We extend

a hearty welcome to this young brother and will help him whenever and wherever we can.

We are again supplied with a nice lot of "copy." We believe our brethren are making heroic efforts in the direction of brevity and some of them seem to be succeeding admirably (?). One writes that he had re-written his to make it shorter and found that it had grown longer, and we know HE meant well.

Word has just been received that Bro. S. E. Woods and family are under quarantine at their home in Kewanee, Illinois, owing to the invasion of small-pox. It will likely be some time before they are released and we suggest that interested ones write them cheering letters to help lighten their burdens.

P. S. Do not ask for an immediate reply.

Thinking minds naturally differ upon all subjects—Bible subjects as well as others. Concerning the operation of the Holy Spirit in these days there may be differences of opinion, some thinking that miracles are still performed by the power of the Holy Spirit as of old, while others doubt that it is done.

That we must have the Holy Spirit in some measure goes without question, for it is said that they who have not the Spirit of Christ are none of His; and again, that it is that Spirit dwelling in us which will operate to bring us forth in the resurrection.

Briefly, to our mind, it is the Holy Spirit that would help us to bear the arduous duties of life, undergoing all sorts of hardship, without making a complaint or showing decided symptoms of displeasure. A "Holy Spirit" for display only, can be of little service to suffering humanity.

We are glad for the article contributed this week by Bro. Eychaner. It seems to us that the church has been making a "hobby-horse" of FAITH to the almost exclusive neglect of the "faith which WORKS by love."

Church of God, if we are the "called out" body, our responsibilities are proportionately great. Let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord.

Time was when Israel's prophets cried unto Israel day and night to flee God's wrath by working righteousness, and Israel replied by saying: "Prophecy not unto us right things, prophecy unto us SMOOTH things, prophecy deceits, etc." Isa. 30:10.

Does the Church of God today want its ministers to preach the TRUTH tho' it may hurt? Shall they point out the wickedness that is sapping the very life of

the body so that the remedy may be applied ere it is too late? Or, would it be better for them to say SMOOTH things and make of the church a sort of social center rather than the place where penitent souls go to get their minds refreshed with the bread and water of life?

For all our friendship with the world and flirtations with untruth, God will surely call us to account if we are really worth saving.

The Sunday School.

Feasting and Fasting.

Mark 2:13-22. Read Matt. 9:9-17; Luke 5:27-39.

March 24.

Golden Text—I came not to call the righteous but sinners. Mark 2:17.

Time.—May or June A. D. 28. Soon after last lesson.

Place.—Near Capernaum by the Sea of Galilee, on one of the great caravan routes from Damascus to Egypt.

In this lesson we have first, the calling of Levi—Matthew, the publican. The publicans were inferior officers employed as collectors of the Roman taxes. Every article exported or imported paid a customs-tax. All property was taxed. The method of collecting these taxes made them the more burdensome. The provinces were farmed out by the Roman government to wealthy individuals who paid large sums for the privilege of collecting taxes. They in turn let these provinces in small districts to sub-contractors who employed the lowest and worst class of the native population, who overcharged, brought false charges, seized upon property. They were universally feared, hated and despised throughout the empire, but no where more than in Palestine. The Jews not only accounted all payment of tribute to a foreign and heathen government as a national degradation, but also the servitude which compelled such payment as a condition dishonoring to God, hence the publicans were in their eyes hateful as traitors to their nation and apostates from their religious faith.

Questions.

What miracle performed in our last lesson?

After this where did Jesus go, and who were with him?

Who did he pass on the way? By what other name called?

Matt. 9:9.

What was his occupation? (the publicans had houses or booths built for them at the foot of

bridges, at the mouths of rivers, and by the sea shore where they took toll of passengers or collected the taxes on fish or duties on the merchandise which passed along the great roads to Jerusalem, Tyre, Damascus and the East, which centered at Capernaum.)

At Jesus' call what did Levi do? Luke 5:28.

In his willingness to "forsake all" to follow Jesus, what estimate do you place upon his character?

In whose house was a feast given? Luke 5:29.

Who were the guests? Can you give reasons why they should be the guests?

Who criticised this action? R. V. "The Scribes OF the pharisees"—the learned transcribers and expounders of the law, who belonged chiefly to the sect of the Pharisees. These men were not guests but according to the customs of the East would have free access to the house where they could take their place upon the side seats and converse freely with those at the table.

What did they say to Jesus? (To eat together was considered a sign of equality, they did not think Jesus could be a true Jew to eat with hirelings of Rome or men who did not keep the law.) Jesus considered the spiritual state of the publicans more hopeful than that of the Pharisees. Matt. 21:31; Luke 18:10.

What was Jesus reply? Matt. 9:12-13. Explain.

Where is the quotation found? Hosea 6:6. (In this text God protests against the substitution of a ceremonial religion for the loving kindness which each should exercise toward their fellow men.)

Who came to Jesus inquiring why His disciples did not fast? This question refers not to any divinely instituted fast of the Mosaic law, but in the case of the Pharisees fasting twice a week from a principle of superstition and self-righteousness, and in the case of John's disciples, as their master had been shut up in prison by Herod and his life threatened, it is probable they kept many fasts as well as offered many prayers on his account. John was imprisoned in Castle Machaeus, east of the Dead Sea.

What did we learn in a previous lesson as to the true purpose of fasting? Read Matt. 6:16-17; Isa. 58:3-7.

What was Jesus reply? verse 19.

Who does he refer to as the bridegroom?

The children of the bride chamber?

"But the days will come"—was this fulfilled?

What did Jesus say of the new cloth on old garments?

Of the new wine in old bottles—wine skins. (R. V.)? (bottles made of skins which were and are still commonly used in the East; when old they must necessarily burst, through the fermentation of the new wine put into them.)

What lesson was Jesus trying to teach in these texts?

Read the following texts: Acts 15:1, 5, 7, 9-11; Rom. 2:29; 3:20-28; 7:6; Gal. 2:16, 21; 3:11, 19, 23-26; Heb. 7:19; 9:9, 15. and make the application.

The ordinances under the law had served their day. In the new era of Christ's teaching it would have been as unwise to continue them as to sew new cloth on an old garment or put new wine into old bottles. "But now we have been discharged from the law,so that we serve in newness of the spirit and not in oldness of the letter." How? Eph. 4:20-23; Rom. 6:11-23.

Anna E. Drew.

Letters.

Lebanon, Ill., Mar. 1-12

Dear Bro. Lindsay:

Have not written you for a long, long time

This is a beautiful morning—first day of March, so I'm going to write you.

Bro. Hornaday's recent article in R. Herald on "So That Ye Come Behind In No Gift" is without doubt the best thing that has ever yet appeared in any of our religious papers. God bless Bro. Hornaday! I agree with him that God has given unto us (the church) his Holy Spirit. Without doubt this is what the church in Paul's time lacked, and I believe this is why the church of to-day is in the lukewarm condition—"having the form of godliness but denying the power thereof—ever learning and never able to come to the knowledge of the truth." In Acts 2:38-39 clearly tells it is for you and me. No money is needed to purchase this gift, but as long as our heart is not right in the sight of God "We have neither part nor lot in the matter." He who would have God's power must lead a life of self-denial, for God requires hearty obedience to His will. The spiritual power was lost through self-indulgence—men's own action, and had not God withdrawn His Spirit from man, He would have been transgressing His own commandments. Gal. 5 says "The flesh lusteth against the Spirit, and the Spirit against the flesh and these are contrary the one to the other." We know man was made subject to the evil to prove him. Jesus learned obedience by the things which he suffered—"Though he was a Son yet learned he obedi-

ence by the things which he suffered." The disciple is not above his Lord, so if Christ had to learn obedience through the fiery furnace of suffering, shall not we obtain knowledge and obedience through the same furnace? Rev. 3:17-21 clearly explains what is wrong with the church. Verse 20 certainly has reference to a spiritual coming or presence of Christ, and it is necessary for us to know it is He who is knocking. There are opportunities at all times if we but grasp them, but this is the time our faith is to be tried, and our patience put to a test, so we must be a discernor that we may distinguish between the trials we bring upon ourselves and those of a fond Father, for His children for their good. I Cor. 11:31-32 says "If we would judge ourselves (not let another) we should not be judged, but when we are judged we are chastened of the Lord that we should not be condemned with the world. Is not this our time to be a discernor? Should not we "be zealous therefore and repent?" "Buy of me gold tried in the fire, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eye with eye-salve that thou mayest see."

In John 7:17 and Psa. 25:14 "If any man will do His will," says Christ, "he shall know of the doctrine, whether it be of God for the secret of the Lord is with them that fear him, and he will show them his covenant."

If we obtain obedience and knowledge through the fiery furnace the eye-salve anointment must be the very thing needed. As there must be unity in the body of Christ, the consequences of this eye-salve anointment will put us in the position where we "have an unction from the Holy One, and need not that any man teach you; but this anointing teacheth all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I John 2:20, 27. You must not think we believe the Father will put knowledge in to our mind without looking in to the inspired word. Ah, no! In I Tim. 4:13-15 Paul told Timothy to "give attendance to reading, to exhortation, to doctrine—neglect not the gift that is in thee, but meditate upon these things that thy profiting may appear to all." After receiving the eye-salve anointment, there will be no trouble "rightly dividing the word of truth," there will be no differences of opinion for the Holy Ghost has made thee capable of judging not only yourself, but them that are without. "Know ye not that we shall judge angels." It is only by entering into Holy of Holies we learn and understand the deep and glorious mysteries of the

New Birth and find rest. This is what is kept secret of "whom the world cannot receive." It is only by being in the spirit (on the Lord's day) when our chastisement comes upon us that we get the glimpse of paradise. We know that God's dealings with man through past generations are laid as an example for us that we may be thoroughly furnished unto all good works, but let me ask: How can we hold the position of Job, Esther and all other chosen ones unless we may enter into the Holy of Holies? We must hear those unspeakable words which is not lawful for a man to utter. Like Esther, we must put on our royal apparel before we may enter into the inner court; then we may touch the top of the sceptre. Without this power we can never clothe a brother. By having the power to act, if there be a brother submissive, we can touch upon the very subject that they need reproof on.

If our people would study Job, Esther, and unjust Steward, they will find that this power is more than it is supposed to be. Read Ezek. 13 and you will see that the "lying prophets" got to making visions of their own. "They made the hearts of the righteous sad, and strengthened the hands of the wicked."

Before closing, shall say, "When ye see the abomination of desolation standing in the Holy Place, Behold! The outward form of the bread and wine has done it all. No one is entering the Holy of Holies because of this written ordinance. If we resist the power, we resist the ordinance of God.

The professed church say—"Paul had reference to a great feast."

King Ahaseurus had a "great feast," and Vashti refused to go. Only the wise shall understand these things.

Wishing you the best of success, I remain,

Yours in hope,
Kathryn Townsend.

LIFE, DEATH, AND THE VAST FOREVER.

What is this mysterious thing we possess that we call life?

James 4:14: For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

How did we come into possession of it?

Gen. 2:7: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

As life is "the gift of God," and He is immortal, is not this life or spirit immortal also?

Job 4:17: Shall mortal man be

more just than God? Isa. 2:22: Cease ye from man, whose breath is in his nostrils. Psa. 146:4: His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Gen. 3:19: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Does death end all, or is there a future for the race?

I Cor. 15:21-22: For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Rom. 6:23: The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Mal. 4:3: For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Ezekiel 33:11. As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live.

Lillie H. Willis.

Believers must be fitted for their inheritance. Many a laboring man has been proved by a cunning or skillful lawyer, to be the heir to some large estate, and he has taken possession; but his sudden riches have proved sudden misery: the man was out of his element. So would the sinner be if allowed at once all the full joys of the kingdom, were it given him as a free gift,—were he not first made "meet to be partaker of the inheritance of the saints in light."—Selected.

Spurgeon truly said: "Greatest evils oft begin, in some unsuspected sin." Many are in the gall of bitterness and bond of iniquity today who once walked triumphantly and confidently the path of the just; but the "unsuspecting" and unexpected sin overtook them when they were unguarded, growing indifferent to their spiritual obligations and they fell! Alas, that so many at this point should become discouraged, go from bad to worse and finally make shipwreck of their lives. There is a "more excellent way."—The Herald of Light

THE EARTH WAS CREATED TO BE INHABITED.

"In the beginning God created the heaven and the earth, and the earth was without form and void and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light, and God saw the light that it was good." This was all done on the first day of creation, and God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so, and God called the dry land earth, and the gathering together of the waters called He seas, and God saw that it was good."

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself after his kind, and God saw that it was good."

This brings us to the evening of the third day of God's creative work, and He saw in the evening of each day that His work was good. And on the fourth day He made two great lights to give light upon the earth. He made the stars also and in the evening of the fourth day He still saw it was good. On the fifth day God created great whales and every living creature that moveth which the waters brought forth abundantly, and every winged fowl after his kind, and God saw that it was good, and God blessed them. After the heaven, the earth, the grass, the herb, the trees, the great lights of heaven, and all the living creatures that the waters brought forth, and all fowls, and every beast of the field—the last of the sixth day's work—after He had prepared a beautiful habitation, with an abundant supply of GOOD things for all man's needs, man was created. After all things of creation were finished, "God saw everything that He had made, and behold, it was VERY GOOD."

But the natural man could not endure so great prosperity, so sin soon entered the beautiful Eden home. It was but a little while till God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. After man's sin, the ground was cursed for his sake. Did the curse that man brought on the earth (by disobedience) after God had repeatedly said it was good, cause God to abandon His plan of the earth for a habitation for man -- give it up as a failure and prepare a place in heaven for the faithful few? No. "He created it not in vain. He formed it to be inhabited." Have you ever known a family to build a new

house every spring to avoid the spring house cleaning? No. Neither have I, because we know the cleansing power of water and fire. God has cleansed the earth once by water,—but sin soon entered again and when sin again took possession, was God forced to conclude the earth was created in vain, and conclude to prepare a place in heaven for the few faithful ones and burn the earth up and that He was mistaken when He finished all His work and "saw that it was very good"? No, God did not change His original plan. Hear Him telling faithful Abraham,— "Lift up now thine eyes, and look from the place where thou art, northward, and southward, eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee."

Ah! then He did not tell Abraham, "Lift up now thy head, and look from the place where thou art, upward, and onward, and over, and beyond, for all the heavens which thou seest, to the will I give it; arise, fly through the heavens to the third heaven, for I will give it unto thee."

No, this is not what God told Abraham. The land he could walk through, was what God promised Abraham. See Gen. 13:14-17.

God knew the fault was in the man, and not the earth, or perhaps He would have prepared heaven for him (as is the common belief). God will cleanse the earth once more. "Whereby the world that then was being overflowed with water perished, but the heavens and earth which are now, by the same word are kept in store reserved against the day of judgment and perdition of ungodly men. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat; nevertheless, we according to His promise look for a new heavens and a new earth wherein dwelleth righteousness: wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace without spot and blameless." II Pet. 3.

Your sister in hope of the new heaven and new earth.

Laura Skeels.

Letters.

S—, Ill., March 3, 1912.

S. J. Lindsay.

Editor of Restitution Herald.

Dear Sir:

After March 28, please address me at M—, Ill.

I am well pleased with your valuable paper. One main reason is, all ideas advanced are proved by scriptural proof. That relieves us of all argument. One question I would ask, not for argument, but simply for light. What is the state of the soul after death until the resurrection?

Yours in Christ,

J. B. F.

Oregon, Ill., March 8, 1912.

Mr. J. B. F—,

S—, Illinois.

Dear Sir and Friend:

Will place your change of address on file and send your paper to M— after the 28th inst.

Am glad you are pleased with The Restitution Herald and for the reason which you give.

Am glad that you ask the question which comes with your letter.

In the first place, let us define "soul." For this we will go to the Bible so that we may have certain knowledge. In Gen. 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. Here is where the sectarian world make their first great mistake. They read this as if it said that God breathed a soul into the man, but the text says plainly that the thing formed of dust was MADE a SOUL. Then the man is the soul so far as the soul of man is concerned. Beasts are also termed souls, in Num. 31:28, as are fishes in Rev. 16:3.

You ask what becomes of the soul during the period between death and resurrection.

They are dead,—unconscious. "The soul that sinneth, it shall die." This text shows that souls are capable of death. The foregoing text is to be found in Ezek. 18:4. Hezekiah says (Isa. 38) that the reason for his not wanting to die was because "the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." This pretty well describes man's condition in death. There is another text to be found that is even stronger than this one. It is found in Eccl. 9:5, and the part to which I refer reads as follows: "For the living know that they shall die: but the dead know not anything, etc."

Further on in the chapter (verse 10) we read: " whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Again we read in Psa. 146:3-4 as follows: "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."

Here the MAN or SOUL that God made is evidently referred to. It cannot make much difference to us what man may decree the soul to be, the Bible is very plain as to what man's condition is in death. His thoughts have perished; he knows nothing, and there is no activity there. In death he is void of life, since death and life are opposites. As the sentence came to Hezekiah (Isa. 38), so it will come to each of us some day unless the Lord soon comes.—"Put thine house in order, for thou shalt DIE and NOT LIVE." To "DIE," then, is to "NOT LIVE." Isn't that plain? In death we are devoid of life. That is why Christ came into the world and overcame death. He will some day give us what we haven't in possession now—lasting life. That is why we call Him our life-giver—He will one day give us what we haven't got. If I am already possessed of eternal life, what can Christ give me?

In death, good and bad alike, sleep the sleep of death unconscious of all that is going on, and will continue to do so until they are awakened in the morning of the resurrection. Read Job 3:17-19.

Of course there are different shades of meaning attaching to the word soul. It is sometimes made to apply to the life of man, but nowhere are we given the idea that it is an identity separate and independent of the man.

I have often wondered what Adam must have understood God to mean when God said to him (Gen. 3:19), "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Don't you suppose that Adam understood that because he had broken God's commandment and shown himself unworthy of God's goodness to him, that he was to go right back into the condition from whence he was first taken? It looks that way to me.

I trust that my reply to your query may cause you to study this question deeply and lead you to ask other questions. I shall be glad to give you all the help I can.

Your friend in the truth,

S. J. Lindsay.

"There is a beautiful precept which he who has received in injury, or thinks he has, would, for his own sake, do well to follow—'Excuse half and forgive the rest.'"

THE BIBLE KEY.

It seems evident that the plan of the ages is the key that opens the Bible; and in its light we see a solution of the dark and mysterious things of human life. The existence of sin, misery, and all kinds of catastrophes in the universe of a God of love, has puzzled many; but it is easier to reconcile these things with love in the light of a plan which anticipates them saved from their present lost condition, by a resurrection from the dead. Surely every Bible scholar must recognize two phases of Zion's warfare; or at least, that the Jewish and gospel churches were quite distinct, one from the other, that the seed of Abraham according to the flesh, and they that are Christ's and Abraham's seed according to the promise, are brought into the Abrahamic family in a different way. Some people object to the recognition of a Zion or an Israel of the new covenant; but they need not; for although Israel after the flesh had their earthly Mount Zion, there is a heavenly Mount Zion, the city of the living God, the heavenly Jerusalem, Heb. 12:22. And we are the circumcision, who rejoice in Jesus Christ, and have no confidence in the fleshly relationship Phil. 3:3. This argument will be clearly understood only by a clear understanding that the twelve tribe dispensation represented Zion in one phase; and the gospel, or Gentile church built on the twelve apostles, Jesus Christ being the chief corner stone, represents another phase, Eph. 2:20. This idea of equality is based not alone on a few direct texts; but on the two entire systems; commencing on their foundational twelve tribes, and twelve apostles. Also the fact that both houses were a resurrected people, in a figure, with their entire worship duplicated: the one on the natural, Heb. 11:18-19, and the other on the spiritual plan, 1 Cor. 15:20-21; one having its tabernacle made with hands, the other its true tabernacle worship. One being a figure of the other. Each having a promised Elijah, and Messiah; and ending with a harvest; and each house to stumble and fall and be rejected, Isa. 8:14. The rejection being explained by the fact that neither one, the Jewish or gospel church are the true Israel of God.

The resurrected Christ, the holy One of Israel, Acts 3:14, the first begotten of the dead, the one and only seed of promise; being as yet the only child of God by the free woman, or resurrection covenant, the covenant of promise, Heb. 8:6. God's promises to Israel, his son, even his first born, are not to be fulfilled to children of the devil, or

man in the bondage of corruption. Those who cannot learn this, that children of the flesh are not children of God, but are children of the bond woman; and that children of God, being children of the resurrection, Luke 20:36, constitutes the only title to heirship, cannot comprehend spiritual things, the letter kills. The elect sons are only called so now, because God who quickeneth the dead, calleth those things that are not as if they were, Rom. 4:17. There is nothing to be gained by ignoring this. Christ is God's only begotten Son, being the only child of the resurrection, Psa. 2:7; Acts 13:33. Aside from Christ the sons of God are not yet manifested, and it is for this the groaning creation are waiting, for the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons.

Hence, the birth of Jesus will yet be glad tidings of great joy to all people. The deliverance of the groaning creation belongs to the resurrection or free woman covenant, the mother of us all; when, sown in corruption, we are raised in incorruption. To the natural man born of the flesh, all is shadow, types and dark sayings. Both of these houses of natural men having carnal minds of which it is written. The carnal mind is not subject to the law of God, neither indeed can be. Neither house being the real Israel, since God has chosen to educate, or develop a promised seed through two typical dispensations; first on the purely natural plane and second on the semi-spiritual plane. Yet in various ways, by figures and types, showing the spiritual minded that both Jewish and gospel churches were only figures of but not the real, seed of promise.

God began such instruction to Abraham, by giving him Isaac, first, born from a dead womb, Rom. 4:19; and again, from the dead in a figure, Heb. 11:19. Abram understood this and died in the faith that God would give the land to him for a possession, and to his seed after him, in the resurrection. Thus this gospel of the kingdom that shall be preached as a witness to all nations, was preached to Abraham, Gal. 3:8, and will be fulfilled when Christ, who is the resurrection and the life, the real seed to whom the promise was made Gal. 4:21, 31, shall come, and take the kingdom under the whole heavens, and reign from sea to sea, and from the river to the ends of the earth, Psa. 72:8. Be not deceived; there are two Adams and two births, man in the bondage of corruption is born of the flesh. They which are the children of the flesh, these are not the children of God. He that is born of the flesh is of

the bondwoman, but he that is born from the dead, are children of God being children of the resurrection. Corruption cannot inherit incorruption for the son of the bondwoman shall not be heir with the son of the free woman. Is the apostle saying that the scriptures teach that Ishmael, the Arabs, shall not inherit Palestine as joint heirs with the Jews, these other children of their father the devil? O fools and slow of heart to believe all the prophets have written Luke 24:25, concerning the restitution of all things; not merely a restitution of one little typical people.

But Christendom is as blind, as were the first house of Israel, in believing that they are the real Israel of God, while in fact, they too are only a figure of Israel—children of the free woman, the resurrection covenant, the church of the first born, the one body of Christ, the second man Adam and his wife, bone of his bone and flesh of his flesh, are the one promised seed in whom all the families of the earth are yet to be blessed, Gen. 12:13. Blessed by being delivered from the bondage of corruption, into the glorious liberty of the sons, for the creature itself shall be thus delivered; and Christ's command, preach the gospel to every creature, will yet have a fulfillment, and Christ the true light will yet enlighten every man that cometh into the world, John 1:9. For God will have all men to be saved (first) and come to a knowledge of the truth (afterward) 1 Tim. 2:4. Saved from death, their present lost condition, by a resurrection from the dead, and by regeneration in the restitution. These two houses of Israel represent, each on a different plane, the one true Israel of Zion. Hence the double of Zion's warfare, Isa. 40:1-2. The real element out of which Zion is to be organized being, of course, embraced in these two typical houses, as wheat among the chaff. The warfare of Zion has been in the struggle of this one elect body: first, under the twelve tribe arrangement, on the natural plane and then under the present arrangement on the spiritual plane. A very different kind of warfare; one of works, the other of faith. Comfort ye, comfort ye my people, saith your God, speak ye comfortable to Jerusalem, and cry unto her that her warfare is accomplished and her iniquity is pardoned; for she has received of the Lord's hand double for all her sins, Isa. 10:1-2, and this certainly applies to the gospel church. As Zion's warfare has been in two distinct parts, under the Jewish and gospel arrangements, it is certainly a natural application to apply this scripture to these two phases. Let

no man deceive you. God's order is not first the natural, and afterward the natural again. Some would have them return converted, or Christian Jews. There are no Christian Jews, no Jews in Christ, but a new creature. God will bring the spiritual, or resurrected, Jew or Israel, back to their own land that he gave unto their father; the land wherein ye now dwell, Acts 7:4, and give it to them just as he promised it to Abraham, Acts 7:4, for a possession and to his seed after him. All of which like Abraham himself, died according to faith, not having received the promise, Heb. 11:13. The almost universal belief of Christendom is that the gospel church is composed of that part of humanity that God designs to be saved, that his purpose is to add to its numbers such as can be induced to meet the conditions, while the residue of men are to be eternally lost. It is written that God gave his only begotten Son, John 3:16. Also that no other name under heaven or among men is given by which they can be saved, Acts 4:12. But the gospel must be heard before they can be saved, and have not a large majority of mankind died with out even so much as hearing there was a Christ. How could they believe on him of whom they had not heard? Rom. 10:14. One must be very securely creed bound and unwilling to look at the facts in the case, if he sees no injustice to these myriads of mankind who have died without the possibility of believing in Christ, and no other name given under heaven or among men wherein we can be saved. Injustice, we say, if those Gentile nations and peoples that passed away during the thousands of years before Christ came, and went to their eternal reward unsaved because they did not believe in Christ.

N. N. Gould.

"The manner of our giving is more important than the amount of our gifts. No gift is good that is not given graciously. We may give with the object of gaining merit for ourselves as givers; we may give because our position in society requires us to conform to established usages in this respect; we may give because, for one reason or another, we are obliged to do so, but we need not flatter ourselves that this sort of giving is honorable. It is Simon-pure selfishness, and will be rewarded as such. The giving that does the giver good and glorifies God is modest, glad and generous giving which rejoices in its opportunity."

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THE COMING ONE.

PEACEMAKER.

The world of humanity is like a tempestuous sea. There is no rest—no peace. Nations ambitious, jealous, or covetous of power are in deadly conflict, or standing with hosts in serried ranks ready for the word of command that shall move them to carnage and destruction.

Society is a maelstrom of unrest:—The rich growing richer and the poor, poorer, and ever and anon rising in turbulent masses and hurling their oppressors to the ground. The world of business, grounded on that essence of selfishness, the competitive system, is a struggle of supremacy: one man climbing up on the ruins of his neighbor's fortune. Sin stalks about boldly at mid-day panoplied with power, while virtue hides her head and is passed by with a scoff or a sneer.

The Coming One will be a Prince of Peace. "In His day shall the righteous flourish and abundance of peace." "Nation shall not lift up sword against nation, neither shall they learn war any more."

He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He at whose command, "Peace, be still" the turbulent waves of Galilee were calmed, shall speak peace to the raging seas of nations, and they will obey His will.

PHYSICIAN.

The world is sick! The blind, the deaf, the lame, paralytic, maimed, rheumatic, and people suffering from the thousand and

one ills that flesh is heir to, are a majority in every so-called civilized community. Quack nostrums and cure-alls have most extensive and ready sale, and physicians are rarely without patients. The tolling bell, hearse with gloomy train of mourners, and emblems of mourning on all sides, speak most eloquently of the impotence of human science to overcome these evils.

The Coming One will be the Great Physician. The same who opened the eyes of blind Bartimeus, said to the paralytic, "Thy sins be forgiven thee," cleansed the lepers, and in three years of ministry shed blessings wherever he went. In His day "the inhabitants shall not say, I am sick." "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 sing." "For there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Words of Truth.

A DREADFUL ANNIHILATIONIST.

Smith—Are you aware that Brown is an Annihilationist?

Jones—Annihilationist! Pray, what dreadful thing is that? Nothing like a Nihilist, I hope?

Smith—O, no! Not quite so bad as that. An Annihilationist is a man who believes in the annihilation of the wicked.

Jones—That is a big word, and I don't remember ever seeing it in the Bible. I think I will see what Webster says about it. Here it is:

"Annihilate—To reduce to nothing; to destroy the existence

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of; to cause to cease to be; to destroy the form or peculiar distinctive properties, so that the specific thing no longer exists; as, to annihilate a forest by cutting and carrying away the trees, though the timber may still exist; also to destroy or eradicate as a property or attribute of a thing."

As I apply the definition, an Annihilationist is one who believes that the wicked will be "destroyed," "cut off," "burned up, root and branch," "consume away," "utterly perish," "be destroyed forever," or "be as though they had not been."

Smith—That appears to cover the ground, although it don't exactly agree with what I heard minister say, that there could be no such thing as annihilation.

Jones—I don't see that Brown is such a dreadful fellow after all, if that is what it means; and really, I think it is more in harmony with Scripture, and the

true conception of God, to be an "Annihilationist," than to be an "Eternal Tormentist."

Smith—I am inclined to think you are about right. I never could harmonize the Bible teaching that God is love with the creed doctrine of endless torture. I know I could not torture that which I don't love, and it does almost seem like blasphemy to teach that God will eternally torment what He does love. I am going to talk with Brown on the subject: I understand he is a great Bible student, and don't care a fig for creeds and catechisms.

Wherever you find the true Christian spirit, you will find it trying to do the work of Christ.

The commonest kind of cheerful giver, is the one who gives nothing but good advice.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, March 20, 1912.

Number 23.

WOMAN'S SERVICE.

'Twas a mother first loved our
Savior
And a Mary anointed his feet;—
Go, tell you the story to children,
A story that ever is sweet.

It speaks of the love that was
shown him.
Such love only woman can give,
And wherever this gospel is
preached,
He said this story shall live.

Lo! the time came when he was
offered.

And all, save the few loyal, fled,
Knew they that thus He life prof-
fered?

Or that He would rise from the
dead?

Now first, aye, and foundest the
women—

They came with their spices, we
see;

And first they proclaim: "He is
risen!"

Behold, now, the place where He
lay."

Then lift up your heads, O my
sisters!

Take courage and work while you
live.

For woman—tho' first in trans-
gression.

Was first loving service to give.

There is ever a service to render.
A duty we owe to our Lord.

Be faithful, and watchful, and
tender.

As well as proclaim His dear
word.

Nor forget, how Moses, the nurse-
ling.

Was taught of the Only True
God;

How when strong and well-
learned, he was chosen.

As leader to fulfill Holy Word.

In our homes we must fight brav-
est battles.

From temptation and evil to
guard,

To our children while yet they
are prattlers.

Let us speak of His grace and
reward.

His Kingdom, a boon is most pre-
cious.

Life—eternal—O the depths of
this word!

'Tis a treasure more precious
than rubies,

With a home in "The City of
God."

Prison.

DIVINE; vs., HUMAN GOVERNMENT.

We as a religious people be-
lieve that Jehovah will in His
own time set up and establish a
divine government over this
earth. We believe that was His
purpose when He promised Adam
dominion. Gen. 1:28. This domin-
ion was promised on condition
of obedience. After his failure
the seed of the woman was prom-
ised this first dominion. Micah
4:8. We also believe and teach
that Jehovah had been choosing
out from His creatures a peo-
ple for His name. The first chos-
en was His own Son who proved
faithful. Jesus the just one will
be the supreme ruler. John calls
him Lord of lords and King of
kings. He is the head of the race.
He was so declared by His res-
urrection from the dead. The
purpose of the Deity extends to
a numerous spiritual seed who
shall be joint heirs with His Son.
If heirs of God then joint heirs
with Jesus the Christ. The roy-
al part of this kingdom is being
taken out of the nations. The
time will come when the saints
will possess this kingdom. Dan-
iel says: The kingdom and domin-
ion and the greatness of the king-
dom under the whole heaven,
shall be given to the people of
the saints of the most High, whose
kingdom is an everlasting king-
dom and all dominions shall serve
and obey Him. Daniel 7:27. We
as a people believe in the literal-
ity of this kingdom. The citizen-
ship in this government may be
obtained by believing in the truth
herein stated. Our inheritance is
on earth not in heaven. Blessed
are the meek, says Jesus, for they
shall inherit the earth. John
saw in vision when the righteous
will be made unto our God kings
and priests and we shall reign
on the earth. A very large por-
tion of the religious world to-
day ignore this plain Bible truth.
Every promise made concerning
a divine future government is
spiritualized and applied to the
church and an inheritance in
heaven. The signs that indicate
His soon coming are overlooked.
They preach that the world is
growing better and point to the
educational advantages and the
superior form of human govern-
ments. They speak of the many
useful inventions made for the
benefit of the race. Again they
say, are we not nearer to univer-
sal peace than we were a century

ago? These seem to take with
the masses while the classes and
the masses are clashing for su-
premaccy. We need but open our
eyes to see that there is an un-
usual unrest. The money power
is getting a tighter hold upon the
poor laboring man as the years
come and go. The political and
social world are honey combed
with rottenness. The churches
are fast losing their hold upon
the people and must resort to
questionable methods to get their
attendance in their churches. The
views may seem pessimistic to
some but they are nevertheless
true. For six thousand years an
effort has been made to make
men morally better through hu-
man government and a system
of false religion. These two
thoughts have kept an even pace
while Jehovah's plan of govern-
ment and a true religion has in
the main been covered up. If we
but follow the history of the race
from the beginning we can see
all these things. Jehovah has
declared this purpose through the
prophet's word. The sacred and
profane historian has recorded the
beginning and advance of human
government.

D. C. Robison.

THE BLESSED WALK.

A blessed walk: from the
world's view point it is a very
lonely walk, but from God's
point of view, with His wise a-
look for His children, it is a bless-
ed walk. Why? For one who
has from choice renounced the
evil things of life, it is a blessed
walk, for they walk in the pres-
ence of divine love and with
ready help on every side. No
matter how dark the day, above
the darkness shines the approv-
ing smile of the loving Father.
No matter how lonely the path,
God's dear Son walked alone,
hated, ostracized; only by the
few called out ones did He know
there was any human love. And
in His lonely walks He was clear-
ing out the paths of righteous-
ness for His children to walk,
making it a blessed walk with
Him. We may have to walk al-
most alone—with God—but just
beyond is the eternal glory of im-
mortality; so toil on poor life,
toil on, ahead is joy and peace
forever more.

Do you remember Jeremiah's
words after he had found the
words of the Lord to be sweet
and full of joy to his heart? He

says, I sat not in the assembly of
the mockers, nor rejoiced: I
sat alone..... It we are to
walk in this blessed way, we
must often be alone, even in
the midst of most alluring at-
tractions that almost tempt us
to join the great whirlpool of
pleasure seekers, in which alas,
as we gaze we see many churches
are today living. How much fel-
lowship has God, do you think,
with such conditions!

Micah 6:3 says, He hath shown
thee, O man, what is good, and
what doth the Lord require of
thee, but to do justly, and to
love mercy, and to walk humbly
with thy God.

It is a fruitful walk. Our busi-
ness is not to be regretting lost,
worldly pleasures, but forgetting
the things we once loved, to be-
gin beautifying others lives, bear-
ing fruit, and we will have no
time for idle regrets or desires
for those things which sap away
our divine life. Our joys and
blessings multiply as we walk
in communion with God and His
dear Son, causing others to drink
into His love, and walk the bless-
ed way.

It is a musical walk. For the
ransomed of the Lord are seen
coming to Zion with songs.....
Paul tells us we are to "be fil-
led with the Spirit....singing and
making melody in our hearts to
the Lord."

It is a joyful walk. Joy is a
fruit of the Spirit and is pre-
ceded by love, and followed by
peace. Jesus says: These things
have I spoken unto you that
my joy might remain in you, and
that your joy might be full.

Fulness of joy. It is a walk
that pleases God, no matter
whether it is pleasing to any oth-
er party.— we must walk to
please God, if we gain the prize
of life and home.

M. A. Woodward.

"God measures results very dif-
ferently from the world. He
looks for everybody's best in
their circumstances. The world
may pronounce the result a fail-
ure; but so long as the heart
and purpose are true to Him He
accepts it 'according to that a
man hath, and not according to
that a man hath not.'"

"Simple kindness is a virtue
within everyone's reach, and it
is a virtue which, through the
long years, gives most comfort
to its possessor, and to all whose
lives it touches."

SAVED FROM SIN

A fair reading of the sacred writings compels one to believe that the gospel provides a victory over sin in the flesh, and that only those who are thus victorious can share endless life in the unending kingdom of the Lord. But the vision appalls one. Everyone is compelled to say "I can't." How can flesh keep the law faultlessly, when at every turn that perfect law condemns that flesh to death because of inevitable sin? "The flesh is weak." Every devoted saint has stood in the 7th of Romans and lamented with Paul, "The good that I would I do not: but the evil which I would not, that I do. O wretched man that I am Who shall deliver me from this body of death?" Then he answers the question and points out the way in the next chapter. Follow closely his revelation in the first 8 chapters of Romans, the first 3 of Colossians and his epistles to the Galatian and the Ephesian brethren, and you get the following argument and assurance:

The source of sin is the fleshly nature. The lusts or "desires" in it are our tempter. Ignorance furnishes an inevitable means of yielding to the desires, and sin is an inevitable consequence to those who live in those conditions. Therefore no man can take law and fulfill it and thus earn eternal life. It was not given as a means of salvation, but to prove to all that they break it, and are therefore sinners, that by receiving the life as a gift through faith alone, they may know God's love in the forgiveness of sins (which requires that they must first be sinners) and thus be made perfect in love: and the life is given as a consequence of this perfection that came by his grace, and not by our works, which makes the life a gift, because the faith that brought it was a gift: and if man could have received life through doing the law God would have it so, but that is impossible: since if he thus earned his life he would not be grateful to God for it, that is, not love him for it, and hence not love man, hence not be made perfect, and therefore finally not receive the life after all. The law thus becomes a school-master with but one lesson to impart: you are a sinner. This consciousness in the pupil elicits the anxious inquiry, "What shall I do to escape its consequences of judgment and death?" And in the saint yet under the bondage of sin still alive in him after figure of its destruction in the baptismal death, "who shall deliver me from my master who promises no wages but death?" To the first, him yet out of Christ and therefore not yet forgiven,

his answer is: "Do not try to save yourself. No man can do that. Do not trust your own strength. It will certainly fail you. Accept what you already know to be a fact: that you have sinned already; and what you know to be a certain outcome: that if you continue as you are you will keep on sinning, and so cannot be saved. Do not make your Maker a liar by refusing to believe his loving warning that you cannot do it so. Let him forgive the past sin. Quit trying to excuse, justify or purify yourself. He can purify and save you. Let him do it, because he loves you. To try to save yourself is pride, and pride itself is one of the worst of sins. So that by trying to save yourself from sin you commit a sin." The "ordinances of the law, such as meats and drinks, feast and memorial days and the sabbaths were all shadows in the law to point you to the relief from the sin the law showed: so that if you still keep up any of those shadows you argue that the deliverer has not yet come to save you, and that you are going to keep on trying to save yourself by keeping that law.

To the saint's inquiry, "Who shall deliver me from the sin which is dead only in the figure of baptism, but is still in reality alive in me?" his answer is: Jesus Christ will deliver you. He died to sin once. You were baptized into his death. Therefore you died to sin. How then can you longer live in that which is dead? He that is dead is free from sin, for the dead cannot sin. Since the sin is all in mortal flesh, if you died a "likeness" to his death you are in figure what he is now, immortal, and cannot sin, because that spiritual body is not held a slave to carnal desires. The way to attain the ideal you shadowed forth in baptism is to let the figure become a reality. Do not try yourself to make it a reality, for that is a parallel case with him who tries to save himself while out of Christ. But let it become a reality in you. The victory is not by Herculean striving in the might of your strength to resist temptation, but in yielding yourself completely to your new Master, who has all power in heaven and earth to do what he will. That relieves you of the appalling discouragement of saying you cannot live such a good life as that, (and you cannot. Only he can.) and also relieves you from all worry of the consequences if you do not become what he wishes. So can you cast all your care on him who promises without fail to save you from both sin and death. If you are dead to sin be dead to it. When temptation comes take the attitude of a corpse. It has no carnal desires

to commit sin. Yield yourself completely to God's will as revealed in his word. Do as your Lord did to conquer temptation: when you are conscious of the presence of the tempter (and the law exposes all sin) yield your mind to the scriptures that guide in the questionable or evil thing, then give up utterly to what it says and let him quicken you from the death to sin into a life of righteousness. "For we find God in his word, to whom to 'yield' or 'submit.'"

Brethren, I regard this lesson and article as the one of most value to you in all the series. It shows the practical working of the doctrine of the atonement in saving those who believe, from sin now, and how we are to be saved from death in resurrection. I believe the method of resurrection is here revealed to those who can see, and to such will be no more a belief, but a certainty, and a reality in present experience spiritually.

Test the practical working of the Savior's offer: when you are about to become ill-tempered think of a scripture like, "Put off all these, anger, wrath," and see if the tempter does not "flee from you" as James said he would do if you "resist"; him "steadfast in the faith, and that is what complete faith is, a full giving up to what God says. When hasty or foul words rise to the tongue think, "Let every man be swift to hear, slow to speak, slow to wrath," or the like, and see if the tongue which no man can tame, is not docile as a lamb under the taming power of man's Master. If covetous, say, "Covetousness is idolatry," or some scripture teaching benevolence instead, and see if your heart does not warm and your close fists relax, and so on with all sin. Live in the spirit which is the Word, and see if the carnal nature does not really die as shown in figure in baptism.

Thus do we become saved, now from sin and then from death, "by His life," that is, by our faith in His resurrection, as an everlasting and ever-present Redeemer. "Praise the Lord."

THE BLOOD OF CHRIST

Lesson 11.

1. In the forgiveness of sins. Matt. 26:28; Rom. 3:24; 5:9; Eph. 1:7. (Rom. 4:25 explains how His blood brings forgiveness or justification, as stated in 5:9).
2. In cleansing from all sin. Heb. 10:19-22; 13:12,20-21; I Jno. 1:6-9; Rev. 1:5; 7:14.
3. Under figure of a ransom, or redeeming price. Ac. 20:28; I Pet 1:18-19; Rev. 5:9-10.

In redeeming us from sin, the price is applied to the conscience.

Heb. 9:12-14. The literal and the figurative meaning of it are explained by the spirit's association of Jno. 19:34 and I Jno 5:6-13.

Study the figure in Jno. 6.
Joseph Williams.

PINE WOODS BIBLE CLASS.

Teacher.—I am glad to see your glad faces again, and join you in the delightful study of God's word. Our topic for tonight is:

The Sacred or Ineffable Name of the Father.

I find the study of the above topic, full of intense interest, and trust we shall be profited as we unfold its glorious truths together.

The topic naturally divides into two sections:

1. That which relates to the Name of the Father, which is the foundation rock.

2. That relating to the Name of the Son: the truths attaching to that name, we may describe as the beautiful superstructure erected upon the foundation rock.

I will ask Lud, to kindly give us some of the names which the Father has made himself known.

Lud.—In my study, I find the words Eloah, Elohim, El Shaddai, I Am, Theos, Yehovah or Yehowah.

Teacher.—By what words have these names been rendered in our Common Version?

Lud.—By the words Lord and God.

Teacher.—Are those words a correct translation of the words I AM, or YEHOWAH?

Lud.—By no means, it is a substitution in place of a translation.

Teacher.—What is the origin of the word Lord and what does it mean?

Lud.—Lord is of Saxon origin, and means monarch, ruler, governor, or some distinguished person.

Teacher.—From what word is Lord a proper translation?

Lud.—Adon or Adonai.

Teacher.—Is the word God a proper translation from the above words?

Lud.—No, sir: God, in Saxon, signifies good.

Teacher.—Carrie, can you cite some authorities showing that the use of those words in the Common Version, is wrong?

(Carrie.—Yes. Young, in his Analytical Concordance, says that Yehovah, "in the Common Version of the English Bible, is generally, but improperly translated by the word Lord."

Smith's Bible Dictionary says: "The substitution of the word Lord (for Jehovah) is most unhappy; for, while it in no way represents the meaning of the Sacred Name, the mind has to guard against a confusion with

its lower use."

Teacher.—Have these several words by which the Father is made known, a higher and lower use?

Carrie.—Most of them have, but YEHIOVAH is an exception.

Teacher.—Please give some like samples.

Carrie.—

ELOAH OR ELOHIM.

Elohim is the plural of the singular Eloah. I will give quotations without distinguishing between the plural or singular.

HIGHER USE.

"So Abraham prayed unto God."

"God said this is the token of the covenant."

"The Spirit of God moved upon the face." etc.

LOWER USE.

Jacob said: "I have seen God face to face, and my life is preserved."

"And Manoah said unto his wife, we shall surely die, because we have seen God."

"According to the number of thy cities were thy gods. O Judah."

"Have burnt incense to other gods."

"They choose new gods."

THEOS—HIGHER USE.

"I adjure thee by the living God."

"Thou shalt love the Lord thy God." etc.

"Ye cannot serve God and man."

THEOS—LOWER USE.

"As there be gods many, and lords many."

"He hath called them gods unto whom the Word of God came."

"Written your law, I said you are gods."

EL SHADDAI,

signifies strength, power to effect, in this sense it is sometimes applied to the Eternal. In its lower use, it is applied to heathen gods, and also to kings, judges, and others endowed with power from the Eternal. See 1 Sam. 28:13; Psa. 82:1, 6; 97:7; Exod. 21:6; 22:7-8.

YEHIOVAH.

This name has no lower use, it belongs to the Great Eternal, alone. See Psa. 83:18.

"That men may know that thou whose name alone is Jehovah (Yehovah) art the most high over all the earth."

See Exod. 6:2-3. "And God spake unto Moses, and said unto him, I am the Lord: (Yehovah, not Adon, or Adonai Lord) and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH. (Yehovah) was I not known unto them."

See Gen. 21:33. "And Abraham planted a grove in Beersheba, and called there on the name of the Lord (Yehova—not Adonai Lord) the Everlasting God."

Teacher.—Before he made known his own true name, in what way was he known? I will ask Arloa to answer.

Arloa.—He used a descriptive adjective, which distinguished him from other gods. See Exod. 6:3, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah, was I not known to them." He was the only God which possessed almighty power.

Teacher.—By what name did he make himself known to Israel, in Egypt?

Arloa.—See Exod. 3:13, 14. "Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Scholars say "I AM," in its etymology, is the same as Yehovah.

Teacher.—What is the meaning of the name?

Arloa.—Mackay's Lexicon says I AM means self-existing. Young, in his Analytical Concordance says it partakes more of the nature of unsearchableness. Hence, I AM could be taken to mean the self-existing unsearchable Father.

Teacher.—The children of Israel were so long in Egyptian slavery, that they probably knew more about the gods of the Egyptians, than the God of their fathers. Would they comprehend the name, I AM?

Teacher.—The time has come to adjourn. We will continue the study of this subject next week. In the Blessed Hope.

W. H. Wilson.

WHO IS THE ALMIGHTY GOD?

A strange question for a Christian nation. Yet according to popular theology, it is a question. Theologians admit that God is the creator of all things, yet they hold that the devil is as immortal as God or coexistent with God the Creator.

They admit that God has an everlasting kingdom. But who is the Almighty, if the devil's kingdom is coexistent with God's? lasts just as long as God's kingdom. They admit the truth of Matthew which says "Wide is the gate and broad is the way that leadeth unto destruction, and many go in thereat. Because straight is the gate and narrow the way which leadeth unto life, and few there be that find it."

Therefore if the devil's domain is as eternal as God's and many more subjects, he must necessarily

possess much more territory in God's universe that He has reserved for His own followers.

Who then is the Almighty? If according to theology, the devil has stepped in and by dishonorable conquest and allurement has carried off a vast majority of God's creatures and then holds a place in the universe of Him who created heaven and earth—a place where he can torture these poor wretched creatures throughout eternity, will the Almighty God submit? No! He is a God of love. He is merciful to the unthankful and the unholy. Will He submit a place to the devil and his wretched dupes? No! David tells us in Psa. 37:10 "Yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be."

Will the Almighty God submit to a kind of a Siberian exile code, and allow the devil to take these unfortunate sinners away from His presence to inflict these eternal tortures? No! Hear David again, Psa. 39:7-12 "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, behold thou art there. If I say, Surely the darkness shall cover me, even the night shall be hideth not from Thee but the night shineth as the day: the darkness and the light are both alike to Thee." Therefore the Almighty God will admit of no dark corners in His universe for the devil and his hosts. So we find God the Almighty one.

Both devil and sinner must submit to his decree. What is the Almighty's decree toward those who oppose themselves to His holy will? He leaves no place for them in His universe Psa. 37:10. Then what? David says "They shall not be."

Again Psa. 104:35. Let the sinner be consumed out of the earth (consumed, not transplanted) and let the wicked be no more. Malachi 4:1-3. "For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this sayeth the Lord of hosts."

The Almighty one does not turn the destruction of poor hopeless sinners over to the devil, that he may glory in their torture throughout the endless ages. He says "In the day that I will do this, sayeth the Lord." In the day (not eternity) "I will do this" (the Almighty God not the devil).

Paul speaks of the means of clearing the world of the wicked in 2 Thess. 1:7, 8. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ who shall be destroyed with everlasting destruction from the presence of the Lord and from the glory of His power."

As we find it is not in God's plan to allow the devil to glory throughout the endless ages in the torture of his hopeless and helpless creatures who have sinned as theologians teach, we also find it is not in God's plan to honor him with eternal existence. Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same that through death he might destroy death and him that hath the power of death, that is, the devil. In 1 Cor. 15, we are told that all things shall be put under him there is but one exception.—death, devils, and hell are all put under. He alone is "Excepted which did put all things under him. And when all things shall be subdued unto him then shall the Son also himself be subject unto him that put all things under him that God may be all in all." When God has subdued all opposing power what a glorious world this will be.

Wherefore 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 in the earth and under the earth and every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2:16.

And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them heard I saying, Blessing and honor and glory and power unto him that sitteth upon the throne and unto the Lamb for ever and ever.

I say glory to the Almighty God who will be all in all. No dividing of subjects or territory. If God be God serve him in spirit and in truth.

Sadie Skeels.

"Stingy saints starve. Selfishness is the law of death. By withholding we lose, by giving we gain. There has recently been published in England a book called Seven Deadly Sins, and in it avarice, as a sin fatal to character, is treated at length. For avarice, which is the opposite of generosity, strikes at the roots of the soul life, blighting friendship, love, sympathy, and all the noble impulses."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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WE BELIEVE and TEACH the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Bro. G. E. Marsh recently closed a very successful meeting at Argos, Indiana, and after spending Sunday with the congregations at Lamark and Ad-line, Illinois, left March 13th for Marathon, Iowa, where he will conduct a series of meetings, going from there to Hickory Grove, Ia., near Maxwell, for the same purpose.

Our readers will take notice that hereafter our paper will bear the date of Wednesday of

each week instead of Thursday as heretofore. The change is made necessary to get the paper to many of our readers by the last of the week.

Sister Leta Railsback of South Bend, Indiana, is now located at 509 Honore St., Chicago, where she has entered the Illinois Training School for nurses. We have no doubt but that Leta will be successful in her chosen profession. Our best wishes go with her.

Bro. H. Giddings of Chicago informs us of the death of his little son. Such sadnesses are a feature of this life. No matter what our religion may be or whether we have any, DEATH is the climax of this life. We pray that God's promises may be ample comfort for Bro. Giddings in this bereavement.

The E. 105th St. Church of God Sunday School at Cleveland, which has an enrollment of about 50 scholars have just completed a four weeks' campaign for funds to purchase a piano. This was very successfully done and with very little soliciting. The donors were very liberal.

At the annual meeting of the officers and teachers it was unanimously agreed that a piano in the school would create more interest and increase the attendance. We hope that it will do the work for which it was purchased and finally bring forth fruit to His honor and glory.

Feeling that a suggestion might help those who are making an effort to write shorter articles we venture to offer it.

When we began preaching we felt that it was absolutely necessary, when making a "point" in an argument, to back it up by ALL the texts there were in the Bible to prove it, with the result, we fear, that often we smothered the "point" to death with the volume of evidence. In later years we have learned that it is far more effective when making a "point" to sustain it with one or two good texts only. Let the texts do the work. We have heard otherwise clear texts so thoroughly "explained," and with such profundity, that no one could understand them. In all our speaking or writing, our effort should be to exalt the Word of God.

The Sunday School.

Review.

March 31.

Golden Text—The people which sat in darkness saw great light and to them which sat in the re-

gion and shadow of death, light is sprung up. Matt. 4:16.

It will be helpful to use the map in this lesson, to follow the order and different points mentioned. Have the pupils give the events that occurred at each point, and the practical lesson connected with it.

Questions.

Lesson I—Luke 1:5-23.

Give the names of the parents of John the Baptist and state their character in God's sight. (verse 6).

What wonderful thing transpired while Zacharias was at his duties in the temple?

What was to be the work of the son promised him?

Lesson II—Luke 1:57-80.

Where was John the Baptist born? (In one of the smaller cities outside of Jerusalem).

What was the message Zacharias gave in his song of praise?

What was God's covenant with Abraham? Gen. 22:16-18; Heb. 6:13, 14, 17. In what way did John the Baptist prepare the way for Christ?

Lesson III—Luke 2:1-20.

When, where and under what circumstances was Jesus born?

How was His birth heralded? What were the glad tidings proclaimed by the angel?

Lesson IV—Luke 2:22-39.

Who was Simeon and what had been revealed to him?

Why was Jesus taken to the temple? (Ex. 13:12-14)

What did Simeon say of Jesus when he blessed Him?

What did he say to Mary? Explain verse 35.

What other person was at the temple and what did she do?

Lesson V—Matt. 2:1-12.

Who were the wise-men and where did they come from?

How guided? To what city did they go to learn where Jesus was?

To whom did Herod appeal for the information?

Why was Herod troubled? Tell of their journey to Bethlehem and their visit to Jesus.

Lesson VI—Luke 2:40-52.

Where did Mary and Joseph take Jesus after the visit of the wise-men and why?

To what city did they next go to make their home?

Where did they go when Jesus was 12 years old and why? What happened?

What was Jesus' excuse for remaining behind?

Lesson VII—Luke 3:1-20.

When was John the Baptist called from the wilderness?

Where and what did he preach?

What did he say of his mission?

Mention the different companies who came to him and his warning to each.

What did he say of Christ?

Lesson VIII—Matt. 1:9-13. Who came to John to be baptized?

How was He recognized? Where did Jesus go after His baptism?

State the temptations that came to Him and how He met them.

How does temptation come to us and how can we overcome it?

Lesson IX—Mark 1:14-28.

When did Jesus begin to preach in Galilee? (Mark 1:14).

What was His theme? Tell what you know of the kingdom of which He preached.

Give the names of the first disciples that were called and where did Jesus find them?

What miracle did He perform in the synagogue on the Sabbath day?

In what city?

Lesson X—Mark 1:29-45.

From the synagogue where did Jesus go and what miracle perform?

What other miracles did He perform that same evening?

What tour did He make and what wonderful cure did He make?

Lesson XI—Mark 2:1-12.

To what city did Jesus return?

Tell what you can of this city. Tell of the miracle performed at this time.

Who witnessed it and condemned Jesus in their minds?

How did Jesus answer them? The result?

Lesson XII—Mark 2:13-22.

Who was the fifth disciple called?

What was his business? Who gave a feast and who were the guests?

Who criticised the action? How did Jesus reply?

What was the lesson He taught regarding the "old" and the "new"?

Who is referred to as the "light" in the Golden Text?

How may we walk in the "light"? John 8:12; John 12:46; Eph. 5:8-17; 1 Thess. 5:8.

Anna E. Drew.

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Berean Column.

Berean Column.

"But those things which proceed out of the mouth—they defile the man." Matt. 15:19.

At every turn the Jews were looking for some little point in which to catch the Master during his ministry among them.

On the occasion of the above speech, the disciples had eaten before washing their hands. We can picture to ourselves their delight at finding this open transgression of a law they were very strict in observing, and their subsequent accusing of the Sav-

ior of being slack in his training of his followers. Truly they "strained at a gnat and swallowed a camel."

What whitened sepulchers they were, those pious Jews, and in seeing their faults what a lesson we can learn for our own benefit. How careful they were to observe every form and ceremony and in doing so they lost sight of or missed entirely the true righteousness. Just so, we may conform in every particular to outward forms, but what does it profit us if inwardly we are filled with envy, hatred, blasphemy etc. Let us be careful what we treasure in our hearts for "out of the abundance of the heart the mouth speaketh." "Truly as a man thinketh, so is he."

Mary A. Gesin.

OVERCOMING TEMPTATION

Dear Bereans:

As we go through life we all meet with trials and troubles, and if we are not very careful, we let the things of this life come between us and our hope of eternal life.

There are so many cares and worries beset us we find it hard sometimes to give as much time to prayer and the study of God's word as we should.

If we would continue faithful to the end we must live close to God, for He is our strength and shield. Psa. 28:7. "My brethren, count it all joy when ye fall into divers temptations; 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.

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1:12. When we let the pleasures of this life take up our time and thoughts, we are not overcoming the desires of the flesh, but are falling before temptation.

And when some bit of scandal is repeated in our hearing we should resist the temptation to repeat it even once.

If some one treats us unkindly we should not try to "get even," but forgive, as we hope our Heavenly Father to forgive us.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:58. "And this is the promise that He hath promised us, even eternal life." I John 2:25.

"And now little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

fore Him at His coming." (verse 28).

Mrs. Mae Mercer

THINGS CONCERNING THE KINGDOM.

What were some of the things concerning the Kingdom of God that Paul preached about? We often hear the people of the popular churches say: If you will only believe on the Lord Jesus Christ you will be saved. But do they fully realize what it means to believe on him? Some of them cannot tell you what they believe, only that they believe on Jesus and belong to the church. The church and the minister are all in all with them. But is it so with us? To believe on Jesus means to believe what He taught about the Kingdom of God, for a person cannot believe the things concerning the Kingdom of God, without believing on Jesus also. The two are inseparable. Paul said: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof."

This shows us that we are mortal and is a warning to us, not to live sinfully, for the wages of sin is death."

Let us turn to the words of Paul again. He tells us when we receive immortality. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory."

When is death swallowed up in victory? "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 do we find in the Word of God for us to do to attain unto this change?

Let us turn again to Paul in Romans 6th chapter. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Now, if we be dead with Christ we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. But now being made free from sin, and become servants to God, ye have your fruit unto holiness,

and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." In Rev. 26:6 we read: "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." Where are we to reign? And hast made us unto our God, kings and priests, and we shall reign on the earth." Again in Rev. 3:21, we read: "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 on His throne."

Dear brothers and sisters we should follow out Paul's teaching. He, through the love of God, continued faithfully preaching in places where he was persecuted. First we must believe on Jesus, the Savior, the Anointed One. We must believe what He taught concerning His second coming, the resurrection, our reward as a position in the kingdom, the gift of eternal life, life only through Christ, immortality in the future (not now), and to reign on the earth a thousand years with Christ. Then the kingdom is to be ruled by our Father forever. Then the last enemy, death, is to be destroyed. Believing this, we are ready to be buried with Christ in baptism, and are ready to accept those things which Paul preached about. Philip had been preaching in Samaria. See what the result was in Acts 8:12. "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."

Dear Bereans, after you have come to a knowledge of the thing concerning the kingdom of God and the name of Jesus Christ, do not delay putting on the saving name of Jesus in baptism, for we are told that we do not know the day or the hour when Jesus will come.

Your sister in Christ,

Jessie M. Wilson.

REPORT OF MEETING.

The Hillsburg, Indiana, Church had the pleasure of having a two weeks meeting conducted by our minister, Joseph Williams, in January. The meeting began on Monday following the first Sunday and closed on Monday following the third Sunday in January.

There were no additions to the church but we all enjoyed the meetings and were built up in the faith of the gospel and strengthened in the cause of the Master.

We believe our church is in a better condition now than it has been for some time. We hope to grow in grace and in the know-

ledge of our Lord and Savior Jesus Christ.

We are glad to report that our worthy minister, Joseph Williams has located in our midst. He is at present located one mile north of our church building on Sister Kate Miller's farm.

Your bro. in hope,

Wm. M. Huffer.

A SURE REMEDY.

Here is a mental treatment that is guaranteed to cure every ill that flesh is heir to:

Sit for half an hour every night at 9 o'clock and mentally forgive everyone against whom you have any ill-will or antipathy. If you fear, or are prejudiced against even an animal, mentally ask forgiveness of it and send it thoughts of love. If you have accused anyone of injustice, or talked about them unkindly, or criticised them, or gossiped about them, withdraw your words by asking them in the silence to forgive you. If you have had a falling out with friends of relatives, or at law, or engaged in contention with anyone, write letters of forgiveness and withdraw all proceedings that will tend to prolong the separation. See everybody and everything as they really are—pure spirit—and send them your strongest thoughts of love. Do not go to bed any night feeling that you have an enemy in the world.

LIGHTS ABOVE AND BELOW.

Uncle Zach, coming to the house one evening, found it unlighted and stumbled against chairs and tables.

"Oh, wait a minute!" called Molly's voice from somewhere in the gloom. "I was just watching the moon from the front window, and I forgot to light the lamps," she explained.

The old man was rubbing a bruised elbow, but he looked down at her with a kindly twinkle in his eyes:

"The moon is all well enough, Molly, but it's up in the sky, and the thing we need to make us comfortable down here is the lamps lighted in the house. There's a deal of starin' into Heaven for illumination by folks that forgit the lights burnin' in their own houses. There's many a stumble and fall for the lack of the light near by, while the one that should have tended to it is watchin' for some great light afar. Don't be one of that kind, child. Look up all ye like, but be sure your lamps is lighted. God's lights are well worth study in', but it's your own He's bidden' ye take care of."—Selected.

"Better not know so many things than to know so many that aren't so."—Sel.

Letters.

A LETTER OF THANKS.

It is almost impossible for us to write a personal letter to the many friends who were so thoughtful of me on my eighty-first birthday anniversary, with beautiful cards, kind words and lovely flowers. So with the permission of dear Bro. Lindsay I want to thank you through our paper. To say they were appreciated would not express my thoughts. After an active life of over thirty-five years, traveling from ocean to ocean, preaching, conversing, being in close touch with the churches, seeing each familiar face so often, to be suddenly laid aside, seemingly of no account, preaching all stopped. It seems as though I have suddenly dropped out of life, and when these messages of love began to come, my heart thrilled with joy and I sent up a prayer to the good Father to bless and keep the dear brethren and myself faithful unto death. Again I thank you all and especially the sick one from her far away temporary home in California for her health. May God bless and restore dear Sister McCandlas - may she with us be faithful unto death.

Yours in His name,

B. W. Woodward.

THE PUNISHMENT OF THE WICKED.

Reader, take your Bible and concordance and search out what saith the Great Judge regarding the punishment of the willful sinner. Does God's word say anywhere in it that all sinners shall live in torture forever? No; we find not a single text where life in any condition is promised to that class.

God's word assures us that He will have a clean universe free from blight of sin and sinners, because all the wicked will be destroyed; but while we do not find one verse of Bible saying that this class can have life in torment, we do find many texts teaching the reverse.

These are samples: The wages of sin is death, Rom. 6:23.

The soul that sinneth it shall die. Ezek. 18:4, 20.

The wicked shall perish, Psa. 37:20.

Yet a little while and the wicked shall not be, Psa. 37:10.

We are told plainly what everlasting punishment is. Then is it not false to claim there is life in death?

Paul tells us that all who will not come into harmony with Christ and who will not know God in the true sense and obey not shall be punished. How? With everlasting destruction. A

destruction from which there shall be no recovery, no redemption, or resurrection. Heb. 10:23-29. A destruction from the presence of the Lord and from the glory of His power. 2 Thes. 1:9.

Brethren, my prayer is that the time may soon come when the vail shall be lifted off all faces, for then the righteous will have nothing to molest them nor make them afraid.

As this is my first letter to your paper, I will say if this misses the waste-basket, I will write again.

Your brother in the hope of the soon coming kingdom.

C. T. Stevenson.

Harriman, Tenn. Rd. 1.

Dear Bro. Lindsay:

Having read carefully your editorial on "citizenship," I venture to point out what appears to be a reversal of the Divine order. I do this not to provoke discussion, but because the issues involved are manifestly of such great importance, that standing uncorrected they might prove disastrous to the peace of those whose experience is the opposite of that you have outlined. In the issue of March 7 you write thus: "This law says Believe the gospel, or good news of the Kingdom, repent of your past sins and be baptized.....Be careful not to get the order wrong—know the gospel and be sure you know it, repent and then be baptized."

Epitomized the order here given is faith, repentance, baptism.

I submit the following, to show that in the scriptures repentance precedes faith. Mark 1:14, 15. "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God is at hand: repent ye and believe the gosp l."

Matt. 21:32. "For John came unto you in the way of righteousness, and ye believed him not, but the publicans and harlots believed him, and ye when ye had seen it, repented not afterward that ye might believe him."

Acts 20:21. "Testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ."

Thus according to the N. T. faith follows repentance. I know of no exception to this order for repentance is the only condition for the proper exercise of faith.

As to baptism, can it be possible that God has conditioned the salvation of any upon the qualifications of the baptiser? As I view the matter, the so called, and often self constituted administrator of baptism has no power to grant or withhold remission of sins which comes only from God through Christ.

Yours in Him,

James Browning.

Reply.

As with Bro. Browning, so with us. We believe the subject under consideration to be important.

In defense of his first criticism he cites texts which cannot be denied, yet we contend that these statements in their arrangement may be governed by circumstances as they are elsewhere. In Acts 2:38, Peter in answer to the cry of many, "What shall we do," said, "Repent and be baptized," leaving out belief of the gospel, etc. We cannot see how repentance can take place until the individual has knowledge of sin.

We do not regard this point, however, of so much importance as the other.

Bro. B. says: "Can it be possible that God has conditioned the salvation of any, upon the qualification of the baptizer?"

We answer most emphatically Yes.

As long as we have a voice left we shall demand that the man who administers the baptism be sound in the faith—a disciple who knows the gospel and one who is himself a citizen. We remember hearing one of our ministers say once that he wouldn't care who baptized him just so he himself believed, that so far as that was concerned he would just as leave be baptized by a Catholic priest! We have too much respect for God's ordinances to profane them in this way.

The Scribes and Pharisees were nearer the gospel truth in their day than are the sects of today. Do you suppose that Peter asked in a lot of them to help do the baptizing on the day of Pentecost? We read in Jno. 4:2. "Though Jesus baptized not, but his disciples." Nowhere do we get a hint that others than disciples ever officiated at the time of baptism.

Taking part in the operation of baptism by one who believes that there is no DEATH is an act of such great inconsistency that we have little patience with it.

One who has been baptized into Christ and who is living in Christ has authority to baptize and only such.

S. J. Lindsay.

RICH MAN AND LAZARUS.

Luke 16:19-31.

This subject seeming to be one of the debatable ones, and occasionally some of the brethren having difficulty to meet the arguments of the popular teaching on this subject, the undersigned makes this attempt at explanation. I pray the Holy Spirit may guide my thoughts, that the result may be of benefit to some

one.

The rich man and Lazarus are generally brought up as the "last ditch" in proof of the immortality of the soul, and of going to heaven and hell at death, while to the writer's mind, it teaches no such lesson at all; and furthermore do not believe any such idea was in the Master's mind when speaking these words.

First of all, in our study of God's word, we are to seek harmony, and not contradiction, and this we can find if we seek honestly and prayerfully.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. These words being true, we cannot suppose such a thing, then, that God would inspire men to write contradictory things to confound us in place of instructing us as it says.

Another important thought always to keep in mind is that one or two isolated passages of scripture should not be accepted as final proof of our theories against a mass of evidence to the contrary. Paul says in 2 Tim. 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This implies then, that it is possible to "rightly divide," or "properly understand" the scriptures, if we study.

Still another thought to consider.— Does the Master relate a literal fact, or a parable? "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Matt. 13:34. Read also verses 35, 10, 11. Now, if Jesus taught only by parables, then our lesson text must be a parable, and given, of course, to teach an important lesson. Jesus was evidently directing his teaching at the Pharisees, as is clearly shown in Luke 16:14-15, and as the direction of speech does not change where the parable begins, we conclude, then, that he is still talking to the same parties.

Now, let us see what man is, and in the light of the scriptures see if the literal of our text could be true. Man was created in the image of God (Gen. 1:27): of the dust of the ground (Gen. 2:7); and if he (man) sinned, he must return to the ground and become dust again (Gen. 3:19). Man did sin (Gen. 3:6), and the result of his sin was his death (Gen. 3:5). The general trend of the popular teaching of the day is that God is immortal, therefore all that He has created or will create are immortal and cannot die. If this be true, then the record of our first parents

in the garden is not true, as well as all others who went down under the power of death. As for me, I prefer to accept God's Word in preference to all the popular doctrine; besides that it is that is to judge us in the last day. Let us view it briefly.

Job understood that his days were few and that he must go to the grave where the light is as darkness. Job 10:18-22. That he should not be awakened from his sleep until the resurrection morning. Job 14:12. That his body must return to the elements (dust) from which it was formed. Job 17:14. That the good and bad, rich and poor, alike must die and not live. Job 27:13-19. Lastly, Job did die, if the record is true. Job 42:16-17. David seemed to understand perfectly well what God had ordained as is shown by referring to Psa. 49:12:20; that when dead he ceased to live and would be consumed in the grave, or return to dust. The "wise man" also seemed to realize the mortality of man, and at last must be brought low. Eccl. 3:19. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished: 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, whither thou goest." Eccl. 9:4-6, 10. Read also Isa. 38:17-19, Hos. 13:14, Rom. 6:23. We conclude from these scriptures, therefore, that when we cease to live we are dead, and cannot know, think or work in that condition, and must be raised out of death in order to be alive again.

Not being able to take our subject literally, in the light of the above scriptures, what can we do? Please turn to the parable of the "Prodigal Son," Luke 15:11-32; also of the "Unjust Steward," Luke 16:1-13. Without question, Jesus was in these parables teaching an important national question, relative to the relationship to God of both Jew and Gentile. In the "elder brother" and the "unjust steward," we have the Jewish nation with all their hatred toward the believing Jews and Gentiles. They kept the commandments, Luke 15:29, but had not the love and consideration or charity toward others that would let them think God could or would bless others.

Now with this thought still in mind, let us examine our lesson closely, and see if the same

truth is not being taught here also. In verse 19, the "rich man" represents the Jews as a nation who were rich, exceedingly so in that God had chosen them out from all others to be a peculiar people unto Himself, and from the beginning had received bounteously. "Lazarus," in verse 20, represents the Gentile world. The word signifies "without help," and so they were except God extend His favor to them. In verses 22-26, here "death" fitly represents the relative change in position of the Jew and Gentile. The Jews, as a nation, have been dead for more than two thousand years, and no nation of history has been so "tormented." On the other hand, the Gentiles (those who were without hope, represented by Lazarus), have been given a great blessing by coming into God's grace or favor, even to the extent that Christ is taking out from among them a people for his name. Ac. 15:14. In verses 27-29, the "father's house" with "five brethren," seems to indicate the national scope of the teaching, to include Priests, Scribes, Pharisees, Doctors and Lawyers. These had had the writings of Moses and the prophets to teach and guide them, but they had become blinded in their own conceits, and though chastised many times for their wickedness and unbelief, still they continued in the same way, and did not believe even when "One arose from the dead," verses 30 and 31.

Submitted in love of the truth.
F. V. Bekely.

GIVING.

Acts 20:35. "It is more blessed to give than to receive." These words of the Lord Jesus indicate a very lonely and unfrequented road to happiness. They are extolled as a magnificent specimen of Divine wisdom, and then practically disregarded. The modern world wants no such blessedness, especially when the giving has to be done on Christ's principle, and the donor's name is not allowed to figure on a subscription list. Mankind can never be made to see much that is desirable in those mental moods which come of secret and unostentatious conformity to the will of God.

They only who have experimented in these directions know how real and solid the blessedness is. The saying is one illustration out of many which might be cited to show that Christ was continually uttering words which were the very antitheses of the maxims current in Jewish society and born of the natural mind.

Ascroft.

BRINGING BACK THE KING.

"Why speak ye not a word of bringing the king back?" II Sam 19:10.

God's choice is always the second, not the first. God's King comes after man's in ancient Israel. Saul had now gone and even Absalom whom they had anointed as his successor, and as their chosen king had died, now they turned to David and began to say to one another, "let us bring him back." David's answer is very sweet, suggesting at once the great Anti-type—Jesus Christ—"Ye are my bones and my flesh," he says.

And so the king returned and all his servants, and all Judah went up to meet him and bring him back, returning with him as we shall come back with Jesus at His glorious advent. There are four reasons why we should long for the coming of our blessed King.

First. It will bring the consummation of this age and the restoration of our loved ones. How many of us have graves over which we have wept and gone back to the lonely circle comforted by the blessed hope that we shall be caught up together with Him, to meet the Lord in the air, and so shall we ever be with the Lord? It is very beautiful to note that we shall be caught up with them before we meet the Lord. We shall have time to greet them, and recognize them as we pass up through the chariots of the sky, and then when we have become perfectly at our ease with them, we shall behold the glorious vision of our returning Lord, and together we shall be gathered into His glorious presence.

Second. His coming will bring Israel to the realization of their glorious promises, and the end of their long continued afflictions. The man or woman that does not care for Israel certainly does not know the heart of Christ, and is not in sympathy with the glorious purposes of His redemption. Thank God, all the signs of the times are pointing to the return of Israel not only to their home but also to their long rejected Messiah.

Third. The coming of our King will bring to the world its only remedy for the evils of our time. It will make society right and government right. It will make our business life right. It will lift up the down trodden, the oppressed and the poor. We are living in the bloodiest century of all history. More men are trained for war today than ever stood in embattled ranks before. The nations of Europe with ten millions of soldiers at their back dare not stop Turkey from her horrid massacres of innocent Christians.

Ten thousand of our citizens

die every year of assassination. Our population is increasing five per cent. per annum, and our crime thirty-two per cent. It used to be said that this state of things was due to the ignorance of our people. Now the criminals are the educated men, and they have come from our colleges and our Sunday Schools. A new science of sociology has risen up, but it has no remedy for the evil.

We stand in the midst of a decaying civilization, helpless to help ourselves, and we ask what can be done. Human wisdom has nothing left. Christ has a better remedy. It is this: "Go ye into all the world and preach the gospel to every creature." Evangelize the nations. Prepare the way of the Lord, and bring back to earth her true and rightful King.

—C. I. Seofield.

TASTES AND INCOME.

"I had a rich man's tastes and a poor man's wages," was the laconic explanation of a young man recently arrested for swindling. It was a truth worthy of consideration, nevertheless. The young criminal seemed to feel that the disagreement of his tastes and his income was a misfortune, but that the tastes must be gratified at all hazard, and with other people's money if not with his own.

When desires and the means of indulging them fail to correspond it is quite evident that one or the other must give way; it is only a question of what one values most—himself or certain luxurious surroundings. There is no harm in the keen appreciation of many things that wealth can give; no wrong in desiring things beautiful and enjoyable; it is the determination to have them at any cost which blackens reputations and ruins lives.

"To be" and "to have" are only small verbs, but the choice of which shall stand first in life's vocabulary makes all the difference between noble character and utter degradation. — Sel.

"Disappointment is similar to a sieve. Through its coarse meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things that are big enough not to fall through are, not in the least, effected by it. It is only a test, not a finality."

"A strong will is good; a self-controlled will is better; a will submitted to God, is best and highest of all."

"Our best things come to us as gifts, with a singular suddenness and unexpectedness, and some sense of familiarity, too, though they belonged to us while we know it not."

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by these continual trials of patience. The family is full of such opportunities." F. W. Faber.

"To take up the cross of Christ is no great action done once for all. It consists in the continual practice of small duties which are distasteful to us."

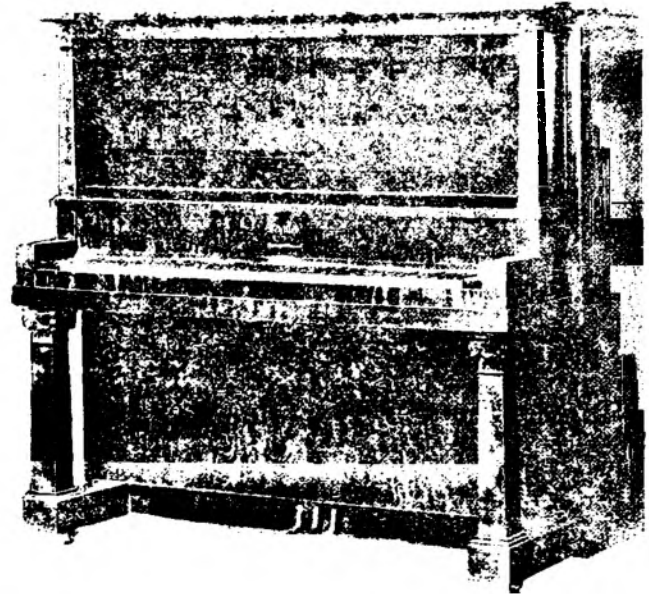
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sad ones, have their influence. When we speak of another, it and are remembered. It is well would be well for us to ask our to have this truth ever in mind own hearts: 'How will this be and to act in view of it. 'Kind thought of, by and by, when it words can never die,' says the is recalled in memory?' By our little song. When one heard words and by our deeds we are that sung pleasantly, he said sad making memories for others that ly: 'Cross words can never die.' shall give pleasure or give pain One is as true as the other, in the coming days."

THE RESTITUTION HERALD.

Volume 1.

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Number 24.

EVEN SO!

My heart bows in humble submission to thee,
To all that Thy will doth decree!

Whatever my lot Thou hast taught me to say:
As Thou sayest, even so let it be.

Life Eternal's Thy gift thro' Jesus my Lord.

Forever I'll trust in Thy Word!
Tho' billows of sorrow still over me roll.

Praise the Lord, it is well with my soul!

Since my life's hid with Thee, in Jesus my Lord:

Quickly oh, may the moments roll,
When the trumpet shall resound the return of my Lord!

Praise the Lord, it is well with my soul!

Prisca.

BEAUTIFUL LIVING.

Keep the sunshine in your heart.
Wear a smile;
Live a happy, hopeful life
All the while:
Do some helpful work each day
As God's leading lights the way.

Ask for calmness from above;
Keep your place;
Let the Master's mind and thought
Help you trace
Heaven's purpose day by day,
In noiseless, tender way.

Days will come and days will go,
Yet 'tis well;
For in joy or sorrow's hour,
Life shall spell

God's dear message, line by line,
In this life of yours and mine.

I. M. Chambers in American Messenger.

DIVINE; vs., HUMAN GOVERNMENT.

Human governments have been in a great measure failures. It is plain to see why. Their form of government began early in the history of the race. When Cain was driven from the presence of the Lord, he built a city and called it after the name of his son. The earth at that time was the Lord's and the formation of any kind of government was an act of usurpation of the rights of the Deity. His (Cain's) previous acts show him to be an usurper. In the establishment of a human government, a religious

system corresponding, must as a matter of fact follow. Righteousness could not be produced from such a form of religion. It had its beginning in sin and must end in destruction. There is no statement that the children of Seth who were the sons of God, ever built cities and instituted civil government. They followed the direction of the Deity and became husbandmen, or tillers of the earth. Their government was from a higher source than man. There was no need of a political ruler. Jehovah was choosing the best and putting them under a divine rule. His system of religion was of divine origin as was His government. In the days of Seth, men enrolled themselves under the name of the Lord. (marginal. Men began to call themselves by the name of the Lord) Both seeds were struggling for the mastery. Finally the Cain seed and the Seth seed compromised. The sons of God took for themselves wives from the daughters of men. Then the earth became corrupt and Jehovah decided to destroy every living creature except Noah and his family whom He found righteous. The moral law was Jehovah's law previous to its enactment at Sinai. This was a law of faith. By an obedience to this law, men were faithful to the promise. Paul says, That faith is the confidence of things hoped for, the evidence of things not seen. Jehovah's promise was that the seed of the woman should bruise the serpent's head. There was but little gospel in this but the fathers had confidence in Jehovah's power to accomplish it. Confidence shows a willingness to wait. A study of Cain's character shows that he had no confidence in what the Deity promised. God's purpose was to fill the earth with His glory. Man's system of religion and politics has always filled it with violence and bloodshed. They have brought about just the opposite to that which Jehovah promised. Human made religion has at all times gone hand in hand with human made laws. Thus, religion has often made governments to suit. It is just as true that divine righteousness has gone hand in hand with divine government. The sons of God have never attempted to form a government.

The flood destroyed the wickedness from off the earth. Noah and his family began the replenishing of the earth. He planted a

vineyard and no doubt cultivated the earth. He worshiped the only true God, offering sacrifices as required before the flood. In Noah's day, there is no evidence of human government. All were satisfied with the law of God. An obedience to this law restrained men from violence and bloodshed. Men soon forgot the promise made to Noah of which the rainbow was a sign, and again attempted to congregate and build themselves a tower, and form a human government.

D. C. Robison.

THE LORD'S NICKEL.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon.

Who is the Lord?

Who is He? Why, the man worships Him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant?

The church militant is the church that represents upon earth the triumphant church of the great God.

And the man knew that he

was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.

—C. F. Raymond in "Toronto Star," and issued in a leaflet form by Laymen's Missionary Movement.

"Our purse given to God may purchase His power for us."

"Such as are thy habitual thoughts, such will also be the character of thy mind; the soul is dyed by the thoughts."

"Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be, for thou thyself hast many failings which must be borne with by others."

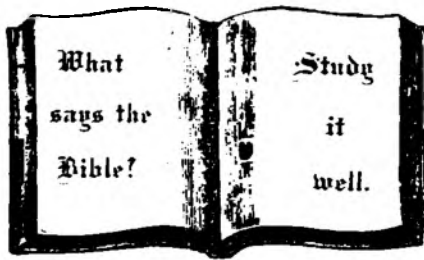
"Little self-denials, little honesties, little passing words of sympathy, little silent victories of kindness, little silent victories over favorite temptation—these are the shining threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."

"The late breakfast, the morning paper that did not come, the rainy day, the contradiction, the snub, the slight—these are the termites that eat out our character, the little foxes that spoil the grapes."

"He who walks through life with even temper and gentle patience, patient with difficulties and crosses, has an every day greatness beyond that which is won in any battle or chanted in any cathedral."

"Half the charm of people is lost under the pressure of work and the irritation of haste. We rarely know our best friends on their best side; our vision of their noblest selves is constantly obscured by the mists of preoccupation and weariness."

The fear of the Lord is the beginning of knowledge. Pr. 1:7.



COME, LET US READ TOGETHER.

The scriptures teach that the Kingdom of God will be established in the earth:

"And thou, profane wicked prince (Zedekiah) of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is, and I will give it him." Ezekiel 21:25-27.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah 11:6-7.

"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." And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel 7:13-4, 27.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

"Then cometh the end, 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. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I Cor. 15:24-26.

"He said therefore. A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy until I come." Luke 19:12-13.

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." II Tim. 4:1-2.

"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 his Christ: and he shall reign forever and ever." Rev. 11:15.

WHO IS THE MAN OF SIN?

I find in the January number of the "Review of Reviews", a New York magazine of great editorial strength and sagacity, an exhaustive review of the Eastern question, and desire to quote and comment thereon.

A war of no mean proportions is being waged in northern Africa between Italy and Turkey, the two more inferior powers of Europe, the termination of which might not be so easily foretold but for the intervention of the greater European powers which are disposed to oblige the cessation of war to the furtherance of Italian interests, not that they desire Italy's prosperity more, but Turkish interests less.

About a year or more ago the decaying Persian government conceived the idea of placing a wide awake American financier of ability at the head of her financial system, it is believed for more reasons than one, and a Mr. Shuster went into that benighted country of Ishmael, taking control of all finance and had by the close of the year just past placed that lowly country in a fair way to lift its head and claim its rights among other nations of place and financial respectability at least, but this condition must prove a barrier to the desires of Russia who is ever encroaching on Asiatic territory and especially does she desire a foothold in the land of vantage opening southward and seaward and seeing the rebuilding of Persia she is backed by England in encroachment and

seizure of a part of Persia for an indemnity, Mr. Shuster is dismissed from the country for a fancied grievance and Persia is practically a government only of the past.

Russia and England have likewise joined hands in the dismemberment to a large extent, of China, Russia taking to herself the vast territory of Mongolia and England that of Thibet and other territory equally vast.

But gauging our thought by our teachings of the past, we must ever keep our eye on Russia. This wonderful encroachment is of vast importance, but let me quote a statement: "The march of the Russian and British frontiers in Asia has given rise to the most important political situation on that continent. It may be said that all Asiatic politics hinges on the situation. Persian independence is sacrificed to it; the fate of China depends on it primarily and only in a secondary sense upon the attitude of Japan, which in its turn is largely conditioned by the activities of the Russian and British foreign offices. The future of Turkey also is bound up with Russian and British expansion in Asia. Indeed it is Russia's design in Persia along her Caucasus border, and toward changing the international status of the Dardanelles that are causing the government at Constantinople more anxiety than the loss of Tripoli to Italy. The first is a question of life or death as a sovereign power, the second means nothing more than a loss of territory and prestige. The Porte is not deceived in this matter."

Thus it is apparent that the dismemberment of Turkey in Europe is at hand and it remains for him but to cross the straits into his Asiatic territory and establish himself in a new capital city. Where will it be,—what city will he choose? We are beyond doubt living in the times of the toes of iron and miry clay of the great statue seen by Nebuchadnezzar and interpreted by Daniel as recorded in the second chapter of his prophecy, the lack of cleaving of which is indicated by the division of church and state of the Roman government, which condition has existed since 1799. Should he choose Jerusalem, might it be regarded as a sign that he is the man of sin? Our church people have held to the idea, largely, that Russia is to furnish that personage, while some have indicated and I verily believe that this individual is none other than the Pope at Rome, who while engaged in special labors of his pontificate is said to wear a crown bearing an inscription, the sum of the Roman numerals of which make the number six hundred sixty-six as given in Rev. 13:18. Is it either

or neither of those I have mentioned, or might another rise up or must we ever go on in speculation as to "Who Is The Man of Sin?"

F. M. McCrory,
Plymouth, Indiana.

THE JEW.

Past, Present and Future.

The Jew is the key to history. When the Most High divided the nations, He divided them according to the number of the children of Israel. After the scattering of the families of men at the tower of Babel, God began to choose a peculiar people, and He has been dealing with them ever since according to a definite, revealed plan.

First, He called Abraham, and separated him from his own people, giving him the promise of the land and a numerous seed. His immediate descendents were called out of the khan of their inheritance into Egypt, and the book of Genesis closes with a picture of a Hebrew coffin in a foreign land.

Then He led them out of Egypt and brought them under the discipline of law at Mount Sinai. Now we find all His promises taking a new form. Formerly it was "I will bless," but now there is an IF in every promise. That generation did not enter the promised land, but the second one did. It is always the regeneration that enters in.

Next come the reigns of Saul, David, and Solomon, and then through Solomon's failure, the breaking up of the monarchy and in due time the fall of Israel, and the captivity of Judah from which the exiles come back for a little under Ezra and Nehemiah; and their ancient promises for a little seem about to be fulfilled. And their long promised Messiah comes at last according to the prophecies of four thousand years. But they reject Him, and the armies of Titus are sent to avenge their fearful crime in the crucifixion of their Lord.

Israel's history is henceforth under a dark and terrible eclipse, waiting the completion of the times of the Gentiles, and the return once more of the rejected Lord. But now let us pass through Israel that is, and survey the condition of the Hebrew people today.

The ten tribes are lost, and God alone can find them. Nor does it seem anything but waste of time for us to search for what God has hidden. When He is ready He will find these scattered tribes and bring them once more to the foreground of history. Judah is not yet extinct but her children have suffered for eighteen centuries the extreme pressures of reproach, shame, and

bitter sorrow.

In the year 54, the Roman soldiers butchered forty thousand Jews in Palestine. In the year 70, eight hundred thousand were put to death, and the survivors to more horrible sufferings. In 130, five hundred thousand perished under the cruelties of Hadrian. In the fifth century all their civil rights were abrogated. In the year 720, Canute banished them from England. In the eleventh century the Crusades began, and the Jew was the target of every possible outrage. They were fined, their property confiscated, and they were banished from England. In France, Louis the Seventh, and Louis the Ninth confiscated all their property and decreed their banishment from the country. Spain which had been their refuge, became at length their bitterest foe, and under Ferdinand and Isabella, eight hundred thousand Jews were ordered to leave the country and hurry to the coast. They tried to embark in boats, but most of them perished, a few reaching the African coast where their descendants are found today in Morocco and other regions.

As many as fifteen thousand Jews were killed at one time in Salonica in the sixteenth century. These are but a few of the unspeakable horrors of their sad story for nearly two thousand years, and had they not been God's chosen people, and possessed a charmed existence, they would long ago have been exterminated.

But let us turn to the third picture of the Jew as he is to be. The very fact that God has fulfilled His threatenings to them, makes it certain that He will keep His promises. Were I to read to you all the prophecies of this Book concerning Israel's glory, I would read you one quarter of the Book. You will find these prophecies in Deuteronomy and Leviticus, in Amos and Joel, in Isaiah, Jeremiah and Ezekiel, and especially in Zechariah the glorious vision of Israel's golden age.

Are there any indications to day that these prophecies are about to be fulfilled? In Jeremiah 30:8, we read the promise that God is to break the yoke of their bondage. In the middle of the eighteenth century, the English Parliament began to restore to the Jews their civil rights and liberties, and the other nations of Europe have steadily followed, until in 1858 the Jew became entitled to the rights of citizenship in almost all civilized countries.

In the course of one hundred years their yoke was thus gradually broken. Again, Isaiah prophesied that God would take the cup of trembling out of their hands, and put it into the hand

of all them that oppressed them. Isa. 51:22-23. This began to be fulfilled in the hours of the French Revolution, when the people that had oppressed them began to taste of the same bitter cup. In Isa. 61:6, it was announced that they should possess the riches of the Gentiles, and the fact is that one single Jewish family—the Rothschilds—have loaned to European governments, in ten years, the enormous sum of twenty four hundred million dollars.

In a recent visit to Europe I found that in Central Europe seventy three per cent of all the land is owned by Jews, and ninety two per cent of the German banks are in possession of Hebrews. Seventy five per cent of all the students in the Austrian Universities are Jews, so that all the Hebrew holidays have to be kept by the colleges. In scholarship the leading authorities, in political economy, mathematics, languages, and science are Jews. In music, they are almost without a rival. The names of Strakosh, Verdi, Rossini, Rubenstein, tell their own story. Even in Christian theology, the leading authorities, both on the evangelical side and the side of higher criticism, are such men as Neander, Delitzsch, Meyer, and others, whose very names bespeak their Hebrew origin.

Yes, the sun of Israel begins to rise. God's mighty footsteps are marching to Jerusalem. Happy they that understand His plans and enter into the partnership of His purpose of love for long oppressed Israel. Pray for the peace of Jerusalem; for they shall prosper that love thee.

Cornelius Woelfkin.

LEAVEN.

Purge out the old leaven that ye may be a new lump. 1 Cor. 5: 6-8.

A little leaven leaveneth the whole lump.

What is leaven? In every one there is that desire to follow or go with the crowd. Leaven is that mysterious power, or force, which draws or attracts a man to the crowd whether good or evil. As the yeast causes the bread to rise, so does this power work on man. A man that is a Christian and goes into the world and mixes with the world will naturally follow and assimilate the ways of the world; or, commits fornication with the world. This is the leaven working in him, and do what he will, he cannot stop it until he quits mixing with the world. When we are born into this world, we are born in sin and until we get into Christ we are of the Adamic nature, or sinful. Now in the 7th verse, Purge out therefore the old leaven, that ye may be a new lump,

as ye are unleavened, for even Christ our passover is sacrificed for us. Here is a new birth, or creation, in Christ. It does not matter, then, if we have been born in sin and followed the world while we were sinful. But now since we have got into Christ through baptism into His name, or by a new birth, we are to purge out the old leaven or stop doing the things we once did. That is stop going or mixing with the world.

For when we were in the world, we were the old leaven, now He says we are unleavened, or a new creature in Christ, for He is our passover, for when we get into Christ we have passed from death unto life. Now read the first seven verses of the 16th chapter of Deut. Here Israel was to keep the passover with unleavened bread; that is, bread made without yeast.

Now as Israel was to keep the passover with unleavened bread, Paul tells us in our text that we are to keep the feast not with the old leaven, neither with the leaven of malice and wickedness, but with the leaven of sincerity and truth. That is, we are to live the Christian life in sincerity and truth and not take up with all these worldly pleasures. Paul tells us in Eph. 4:22-25 that we are to put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one with another.

Here we are to put off our former conversation,—the conversation we used or indulged in while we were in the world and are to be renewed in the spirit of our mind, a new creation.

Read Ex. 12:15. Here we see any one among Israel that eateth the leavened bread during the feast was to be cut off. Now if God would not allow the children of Israel to eat leavened bread, or bread made with yeast, during the feast, it is safe to conclude that He would not allow one of His children to go out and mix with the world today.

Now read Ex. 13:6-9. Here they shall tell or teach their sons why this was done, because of the things the Lord did for them when He brought them out of Egypt. So should a Christian teach his children not to run after worldly things.

Israel was to keep this passover or feast of unleavened bread from year to year for a sign on their hand and for a memorial between their eyes or rather in their foreheads, that the law of God might be in their

mouth. Just so it is with the Christian today. He should not eat the leavened bread; that is, he should not mix with the world. For as the feast was a sign to Israel that the law of God might be in their mouth, just so with a Christian by purging out the old leaven by not mixing with the world he may know that he is a Christian or a child of God. For no Christian can associate with the world and be a Christian, for this leaven will do its work, although it may not seem to have any effect at first, yet he will gradually give in until it gets such a hold on him that he cannot resist.

Now turn to 1 Cor. 15:33. Be not deceived: evil communications corrupt good manners, or as the revised version reads: Evil company doth corrupt good manners. So the company we keep has something to do with it. No matter if our manners are good and we keep bad company, they will spoil our good manners, and we are going to be judged by our manners and conversation; for Christ says that by their fruits ye shall know them.

Now Paul tells us not to company with fornicators and he says in 1 Cor. 5:10-11, Yet not all together with the fornicators of this world or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

Here we see that if there are any in the church that are fornicators, or covetous, or idolaters, or railers, or drunkards, or extortioners, that we must not have anything to do with them, not even to eat at the same table.

Now while there may possibly be some such person in the church, the world is made up of that class.

(To be continued next week).

J. E. Cowles.

Holbrook, Nebraska.

—o—
The greatest results in life are unusually attained by simple means and the exercise of ordinary qualities. The common life of every day, with its cares, necessities and duties, affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great high road of human welfare lies along the old high-way of steadfast well-doing, and they who are the most persistent will be the most successful.

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S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

A card from Bro. G. P. Allard reports that both he and Bro. Orland Marsh have recovered from the typhoid and will soon be back at work. We know that all acquaintances will be glad for this information.

We call attention to the advertisement of the Schiller Piano on the last page of our paper. We have had a Schiller in our home for something over two years and we can testify from actual experience to its merits. Having

known the Pres. F. G. Jones for nearly twenty years, we cheerfully recommend him to be a man of his word. We shall be pleased to give you any aid we can if you are in the market for a piano.

Giving is an act of worship as much as is the office of prayer. Jesus makes a couplet of alms-giving and prayer in Matthew six and the ill-directed conduct of one is as severely condemned as that of the other. With just as much consistency could we get some one else to do our praying for us as by some sort of juggling to get some one else to do our giving for us.

MEDITATION.

Matt. 5:31-32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Works of the flesh, Gal. 5:19-21. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like they which do such things SHALL NOT inherit the kingdom of God.

I Cor. 5:11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one NO NOT TO EAT.

Evidently the "to eat" of the last text has reference to eating the bread and drinking the wine in fellowship.

Is there any way in which we can compromise with God and do these things we are told NOT to do?

PROPHETIC.

(From the New York World of Dec. 31, 1911.)

Did Isaiah 2662 years ago foresee the following:

Aviation? Isa. 60:8. "Who are these that shall fly as a cloud, and as the doves to their windows?" 40:31. "They shall mount up with wings as eagles." Who are they that come with wings?

Suffrage? Isa. 4:1. "Seven women shall lay hold of one man, saying, we will eat our own bread and wear our own apparel. Who would have dared say in Isaiah's time, that woman should ever take up her stand in her rights with man?"

Automobiles? "And their wheels like a whirlwind: their

roaring shall be like a lion," etc., etc. Did the prophet see in his mind's eye, the coming of the automobile?

Tunnels? "And with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod." Isa. 11:15. Is the mighty wind the compressed air that held up the roof under the rolling river and helped keep the workers alive, as they toiled far below the bottom?

Irrigation? "I will make the wilderness a pool of water, and the dry land springs of water: I will set in the desert the fir-tree and the pine." 41:18-19.

Comment: As to Isa. 60:8, aviation in prophecy is doubtless not thought of. Verse 9 explains more fully. Israel is to be restored and when God's time is ripe for it, the land of Palestine will see them coming in very large numbers as flocks of birds are seen to migrate in the fall of the year.

Isa. 4:1. Seven women. Suffrage? Quite the reverse. This all has reference to a condition in Israel and the preceding chapter shows what has made the need for the women's cry in chapter 4, verse 1, since Israelitish women feel it a disgrace to be unmarried.

A little study of the other texts will show that the "New York World" man had better stay out of the realm of prophecy.

There is too much loose "signs" writing in these days. A mistake is made every time a writer tries to find a Jewish prophecy fulfilled among the Gentiles. There are so many prophecies that are strictly Jewish and which should never be applied in any other way than in their relation to the Jewish people.

S. J. Lindsay.

The Sunday School.

The Appearances of the Risen Lord.

I Corinthians 15:1-11.

April 7.

Golden Text.—This Jesus hath God raised up, whereof we are all witnesses. Acts 2:32.

The first letter to the Corinthians was written by Paul while at Ephesus, chapter 16:8, about 58 A. D., in answer to certain inquiries from them, by letter; also to correct certain schisms and disorders which prevailed among them. "The doctrine of the resurrection was current among the Jews at the time of Christ, but was so presented as to provoke a degree of skepticism, which in

the case of the Sadducees went the length of denying the resurrection utterly, Acts 24:41. Some of the members of the Corinthian Church, though they did not deny the resurrection of Christ, yet denied that of the rest of the dead. As the general resurrection arises out of Christ's, it was necessary to establish that fact, in order to the other, so in the lesson today, Paul refers to the various witnesses by whose testimony it may be established.

Questions.

What was the "gospel" which Paul had preached? Acts 26:6-7, 22-23; Acts 28:31.

"Wherein ye stand"—how? Rom. 5:2; 11:20; Heb. 10:38.

Does the gospel "save"? verse 2; Rom. 1:16; Jas. 1:21.

What is necessary on our part? verse 2—"hold it fast" R. V. Jas. 21.

How had Paul received the gospel? Gal. 1:11-12.

What of those who preached another gospel? Gal. 1:8-9.

What had Paul delivered them among the first things?

Explain "according to the Scriptures," and find texts prophesying of these first things.

How did Jesus in death differ from others? Ps. 16:10.

Who was Cephas? John 1:42.

Where spoken of? Luke 24:34.

"Then of the twelve"—They were called the twelve as implying their office, there were only ten at this meeting, John 20:19-24, Thomas being absent and Judas dead.

What did they think of Jesus at this appearance? Luke 24:37.

What was the idea of a "Spirit"?

How did Jesus prove to them He was not one?

How then, do you account for His appearance in their midst, with closed doors?

Tell the story of Thomas, John 20:24-29.

Do we find such people today?

After the twelve, by whom was Jesus seen? (This is not described in the gospels but probably refers to the gathering in Galilee, appointed by Christ in Matt. 28:7, 10; Mark 16:7.)

Some have "fallen asleep"—can you harmonize this with the theory of going to heaven at death?

Would they have, then, been "asleep" at that time?

To whom did Jesus next appear?

We are told this was James, our Lord's brother, who had not fully believed Him to be the Messiah. John 7:5; Mark 3:21 (margin). (Can you see a purpose in His appearing to James?)

When to "all the apostles"? Luke 24:50; Acts 1:3-4.

Tell of His appearance to Paul, Acts 9:5.

Explain "born out of due

time."

What characteristic does Paul show in verse 9?

"I labored more abundantly"—was this true of Paul's labors? I Cor. 11:23-28.

What other appearances of Jesus after His resurrection not mentioned by Paul? Luke 24:13-35.

To whom in John 20:11-17? Matt. 28:9-10? John 21:1-2?

Three times we are told His disciples touched Him. Matt. 28:9; Luke 24:30; John 20:27.

How, then, do you explain John 20:17?

He ate with His disciples at different times. Luke 24:42; John 21:12-13; Acts 10:41. For what purpose did He do this?

With this large number of witnesses does Paul prove the resurrection of Christ, which is the foundation of the gospel and the pledge of the future resurrection of His people. "Because I live, ye shall also live."

If Christ is the "first fruits of them that slept," can we accept any theory that teaches that any have been raised to an immortal life before?

What is the order of the resurrection? I Cor. 15:23.

What was the hope of Martha, the sister of Lazarus? Jno. 11:23-24.

By whom had they been taught?

What words of comfort did Jesus give her? Jno. 11:25-26.

Explain verse 26 in this text in Jno. 11. (I Cor. 15:51).

If we also believe these words of Jesus, should it not be an incentive to "stand fast," and a source of comfort in the trials and sorrows through which we must pass in this life?

"I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hell (the grave) and of death."

Anna E. Drew.

THE BLOOD OF CHRIST.

The blood of Christ brings us forgiveness and cleansing from all sin. Under figures of ransom and redemption we have seen how his blood, his life, that is, himself, becomes a price, that is, he becomes a power to release us from sin and death. For to receive forgiveness, that is, deliverance from the penalty for sin, we must be delivered from death, for that is, "the wages of sin." To be delivered from death, we must be made deathless, immortal, by resurrection if we go into death, by translation if we live till he comes. To receive life, we must find him who has it, and since he obtained it by resurrection, and since resurrection necessitated his death, therefore his death, or his blood, was a means to the for-

giveness of our sins. His death alone does not bring forgiveness, for a dead Savior is no savior, hence Paul shows if he did not rise the believers at Corinth were yet in their sins, and "perished." So in Rom. 5:9 when he says we are "justified by his blood," he has just before, in 4:25, explained it, by saying our justification is through his being "raised again." And in Jno. 10:17 he himself explained the reason of his death to be that he might take his life back again. For when he received it back he was deathless, and had power to give it to us. Thus we see how the blood that brings forgiveness means the life that brings life, which is the removal of the penalty, that is, the enacting of forgiveness. So it is "redemption" that is meant by "forgiveness." Eph. 1:7. "the redemption of our body." Ro. 8:23, and sins will be "blotted out" when he comes, Ac. 3:19-21.

So likewise in cleansing from all sin: Since sin is in our mortal nature, to be cleansed we must receive the immortal nature which is free from the fleshly desires which are our tempter. To receive this, the old must cease, hence his blood enacts destruction of sin because death destroys our body of flesh. But since in death, although we are delivered from sin, yet we are not in existence at all, therefore to be saved alive from sin, after death we must receive life, and as we have seen it comes by his death and resurrection. Hence, the blood that cleanses from sin is the life that lives in us to conquer sin and death. So it is written, "We shall be saved by his life," Ro. 5:10. So by his blood we may enter the holy place, Heb. 10:19-22, that is, we may by "himself," Heb. 9:12-14, enter into a holy life.

The literal blood was shed when the side pierced by the Roman soldier's spear yielded both blood and water. So in I Jno. 5 in interpreting this, the mind of the Lord interprets the figure, which Heb. 9:23-24 shows the blood to be, as meaning that there is a threefold "witness" or "record," both in heaven and in earth, that through blood, or his life, and water, or his word, we have "eternal life," or the forgiveness of sins, and that it is in his son." For Moses wrote that "the life of all flesh is in the blood."

So in Jno. 6 our Savior taught that to have "life" they must eat his flesh and drink his blood. That is, they must feed on his "words," v. 63. So in I Jno. 5 the "spirit" is associated as the "word."

Why must he die? Since eternal life is visible by two processes: To those who die, by resurrection, and to those who do

not die, by translation, why could he not have received the life by a "change," and so avoid the suffering? He prayed to avoid it "if it be possible." But the Father had planned it otherwise and prophesied it so plainly that the Son also foretold it plainly to his disciples beforehand, although "they understood none of these things." So he must be "obedient unto death, even the death of the cross." To avoid that would have been sin, for it was the revealed will of the Father. So in speaking of his ability to call on "more than twelve legions of angels" to resist his arrest he said, "But how then shall the scripture be fulfilled that thus it must be?" So after all, he chose death of his own accord. Chose what Jehovah had previously allotted. Here is the harmony in foreordination and free will. But why did the Father and the son both choose his death? "For the iniquity of my people was he smitten." His bride was taken captive, and no ransom but himself would free her. God had put her there to destroy her sin. So he goes to her in the darkness and silence of the prison and presents the freedom price. That showed his love for her, the Father's love for us. For "herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." Let us accept his love so fully demonstrated, for it will bring us deliverance from sin and death.

JUSTIFICATION.

Lesson 12, Justification.

This is the legal aspect of salvation. The meaning of the word is shown in Lu. 15:7.

The divine plan of justification Ro. 3:28.

Refer to Rom. 3:19-20 and show how the human and the divine purposes of law are opposite.

How does this make the human and the divine plans of justification opposite? You can see examples of the human in Matt. 9:10-13, Lu. 10:29 and 16:15. What feeling do you observe in your mind regarding the human plan of justification as you read these texts?

What sin does one commit every time he tries to justify himself?

In the light of Ps. 143:2 how can even God justify us, as we read in Ro. 3:20-28? Study carefully Ro. 4 and notice that by this scripture justification is shown to be the same as forgiveness, and pardon, or mercy, Ps. 51:1 and 32:10, from which last Psalm Paul quotes in Ro. 4, and same as "redemption." Ro. 3:24. Notice also that in forgiveness the righteousness is only "imputed," which is our justifica-

tion. On this forgiveness or justification notice also Acts 13:38-39.

Justification by faith in What? Harmonize Rom. 5:9 and Rom. 4:25.

Why is "life" connected with justification in Ro. 5:18 and Titus 3:7? Study carefully Ro. 5.

By Gal. 2:16-18 can imputed righteousness alone make us just when we are forgiven? Vs. 19-20 Explain how imputed righteousness is to be real. The secret is expressed in Ro. 4:17. A careful study of Ro. 6 in the light of previous lessons will help you to solve the matter. Can you be satisfied with a righteousness only imputed?

When the world discovers that a newly "born" Christian is not really just, as revealed in Ro. 8:33, does God justify us by denying the sin?

This whole explanation solves the supposed contradiction between Paul and James, as given in Ro. 3:28 and Jas. 2:14-26.

Joseph Williams.

THE BRIGHT SIDE.

"But what if there isn't any?" "But there always is you know."

"I'm not sure. Often you can't see it."

"That's because it's the upper side. The darkest cloud is apt to have its silver lining and to hide a sunlit sky."

The friends passed on, talking eagerly. The unseen loiterer, who had heard their bit of chat, wondered if the cheery old lady whose optimism had kept her face so fresh and her eyes behind her spectacles so bright, was right or wrong. And the longer the loiterer considered, the deeper became a conviction that the old lady had gotten hold of a great and beautiful truth. There's always a bright side, let our experiences of pain and grief be what they may. No experience of ours misses its reckoning as a part of God's plan in our lives. No chastening of the present is joyous. Yet chastening means development and, in the end, breadth, gladness, strength and power are its outcome. After the midnight, swift paces the dawn light. There is always a bright side. Not always is it the earth side, though. The bright side may be in heaven.

--Selected.

"To stand with a smile upon your face, against a stake from which you cannot get away—that, no doubt, is heroic. But true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroism."

THE PARABLE OF THE SOWER.

Matt. 13:3-8.

This parable represents the way in which the word of God is received by men. A sower scatters seed on different kinds of ground, and the result is shown to differ (not according to the more certain law between seed and crop, but) according to the varying conditions of the ground. In the natural world seed is not scattered about everywhere; farmers do not deliberately sow on any but prepared ground, but in spiritual things we do, for we do not know the good ground.

The Seed is the word of the kingdom--the present truth, the life-giving word (v. 19). The Sower is the preacher, especially Christ Himself (Luke 4:18), but also all who are anointed to preach. The ground is the mind of man; often spoken of in the Scriptures, in general literature, and in ordinary conversation as the heart, but that is a grammatical misomer. The heart has no intellectual or affectional function whatever. The reason why it is referred to as the source and seat of love, is because it is readily affected by emotion or excitement which first effects the mind, and through the influence exercised there, by reason of very intimate nerve connection, the heart is disturbed. The expression "seeds fell" means "the word of God was heard," hearing comes by the word of God, and then faith by hearing.

The parable speaks of four different kinds of ground, and though the seed is the same, and the sower is the same, the result is very different in the four cases.

1. "Some seeds fell by the wayside," on the hard, open, public ground which was unresponsive because uncultivated; the seed did not sink down into the soil (Luke 9:44), and, being eaten by birds, did not germinate. The seed of the kingdom miscarries, being snatched away by Satan. This is the hearer whose attention is not aroused, of whom it is sometimes said that the communication has gone in at one ear and out at the other; it has not reached his understanding. This is the hearer who is indifferent, unresponsive, and without faith (Heb. 4:2). In spiritual things more seeds fall on the way side than anywhere else, and this class includes respectable church-going people who do not want to submit to Christ.

2. "Some fell upon stony places." Here the ground was receptive, and the seed quickly grew up (vs. 5 and 20). Not only hearing, but faith, was exercised, and a new life was attained, which "endured for a while," but when persecution comes, rep-

resented by a scorching sun, it failed--withered away. This is the hearer who has a faith which fails (see Luke 22:32; I Tim. 4:1; 5:12; and II Tim. 2:18) Lacking submission, he is also superficial. There is more show than foundation, more profession than heart. He has not root in himself (v. 21), he has not room in his heart (mind) for the expanding Christ-life. Divine grace in the heart of man will push against everything except the will. If the will assents and co-operates then grace will push out selfishness, pride, envy, irritability, bad-temper, impatience, all that is carnal; but it will not antagonize the will, which is not fought against as an enemy, but is invited by divine grace to co-operate in the control of the life, and walk, and conversation.

Persecution is as sure as the sunrise, and is intended to test all seekers for the kingdom (John 16:33; Acts 14:22). Strong sunshine scorches one plant, withering it; and improves another, making it grow. If persecution, like the sunshine, does not improve the plant, it will injure it. Tribulation worketh patience (Rom. 5:3), or leads to offence (Matt. 13:21). As we have received Christ Jesus the Lord, so let us walk in Him, being rooted and builded up in Him, and established in the faith, abounding in thanksgiving.

3. "Some fell among thorns." The seed grew up among thorns (faith and life again), and was choked by them. Thorns are the cares of this life, and the love of money. Roses and thorns go together. These thorns spring up in the same human heart (mind) as that upon which the seed is sown. They grow side by side, and embarrassment and unfruitfulness result. This is he who is too much influenced by his environment, who fears man more than God, who loves earthly things, who tries to get both the kingdom of heaven and the best of this life, too. Lacking intensity, he is also double-minded. Being choked, he is overcome of evil and becometh unfruitful. He has root, his faith holds, but he does not bear fruit. God who gives the life and His spirit want fruit, and the unfruitful branch is cut off from the vine. If we attempt to hold on to the kingdom of heaven with one hand and the world with the other, the electric current of divine grace is interrupted and makes no circuit, but if we seek divine blessings with both open hands, they shall be filled.

4. "Other fell into good ground." ground naturally good as well as God-prepared. Human character in the unregenerate, like the soil of the earth, is not all the same. There is such a thing as a natural honesty of

heart, and a willingness towards righteousness. God prepares such for His truth. This is he who receives, and welcomes, and understands the word. It sinks into his heart (understanding), and gives him a reason of hope. It transforms his life, and the new life in him bears fruit unto God; being devoted and sincere he cries out, "What shall I render?" and with a single heart he gives the energy of his new life to God. As fruit-bearing is the end and object of plant life, so it is also in Christian life. He that endureth the scorching sun, and is not hurt thereby; he that is free from thorns, and is not choked thereby; he that endures to the end, bearing fruit unto God, shall be saved.

Fruit bearing is producing one's best for the benefit of others. It is the evidence of unselfishness. It is the out-working of love that is within. We can only bear fruit unto God by submission to the spirit (Gal. 5:22), and it must be brought forth in patience (Luke 8:15). Mushrooms may spring up in a night, but apples, pears, oranges, and grape take many weeks to ripen. The fruitful branch is pruned, cut down, and humbled; it is purged in order to bear more fruit (John 15:2), but the great essential to fruit bearing is to abide in Christ. "the same bringeth forth much fruit."

—Good News of the Coming Age.

EPISTLES.

II Cor. 3:2-3. "Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ."

The apostle in this second letter to the Church of God at Corinth, tells them that many false teachers had entered into their Church which he said had corrupted it, and that in introducing themselves to that Church they had brought letters of recommendation, neither to them, nor from them, and appeals to themselves individually as being his epistle, or letter of commendation, and in the next verse he tells why it is, that they were being made manifest as an epistle of Christ, saying: "Being made manifest that ye are an epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh, known and read of all men." In other words, their conversation and new life were Paul's letter of recommendation as an apostle, all men knew what they had been, and everyone knows and sees what they are now! Consequently these results of Paul's work done in Corinth proved that he was a true servant of God.

But we wish to speak of the clause, "Ye are an epistle of Christ." The writings of Paul and the other apostles we call epistles, but they are in reality epistles of Christ, from Him and concerning Him. When Jesus was about to leave His disciples, to prepare places for them, He said, "I have many things to say to you, but you cannot bear them now." Some of these things He revealed to them after His resurrection, and others after they received the Holy Spirit He had promised to send to guide them into all truth, and for their comfort. And so the apostle calls believers, "An epistle of Christ," when he says, "Ye are an epistle of Christ"; hence a revelation of divine truth. And indeed he asserts in the second verse of this chapter, "Ye are our epistle ... known and read of all men." Each believer was a revelation of the truth and power of the gospel, and so Jesus said in His instructions to His disciples on the Mount, "Ye are the light of the world, a city set on a hill cannot be hid." "Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven." Therefore the church collectively is likened to "a city set on a hill that cannot be hid." It is an epistle, something equally open to the scrutiny of the world. Since we find that many never read the written epistles, but watch those who profess to read and believe them, they therefore judge Christianity by them, and because they do it, we who believe should be careful of our conduct; because if we are no better than the rest of men,—if we are selfish, or grasping and uncharitable, and if we quarrel among ourselves, and bite and devour one another instead of treating each other as brethren, is it any wonder the world will conclude our religion is a fraud? "Ye are an epistle of Christ." This figure of speech demands that we take our religion with us out into the world. It is therefore a thing for every day, and the every day label is a stamp of genuineness. Hence the brother or sister who is truly an epistle of Christ should be careful of his conduct, always and everywhere. Otherwise Paul might say that he stood in doubt of us, but on the other hand, live so that it will not be difficult for any one to tell that we are "living epistles of Christ." To be such we must therefore be like Him. Jesus said that His disciples were the light of the world, and that they should let their light so shine before men that they may see their good works and thus glorify their Father which is in heaven. It is the custom of many to wear badges indicating

what they profess to be, but the wearing of a badge is no sufficient guarantee of character, and men judge our lives rather than the badge, because what a man is, is revealed in his conversation, which should be holy as He who hath called him is holy in all manner of conversation. 1 Pet. 1:15. Being an example to them that believe, in word, in manner of life, in love, in faith, in purity. 1 Tim. 4:12, and in this way "epistles of Christ" force their attention on those of the world, being "known and read of all men," an ocular demonstration of what they really are.

The epistles of Paul were written in Greek and had to be translated before being read by other nations; whereas, an epistle of life is written in a universal language and needs no translation, but can be known and read in every country and clime. A humble, holy, gentle, Christ-like life preaches to the common ear the world over. Hence the question with us should be, "What kind of an epistle am I? Can men read our lives and see Christ as He was? Are we epistles that purport to tell of Christ? Do our lips say one thing and our actions another thing? If the latter, we should know that we are not epistles of Christ, and should at once make our lives consistent that men may love the Christ whose epistles we profess to be.

The apostle in his letter to the saints at Rome, beseeched them to present their bodies a living sacrifice to God, transforming themselves through the renewing of their minds to live in a manner contrary to the fashion of this world, but one that would ultimately prove their services acceptable and in harmony with the will of God, and formulates a comprehensive rule and manner of life they should live, which is in perfect agreement with what Jesus said should govern the lives of His disciples, in His teachings to them on the Mount. That they should not only love them which love them; but that love should include all men, even to their enemies, if they would be perfect as their heavenly Father. Matt. 5:48. And in like manner the apostle says, "Avenge not yourselves, beloved, but give place unto wrath; for it is written, Vengeance belongeth unto me I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good. Rom. 12:19-21.

As epistles of Christ it becomes us to exercise charity (love) as the governing factor which should influence and control all our actions towards all men. The apostle says "Overcome

evil with good, render to no man evil for evil, bless them that persecute you; bless, and curse not," Rom. 12:14-21. And Jesus said that we should love our enemies and pray for them that persecute us and that by so doing, "We may be sons of our Father which is in heaven....Ye therefore shall be perfect, as your heavenly Father is perfect. Only through living in this way can we be reckoned "sons of our heavenly Father. Striving to be perfect as He is perfect should be the object to be attained.

It should be observed that Jesus says if we love our enemies, by praying for them and doing good to them in return for whatever evil they may have done to us, that "ye therefore shall be perfect, as your heavenly Father is perfect." We understand Him to say that it is to be the aim and intention which should prompt and govern all our actions, a condition of mind at all times designated as being led by the Spirit of God, these are the sons of God. As said the apostle who delighted in this law of God after the inward man, (the Spirit) causing a continual warfare between this new mind,—the new creature created in Christ Jesus, and the law of sin he saw in his members, his fleshly body, which he said caused him to do things that were contrary to his wishes, his new mind. Consequently he admits and attributes his failure in rendering perfect obedience to the weakness of his fleshly body, but he proceeds to show that all who are in Christ and walk in His Spirit, striving continually against the fleshly desires, seeking to be conformed to His image reckoned perfect through the merits and intercessions of Christ "who is even at the right hand of God. Rom. 8:23-34. Hence we read, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin," and says the apostle, "If we say that we have no sin," ignoring the merits of Jesus, "we deceive ourselves, and the truth is not in us, and make Him a liar, and His word is not in us. But if we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 Jno. 1:7-9. Hence it devolves upon all who are seeking in mind, in spirit, to love in deed and in truth, and thus assure our hearts before God. Otherwise if our hearts condemn us, we can have no confidence before God, who is greater than our hearts. Jno. 3:18-21.

And so the sum of the apostle's teaching in this second letter to the Church of God at Corinth, was that "As workers to-

gether with him (God) who was in Christ Jesus reconciling the world, not imputing their trespasses unto them, having made Christ to be sin on our (the world's) behalf; that we might be made the righteousness of God in him, and that God had committed unto Paul that word of reconciliation, he beseeched them not to receive that grace of God in vain, but that as workers together with him, that as new creatures in Christ, they should not lift themselves up unto themselves, or as when in the flesh, after the old man and his deeds, but unto Him which died for them, and rose again. And that like himself, "Giving no offence in anything, approving themselves patiently, in all manner of afflictions, and longsuffering, by kindness and love unfeigned, and to have no fellowship with unrighteousness, or unbelievers but to come out from among them, and be separate, for the reason "Ye are the temple of the living God and that God had said He would dwell in them; walk in them, and be their God, and that they should be His people, His sons and daughters. Having these promises the apostle concludes, saying, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." 11 Cor. 6.

Peter Jeffrey.

WHAT IS THAT TO THEE?"

"Jesus saith unto him, it I will that he tarry till I come, what is that to thee?" Jno. 21:23.

This is one of the most comforting texts in the Bible. It is a relief text. It lifts off the heart the heaviest loads, and leaves us as light and free as a foot as the boy of fifty years ago, with his shoes and stockings off on the first warm spring day.

It relieves us of our preferences. Paul preferred to preach in Jerusalem,—a nice city—a large church there—old acquaintances there. "What is that to thee?" settled it, when he heard God say, "Depart." Philip may have preferred the boulevard way to Gaza. Why go down there by that old deserted road? No one travels there to preach to. "What is that to thee?" settled it when God said, "the way that is called desert."

It lifts what others do off from our hearts. You feel naturally sad over Rome's encroachments on American soil, and its work of undermining American institutions; you behold Protestants hoodwinked by its soft, deceitful words, until they are silent at its corruptions; you know that Rome has captured the press and the control of every American

city; you realize that its hand is in the public treasury, and that no man can be elected President that does not please to some all it cares to ask; yet scarce a Protestant moves his tongue.

What a load is this to carry!

"What is that to thee?" lifts it.

Christian Science builds gilded temples and thins the attendance at church altars; professional evangelists by sensational song and anecdotes beget children whom a month devours, and draw around them crowds and rewards, while the timely truth begs a hearing; yet what of it? These things must needs be, for they are foretold to fill up these last days. "What is that to thee?" lifts an otherwise crushing burden from the heart; and with duty done and doing, the life goes singing on in hope of coming day.

It lifts what others don't do. In every church the work is done by a few, the burdens are borne by the few. "What is that to thee?" takes the scold out, the fret out; for if Meroz comes "not up to the help of the Lord against the mighty," the victory will be won, just the same, and the faithful will wear the crown, while the lazy Merozites will be cursed. So, "What is that to thee? Follow thou me," gives rest and hope to the workers. —H. F. Carpenter in Messiah's Advocate.

"Few of us have been so exceptionally unfortunate as not to find, in our own age, some experienced friend who has helped us by precious counsel, never to be forgotten. We cannot render it in kind; but, perhaps, in the fullness of time, it may become our noblest duty to aid another, as we have ourselves been aided, and to transmit to him an invaluable treasure."

"There is a beautiful overlooking power in love. It is keen to see all that it ought to see, but it is equally blind to what it is better that it should ignore. Where love is, a host of little things that might irritate lose their sting, because love laughs at them and refuses to consider. If we love and our hearts are full of love, we pass by what, if we are loveless, we shall worry over and be vexed at. Love is a great smother-out of roughness, a great faculty of blindness toward unpleasant things."

"Beauty is God's handwriting—welcome it in every fair face, every fair sky, every fair flower, and thank for it, Him, the fountain of all loveliness."

"You cannot dream yourself into a character; you must hammer and forge yourself one."

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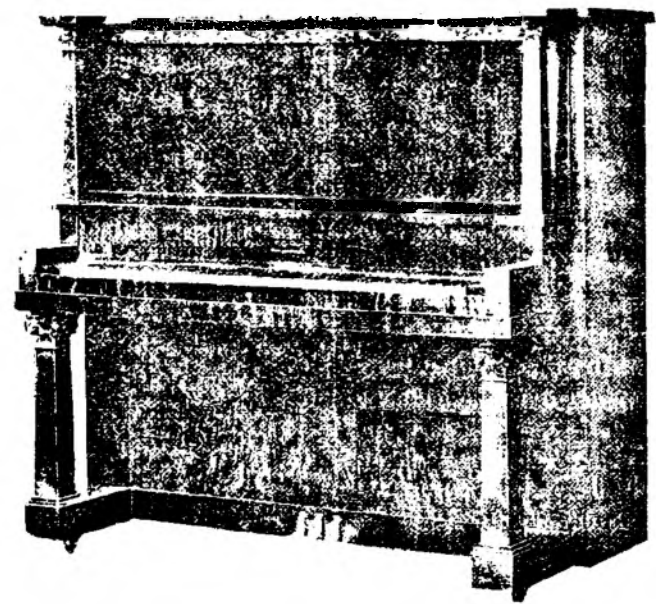
the world for such men? Are they not clearly the owners of the world and the richest of all men?"

"Few persons realize how much of their happiness, such as it is, is dependent upon their work, upon the fact that they are kept busy and not left to feed upon themselves. Happiness comes

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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, April 3, 1912.

Number 25.

CHRIST CARING FOR US.

When the sky above is glowing,
Sunshine gilding every height;
Pleasure like a river flowing.

All things tending to delight:
I'll be with thee. I'll be with thee

Only on my counsel take:
I will never, never leave thee;
I will never thee forsake.

Mercies ever in the gloaming,
Whisper blessings of His might
Ask for strength each night and
morning.

He will guide your steps aright
He'll be with you. He'll be with
you;

Only on His counsel take:
He will never, never leave you,
For His name and mercy's
sake.

By "Prisca."

THOUGHTS ON EASTER.

Destroy the truth of Christ's
resurrection and you have de-
stroyed Christianity.

At Eastertime, oh, who can
doubt

That He who calls the violets
out

Of their brown graves beneath
the rime,

Will wake us, too, in His
good time?

Are we not more than many
flowers?

Oh, sweet the lessons of the
hours

At Eastertime.

—May R. Smith.

There is deep irony in the fact that throughout this country thousands upon thousands of birds are being slaughtered in order to deck the hats of our women at the coming Easter season. Easter is a festival celebrating the rising, or reawakening, dignified by the songs of the birds, the bursting of the buds and the other harbingers of the springtime—and to kill every bird that raises its voice seems very unjust. Perhaps, however, there is no more harm in it than picking so many flowers. Both are, in one sense, tributes to the season. We do not bring rice and milk and sheep to lay before our gods as they do in the East, but we get up ingeniously beautiful sacrifices to adorn ourselves with.

—Sel.

They laid Him in a sepulcher,
but God raised Him from the
dead.

EASTER.

The term "Easter" is synonymous with the term "passover". In fact, with the Greeks the event is called "pascha," the root of our word passover.

The term "Easter" comes to us, however, from the old Teutonic festival of the goddess Ostara. The Anglo-Saxons called it Eastre. This festival came about the same time of our Eastertime. As we write, the thought occurs. How hard it is for the human race to worship the only true and living God without getting mixed up with heathen gods and goddesses!

The Library of Universal Knowledge says:

"Many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostara, or Eastre, seems to have been the personification of the morning or east and also of the opening year or spring. The Anglo-Saxon name of April was Estormonath; and it is still known in Germany as Ostermonath. With her usual policy, the church endeavored to give a Christian significance to such of the rites as could not be rooted out."

Then it goes on to show how the heathen idea of Easter was worked over into a Christian festival in honor of the resurrection of Christ, but as the account is continued, one would think from reading it, that the conduct at these festivals was much more in keeping with heathen ideas than with Christian conduct.

It is not our thought to be lengthy with this history of Easter, but it may be well here to ask in what way is the feasting upon eggs connected with Easter. The making of presents of, and the eating of eggs was a custom with the Jews in their passover time and history says that the Persians, when they kept the festival of the solar new year (March), mutually presented each other with colored eggs. The egg is a symbol of a future life, for while the egg cannot be said to be alive, yet it has within it those elements which when cared for properly, will cause life to spring forth. Thus, it is a very fitting symbol of our hope of a future life.

Easter should be an occasion of joy to the one who has the Christian hope. All round we see the suggestions of the almighty

power of God, in the swelling bud and the starting grass, and the deadness of winter giving way to the renewed life of spring. May we all look forward with joy to that greater Eastertime when the winter of death gives way to the springtime of eternal life; to the time when those who are now sleeping in the grasp of the winter of death will awaken in answer to the warm rays of the rising Sun of Righteousness who comes with healing in His beams.

S. J. Lindsay.

BAPTISM.

1. What is it?

It evidently is immersion in water. For John was baptizing in Amon near to Salim, because there was much water there. Jno. 3:23 In the account of Philip and the eunuch it says that they both went down into the water, and he baptized him. Acts 8:38. And in the account of the baptism of Jesus it says that he came 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. Mark 1:9-10. It seems as though this ought to be conclusive evidence that baptism is immersion.

2. What does it symbolize?

It is a symbol of the burial and resurrection of 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 should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, Rom. 6:3-5.

3. It is a seal of the righteousness of faith.

It is said of Abraham that he received the sign of circumcision a seal of the righteousness of the faith which he had yet being uncircumcised. Rom. 4:11. And Paul speaking of circumcision says. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism; wherein also ye are risen with him through the faith of the operation of God, who hath

raised him from the dead. Col. 2:11-12.

4. What does it do? It saves us.

He that believeth and is baptized shall be saved. Mark 16:16. Peter speaking of the long suffering of God in the days of Noah says that eight souls were saved by water. The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ. 1 Pet. 3:21.

Immersion alone will not save us, a belief in the things concerning the kingdom of God and the name of Jesus and repentance must precede it and a holy life there after is necessary in order to gain salvation.

Wm. Hardesty.

THINGS WORTH

STRIVING FOR

The Patient perseverance which defeat cannot discourage, nor discourage defeat.

The Impartiality which delights as much in a grand work another has done as if you had done it yourself.

The Spirit which finds a more ready excuse for your brother than for yourself.

The Righteousness which would rather right a wrong than conceal your share of it.

The Chastity which always looks for some good intention even where a slight or injury was SEEMINGLY intended.

The Loyalty which even your stumblings and failures cannot dishearten.

The Lonliness which will sorrow when your enemy falls, and rejoice when you are humbled.

The Wisdom which knows when to speak and when to be silent.

The zeal which can never do enough and yet seeks no credit, and encourages no compliments.

The Forgiveness which not only pardons in word but proves it in reality by never referring to the matter again.

The Humility which would choose the meaner and the more undesirable part of a service, to leave the nobler and more honorable part for another brother.

The Christianity which is as careful how we live in our homes, as how we act before the brethren.

Submitted in Christian love to the Lord's brethren.

Your sister in the Precious Hope,

Emma Boerger.

SERMONETTE. NO. 1.

Text. "We know that the whole creation groaneth and travaileth in pain together until now." "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18, 22.

There are two word pictures presented for study from this text.

1. The present condition of the earth and its people.

This brings before the mind

1. The natural causes of troubles and

2. The troubles arising out

In the discussion of the natural causes of trouble to the children of men, may be studied the following:

a.—Floods. It seems natural that man has ever loved to build his home by the side of, or near a water course, or near the sea. In the natural conditions timber and grass grew along the rivers luxuriantly, and so held in check the heavy rainfalls, and so prevented floods. But in time the trees were cut away and the grass pastured off by the stock, and the heavy rains easily slipped into the river channels, producing inundating floods, destroying homes and human lives. As the years go on, these conditions are intensified, and floods will be a greater cause of trouble as time goes on.

b.—Fires. Fires do a terrible work annually in the cities, and in the forests of the earth. The mind is staggered at the magnitude of the losses occasioned by fires.

c.—Tornadoes and Cyclones.

Those who live in the temperate zones of the earth, while they are visited occasionally by cyclones, know but little of the terrible effects of the tornadoes of the tropics. The loss of human life, and the destruction of property, are mute but ever present witnesses of trouble, as the years go by.

d.—Earthquakes, Pestilence and Famine.

"There shall be famines, pestilence and earthquakes in divers places. All these are the beginning of sorrows."

What a terrible trinity of trouble to the children of men! The number of deaths from these causes is appalling! As the earth grows older, earthquakes will increase both in number and severity, gaunt hunger will stalk about over the earth where pestilence has left millions to bleach unburied. This is only "The beginning of sorrows."

e.—Accidents, and Storms by land and sea.

Mine disasters, railroad wrecks, volcanic eruptions, storms at sea, snow-slides,—all these are sources

of trouble and are only the first section which lead to the sorrows of the present life. To these must be added

2. The troubles arising out of sin.

a.—Prominent among these is the social evil.

From the violation of the seventh commandment there arises sadness in many hearts and in many homes. The breaking up of happy homes, while sad in its effects, is only a tithe of the sorrow that comes to the disease-laden body of the debauchee. And who can measure the extent of this evil, among civilized nations, which have a law to tell them of its sin; but what can it be among the uncivilized?

b.—Stealing.

This is a result of sin and a fruitful cause of trouble. It is a wide field. Out of covetousness, multiple tax, taking advantage of another's ignorance, inflated values, misrepresenting goods to make a sale, using another's writing as your own, blackening a man's reputation to gain your point, and a hundred other ways, all of which are stealing and are a source of endless troubles.

c.—Murder.

Over 12 thousand cold-blooded murders in the U. S. during last year. But how many more were murderers at heart? Then too, we are to class under this head all wars. What a sad picture is the battle field. The dead and dying. Murder! Murder for territory, Murder for ambition. Let us draw a long dash here and cover up this source of trouble to mankind with a curtain.

d.—Intemperance.

The use of alcohol, opium, tobacco and the other narcotic poisons. Perhaps there is no one cause of as much trouble, physical, domestic, mental and moral as the use of narcotics. Besides all these it accumulates taxes, multiplies poor-houses, increases insane asylums, and enfeebles the race. It damns the drinker in the end; for no drunkard shall ever inherit the kingdom—whether drunk on tobacco, or opium, or alcohol, or any other narcotic.

e.—Ignorance.

I believe ignorance is the cause to a great extent of all our troubles. We violate God's law because our covetousness works through our ignorance. We steal because we covet. We murder or are drunk because we are selfish or covetous and ignorant of these sins in their effects. Ignorance leads to trouble always and forever. The boy did not know that the gun was loaded, yet it killed his brother.

f.—Death.

O what trouble death brings us! Yet death with all its ter-

rors, is the wages of sin. The earth is a great cemetery, and its fair surface has been dug over to bury our dead. When will it end? So far and still farther the first part of our text reveals the present condition of earth and its people. Let us cover the camera, remove this plate and take a picture in our next of

II. The future of earth and its people. It will be a bright picture.

A. J. Eychaner.

THE BEAUTIES OF NATURE.

Nature's beauties are presented to us on every hand. They shoot forth in the rays of the tiny dew-drop at our feet, and glitter in the brilliancy of the distant star. To the aesthetic eye, they are no less visible in the gorgeous colors of the wayside flower, than in the dazzling brilliancy of the noon day sun, that sends forth its light and heat far out through the regions of infinite space. As we gaze upon the numberless objects of beauty that are presented to our view, and meditate upon the wisdom that created, and the power that upholds them, our pity is excited, and our sympathy is drawn out toward those who are deprived of the precious boon of sight.

"O ye whose eyes are open To the glorious light of day.

Consider how the darkness falls Upon the blind man's way.

Our heavenly Father speaks to us as plainly and unmistakably in the great volume of nature, as by the pen of inspiration; and, lest there should be a monotony, or sameness, in the great "object lessons" of duty and destiny, that are presented to us in the book of nature, he has diversified it with the four annual seasons,—which may be likened unto a shifting kaleidoscope of peerless beauty, and transcendent loveliness! It would be hard to decide which of the four seasons presents the most beauty, and wins the most admiration, as they all come richly laden with delight for the eye, and improvement for the mind, in their contemplation. Spring with its opening buds, leafy foliage, and feathered songsters, is indeed beautiful. We extend a glad welcome to the voice of spring

to the "voice of Spring."

"I come, I come! ye have called me long;

I come o'er the mountains with light and song!

Ye may trace my steps o'er the wakening earth.

By the winds which tell of the violet's birth.

By the primrose stars in the shadowy grass.

By the green leaves opening as I pass."

The beauty of Spring, however, is soon merged into Summer,

with its "golden harvest" of waving grain. Beauty accompanies the setting sun, and encircles the midnight moon. I have often, during the stillness of evening, gazed with admiration and wonder into the sky, beholding the stars, like so many glittering gems, set in its vault of blue! And with the poet, I could imagine them—

"Forever singing as they shine, The hand that made us is divine."

What a beautiful picture is the earth, when carpeted with green, and canopied with blue! And what wonderful beauty do we behold, in the gray plumage of birds, and bright color of flowers!

As the sands flow from the hour-glass of time, and the golden moments of Summer take flight,—

"Time, fierce spirit of the scythe and glass," introduces Autumn, with its "brown and gold and hectic red;" its garnered sheaves, and colored trophies.

Every glittering piece of frost-work is a study for an artist. Every leaf in the grand old forest, from the "bright green," to the "hectic red," is a picture of wonderful beauty.

"The Autumn dyes, of sunset skies," baffles the brush of the painter, as well as the pen of the author.

There is a witchery, or fascination, in watching the passing clouds, as they drift lazily by, or drifting upon the wonderful transformation that "Jack Frost" makes, as he moves not only amidst the flowers of the garden, but the trees of the forest as well.

Under the magical influence of frost the grand old mountains seem covered with gold and rubies, as the glimmering rays of the sun penetrate their forests, and, Midas like, transforms every thing into gold. Every tree, every shrub, every blade, seems arrayed in Sunday attire.

But the scene changes, and Winter closes the panoramic view, with its emblem of purity,—

"The beautiful snow." The mountains, no longer covered with glittering leaves of golden hue, have become,—

"The places of nature, whose vast walls

Have pinnaled in clouds their snowy scalps.

And throned eternity in icy halls Of cold sublimity, where forms and falls

The avalanche—the thunderbolt of snow."

There is beauty in the falling flakes of snow, as they slowly descend to mantle the earth with their whiteness. The falling rain, congealing on trees, shrubs, and buildings, forms a beautiful picture as it subsequently glistens in the rays of the sun, which transforms them into beautiful objects of molten silver, outrivaling the royal palaces of oriental kings! The babbling brook, the murmuring river, and the ma-

jestic ocean, each, all have a beauty of their own, that attracts our attention, and merits our admiration.

There are myriads of beautiful objects, that the unaided eye cannot perceive, which the microscope and telescope reveal to our admiring gaze. When we view the vast system of planets, moving through immensity of space, all held in their respective orbits, by the centrifugal and centripetal forces brought to bear upon them, how exalted should be our conception, not only of God's wisdom in creating and arranging them, but also of his power in upholding them! Beauty is manifested in all his works, from the towering mountain, with its base covered with lichens, and its summit with perpetual snow, to the "lily of the valley," that out-rides the glory of the ancient king of Israel. The roaring cataract of Niagara, and the rippling brook are each parts of nature's galaxy of beauty.

Quoting the descriptive language of Mr. Grimke, "Man, the noblest work of God in this lower world, walks abroad through the labyrinths of grandeur and beauty, amid countless manifestations of creative power and providential wisdom. He acknowledges, in all that he beholds, the might that called them into being; the skill which perfected the harmony of the parts, and the benevolence which consecrated all to the glory of God, and the welfare of his fellow creatures. He stands entranced on the peak of Etna, or Teneriffe, or Montserrat, and looks down upon the far-distant ocean, silent to his ear, and tranquil to his eye, amid the rushing of tempestuous winds, and the fierce conflict of stormy billows. He sits enraptured on the mountain summit, and beholds, as far as the eye can reach, a forest robe, flowing in all the varieties of graceful undulations, over declivity after declivity, as though the fabulous river of the skies were pouring its azure waves over all the landscape. He hangs over the precipice, and gazes with awful delight on the savage glen, rent open, as it were, by the earthquake, and black with lightning-shattered rocks; its only music the echoing thunder, the scream of the lonely eagle, and the tumultuous waters of the mountain torrent. He reclines, in pensive mood, on the hill-top, and sees around and beneath him, all the luxuriant beauties of field and meadow, of olive-yard and vineyard, of wandering stream and grove-encircled lake."

He beholds objects of beauty, in mountain and vale, in forest and prairie, in glen and dell, in mossy brook and laughing rill, in the wave of the ocean, and the rain-bow of the cloud, in the

birds of the forest and the flowers of the meadow, in the intelligent glance of the eye and the smile of the countenance. In studying these beautiful objects of nature, we are led to "look from nature, up to nature's God." We cannot contemplate the beautiful without becoming happier and better for the contemplation. If the earth, cursed as it is with sin, rocked with tornadoes, and stained with the blood of martyred millions, is so beautiful in its ruins, what a ravishing vision we may expect to behold, when the earth is redeemed, sin destroyed, Satan defeated, Christ enthroned, the kingdom established, and the saints crowned!" "The fairest landscapes eye hath seen.

The greenest dells and hills,
The freshest meadows, mossiest rocks,

The clearest brooks and rills,
Are only shadows, dim and faint,
Of what this earth will be
When curse is lifted in the morn
Of glad eternity."

Rufus A. Curtis.

LEAVEN.

(Concluded from last week.)

Peter says if our past lives have been with that class of people, they are going to think it strange that we do not continue with them now. 1 Pet. 4:3-4.

For the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. John tells us in 1 Jno. 2, beginning at the 15th verse: 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 lusts of the flesh, and the lusts of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

John says the lust of the flesh and the lust of the eyes and the pride of life are not of God but of the world, and he says the world passeth away and the lust thereof. But he that doeth the will of God abideth forever. Now if these things are going to pass away, why should we desire them? Why shouldn't we have more of a desire to do God's will and abide forever?

Paul tells us in Heb. 13:14 that here we have no continuing city but seek one to come. Now since we have no continuing city but look for one to come and he that doeth the will of God abid-

eth forever, isn't it safe to conclude that he that does the will of the Father will live in that city which is to be a continuing city? Would it not be better to give up these, and be accounted worthy to live in that city which is to continue forever, rather than to go right along indulging in them and perish with them also? If this is right, then let us labor to do God's will that we may be of the faithful.

Then let us purge out the old leaven that we may be a new lump and if there is anything in our lives that is not in accordance with God's will, let us seek to get rid of it, for the time has come when the people of God must step out and take a stand for their rights no matter what happens. Now I want to quote 1 Cor. 5:10-11 from the Diaglott. In no wise with the fornicators of this world, or with the covetous and extortioners. You are bound to come out from the world; but now I write to you not to be associated with anyone, named a brother, if he be a fornicator, or a covetous person, or a drunkard, or an extortioner, with such a person not even to eat. This makes it a little plainer, since indeed you are bound to come out from the world.

What does it mean to come out from the world? 2 Cor. 6, which please read. Here he calls the world darkness in which there are unbelievers, infidels, idolaters, and the unrighteous. In the 17th verse we have a plain, positive statement or command to come out from among them and be separate and touch not the unclean thing and God will receive us. Now what does it mean to touch not the unclean thing? Eph. 5:5-6. For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Here we see the children of disobedience, the covetous man, and the idolater, are the unclean persons, and have not any inheritance in the kingdom of Christ and of God. So if they haven't any inheritance in the kingdom, they must be the unfruitful workers of darkness that Paul speaks about in the 11th verse.

For Christ is the light of the world according to Jno. 8:12.

Then spake Jesus unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

Now if a man follows Christ, he shall not be in darkness, but shall have the light. So then if we are following Christ, we are the light of the world. That

communion hath light with darkness is why Paul says in Cor. What fellowship hath a Christian with a man of the world? Paul tells us to have no fellowship with the unfruitful workers of darkness, but rather reprove them. Eph. 5:11-12.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

Now what is meant here by the things which are done in secret? Does this refer to lodges?

Or who is it that does things in secret? Are they not the lodges and secret societies?

I think you will all agree with me that these societies are the only ones that do things in secret. Now let us get in earnest about these things. It is too risky a matter to neglect when our eternal welfare is at stake. And when we do get in earnest about them and have that desire to know and to do what is right, then will the spirit begin to manifest itself and this old leaven, malice and wickedness, will work out and we will be a new lump, or creature, in Christ.

Submitted in love for the truth
J. E. Cowles,

Holbrook, Nebr.

THE END OF LIFE.

What are we living for? What is the chief end of man?

Henry Drummond once said:

"The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God."

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life: "I come to do thy will, O God."

The first thing you need after life is food: "My meat is to do the will of him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother and sister and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "He that doeth the will of God abideth forever." —Sel.

When we have practiced good actions awhile, they become easy: when they are easy, we begin to take pleasure in them; when they please us, we do them frequently; and then, by frequency of act, they grow into a habit.

Tillotson.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

To Contributors:

We wish to state to contributors that we are prepared to run the shorter articles in leaflet or tract form. When sending in an article that you think would be a good one to put before the people in this form, ask for a price on the output of as many as you would like.

Bro. F. L. Austin is with Bro. L. E. Conner's church, Bro. Jos. Williams at Plymouth, Ind., and Bro. Marsh at Marathon, Ia. at

this writing. We hope to give full reports of these meetings later.

Bro. S. E. Woods and family of Kewanee are free from the quarantine reported some time since. We are glad to know that great evil resulted from this sickness.

We still have a small supply of the following tracts and will mail them out at 20 cents per hundred:

God's Promises by Anna E. Drew.

Christian Recompence by Rufus A. Curtis.

The Coming of Christ by S. J. Lindsay.

The Perfect Mirror of Truth by Jos. Williams.

Reasons Why We Believe, Anonymous.

We also have a supply of the card "And A Little Child Shall Lead Them," and will send 15 for 10 cents.

Letters.

S. J. Lindsay,

Dear Bro.:

I write to thank you for the article, "Saved From Sin," published in the last issue of the R. H. I think it the best I ever read. It is not only fine on Christian living (which we all need), but it also refutes so many errors—some that are held by people in our own church, as well as Methodist sanctification and Baptist "birth of the spirit." I wish you would put the article in tract form; I will take a hundred if you should.

Your brother in the gospel hope.

J. H. Morse.

We are publishing Bro. Morse's letter of appreciation of Bro. Williams' article and also his request that it be put in tract form, agreeing to take a hundred. Our brief experience is that there is very little demand comparatively for tracts. We cannot re-set the type and run this article for less than twenty cents per hundred and then only with assurance that at least a thousand of them can be used. We are running the risk that we shall have Bro. Williams' permission so to use the article. If there are any others who will take some of these, please let us know at once. The article appeared in the Restitution Herald of date March 20.

Fonthill, Ont., March 25, 1912
Dear Bro. Lindsay:

Permit me to write a few birth day reflections. This (March 25th) is my 88th birthday anniversary. I feel to thank my Heavenly Father for His kind care over me till the present time. I

would just say that I am living day by day by faith in Jesus my blessed Savior who died for me that I may live in His Heavenly Kingdom and enjoy the company of the blest throughout the endless ages of eternity. I would say to all the dear saints, watch and pray that ye enter not into temptation lest that important day come upon you unawares. The reward will be worth living for. May we not neglect is my prayer.

Yours looking for that blessed hope.

P. H. Bouk.

The Sunday School.

THE USE OF THE SABBATH

Mark 2:23-3:6.

April 14.

Golden text: The Sabbath was made for man, and not man for the Sabbath.

Time.—Early summer of A. D. 28, in the second year of Christ's public life.

Place.—Some field and synagogue in Galilee; probably in Capernaum.

The popularity of Jesus began with his works in Capernaum. While He spent His time in healing the sick and afflicted, His popularity constantly grew, but as soon as He began to point out the formalism and hypocrisy of the Jewish rulers, they turned against Him with the bitter hatred that finally brought Him to the cross. In the lesson to-day, we have two examples of this conflict. Read the parallel passages in Matt. 12:11-14; Luke 6:1-10.

Questions.

What was the law concerning the Sabbath? Ex. 20:8-11; Ezek. 35:1-3.

To whom was it given and why? Ex. 31:12-17; Ezek. 20:11-13; Deut. 5:15.

What was the penalty of disobeying this law?

Give an example. Num. 15:32-36.

What was the law regarding another's vineyard or cornfield? Deut. 23:24-25.

In what way did the Pharisees consider the disciples had broken the law? (They could not find sufficient ground for censuring the thing itself, so they objected to the plucking and rubbing out the grain in their hands, considering that as servile work, in some respects equivalent to reaping and threshing.)

Relate the instance of David, referred to by Jesus. 1 Sam. 21:1-6.

Who is meant here by the "house of God"?

What other illustration does Matthew give? Matt. 12:5.

Explain "profane the Sabbath." (Put it to common use by killing and offering sacrifices as well as other manual labor necessary in performing the service of God, as on common days.) Num. 28:9-10.

Explain Matt. 12:6. (As the priests were justified in the work they did, by the circumstances that they were engaged in the service of the temple, so the disciples, being hungry, were no less justified, as they were in the service of One greater than the temple.)

Explain verse 27, the golden text of to-day's lesson. (The Sabbath was given for the benefit and profit of man, not for mere external rest).

Where did Jesus go "on another Sabbath", Luke 6:6, and for what purpose?

Who did He find there?

What other people were there and for what purpose? Luke 6:7.

Did Jesus know their thoughts?

What question did Jesus ask them?

What illustration does Matt. give regarding this?

What did Jesus then do?

How did the Pharisees receive the miracle? Luke 6:11. To whom did they go to take counsel against Jesus? (The Herodians were probably so called from being strong political partisans of Herod Antipas, and friends and abettors of the Roman government.)

Are we commanded to keep the seventh day, as were the Israelites?

What was the law for? Gal. 3:19, 24.

What became of it? Eph. 2:4; Col. 2:14.

What is said of the feasts, sabbath days, etc.? Col. 2:16-17; Rom. 14:5-6.

When was the first day of the week made the day of rest? Although there is not a direct precept for this change, yet there can be little doubt that it was so ordained in the primitive church, as there is mention of the disciples meeting on the first day of the week for religious services. Acts 20:7; 1 Cor. 16:1-2. The resurrection of Christ on this day was the great event by which He gave assurance to all, that He was the Son of God and that He had achieved the work for which He came into the world, and hence there was a special propriety in celebrating the first day of the week. The great principle involved in the Sabbath institution, is that one-seventh of our time should be specially devoted to God."

What use then should we make of this day?

Is not a day of rest necessary for both man and beast?

Is it right to use it, as a day for pleasure?

Though we should serve God just as closely all days of the week, yet as this is the day for cessation of work, for the meeting together for the study and hearing of God's word, is it right for us to neglect this for pleasure, or for labor which could be postponed?

Ought we not so use the day, that we may be benefitted both physically and spiritually?

Is there danger, in the way of observing the day, of causing others to stumble? Rom. 14:13.

What prophecy is being fulfilled in the observance of Sunday, as it is generally? 11 Tim. 3:5.

What is the law that Jesus gave? Matt. 22:36-40; Gal. 5:14.

If we abide by this, we will not go astray, nor lead others astray, as to what is right in the sight of God.

Anna E. Drew.

JUSTIFICATION.

The just keep the whole law. They "need no repentance."

Justification is therefore the process of rendering us righteous. In the case of those who have already sinned, and "all have sinned," the first necessary step is therefore to overlook the past. Hence justification is used in Acts 13:38-39 for the forgiveness of sins, where he says, after calling it that, "by him all that believe are justified from all things from which you could not be justified by the law." You notice it is to be justified "from" something, that is from "all things" sinful. The next step is to impute righteousness to them for the future. And since in such a case sin will be inevitable for a time, when the one reckoned just commits it, God, in justifying us when anyone lays "anything to the charge of God's elect," does not deny the sin, he just does not look at it. "There is no condemnation to them." He looks away from it, for the prophet wrote that "he hath cast all our sins behind his back," and he looks ahead to the persons we are to become. Hence the third step in justification is the reality, the actual making of those just who were before so only "reckoned." It is therefore but a low conception of the unsearchable riches of Christ for us to be satisfied for all time with imputed righteousness alone. Christ is not the minister of sin says Paul in Gal. 2, but if I build again the things which I destroyed, I make myself a transgressor. I am the guilty one, and should not use my Lord as a cloak to cover up my guilt from sight, but rather as a means of making myself pure. Life is imputed to us, too, but are we sat-

isfied in the present state, before the glory is revealed in us? James says "by works was faith made perfect," in speaking how Abraham was justified by faith, as Paul says. Paul has reference to imputed righteousness, and James to the reality after the faith is perfected. Paul is arguing for the forgiveness of sins without trying to earn it by works without faith: James has reference to that faith which works out for us the reality at first imputed without works. Paul argues just as much for the later reality as James does, when he says "faith.....works," Gal. 5:6, and works "by love." His plea is that we do not work it out ourselves, hence no man can justify himself. That to attempt it is the heinous sin of pride. That only God can make us righteous who of ourselves shrink from attempting to keep the whole law without offence. That our Savior kept the whole law, and only by dying to sin in baptismal symbol of destroying the body of sin, "crucified with Christ," then by taking the attitude of death toward temptation, can the imputed righteousness ever become real, which by the very nature of that attitude of death excludes all possibility of boasting on our part, since the dead cannot work, as Solomon wrote, and only our Savior is alive in us and at work keeping the law in us, as he kept it in his own flesh. The scriptures in speaking thus of Christian righteousness express it therefore in the passive voice, "the righteousness of the law..... fulfilled in us," Ro. 8:3-4, and when bidding us work out our own salvation with fear and trembling adds the method as being that God is working in us, both as to the will to do and also as to the deeds, Phil. 2:12-13. Of sanctification, he says God "will do it," 1 Thes. 5:23-24.

He is "working in you," to "make you perfect," Heb. 13:20-21. We, then, are relieved from the impossible task of trying to keep the law. The divine law was given us only to condemn us to be crucified: it was given him to keep, in his life and in us. Here is the Sabbath question in a nutshell. We rest while he works in us. Hence if we are "dead," we cannot even believe of ourselves: the faith is also that "of the Son of God," Gal. 2:20, for the acme of faith is a complete yielding as of death to everything God says to us.

"Justified by his blood," Ro. 5:9. That is by faith in his resurrection. Ro. 4:23-25. For faith in a risen and present Savior will deliver us from sin, that is, make us just, and also deliver us from the penalty of sin, which is death hence Paul in Ro. 5:18 and Tit. 3:7 connects "life" with justifi-

fication.

The saint in the first days of his Christian life, when righteousness is only imputed to him, is the paper money; the real righteousness of Christ is the coin in the national treasury that makes the paper "good." But if his righteousness does not make us "good" in reality, how will paper survive the fire that is to destroy all the "wood, hay and stubble," when it purifies the "gold, silver and precious stones"? Since paper money is a promissory note, would it not be better to present the promise of holiness at the bank of heaven during "days of grace" lest we be too late, and find a closed door? For when human governments fail, their paper money is worthless, but when the eternal kingdom destroys these, gold, silver and precious stones will be received into "everlasting habitations."

RECONCILIATION.

Lesson 13.

Who is estranged and at enmity, God or man? Give a text on this from Ephesians and one from Colossians.

Are we to regard the blood of Christ as a means of appeasing the unwillingness of the divine Father?

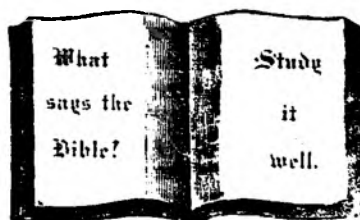
Why will the Son's death reconcile the enmity? Heb. 2:17-18 will help you to see.

What relation can you see between Ro. 5:9-11 and Ro. 11:15? See margin of first reference.

How does the parable of the prodigal son apply to reconciliation as to these last two references?

How are we to understand from 2 Cor. 5:14-21 that we are concerned in reconciling others to God?

Joseph Williams.
Forest, Indiana.



COME, LET US READ TOGETHER.

No. 2.

The Scriptures teach that Jesus Christ will be King in that kingdom and that the saints are to be joint-heirs with Him.

Texts 2 and 3 given under the previous topic may also be read under this head.

1. Behold a king shall reign in righteousness, and princes shall rule in judgment. Isa. 32:1.

2. 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. Jer. 23:5.

3. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. Zech. 14:9.

4. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer an offering in righteousness Mal. 3:2-3.

5. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: Matt. 25:31.

6. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8:16-17.

7. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? 1 Cor. 6:2-3.

8. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. Rev. 2:27-8.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us to our God kings and priests: and we shall reign on the earth. Rev. 5:9-10.

10. 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.

11. 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. Rev. 20:6.

"It is better to see clearly one or two things in life than to move confused and blinded in the dust of impotent activity."

"Joy has a new meaning when we have learned what sadness is."

DIVINE; vs.,

HUMAN GOVERNMENT.

We gather from the historian that the family of Noah remained for some time after the flood in the neighborhood of the mountains of Armenia where the ark had rested. When they became numerous, they directed their course eastward and came at length to the plain of Shinar on the banks of the Euphrates. The beauty of this place caused them to fix their place of residence. Here they decided to build a city and institute a government. Their object no doubt was to keep themselves together in one body that they might by their united strength in the future bring the rest of the race into subjection to their rule. Their object was to institute a world government. A government always necessitates a form of religion. They decided to build a tower reaching to heaven, and thereby make for themselves a great name. Jehovah's purpose was that his creatures should fill the earth and not centralize. So he confused their language and caused them to disperse. The town was called Babel, which means confusion, or mixture. In their dispersion, there was not only a confusion of language, but also of their religion. Ever since there has been a confused idea of government and religion. In the dispersion, the true God and his righteousness was lost sight of. Noah had three sons. The eldest was Japheth whose sons were Gomer, Magog, Madai, Javan and Tubal and Mesech and Tiras. These not only possessed Europe but a part of Asia. Wherever they settled up by families, they called the country after their own name. The descendants of Gomer were known as Gomerites and on through the whole family of Japheth. The head of each family became the ruler and priest. In this system there was a union of Church and state. The sons of Shem had for their possession part of the Greater and Lesser Asia and probably all the countries east as far as China. The descendants of Ham possessed all Africa with a part of Asia. The sons of Ham were Cush, and Mizrian and Phut and Canaan. Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord. We do not understand that he was a hunter of wild beasts but of men. The beginning of his kingdom was Babel or Babylon.

History tells us that his was the first universal kingdom. He built Babylon and made it his capital city. After which there was built Nineva and other large cities. Then all developed into a strong human government which was opposed to divine gov-

ernment. It is strange that an apostasy occurred so soon after the flood but such is true. The Syrian and Assyrian kingdoms after a great struggle were merged into the Babylonian, or Chaldean kingdom.

History verifies the scriptural statement that the then known world was wholly given over to idol worship. In Joshua 24:2, we read, Your fathers dwelt on the other side of the flood (river) in olden time, even Terah, the father of Abraham and the father of Nachor; and they served other gods. It is thought that Terah opposed the Chaldees' creed and was driven out from his country. We have thus far seen that human governments have caused the people to become idol worshippers. Jehovah's thoughts are not our thoughts and his ways have not been our ways. To build cities and institute human government has been man's way.

D. C. Robison.

THE GOSPEL.

The gospel! What is it? To whom proclaimed, and by whom believed, as recorded in the Scriptures of Truth?

Gospel! The word comes from the Anglo-saxon word, "God-spell"—God and story, a history. We have, then, in the gospel, God's story of glad tidings of a coming One, combining in Himself the three offices of prophet, priest and king, for the redemption and salvation of a fallen race. To whom was this good news announced, and by whom believed in the scriptures? We answer, to many, and of these we will mention four, and of these four, we would mention first, our common Mother Eve. When, after her disobedience to the known law, which had been given for her protection, she was called to account, as was also Adam and the serpent. In the sentence of the latter we find a ray of hope and promise to her. I quote from a writing of Alex. McWhorter of Yale, the following fine exposition of the passage: "The expectation of a deliverer, to which, the records of every ancient people bear abundant testimony, finds its source in the first great promise or prediction, that the seed of the woman should bruise the serpent's head. Gen. 3:15. It was natural that Eve should expect to witness in her lifetime the realization of this prophecy. In Gen. 4:1, we find her at the birth of Cain, making this declaration, as it stands in our translation: "I have gotten a man from the Lord." The preposition "from" is not in the original. Literally it reads "I have gotten a man even Yahveh—even 'he who will be,'" and that she believed him to be the prom-

ised deliverer the record literally interpreted leaves no room to doubt."

There is a sad significance in the fact that she named her second son "Abel," from "Haval" signifying "vanity, disappointment," and again we have in the third son, the name, Seth meaning "appointed," for God said she "hath appointed me another seed instead of Abel whom Cain slew."

Seventeen generations in a direct line from Seth come and go upon the earth, and in the eighteenth we find Abram is born. He the highly favored one is called out by God. His name is changed to Abraham. "For a father of many nations have I made thee" and we find the great Apostle writing thus of him to the Galatians, "Now to Abraham and his seed were the promises made. He saith not to seeds as of many but as of one, and to thy seed which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, so then they which be of faith are blessed with faithful Abraham. For he believed God and it was accounted to him for righteousness." Again fourteen generations pass and the sacred writer brings to view the youth of Bethlehem; "He who was ruddy and of a fair countenance," even David the son of Jesse brought from the sheepfold and anointed by the prophet of God, he became the king over Israel, who was to fill the will or purpose of God. And when he had gained the victory over all his enemies, and was at rest, it came into his heart to build a home for the Lord his God. Nathan the prophet comes to him from the Lord with these words, "Thus saith the Lord, Thou shalt not build me a house to dwell in." Then he recounts to him his history and gives him this gracious promise, "And it shall come to pass when thy days be expired, that thou must go to thy Fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. I will be his Father and he shall be my son."

Again we turn to the New Testament and we find the apostle applying this language to Christ, Heb. 1:5, "Thou art my son," and again, "I will be to him a Father and he shall be to me a son."

David in the fulness of joy, worships before the Lord saying, "Thou hast spoken of my house for a great while to come and hast regarded me according to the state of a man of high degree."

Once more twenty-eight generations pass, and to a virgin of Nazareth, of the house of David,

the angel of the Lord appeared, saying, "Fear not Mary, for thou hast found favor with God. And behold thou shalt conceive and bring forth a son, and shalt call his name Jesus (literally Yavashua,—I shall be powerful). He shall be great, and shall be called The Son of the Highest and the Lord God will give unto Him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Mary, in glad, exultant joy cries out, "My soul doth magnify the Lord, for he hath holpen his servant Israel in remembrance of his mercy as he spake to our fathers, to Abraham and his seed forever." Thus in the person of our Lord we find, The expected of Eve, the blessed seed of Abraham, the kingly son of David, the son of Mary, who is the Son of God, of whom at his birth the angel said, "Behold I bring you Good Tidings which shall be to all people."

Your sister,

M. A. Lillybridge.

HIRAM, KING OF TYRE.

This name means noble. He was a man of great note in his time. He was said to be the most expert workman in metals, principally in brass. Solomon sent for him to go from Tyre to Jerusalem to aid him in the metal decorations of the temple. He was by birth of the tribe of Naphtali, on his mother's side, but his father's name was Ur, of the stock of the Israelites. His chief skill lay in working in gold, silver and brass. He it was who made all the metal decorations about the temple according to the will and direction of Solomon.

Tyre was a city in the southern part of Sidonia which lay between the northern portion of the land of Asher and the great sea.

Solomon built many ships in the Egyptian Bay of the Red Sea in a certain place called Ezion-Geber, which is not far from Eloth on the northern extremity of the east fork of the Red Sea, called the Gulf of Akaba. This country once belonged to the Jews and became useful for the shipping of the donations of Hiram, king of Tyre, for he sent a sufficient number of his seamen to act as pilots, because they were skillful in navigation, to whom Solomon gave command that they should go with his stewards to the land that was called Ophir, which belonged to India, to bring him gold.

After David had driven the Jebusites from Jerusalem and had named it "The City of David" he chose it to be his royal city. From that time forward David prospered and Hiram sent ambassadors to David and made a

league of mutual friendship and assistance with him. He also sent David presents, cedar trees and mechanics, skilful men in building, and architecture that they might build him a royal palace in Jerusalem.

After Solomon had ascended the throne and Hiram had learned that fact he sent ambassadors to Solomon and saluted him, and congratulated him on the happy state of affairs as they then existed. It is said by one historian that Solomon made reply in about the following language.

"Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions; for he did not leave off to overthrow his enemies till he made them all subject to tribute; but I give thanks to God for the peace I at present enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father that such a house should be built by me; wherefore I desire to send some of thy subjects with mine to Mount Lebanon to cut down timber, for the Sidonians are more skilful than our people in cutting wood. As for wages to the hewers of wood, I will pay whatsoever price thou shalt determine."

When Hiram read this letter he was greatly pleased and answered as follows: "It is fit to bless God that he has committed thy father's government to thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservant to thee in all that thou sendest to me about; for when by my subjects I have cut down many and large trees of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem; but do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit an island."

The record of the Tyrians show that there was a mutual friendship existing between Hiram and Solomon. In their history it is recorded that the temple was built by Solomon at Jerusalem 143 yrs. before the Tyrians built Carthage. Because of this friendship Hiram was ambitious to contribute to the splendor of the temple. He, therefore, made Solomon a present of 120 talents of gold besides contributing much of his most excellent timbers from Mount Lebanon to be used in the erection of the grandest structure ever erected by man.

Tyre was one of the most noted ancient cities and it certainly

must have been a great honor to have been king of such an opulent commercial center. Its marvelous wealth and commerce are described by Ez. 27th. and its destruction by Nebuchadnezzar foretold by Ez. in the 23th. Ch. which required a siege of 13 years. It was rebuilt on an island rock, but again stormed by Alexander. Our Savior visited it once and St. Paul landed at its port.

Hiram was entombed in a large stone vault common in those days for the burial of kings. It is to the eastward about two or three miles, and is one of the most ancient and striking monuments in all Syria. The pedestal consists of huge stones in two tiers, above which is still a thicker slab of rock overhanging the rest of the pedestal on all sides. On the slab rests a massive sarcophagus of irregular pyramidal form covered with a stone lid. Roman made a few excavations which show that there is a rock chamber under the tomb, with a stairway from the north end of the monument. There, no doubt, once rested the king of Tyre, one of the noble men of earth.

L. Booth.

The following from LAST DAYS, 1712 E. 20th St., Oakland, Calif., we regard worth reproducing:

A FOOLISH CARTOON.

A short time ago there appeared on the front page of an Adventist paper a striking cut which, no doubt attracted the attention of all its readers, but whether it accomplished the purpose which was intended, we have some doubt. We will try and describe it.

It represented the "river of life" that now is rushing madly on to a cataract where it tumbles over the edge into an abyss below.

On the river is a boat, with these words painted on its side: "postponer of salvation." In the boat is a man asleep, lying down, with his arms thrown back and his head resting on them. Parallel with the boat is another man—a dude—with a violin which he is playing; he is labeled as "false teacher," and from the violin are lines indicating sound, which are marked "Ear-tickling theories."

Just before reaching the abyss the river is labeled "End of Present and Only Probation," and just over the edge of the cataract we note the words "Eternal Loss."

Very prominent also is a large sign board fastened to two uprights, which bears on its surface this message: "Doctrine of Probation after Death. An Easy Plan of Salvation." Then comes

a quotation, but we do not know where from. It reads thus: "Never mind getting saved in this life. Wait for a more convenient season during the Millennium."

Isn't it strange how differently we see things? To us when we look at the picture and try to gather its meaning, we conclude that the "false teacher" is intended to represent a class of believers and teachers the burden of whose message is to tell the people everywhere—good, bad, and indifferent that they need not be worried about their future life or salvation; if they are now practising sin and enjoy it, and would prefer not to be interrupted or forsake it at present; to go right on, to the very end of this life if they wish, and when they wake up in the resurrection they will find that they have reached a "more convenient season," and can then be saved under better conditions than those which now exist.

We believe that there will be probation on the earth after Jesus comes a second time, and we believe it because we have learned it from the Bible. We have also been acquainted with others who believe and teach a future probation, but we never have and do not know of a class of teachers who believe or teach what is written on the signboard described above. There may be individuals here and there who believe thus but they are not the ones this picture is intended to represent.

The designer and publisher of this libelous statement is bound in justice therefore to either retract or point out the class of future probation teachers who are engaged in delivering the message to sinners as outlined on his signboard.

A much more forcible picture could have been produced, and one that would be far nearer the truth and the facts as they really exist to-day, if the artist had consulted with some of these hated teachers of future probation. We will volunteer a few suggestions for his next effort on this line.

1. Erase the boat with the sleepy man in it. Also the dude with the fiddle. Rub out the lying message on the signboard, also the false wording on the edge of the cataract—"end of the present and only probation."
2. Now fill every part of the river of life from the farthest point in sight down to the boiling caldron in the abyss, with human beings, rushing on with the swift torrent and plunging over the cataract helplessly.
3. On the signboard paint these words:

Jesus "tasted death for every man." "The gospel is the power of God unto salvation."

Go into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved.

"By grace ye are saved through faith." "Faith cometh by hearing, and hearing by the word of God."

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Hundreds of millions of human beings pass over this cataract who have never heard the gospel—never been visited by one of God's preachers. Are they forever lost? What think you?

Such a picture might serve to awaken thousands of Adventists to a realizing sense of actual conditions and lead them to search their Bibles personally for the truth of future probation as taught there. To all such we would say God will bless your effort. Do not allow a silly and misleading cartoon to turn you aside, nor deter you from such an investigation. It is a blessed truth that will bring joy to your heart as soon as you reach it.

The Thracians had an emblem expressive of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and melting it; another upon a rock and melting it; and a third upon a dead man and putting life into him. How strictly does this emblem harmonize with what the apostle says of the gospel—that it is the power of God unto salvation to every one that believeth; it melts the hardest hearts into a uniform obedience to the divine will, and raises those who are dead in trespasses and sins to a life of righteousness.

"If, losing all that makes life smooth and sunny, one still retains that which is more than houses or lands, or prosperity or friends; if, under sickness or temptation, when heart and flesh fail, one still follows on after God, ignoring the bitterness of life and taking up its burden for Christ's sake, be sure that that courage and that support come from a vital religion."

"After you have done a worthy deed, never stop to be admired. Half of the talent in the world dies of a deadly disease contracted in that way. If you have done a good job, hurry up and prove that it has qualified you to do a better. This advice may be commended to the attention of young men and women who have set out to win any of the crowns of this world or the next."

There is nothing so strong or safe in an emergency of life as the simple truth. —Sol.

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A GOOD NAME.

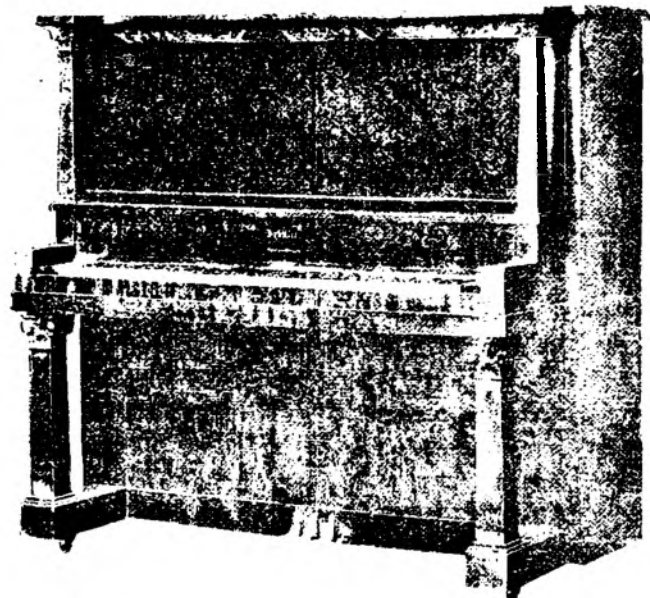
Such a name is better than "great riches." Its money value is wealth. Its character value is beyond estimate. He who has a large balance to his credit in the confidence, the affection and sympathies of his fellow-men, is far richer than one whose name is worth just so many dollars. In the one case, the money is the

basis of confidence. In the other, the man. To get a fortune and keep a good name is surely better than riches without a good name. But now and then there are cases where men preserve their integrity and yet do not achieve financial success. Misfortune may pursue them or they may lack business judgment; fire or the storm may keep a man's losses

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As we stand in the midst of the rushing currents of history we hear an inspired voice crying through the confusion and the strife of life—"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."—Sel.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, April 10, 1912.

Number 26.

THO' I AM BLIND.

I see the sunshine genial,
Regaling hill and plain;
How gently flows the rivulet;
And the river in its train;
Where the lilies—fair mementors
Of our Savior when on earth—
Glow in splendor,—mark their
Grandeur! How they're grown
to bounteous worth!

Is there darkness? Look 'tis severed,
Since His promises I see!
Light there is.—His Word is
glowing,
And there's life so full and free.
"Prisca."

HOW TO REMAIN YOUNG.

Strive always to be calm; be
cheerful and sleep well;
Delight in music; much with the
little children dwell;
With moderation eat; salute the
opening day
With glad "good morning!" be
it rosy dawn or gray;
Thy burdens bravely bear, yet
make thou no delay
To help a feeble brother all the
rugged way.
Think not too much of self; nor
idly fret and grieve
That thou must all earth's wealth
and beauty some day leave:
Trust thou in God and in the
holy footsteps tread
Of those who live forever, though
men do count them dead.
Wise as the serpent and yet harm
less as the dove—
Be thou like Christ in heavenly
patience and in love.

F. R. Marvin.

SERMONETTE. NO. 2.

The dark picture of the present condition of the earth and its inhabitants under the curse of sin will finally be removed, and the glory of God will fill the earth as the waters fill the sea.

There will be a restoration to the natural conditions as they were before sin came. Such indeed are the promises made to us by Him who is able to fulfill them.

The things lost through sin, will be returned: not only to man, but to the earth itself, for we are assured there will be a restitution of all things spoken of by all God's prophets. Let us consider a few of these things.

1. The curse will be removed from the land. Rev. 22:3. That means much. The ground was

cursed to make man work—to make him sweat and earn his bread. For under his changed condition in sin, labor is necessary to preserve the race. But when men learn righteousness—learn to do right, then they may be trusted to eat of the fruits of the earth without labor. Then they may enjoy the beauties and bounties of paradise without toil. Like Adam in Eden's garden they will only dress the garden and keep it, which exercise will be a pleasure.

2. It will rain when needed. Isa. 30:23. Rain to water the earth is one of the greatest natural blessings, and it is an evidence of God's disfavor when it is withheld. Jer. 5:24; Joel 2:23-26. Then it will be said, "Be glad then ye children of Zion and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain—the former rain, and the latter rain in the first month... and ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

3. The deserts of the earth will be fruitful. "He will make her wilderness like Eden and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51:3.

"Behold I will do a new thing... I will even make a way in the wilderness and rivers in the desert... I will give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen." Isa. 43:19-20. Don't omit to read Isa. 41:17-20. It tells what God will do for his poor by opening up the desert and beautifying and watering it, and planting choice trees there. Also Isa. 35:1, 2, 6, 7.

4. Sickness, sorrow, pain and even death will be no more. Isa. 33:24; Rev. 21:4. Troubles which made such a blot upon the former picture, came there as a result of sin. When sin will be no more, and the inhabitants of the world learn righteousness, then this bright picture will take its place.

No famine. No pestilence. No war—but fruitful fields, healthful people, rivers of life, and trees bearing fruits of immortality.

Graft gone. Theft gone. Murder gone. Cyclones gone, and a

perfect kingdom come, and a paradise restored. Thank God for hanging up this bright picture in His Book. Let us trust Him to finish it in the reality; and may we be worthy to enter with the redeemed upon the inheritance that God has prepared for those who love Him.

A. J. Eychaner.

DIVINE; vs.,

HUMAN GOVERNMENT.

Human government thus far has been an aristocracy in which the power is in the hand of the ruler. This is the strongest and simplest form of governments. This form of government in the hand of a usurper would naturally breed crime and all forms of sin. It is a government for human aggrandizement. No thought is given to the comfort of the people. When the rulers of Israel demanded a human king like other nations, the prophet told them what their king would do for them. I Sam. 8:11-18. He will take your sons and appoint them for himself, for his chariots, and to be his horsemen and some shall run before his chariots. He will appoint his captains over thousands and captains over fifties; and will set them to ear his ground, and to reap his harvest and to make his instruments of war and instruments of his chariots. And he will take your daughters to be confectionaries and to be his cooks and his bakers. And he will take your fields and your vineyards and your oliveyards even the best of them and give them to his servants.

And he will take the tenth of your seed and of your vineyards and give them to his officers and to his servants. He will take your menservants and your maid-servants and your goodliest young men and your asses and put them to his work. He will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you. And the Lord will not hear you in that day.

In this we are taught the extreme selfishness of human nature.

No regard is paid to the claim of the ruled class. The rule of human government has been to grind and crush the poor and weak. You may say that human

government has been a necessity. Not so, as Jehovah was Israel's

king for four hundred and fifty years during the rule of the judges so would he have given to the race a better government than that formed by man. Jehovah's purpose would have been to rule in judgment and justice. A better class of human rulers would have been chosen. God's people have always been admonished to be subject to the powers that be for they are ordained (set apart) by Jehovah. God recognized human government as a necessity for the protection of life and property. As the race has become more intelligent these rights have in a measure been in the fullest sense come up to this measure. Too many have been weighed in the balance and found wanting. Usurpation of rights have always worked harm to the poor and weak.

We believe that the Bible teaches that this earth belongs to the sons and daughters of Almighty God. Every foot of land that has been occupied by an alien class is an act of usurpation of the rights of the Deity. There has been but one tract of land given to any one of the human race. That was given to Abraham and the boundary may be found in Gen. 15:18. Abraham was not to occupy it then but it was a gift to be enjoyed in the future. The Canaanites, Hittites and the Amorites had no right there. They were usurpers.

D. C. Robison.

There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness. —Sel.

Let your religion be seen. Lamps do not talk but they do shine. A light-house sounds no drum, it beats no gong; yet far over the waters, its friendly light is seen by the mariner. —Sel.

There is nothing which helps us so much to feel that our lives have been worth living, as the humble but grateful consciousness that we have helped some other soul to fulfill its destiny. —Sel.

Probably the reason we do not like some people is that they so persistently reflect our faults.

RECONCILIATION.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity in himself." Eph. 2:14-16.

"For it pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath been reconciled in the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight." Col. 1:19-22.

From these scriptures we learn that God is not estranged and at enmity to us, but we were his enemies by sins committed; that Jesus our Lord did away the enmity between man and God and made the two at peace; that he did so by his death, since the sin was all in our bodies of flesh, and by becoming flesh and putting away the sin between man and God by putting away his fleshly nature, he opened a way by which we, too, may put off this old man and his deeds by faith in his death and resurrection into a body not fleshly, but spiritual, and hence free from all possibility of sin. So that through faith in him we became rid of the sin that caused the "enmity," and are thus "reconciled to God." That is, he puts away the enmity by providing a way by which we do it by faith in him, believing that he has power now to free us from the tyranny of sin.

Thus the blood is not an appeasing of God's anger, but a means of destroying the sin that made us enemies against God.

This is shown in Heb. 2:17-18, where it shows that by partaking of our fleshly nature he offers a sympathy that will help us rid ourselves of sin.

For it is "his life" that gives us this "present help in time of trouble" to give us the victory over temptation and sin, as is shown by Rom. 5:9-11.

So in Rom. 11:15 it is shown how Israel, who were cast away because they took part in crucifying him, became a means of reconciling the world to God; since the reconciliation was by his death which secured the resurrection which gives us the power to put away the sin that es-

tranged us, and they were instrumental in causing this death.

So by 2 Cor. 5:14-21, we who have the gospel committed to our keeping to teach to those who are God's enemies by sin, because instrumental in their becoming "reconciled to God," because we give them "the word of reconciliation" by which they became freed from that sin.

The parable of the prodigal son, while applicable to all Gentiles, because they are all sinners, yet evidently has in mind especially the sinners there present. For we find in the beginning of the chapter, Lu. 15, that "all the publicans and sinners" drew near to listen to his welcome message. They are the lost sheep, lost coin and prodigal son of the three following parables. "And the Pharisees and scribes murmured." Just so did the elder brother of the parable, when the prodigal returns from sin to the Father's bosom. For these murmurers took the attitude that the elder son did when he said, "I never transgressed any of thy commandments," for they did the very same, always averring in their self-righteousness that always kept all the law of Moses, and hence needed no Savior. Or as the parable of the lost sheep has it, they, as the "ninety and nine" thought they were "just" enough to "need no repentance." They were the coins that were not "lost" in their own estimation.

ATONEMENT.

Lesson 14, Atonement.

By the margin of Rom. 5:11 you find atonement to be reconciliation.

Notice by Lev. 17:10-15 what is required to make atonement. Recall the purpose of divine law, and what the law required for satisfaction. Why? This will show you why a blood-atonement was necessary.

In the shadows in Israel you find by Lev. 23:27-32 the day of atonement and by Ex. 30:12-16, an individual atonement by each man. By recalling the lesson on the relation of forgiveness and chastisement, you will see what these two atonements represent.

The same is shown by the two goats of Lev. 16. Which goat fitly represents the hearing away of our condemnation through forgiveness? What is represented by its being taken into the wilderness? What by the fire into which the sin confessed upon the other goat was put? Does either goat represent another having to suffer for our sins instead of us?

Joseph Williams.

Some of the hardest falls we get in life come from jumping at conclusions.

PINE WOODS BIBLE CLASS.

Teacher.— Our lesson last week was

THE SACRED OR INEFFABLE NAME OF THE FATHER.

We will continue that topic tonight.

When God sent Moses to the Children of Israel, and told him to tell them that the God of their fathers had sent him unto them, and when they should ask, What was that God's name? He was told to say unto them:

I AM hath sent me unto you.

Would they comprehend that name?

Arloa.— A writer speaking of that point said: It is believed that I AM is a talismanic word, which the Children of Israel readily comprehended. It was evident that the name was known to the Egyptians in their temple worship. It is referred to by an eminent Egyptian scholar, saying that the words were found inscribed on temple stones lately unearthed in that land, of very ancient date as follows: "NUK-PU-NUK," and bears the English translation, "I AM and I Am." One of the speakers of the Parliament of Religions spoke of this discovery.

Teacher.— I will ask Albert to speak of the reverence which the Israelites had for God's sacred name.

Albert.— Josephus says:

"Moses besought the Lord since he had heard and seen him, that he would tell him his name, that when he offered sacrifice he might invoke him by his name, which had never been disclosed to men before, concerning which it is not lawful for me to say more."

We also read from a very early date, the Israelites refrained from pronouncing the Sacred Name, for fear of its irreverent use.

Teacher.— What occasioned this fear?

Albert.— That is found in Lev. 24:16: "He that blasphemeth the Name of the Lord (Yehovah, not Adonai) he shall surely be put to death, all the congregation shall certainly stone him: as will the stranger, as he that is born in the land, when he blasphemeth the Name of the Lord (should be Yehovah-Jehovah), shall be put to death."

The name is spoken of as being "the great and terrible name," "the peculiar name," and "the separate name."

It is said that the High Priest, on the day of atonement, pronounced the Ineffable Name with in the sacred inclosure, while the people stood without, in an attitude of reverence and awe, as the Sacred Name was being spoken by the High Priest.

Teacher.— Where was this Holy Name placed?

Albert.— Bible quotations

speak of it in this wise: "To build a house for the Name of the Lord God of Israel," "that his Name might be there," "in Jerusalem will I put my Name forever."

Teacher.— How is it, that in place of the real Name, we have a substitution?

Albert.— We learn that the Rabbis substituted SHEMA for the Unutterable Name when spoken. In reading the Scriptures, they refrained from pronouncing the true Name, and substituted in its place, Adonai—Lord.

Teacher.— Did the Israelites attribute power to the proper pronunciation of the Name?

Albert.— They did. They could not deny that Jesus really performed his miracles; some said he did them through the prince of devils, and others, "through the proper pronunciation of the Sacred Name, which they say, he stole from the temple."

The true pronunciation of this Name is said to be lost, and is known in history as the lost Name.

Teacher.— Is there any other name by which the Eternal Father is known? What do you say, George?

George.— Yes, see Psa. 68:4.

"Sing unto God, Sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him."

Teacher.— Is this really another name?

George.— No, JAH or YAH is a contraction of YEHOVAH—JEHOVAH, and enters into the composition of

The Name Jesus.

Teacher.— Please explain how. George.— A note in the Diaglott says: This name (Jesus) is composed of YAH (I shall be) and SHUA (powerful); YAH-SHUA (I shall be powerful).

Esubius says the Name Jesus means the salvation of God. For Isoue is the salvation JAH (YAH); i.e., the salvation of God.

Teacher.— How many names are there through which men might be saved?

George.— Only one. The Bible says there is no other name besides the Name JESUS. It is also inseparably linked with the Father's Name, as ONE NAME. See Isa. 12:2. "God is my salvation: I will trust and not be afraid; for the Lord JEHOVAH (even YAH-SHUA) is my strength and my song. He is become my salvation."

Esubius calls JESUS the "salvation of God." Compare this with what Simeon said, when he held our Savior in his arms; and you will find that his eyes had literally seen just what Isaiah said the Lord Jehovah is — "My Salvation." In taking the child in his arms he said: "Now

lettest thou thy servant depart in peace according to thy Word, for my eyes have seen **THY SALVATION.**" (YAH-SHUA).

Teacher.— We must now close. In the Blessed Hope,
W. H. Wilson.

IMMORTALITY OF THE SOUL.

Job asks a question, Job 14:14, "If a man die shall he live again? If Job had believed that every man possessed an immortal soul, would it be natural for him to ask the question?"

His question was, "When life is gone, will it ever return? We learn that we shall all be raised; some to eternal life, and some to go back to sleep that perpetual sleep from which no one ever awakes."

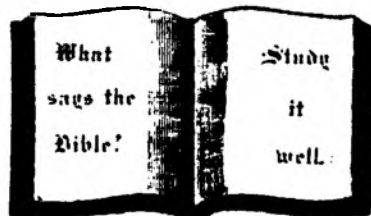
They shall be as though they had not been, Obad. 15. When the righteous live again what shall be their lot? This question is answered in Rev. 21:4-7.

Which is the best place to work for, a place where there will be no more death, sorrow, crying or pain, or to be as though you had not been? I think life is the most profitable thing a man can work for. It is surprising to see the number of people who pay no heed to the work that is set for them to do, yet they believe that a wicked man will be tormented day and night forever and ever. My dear friends, I assure you that if you will study the scriptures with every spare moment you have, it makes no difference how far you are from church, or what kind of company you are in, you will always have a good thought in mind, and to those that obey the word and follow Christ, to those eternal life will be given; but remember, The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord, Rom. 6:23.

What is said of those who 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, Rev. 20:6. Dear friends, it is my sincere hope to have part in that glorious event.

Yours in the faith of our Lord,

Elzie Robins.



COME, LET US READ TOGETHER.

No. 3.

The scriptures teach that Is-

rael will be restored as a nation in the land of Palestine:

1. "The word of the Lord came unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whercon thou writest shall be in thine hand before their eyes. And say unto them, Thus sayeth 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: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places where in they have sinned, and will cleanse them: so shall they be my people, and I will be their God." Ezek. 37:15-24.

2. "And I will bring again the captivity of my people of Israel, and they shall build the wastecities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God, Amos 9:14-15.

3. "And they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid, Ezek. 34:28.

4. "But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." Joel 3:20-21.

5. O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them that are sent un-

to 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.

6. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins." Rom. 11:25-27.

AGED PARENTS.

Many an aged parent is to be pitied because of the treatment received from the small-hearted and mean-spirited children. It seems scarcely possible that people claiming to be highly respectable, and, in not a few instances, Christians, will so contemptibly treat their aged parents as they do. If I were to treat my parent in an ill manner, feeling-eagerly desirous that he should die before his appointed time, and seeking in various ways to spoil his comfort, I should fear that God's anger would burn against me in some form of deserved judgment. I could not expect true prosperity, I could not hope for a blessed old age, if I were to live to that period. Dr. Talmage, referring to children who misuse and abuse their aged parents, and especially the father, says:

"They are provoked because he cannot hear as well as he used to, and when he asks it over again and the son has to repeat it he bawls in the old man's ear, 'I hope you hear that!' How long must he wear that old coat or the old hat before they get him a new one! How chagrined they are at his independence of the English grammar! How long he hangs on! Seventy years, and not gone yet! Seventy-five years, and not gone yet! Eighty years, and not gone yet! Will he ever go? I have officiated at obsequies of aged people where the family have been so inordinately resigned to Providence that I felt like taking my text from Proverbs, 'The eye that mocketh at his father and refuseth to obey its mother, the ravens of the valley shall pick it out and the young eagles shall eat it.' In other words, such an ingrate ought to have a flock of crows for pallbearers. I congratulate you if you have the honor of providing for aged parents."

Suppose that your aged parents are troublesome, were you not troublesome to them when you were a child? What if they are a burden to you, were you not a burden to them when you were quite young? Do you expect to become old? If you should become aged and infirm, would you want your children to hate you and long for you to die? O, shame on those who mistreat their aged parents!

C. H. Wetherbe.

THIS IS THE FIRST RESURRECTION.

But the rest of the dead do not live until the thousand years are finished. See R. V., the word "again," being left out. This is the first resurrection. Blessed and holy is he that has part in the first resurrection, on such the second death has no power, but they shall be priests of God and Christ and shall reign with him a thousand years, Rev. 20:5-6. Marvel not at this for the hour is coming in which all that are in the grave, shall hear his voice, and come forth, they that have done good to the resurrection of life,—these are they which lived and reigned with Christ a thousand years, thus they are counted worthy to attain that age and the resurrection from among the dead, and are equal to the angels neither can they die any more, while the rest of the dead, or the class that is raised to judgment do not get this life until the thousand years are finished, for their vile bodies have been changed, so they may be fashioned like unto his glorious body. Notice it says, it may be so fashioned, and still it may not, for it may be they will eat the sour grapes and die for their own sin. It is called the first resurrection as their mortal bodies had been quickened a thousand years. It is the truth I want, and if this isn't the correct understanding, I would like the editor to give his views on the subject.

Yours in the faith,
N. N. Gould.

Have love, Not love alone for one.

But man, as man, thy brother call;
And scatter like a circling sun Thy charities on all.
—Schiller.

Do with a will the task that lies before;
So much is there for every one to do.
—John Clair Minot.

Thy purpose firm is equal to the deed. Who does the best his circumstance allows, does well, acts nobly! Angels could do no more.
—Young.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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We BELIEVE and TEACH the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

Editorials and Church News.

Why do professed followers of Christ try to fool God? God is not mocked. It is an insult to Him to break His commandments continually and then continue to make pretension to serve Him.

Did God ever appoint the church as a social institution? Is not its function that of mutual helpfulness toward the proper WORSHIP of God? Do we not prostitute it when we make it anything else?

Too many who would like to do just right, are continually asking: How far may I go in this questionable matter without offending God? A few are glad to flee everything that is questionable, not only that they may please God, but that they may possess themselves of the true riches God has in store for His faithful children.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2:15.

The above seems to be very strong language. The writer must have meant something when he wrote it. We wonder what it was?

MAY MEETING.

The annual May Meeting of the Church of God at Fonthill, Ont., Canada, will be held, D. V., commencing May, 19 and continuing over Sunday, May the 26th. Bro. and Sister Woodward of Dutton, Mich., and Bro. Conner, of Cleveland, Ohio, and Bro. Austin, of Fonthill, will be the speakers.

Any of the brethren contemplating making a trip to Niagara Falls this summer would find it a beautiful time to visit the Falls about the last of May and also could take in the May meeting at Fonthill. Those coming from the west get off at Welland and take the trolley to Fonthill. Those coming from east or south, get off at Niagara Falls and take trolley on Canadian side for Fonthill.

Program published later. A cordial invitation extended to all searchers after truth. None excluded.

Yours in hope,

A. Railton.

REPORT OF MEETING.

The E. 105th St. Church of God, of Cleveland, Ohio, has enjoyed a short series of special meetings.—Mar. 24th to 31st inclusive, Bro. F. L. Austin, of Fonthill, Ont., preaching during that time. The attendance at these meetings was not large, but those who attended were greatly benefitted by being instructed in the truth, and exhorted to a firmer belief of the gospel of Christ and a deeper devotion to and a more careful and practical application of its principles in our activities in life.

Bro. Austin has not only a very clear insight and firm grasp of the truths of the gospel, but also possesses the happy faculty of presenting the truth with such clearness, earnestness and sincerity, that his hearers are impressed with the beauty and richness of the gospel message, and are edified and built up and

encouraged in the faith.

Not only was our brotherhood strengthened and encouraged, but those not members of our body were awakened and brought to see more clearly the truths of the gospel and the necessity of accepting the truth by faith and obedience, and we look forward with hopes of soon seeing some of the fruits of these meetings being gathered into the fold. A week filled with rich and sweet communion, for which we thank God, has been given us to enjoy.

L. E. Conner.

REPORT OF MEETING.

Plymouth, Ind. March 31, 1912
Dear Bro. Lindsay:

I am sending you report of a meeting just closed this evening at our place, conducted by our State Evangelist, Bro. Joseph Williams. The meetings were begun on March 16 running continuously with good interest and attention and we feel the church body is strengthened and builded up. On Sunday, March 24, we were pleased to see one brother come forth for baptism, by name Edgar Hayslett and in the afternoon Bro. Williams baptized him into the all saving name of Jesus the Christ. Bro. Hayslett is not a stranger to the cause, his wife being a daughter of Bro. Isaac Roose of Bourbon, Ind. and related to the many others of that name of the Argos and Antioch churches. We cannot but feel that others who listened attentively to so many of the good sermons delivered, will in time answer the call of the Master to serve and obey Him. May God aid them to choose aright.

Respectfully submitted,

F. M. McCrory.

MARRIED.

At the home of the bride's mother, at Waterloo, Ia., March 27, 1912, Frank R. Lee and Bernice E. Beardslee.

Quite a number of friends were present, and manifested their appreciation of this young couple by useful gifts, and good wishes. The marriage is an important event in life, and should be entered thoughtfully, discreetly and reverently.

May God's blessing be in this new home guiding their feet in the ways of righteousness and peace.

A. J. Eychaner.

Obituaries.

Henry H. Geist

died at his home in Waterloo, Ia., aged 84 years, 3 months. He was a member of our state conference and always present at our annual

meetings and will be missed. Brother Geist had gradually lost his sight so that for several years before his death he was totally blind. The funeral was from his home, and many of his old pioneer neighbors were present. The floral offerings of his friends were abundant and beautiful, testifying to the high esteem by which he was regarded by his neighbors.

He died March 27, 1912, at 8 o'clock, P. M. He leaves his companion, a lady of 80 years, also a son and daughter and other relatives. He was buried in Elmwood Cemetery near Waterloo.

For many years he has been a faithful member of the Church of God, and his life and character were in harmony with his faith. He rests from his labors and his works will follow him. There is a promise of a brighter day, when he will bear the image of the heavenly, being clothed with immortality. It will be when Jesus returns.

A. J. Eychaner.

Elva A. West

was born in Raisin Twp., July 1st, 1856, and died in Adrian at her home, March 24th, 1912, of congestion of the lungs. She was baptized by Elder L. H. Chase more than forty years ago, and Bro. Chase united her in marriage to Orison West, Sept. 19th, 1876. Five children were born to them. All were present at the funeral which was held at the home and conducted by the writer. She leaves the husband, an aged father, a sister, four daughters and a son, with many other relatives and friends to miss her. She will be sadly missed in the home circle most of all. But we sorrow not without hope for she was a true wife, a devoted mother, a faithful Christian, and the resurrection morning will give her back to us. May the comforting hope which was hers inspire us all to continue the warfare faithfully to the end of life.

M. A. Woodward.

The Sunday School.

THE APPOINTMENT OF THE TWELVE.

Mark 3:7-19; Matt. 5:10-16.

April 21.

Golden Text.—Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit. John 15:16. (R. V.)

Time.—Early summer A. D. 28.

Place.—Somewhere among the hills west of the Sea of Galilee, in the middle of the second year

of Jesus ministry.

As we have place to touch upon but few points in the lives of the apostles, we would suggest that teacher and pupil look up in a Bible dictionary further facts, of each of the twelve, that may be of interest.

Questions.

What miracle was performed by Jesus in our last lesson?

As a result of the effect upon the Pharisees, what did Jesus do? verse 7.

Who were with Him?

Who followed?

Where did they come from?

Locate these places on the map. (Tyre and Sidon far to the north, Judea and Jerusalem in the center of the country, beyond Jordan on the east and Idumea in the extreme south. Idumea is the Edom of the old testament. "It denotes the territory occupied by the descendants of Esau, originally Mount Seir, but after the exile, part of southern Palestine. By our Savior's time, the people were practically united in the Jewish nation and Idumea made part of Judea.")

Why did this great multitude come to Jesus?

What precaution against the crowds, did Jesus adopt?

How had some been healed? v. 10.

What is said of those with unclean spirits?

Why did Jesus charge them not to make Him known? Matt. 12:16-21.

"He goeth up into a mountain" - Why? Luke 6:12.

What had Jesus hidden His disciples previous to this and why? Matt. 9:36-38.

When it was day, what did Jesus do? Luke 6:13.

Where did this take place? (Probably on the hill known as "Horns of Hattin," a double-peaked hill on the western side of Sea of Galilee.)

How did Jesus chose His disciples and for what reasons? verses 14-15.

Name the twelve who were chosen.

Simon- What other name given him? John 1:42 (see margin).

What had been his occupation? Where born? John 1:44.

the apostles

Was he married? Luke 4:38. He was perhaps the oldest of the apostles. He had a warm and active temper, and has been designated, the headstrong disciple.

James and John- Whose sons? Compare Mark 15:40 and Matt. 27:56

What name given them by Jesus? They were both quiet, reserved men of very intense feeling, an example of this characteristic. Luke 9:54. James called the greater, was the first martyr among them. John was the beloved disciple, John 13:23; 19:26, and was the longest lived of all the apostles. He wrote the gos-

pel and three epistles that bear his name, and the Revelation.

Andrew—Whose disciple was he first? John 1:35, 40.

Whose brother? His name means "manly" and was appropriate. He was a quiet, thoughtful, steady man.

Philip—Of what town was he a native? John 1:44. Whom did he bring to Jesus? John 1:45. Afterward mentioned in John 6:7 and 12:21-22. He is characterized as one somewhat slow of heart and dull in spiritual understanding. John 14:8-12.

Bartholomew, supposed to be the same person whom John calls Nathanael. John 1:45; 21:2. He was from Cana, a close friend of Philip. What did Jesus say of him? John 1:47? John 1:47

Matthew (Levi). Who was his father and what his occupation? Mark 2:14. He was the only one of the twelve so far as known, that left a disreputable calling to become a disciple of Christ.

Thomas, also called Didymus. Jno. 20:24. Mentioned also in John 11:16; John 20:25.

James, the son of Alphaeus—what other disciple also son of Alphaeus? Different opinions are given concerning this disciple, as to whether he was the same who is called the "Lord's brother" Gal. 1:19, or the one called "the less." Mark 15:40. Generally, he is supposed to be James, the less, and the author of the epistle which bears his name.

Thaddaeus, also called Lebbaeus. Matt. 10:3. and Judas, Jude, Luke 6:16; Acts 1:13; Jude 1:1. Mentioned also in John 14:22. He was a faithful adherent to our Savior. Author of the epistle under his name, Jude.

Simon (Zelotes) Luke 6:15, the Canaanite. Matt. 10:4. The designation which distinguishes him from Simon Peter refers not to a place, but to a party. "Canaanite" being the Hebrew and "Zelotes," the Greek name of a sect which stood for the recovery of Jewish freedom and the maintenance of distinctive Jewish institutions, of which he was a member.

Judas Iscariot—Iscariot is supposed to indicate he was from Kerioth, a village of Judah. He was the treasurer of the twelve, who abused the trust by appropriating to his own use the money committed to him. John 12:6; betrayed the Savior, then committed suicide. Matt. 27:3-5.

Matt 5:13-16—Of what are these verses a portion?

To what does Jesus compare His disciples?

Salt is an active principle which prevents corruption. Salt is an emblem of integrity. Show how followers of Jesus may be compared to salt?

As salt what must they guard against?

The Christian may become so

like the world they cannot purify it. To what else are they compared?

Apply comparisons given.

As with salt, so with the light.

God's children must first receive it unto themselves before they become light centers. Jesus is the "light of the world." His followers are to reflect that light, and the more they become like Him, the more light they give, the greater influence will they have upon those with whom they come in contact and just in proportion will God be glorified. Their light is to so shine that they are to be unnoticed, only their good works, seen—the outcome of the "light."

How may we "go and bear fruit"? Phil. 2:5, 12-16.

Anna E. Drew.

Letters.

New Orleans, La..

Sunday, March 31, '12.

To the Editor of The Restitution Herald.—

Dear Brother: I have just finished reading the last two numbers of the "R. H." Both are filled with exceptionally good and interesting articles. However, it is the article under caption, "Saved from Sin," in No. 23 which caused the present writing. I think it is very timely. I notice that most preachers and I notice that most preachers and the power of the Holy Spirit. We need the Spirit's quickening of conscience, turning away from sin. Paul travailed in birth until Christ was formed in the Galatians, because having begun in the Spirit, they had gone back to "works." As we seek to work out our salvation, we must remember: "It is God that worketh in us to will and to do His good pleasure." Paul speaks about "striving according to the power that worketh in us." The writer was for a time led aside by C. T. Russel's writings to believe that our sins now are only covered—not blotted out—until the resurrection. The scriptures speak differently, however: "As far as the east is from the west, so far hath he removed our transgressions from us." Psa. 103. Again: "The blood of Jesus Christ His Son cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The apostles laid much stress on God's inworking power. In I Cor. 2:4-5, he desired that their "faith might not be in the wisdom of men, but in the power of God." In I Cor. 4:19-20, he says the "kingdom of God is not in word (only), but in power." A gain in Eph. 1:15-20 and 3:16-17,

in his prayer for the Ephesians, he mentions the surpassing greatness of His power towards us who believe." We can only work out what Christ has wrought out in us. Then our works become "fruits of the Spirit," instead of "dead works. So that no one may boast. See Eph. 2:5-10, for a full proof of this. As extreme examples of those trying to work this transformation of character by human will-power conforming to the Word, just consider the different "orders" in the Roman Catholic and other systems. I believe that many by strong will-power keep those "cast-iron" vows that are taken. But you will find no life and no spiritual warmth and power at all there. Their works are described in I Cor. 13:3. People are slow to believe in supernatural workings, when applied to themselves in the present tense. Nevertheless, the generating power of the Holy Spirit and Word is supernatural. We must not expect this gift without earnest desire and prayer for it. If it tarries, wait for it. The Father will give the Holy Spirit to them that ask Him. Nothing avails but faith that works by love.

Yours in hope.

Chas. Strand.

"Take life although, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dear Lord is already a wellspring of sweetness within us, flowing with an easy grace over all who come within our reach."

"We are saved by hope. Never man hoped too much, or repented that he had hoped. The plague is that we don't hope in God half enough. Hope never hurt anyone—never yet interfered with duty; nay, it always strengthens to the performance of duty, gives courage and clears the judgment. St. Paul says we are saved by hope. Hope is the most rational thing in the universe."

"No man can be made rich whose happiness depends on money."

ISRAEL'S AWAKENING.

"I will go and return to My place, till they acknowledge their offence, and seek My face; in their affliction they will seek me early." Hosea 5:15.

"Come, and let us return unto the Lord; for He has torn, and He will heal us; He hath smitten, and He will bind us up." Hosea 5:1-3.

After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.

"Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

Israel is the key which unlocks the treasury of Divine prophecy. Without a definite knowledge of the place which Israel holds in God's purpose, Old Testament prophecy is bewildering. As true Christians who serve the living God and wait for His Son from heaven, we are certainly deeply interested in the Jewish question, because our blessed hope and Israel's hope are inseparably connected.

The above passage is one of a large number which refers to Israel's repentance and coming restoration. Notice first in this passage and chapter certain phrases speaking of Divine displeasure—"He has torn," "He has smitten," "I have slain them." It seems these phrases are quotations from an older prophecy. Way back when Israel had left the land of bondage, we see the servant of the Lord who had brought the stiff-necked people through the desert; we see Moses singing his wonderful song, which is nothing less than the keynote to all prophecy concerning the wonderful nation. There in Israel is seen as the foreordained head and center of the race.

When the Most High divided the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion in His people, Jacob is the lot of His inheritance." Deuteronomy 22:8-9.

In this song Moses also sings of the prolonged apostasy of the people. "Jeshurun waxed fat and kicked, thus he forsook God which made him, and lightly esteemed the rock of his salvation." Then followed the manifestations of God's displeasure—"I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust,

The sword without terror within." Deuteronomy 32:23-25. In looking at the closing stanzas of the song, we see how Jehovah in the last days will avenge His people by the destruction of their enemies; and that the Gentiles shall share the blessings of Israel.

"Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people." Deuteronomy 32:43.

Now, in verse 39 we read, "I kill, and I make alive; I wound, and I heal."

He had slain them on account of their unbelief in despising the rock of His salvation; for the same Lord will also in the latter days heal them, make them alive, and Israel will take the place at the head of the nations. Thus we see it in all the prophets and in the psalms—God's threatenings and curses, Israel's awful apostasy and national death; and side by side with these are promises of mercy, of the gift of the Spirit, of national restoration to the land and a continual possession of the land—"I will plant them upon their land, and they shall no more be pulled up out of the land."

You see it is also with Israel death and life. We think of Aaron's blooming and fruit-bearing rod. It was a dry stick probably cut in Egypt, there was absolutely no life in it, yet in one night the hand of the Lord touched that rod and Moses brings it out to the people bearing almonds. True, this miracle is a type of our Lord's resurrection, it is likewise a type of our own experience. "You has He quickened who were dead in trespasses and sin." But in the third place it points to the withered, cursed fig tree bearing no fruit for an age, to be revived by God's power, and of that revival and restoration the inspired apostle says, "It will be as life from the dead." Romans 11:15.

Now look at this passage. It contains Israel's coming confession. The Lord had been with them, but He says, "I will go and return to My place, till they acknowledge their offence." Yes, He had come, but they, His own, received Him not; so He returned to His place. But the same Jehovah, Jesus, will return and build again the tabernacle of David which is fallen down. A remnant of the nation, however, before the return of the Lord, is to acknowledge their sin and return to Him. We learn the same from Peter's sermon, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send

Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

These are remarkable words which we read in the second verse of our passage, "After two days He will revive us again, and we shall live in His sight." The old Jewish commentators are interpreting prophecy not half as blind as some learned Christian professors of theology. You see they do not spiritualize as some Christian commentators do, but give the Old Testament a literal interpretation. Some Jewish writers tell us that as a day is before the Lord a thousand years, that we will be in dispersion for two days, that is two thousand years, and after that there will come another day when Israel shall be restored to the land and live in God's sight. Another rabbi says, "The first day we were without life is the Babylonian captivity, and the second day which will also end, is the great captivity in which we are now, and the third day is the great day of our restoration." The commentators, Ashi, Aben-Ezra and Kimchi, confess that when the third temple is built, Israel will rise up and live. You see the Jews are not so blind after all: the Gentile Christian blindness is most to be pitied.

The other day while preaching in a New England town to a number of Jews, and relating to them all the blessings they are to have by and by, and how the Lord will bless yet all the nations of the earth in Abraham's seed, I asked the Jews, "How is this to be brought about?" A young Jew in the audience answered very promptly, "By the coming of the Messiah." If I had asked the same question before some Christian congregation, I suppose I would have received answers of a different nature. Some gray-haired deacon would have said, "We don't believe in the millennium at all." And another, "Oh, yes; there is a millennium; and prohibition, reform, etc., will bring about this millennium." Oh, the blindness! The Jew gave the correct answer, "By the coming of the Messiah." And His coming will usher in that glorious third day spoken of in this passage, when slain Israel shall receive the baptism of the Spirit as a nation, and live in His sight.

Now, it is a strange and curious fact that on the great national day of repentance,—the day of Atonement,—the Jews of to-day, and for many centuries back, read the Book of Jonah. Why they read it no rabbi could tell me. You know Jonah is a

type of Christ; but has it ever occurred to you that Jonah is also a type of Israel? Jonah's unbelief and disobedience is typical of Israel's unbelief and disobedience. Jonah was cast into the raging sea and was buried in the belly of the fish for two days typical of Israel's dispersion among all Gentiles, and national and spiritual death. But while in his grave Jonah repented, as Israel will also repent. Then comes the third day for Jonah when the fish spew him out, and he then went to preach the word of the Lord to the Gentiles. And even so there is a third day coming for the once disbelieving and disobedient nation. When redeemed Israel shall be God's chosen messenger to a Gentile world, and when Israel will accomplish what the Christian church in vain endeavored to do—bringing this world to God and His Christ. Oh, what wonderful missionaries they will make! Oh, what a wonderful story of God's judgment and love they will have to tell!

But here is another picture bringing out the same truth. The prophet stands in the midst of a valley full of dry bones, Ezekiel 37, and God's voice tells him that the dry bones are the whole house of Israel. Is there any hope for these dry bones? The prophet answers, "Oh, Lord, Thou knowest." Some, indeed, of our days say, "Lo, there is no hope," and they spiritualize this passage; but we are taught differently. Yes; there is hope. And twice the prophet follows the Divine command and prophecies. Notice, here are especially two stages in the restoration of the house of Israel. First, bone coming to bone. There is a mighty shaking among the dry bones; and there is no life, bone coming to bone without life. In the second stage we see life returning to the organized bodies, so to speak. There is a mighty, rushing wind; it is the breath of life, the Spirit of the Lord; the slain and reorganized bodies rise to their feet and walk before the Lord. I want you to notice especially the first stage, which is the first step in Israel's restoration, the coming together of bone to bone; in other words, its organization.

We are living in breaking up times; it seems everything around us is going to pieces. Human governments in all forms are a failure. There are political break-ups and others in social and religious life. Something of the trembling and fear of all nations are already upon us, and more will follow. Everybody almost feels and knows that there is something in the air. But lo, and behold, in these times of disorganization, God's own chosen people, the Jews, are organizing.

Listen! We are living in the first stage of Israel's national restoration; it is one of the most wonderful and striking sights we are privileged to see, and so few see it or care to see it—Israel is organizing.

A few years ago it commenced, it had a small beginning, and now the working of national feeling among the scattered remnants of the Jewish people is world wide. Everywhere the cry is heard on all sides, "Back to the land of the fathers." "Palestine is our land." We are a nation. "A Jewish state has to be formed." Many schemes are being advanced and many suggestions made. We could take up several hours with interesting news of the colonizing of Palestine and the different moves which are made toward the land.

It is also remarkable that this national spirit has taken hold of all classes, the rich as well as the poor, the learned and the unlearned, the orthodox and the reformed are swayed by it. Jews are continually returning to the land of the fathers. Forty thousand of them are living in and around Jerusalem, one hundred thousand in the whole country. A few years ago a large number of Arabian Jews came to Jerusalem and settled there. Being asked why they had come, they said, "Our Messiah may come any time, and we want to be here when He comes." Orthodox Judaism is aflame with the national spirit all throughout Eastern Europe, and thousands are ready to return to the land.

I know what I am talking about, because I have seen it with my own eyes and heard it with mine own ears in far off Russia and Roumania. The centre of the Eastern question is Palestine. We will see wonderful developments in the coming years in this direction. Now do not forget this national movement heralds the coming age, the millennial age, which will again be Israel's time. It shows that Israel's second long day is almost over, and the third day is at hand when the Spirit of the Lord shall be poured out upon them, and they shall behold Him coming in the clouds of heaven.

But there is also another awakening in Israel. The remnant is being saved. The Spirit of the Lord is preparing a number of them for coming events. Twice in the epistle of the Romans, Paul speaks of a remnant. In chapter 9:27, he quotes, "Esaias crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." In chapter 11 in speaking of the awful apostasy at the time of Elijah, he says that then a remnant of seven thousand remained faithful to

Jehovah, and then he continues, "Even so then at this present time also there is a remnant according to the election of grace."

At different times, when Israel was unfaithful, there always remained in Israel a faithful remnant who did not sever its connection with the nation. When Jerusalem was destroyed by Titus in the year 70, there was in the city a Jewish Christian remnant. Matt. 24. However, we will have another fulfillment at the time the Lord cometh, and the great tribulation will find in Jerusalem a believing Jewish remnant who know the coming Lord though this remnant belongs to the nation. Now we believe this remnant according to the election of grace is being gathered now.

And it is right here I must speak of the principles of the Hope of Israel movement. The stand we have taken is one in harmony with prophecy and God's eternal purposes. We do not believe in gentilizing, or denationalizing, or proselyting Jewish believers. A Jew in Christ does not cease to be a Jew. He is not after having become a true believer in Christ to sever his connection with his people, or to relinquish his national hope. The term "remnant" excludes all thought of assimilation with a gentile church. The remnant believing and trusting the Lord does still belong to the people, and, therefore, gentilizing Jewish believers strikes us as nothing less than working against God's purposes.

Look at the wonderful statements Paul gives concerning Israel and Gentile believers in the type of the olive tree (Rom. 11). He says there that the broken off branches shall be grafted in again. Into what? They shall be grafted in again into their "own olive tree." That is plain, very plain. This is the stand we have taken, no more proselyting, no more denationalizing of Jewish believers. Our prayer is, "O Lord, save the remnant of Thy people." Oh, for Jews who are true Jews filled with the fulness of the Spirit, who stand among their people and share their sufferings and their hope.

When we commenced to enter on this new departure in Jewish mission work we were much misunderstood, ridiculed, and even treated worse; but now the thoughts we have expressed from the Word have taken hold of many minds, and a number of good and able brethren see eye to eye with us. But even if this would not be the case and we would stand alone, we could not abandon these principles. The Lord has been pleased to put the seal of His approval upon the work we have been doing. Large numbers of Jews have been reach-

ed by us for years. Many of those who have believed are scattered all over this country and Eastern Europe. Our work also consists in distributing our own literature in different languages, and the great masses of orthodox Jews are being reached in Russia and Roumania. We have evidence that the truth is taking hold of orthodox Jews over there. Our representative in Warsaw, Mr. Rosenzweig, whom I baptized several years ago, is doing a grand work there, and distributes the Word and our literature concerning Israel's Hope, in large quantities. Mr. Stroeter, the Secretary of the Hope of Israel, who visited Poland this summer, reports a strong movement in Poland among the Jews. He says:

"From the accounts of my colleague, Mr. Gaebelein, who last year traveled very extensively through Poland and Russia, I was prepared for very promising and hopeful indications among the very strict and pious Polish Jews at Warsaw and other places. But my actual observations far exceeded my expectations. While there came no opportunity for a public meeting in Warsaw itself, yet in private intercourse with many orthodox Jews I could not help noticing that somehow their minds were turning in a special way toward the earnest reconsideration of the question, Was not Jesus of Nazareth after all our true Messiah? Christian men of the highest standing, ministers and laymen, confirmed, as well established facts the accounts that not a few orthodox Jews in Warsaw had become true believers in the Lord Jesus Christ; but unwilling to be baptized into the only church officially open to them under the paternal (?) care of the government—the orthodox Greek church—they had baptized themselves secretly in the name of the Lord Jesus in the Vistula river."

Oh, pray for us, brethren, pray for us! Israel is awakening. The Lord is coming and His own people are being prepared for that great event. Pray for us, and for the peace of Jerusalem.

A. C. Gaebelein

WHY HE FAILED.

A young man who had failed by only three points in an examination for admission to the marine corps appealed to his representative in Congress for assistance, and together they went to see the Secretary of the Navy, in the hope of securing what is known as a "re-rating" of his papers.

How many more chances do you want? asked Secretary Long. This is your third time. And before the young man had a chance to answer, the Secretary

continued: How do you expect to get along in the world when you smoke so many cigarettes? Your clothes are saturated with their odor. Pull off your glove and let me see your fingers. There, see how yellow they are! pointing to the side of the first and second fingers.

Before the young man found his tongue to offer an explanation, the Secretary asked him if he drank.

Only once in a while, was his answer.

Secretary Long then invited the Congressman into his private office, and while offering to do everything he could, added: I am sick of trying to make anything of these boys that are loaded with cigarette smoke and 'drink once in a while.' They are about hopeless, it seems to me.

When they left the department building, the young man, half apologizing for his poor showing, remarked, My father says that drinking is the bane of the Navy.

I guess it is, replied the Congressman, laconically. It is the bane of everywhere else, and I should think quite likely it would be of the Navy.

The young man promised to turn over a new leaf absolutely, in both particulars, and was allowed to have another chance.

—St. Louis Christian Advocate.

ADDITIONAL EDITORIALS.

A letter received from Bro. G. E. Marsh too late for the first run of this issue reports small attendance but good interest at Marathon, Ia., and quite a good deal of ill-health among the brethren. At the Wolfe schoolhouse near Maxwell, Ia., a good attendance is reported, though roads are very bad. He expects to be home in time to fill his regular appointment at Lanark on Thursday and Friday evenings, Apr. 11th and 12th, and at Ad-line on Sunday, April 14th. The brethren at the above named places will please take notice.

The editor alone is responsible for the long article on "Israel's Awakening" in this issue. We are watching the movements of the Jews with intense interest. They are God's sign people. There is no other source from which we can draw so much inspiration in the matter of observing the signs of the times. Read it. It is good. If you don't accept it all, keep only that which is good.

Let me forget, dear Lord, I pray. The blotted page of yesterday; Help me with patient hand to write

Upon to-day's unsullied white.
—Mabel Cornelia Matson.

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There is a certain knocker that everyone is glad to meet—her name is Opportunity and when she knocks you want to get a handle on and open the door or she will hunt up someone else.
—The Inglenook.

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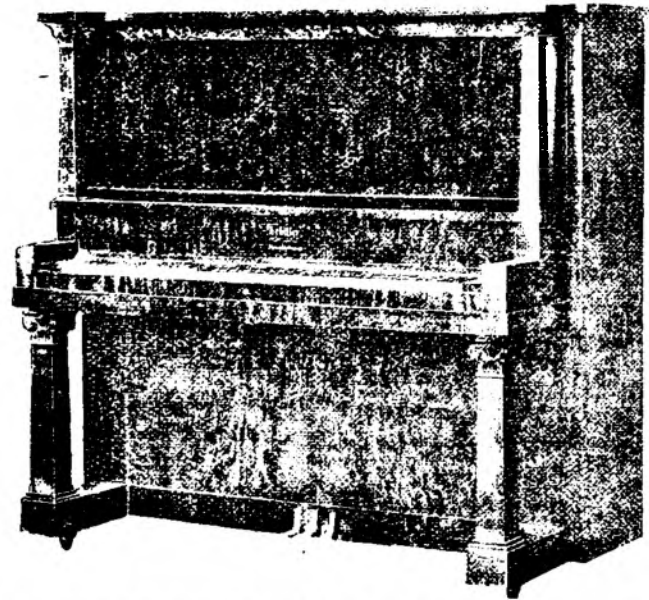
There is no higher success than that of getting into the path which God has marked out for us and walking in it until he says stop.

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Next to the sluggard the world can best spare those fussy folk who keep busy mainly for fear they will be caught doing nothing.

No power can save a man from selfishness who neglects to pray for others.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, April 17, 1912.

Number 27.

TRUTH.

Marble and recording brass decay,
And, like the warrior's memory, pass away;
The works of man inherit, as is just,
Their author's frailty, and return to dust,
But Truth divine forever stands secure,
Its head as guarded as its base secure;
Fixed in the rolling flood of endless years,
The pillar of the eternal plan appears;
The raving storm and dashing wave defies,
Built by that Architect who built the skies.

—Cowper.

DIVINE; vs.,

HUMAN GOVERNMENT.

There was one government formed on this earth in which Jehovah took a part. It was not a divine government but one in which the Deity ruled until his subjects rejected him as their king. 1 Sam. 8:7. They did not reject the prophet Samuel but they rejected Jehovah that he should not rule over them. This was a Theocracy, one in which God ruled. We see in this an ideal government. One behind which there was a divine power. Judgment was executed when a law was violated.

There was neither poverty nor grinding riches in this form of government. Every citizen in this government that was obedient to the law was counted righteous. There was a system of worship to suit every class in polity. No one so poor but he could partake of Jehovah's mercy. The leader in this great movement had been preserved and prepared in the king's household until forty years of age. He was learned in all the arts and sciences of Egypt. He refused to be called the son of Pharaoh's daughter. He could have ruled over Egypt but refused choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season esteeming the reproach of Christ greater riches than the treasures of Egypt. This was Moses the leader of the Israelitish people. He conducted them from Egyptian bondage to make of them a free people. They were organized into a religio-political body of which Moses was

the leader and Jehovah was their divine ruler. Jehovah's purpose with this people was to make of them a kingdom of priests, and an holy nation. Jehovah was their king and lawgiver. In order that they might fill Jehovah's purpose he gave them a moral law, the decalogue. The first and most important condition of this law was that they were to worship but one God: Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of any thing in heaven above nor in the earth beneath or that is in the water under the earth. They had been in bondage to a nation that worshipped other gods and made unto themselves graven images. Egypt was an idolatrous nation. The moral law was sufficient if obeyed to make them morally perfect. They were given a stringent hygienic law. Their foods were to be pure, as the law defined what animals were clean and what were unclean. Every care was taken to make them physically clean. Frequent washings were required under this law. These two laws provided for this moral and physical cleanliness. Much more may be learned by referring to the law as recorded by Moses. The most important of these laws was that which referred to sacrifices. In this law the Deity was recognized as the author of and the executor to all three laws. Every sacrifice did two things, viz: first pointed back to the beginning of sacrifices when the Eloah took skins of animals and clothed them. Gen 3:21. Secondly it pointed forward to the great sacrifice made for the atonement of the race on conditions of obedience. If this sacrifice was made in faith it counted for righteousness. Abraham believed God and it was counted to him for righteousness. If Israel had remained under these environments and their correspondence had been as Jehovah required they would have become a righteous nation. They were placed under the best form of government, a Theocracy

D. C. Robison.

SERMONETTE, NO. 3.

The Christ as a Teacher.

Text, Matt. 13:34. "Without a parable spake he not unto them." Introductory remarks:

There are over forty parables recorded as having been used by

Jesus in his preaching. The object in using parables seems to have been to illustrate the subject upon which he was speaking or some important point in the subject. By the use of these illustrations his preaching was understood more readily by the common people. The parable of the Sower and the parable of the Tares of the Field are explained in detail. Perhaps on account of their length.

1. Let us look at some items upon which the Great Teacher has expressed his views. He was not a Trinitarian but a Unitarian, and taught Monotheism, or one Supreme Being. This is clearly seen by his answer to the Scribe, recorded in Mark 12:29. The first (chief) of all the commandments is "Hear O Israel. The Lord our God is one Lord." Also in John 17:3 he speaks of Jehovah as "The only true God." This is in harmony with God's declaration to the children of men in Isa. 45:22. "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else."

2. Jesus taught future life through the resurrection. John 5:28-29. "Some shall come forth to a resurrection of life." Luke 20:35-36 "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, can die no more for they are equal unto the angels, and are the children of God being the children of the resurrection." John 6:40. "Every one which seeth the Son and believeth on him may have everlasting life and I will raise him up at the last day."

3. Jesus taught that the dead are in the grave. John 5:29. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." This is a death blow to the theory of the righteous going to heaven and the unrighteous going to hell at death; in short it brands as fraudulent the pagan theory of the immortality and conscious existence of a soul separate from the body. He is very positive about no one going to heaven. He said to the Jews "Ye shall seek me and shall not find me, and where I am ye cannot come." John 7:33-36. "Whither I go ye cannot come." John 8:21. To his disciples he said "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.

4. He taught reward is given at the resurrection and at his coming. Luke 19:15-19; Mat. 16:27. "The Son of man shall come in the glory of the Father with his angels, and then he shall reward every man according to his works. Luke 14:14. "Thou shalt be recompensed at the resurrection of the just. Rev. 20:13. The dead arise from their several places of sepulcher, stand before God, are judged and rewarded.

5. Jesus taught the glad tidings of God's Kingdom. The prayer says, "Thy kingdom come Thy will be done in earth as it is done in heaven." Luke 22:29. "I appoint unto you a kingdom as my Father hath appointed unto me." Mat. 19:28. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Mat. 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."

6. Jesus taught the doctrine of righteousness. I mean by this term in my discourse, that what men and women do, is of greater concern than we have hitherto estimated. The teaching of Jesus as to the moral character and conduct is in reality the doctrine of Christ. Notice as we pass along that it is "Doctrine" in the singular. It is a system of moral action in obedience to God's laws. That matchless sermon on the mount given by Jesus to his disciples, when he had finished it, is said that the people were astonished at his doctrine; and yet there is not a single proposition of faith in the whole discourse. I do not say that Jesus omitted to teach faith; for in his first announcement of the gospel of the kingdom he exhorted men to repent and believe the gospel. Amid the sinful forms of religion and the correct policies of the Roman government, the pride of Pharisees and the degradation of the people at the time that Jesus appeared, his life shone out as a divine ray from the court of God; and his life, and teaching the people how to live, was indeed a bright page in the moral history of mankind. He showed us by his life how we ought to live and this coupled with his profound knowledge of morals was indeed the doctrine of our Savior. That sermon on

the mount is the Christian's compass that points to God's chart given to guide us upon the rough sea of human life.

And when at last we stand before the judge it will not be asked how many items of a creed did you indorse but what were your works—as ye have done it unto these my brethren ye have done it unto me.

A. J. Eychaner.

ATONEMENT.

Under the shadow service of Israel it required blood to make an atonement. The claims of the law could be satisfied in no other way. Not that God was severe and unrelenting in demanding a victim to appease his wrath, but he made the law so as to require death as its penalty. But not as a cold legal institution any more than as unrelenting justice or blood-thirsty vengeance: but death would terminate the sin committed in transgression of the law. Hence blood atoned for sin, the law was satisfied, that is, God demonstrated his wisdom in decreeing that nothing short of the destruction of the body of sin would satisfy his wisdom in putting an end to sin thus, and his love in saving the sinner after destroying him and his sin together.

The two atonements in Israel referred to in this lesson, that of the day of atonement on the tenth day of the seventh month by a blood sacrifice and the individual money atonement of every man, thus indicate two views of atonement that we are to get from the work of our Savior for us. He offered himself to save us, that is one; and we offer ourselves in symbol of baptism to destroy our body of sin, and represent in our rising from the grave of water that the claims of the law of sin and death have been satisfied and we are free and saved beyond those claims. That is the parallel to the Israelite offering his money to atone for sin. And in subsequent days of our life in Christ by faith while we live in the flesh in fact, the carnal nature is really destroyed in the fire of tribulation when we become perfected through sufferings. For in the other shadow referred to, the scape (or escaped) goat fitly represents the bearing away or forgiving of past sin into an uninhabited wilderness of the forgetfulness of God the Father when he turns his back upon our past sins in forgiveness. But the other goat was offered to be consumed in the fire, representing that the remaining sinful nature in us after forgiveness at baptism is to be removed by the fiery tribulations into which we pass immediately after we present or offer ourselves to the Lord.

But before the scapegoat carried away the sins of the people they were confessed, and the confession was placed upon his head. For "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 Jno. 1:19.

The question of the goat being a vicarious victim will be taken up in our next.

VICARIOUS ATONEMENT.

Lesson 15, Vicarious Atonement.

Read the following and say whether they express the idea of Jesus suffering instead of us: Isa. 53; Rom. 5:6-8; 8:32; Gal. 3:13.

In 11 Cor. 5:14-21 and 1 Pet. 3:18 does "for" mean "instead of"?

In 1 Cor. 15:3 you notice that *instead of for us it is for our sins.*

In 1 Pet. 2:24 you can find in what and to what he carried away our sins. Verse 21 explains how he carried them away and yet they are still in us and are to be carried by us or atoned for by ourselves.

If Jesus takes the sinner's place as God's victim, under illustration of of a hostage in war put to death because the one whose place he took does not return to bear his own punishment, whose place in the illustration does God fill, and how does it fit the love and compassion of a Father?

When your child sins and you are about to inflict punishment to correct the fault in the child, with no feeling of vengeance, if his brother offers to suffer in his stead, what would you say? Why? If you punish in anger or vengeance, are you a fit illustration of the heavenly Father?

If Jesus really takes my place, and that place was threatened capture by the devil and endless torment after death, did he take my place? If he did not will I not have to take it? And how then can I be saved even by him?

If death was what he suffered instead of the forgiven saint, how does it come that Christian's die too? Will the Banker require the debtor to pay the note if his security has already paid it for him?

If he died instead of every sinner will they not all be saved without any belief on their part?

Is not the extremest universalism unavoidable if that be true?

On the other hand, what can you do with the above scripture references?

Joseph Williams.

NO MORE THENCE AN INFANT OF DAYS.

Sister Martin, in a postscript to her letter says: "I would like to have some light on Isa. 65:20.

Please answer through your paper."

Our duties these days are numerous and several are calling upon us for aid along similar lines and we are willing to go as far as human endurance will allow. The text given by Sister Martin is a part of one of the most beautiful pen-pictures in the Word of God, and for that reason we are the more easily induced to wield the pen on this occasion. Only recently there came to our desk an exposition of this chapter in which all is "figured" away and made to apply to the condition of Christianity of the present day in its workings among men, etc., to our minds an insult to our Maker and an expression of doubt as to His ability to accomplish His purpose.

It pleases us and it is a matter of hope with the editor of the Herald to look forward to the time when God will bring all the conditions named in this beautiful prophecy to pass and make it history.

First, let us remark that there are two distinct phases of life to occupy the time beginning with the description, "Behold, I create a new heavens and a new earth." A new condition is to obtain for mortals of the earth, especially for the house of Israel, as described in Isa. 65. Then again another condition of life is described in Rev. 21, in which picture and hope I am more particularly interested, for in this one it is said, "There shall be no more death." That sounds so good! Only that we may be worthy!

Yet, while we hope and pray for our lot to fall within the beautiful picture of Rev. 21, it gives us joy to know that God is providing a time—that time—when the whole groaning creation will have relief. Somehow, the love of God takes that kind of selfishness entirely out of our heart that would circumscribe God's blessings to a limited few in the coming ages.

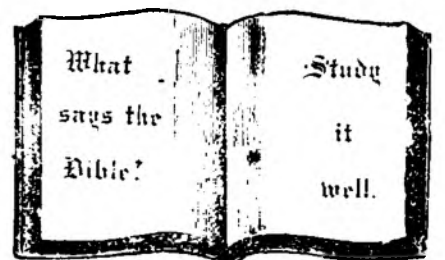
To go back to our chapter: In it we find nothing inconsistent with the doctrine of restitution. On the other hand, all is harmony. Restitution is restoration, and God has promised to fill this earth with pristine beauty and joy.

Originally the animals of earth were tame so that man had full control and not until after the flood did they learn to fear man and to prey upon each other. See Gen. 9:2. Prior to this their food was herbs. See Gen. 1:30. Neither man nor beast seeking each the others life for food purposes would leave nothing for either to fear. Noah had no trouble to get the animals he wanted into the ark for they were not wild. The wolf and the lamb had no fear neither of man nor

of beast and they could lie down safely together. The lion ate the same food that the ox ate, because all were eaters of herbs. But sin coming in and bringing upon all the curse, brought the present evil conditions to bear. Before, man lived to be very old; now, the death pall hangs over the earth doing its worst among our little ones. Where is the home whose occupants have not had their hearts torn over the death of the sweet little prattler—the sunshine of the home? The man who lives now to be a hundred years of age is a curiosity, but in primeval times men lived to be nearly a thousand years of age. God simply promises to restore that condition of things. He will do it by removing the curse. The lion shall eat straw like the ox again. The wolf will lie down with the kid, and a little child will be perfectly safe among them. "As the days of a tree are the days of my people." A promise of long life to the mortals of earth. Lowth says: "The prophet describes this renovation of the world as a paradisaical state, and such as the patriarchs enjoyed before the flood, when men commonly lived nearly a thousand years. So he that died at a hundred years of age would have been looked upon as dying in the age of childhood, and be judged to have been cut off in the beginning of his years as a punishment for some great sins he had committed."

In other words, in the coming age, when men die a hundred years of age, they are yet considered as children because of their fewness of years as compared with the time then allotted to men. This is a Bible interpretation of this text. Let us revel in the hope that it sets forth—a time when we may look around about us and see none of the workings of sin nor the scars left. What a beautiful world this world was as God started it. It is beautiful yet even with the blackness of sin enshrouding it; but, O, what will it be with every vestige of sin removed, and no more tears, nor crying; no more sorrow nor pain; tears wiped off all faces and NO MORE DEATH! Brethren, let no one ever rob you of this hope.

S. J. Lindsay.



COME, LET US READ TOGETHER.

The scriptures also teach that the dead shall be raised and that

the righteous shall be immortalized at the coming of CHRIST:

"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. Isa. 26:19

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28-29.

"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 they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24:14-15

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I Cor. 15:51-54.

"For our conversation is in heaven: from whence also we look for the Savior, 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 to himself." Phil. 3:20-21.

"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." I Thes. 4:14-18.

"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." I John 3:2-3.

THIS IMPERFECT WORLD.

One of the principal means used by God for the education of man is necessity. For the satisfying of his needs and desires in every direction, effort has been necessary. And the effort has had the effect of developing his powers and stimulating further study and enterprise.

He is originally brought into the world in a condition inferior to that of the animal creation generally, and his one advantage or intelligence has to supply all his deficiencies.

He needs clothing, and a sheltering habitation; and is compelled to find means of providing them for himself. When the sun goes down and the light needs prolonging, he discovers methods of overcoming the darkness; makes his candle, torch, lantern, lamp, discovers and uses gas, and at last electricity, and is able to turn night into day.

As he spreads over the face of the earth, the streams bar his way, the seas divide the lands, the mountain chains are almost impassable barriers to him. But as time goes on, he makes his canoe, his boat, his ship, and at last his Atlantic Liner for crossing the water. He lays his tree trunk across the narrow stream; lays a central heap and uses two lengths for a wider one; and stage by stage advances to the construction of a "Forth Bridge."

He tames the horse, fashions a sledge, a cart, a coach; discovers the power and possibility of using steam, and putting it into harness, sends his train load of humanity at 80 miles an hour; or climbs the hills and tunnels the mountains until the extremes of a continent are within a few days' reach of each other.

After sending his written messages by footman, by horse, by rail, he discovers a means of signalling for hundreds of miles in a few seconds, by means of a wire conducting the electric current. Then it is found that by the same means the tones and articulation of the words spoken can be conveyed, and the telephone exists. Again, it is found that the current of this mysterious power can be guided without a wire, and the Marconi system

is employed. Man's first heating apparatus was the sun, and in its absence exercise was his means of warmth. When fire was employed, wood was his fuel. Now that he has been into the earth's store-cellars the coal and the oils minister to his needs, and are used in a great variety of ways.

Of course everybody knows all this! But everybody does not notice that God placed man in a work-shop in an unfinished world, and has been training him for six thousand years in the use of the tools and the materials which are ready to his hand.

And it is observed by but few that all this marvellous progress in intellectual achievement through the ages is an evidence that some big design is being worked out which is beyond our comprehension. One generation weaves its few inches of the pattern, and the loom of God works on with a constant succession of hands who know nothing of what the finished product will be.

The imperfection—the unfinished condition—of the world is man's opportunity, man's means of education, employment, and constant progress. A perfect world would have left him nothing to do. He does not understand the mechanism of the machine he buys ready made; but he can tell you the office of every part in that which he devises for himself. So that every imperfection has been for man's good.

In the field of morals this is equally true.

In a world of equality and exact level of condition of state, many of the finer qualities of man would have been lacking or undeveloped. Sorrow has evoked sympathy and consolation; suffering has produced an army of noble men and women who are fighting with disease and death; and under Christian impulses our hospitals and homes and institutions for the alleviation of suffering have come into being.

Even sin has aroused its crusade against vice; and man has had to manifest sterner self-control, and to cultivate holiness of life and thought in order to stem the torrent which is carrying thousands to ruin.

Sorrow has been turned into joy—suffering into ease—pain into pleasure—sin into righteousness—and the prospect of death into a hope of enduring life. The shadows make the brightness more gladdening—and sorrow passes into a fulness of joy.

If we realise our opportunities the moral evils which surround us, are a standing challenge to a conflict. The imperfections in the moral world are our trumpet-call to action for their removal, in example, and in word, and in earnest effort the opportunities

should be seized and used in the name of the Christ, and they will become blessings to us in developing righteousness and a love of it—and blessings to those who are the objects of our toil.

Another group of thoughts and I must close.

When the King is about to go on a journey, the way has to be examined and prepared before him. The highway made level, the rough places smooth, and the place of his sojourn made fit for his reception.

Is it necessary to say more? The Lord, God's King, Jesus is coming to the earth to take His long promised position as King. The ages have been slowly preparing for His advent, and now that the day is drawing near, events seem to follow each other more rapidly that the preparation may be complete.

It is for his reign that all man's intellectual advances have been ministering—it is under His direction that they will be brought to perfection.

It is a forshadowing of His influence that the moral conflict and measure of victory are seen, as it is under His sway that the conquest of every foe will be completed.

The perfecting of the world—the perfecting of humanity is that which will be accomplished when Jesus becomes the world's King. For "the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever." "He shall reign until He hath put all enemies under His feet. The last enemy shall be destroyed—death." "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."

Lord, help us each, that in Thy spirit we may labor to prepare Thy way, that we may welcome Thee and be welcomed by Thee at Thy coming as worthy through Thy favor of dwelling for ever in Thy presence.

Herbert H. Horsman in Glad Tidings.

A PLAYGROUND FOR PLEASANT THOUGHTS.

"Her face," someone said quaintly of a charming old lady, "looks as if it had always been a playground for pleasant thoughts." And it makes a great difference whether a face has that expression, or looks as if it had been a battle ground for warring purposes. Is your face a pleasure ground, where smiles play all day long, or a battle field, the scene of constant strife and contention?

—Girls' Companion.

The first symptom of wisdom is a sense of ignorance.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.'

Editorials and Church News.

April 8th, 1912, is a date that has been set apart for anniversary purposes on behalf of a boy that has arrived at a home in Tampico, Illinois, and who will call Bro. and Sister Leo Nokes papa and mama when he gets old enough.

Knowing the families as well as we do, we'd just like to see the actions of the grand-parents. Here is a wish of long life to the boy and that he may be a crown of joy to his parents in their old age.

We are in receipt of circulars and printed matter advertizing 'The Order of Danielites,' an organization of vegetarians with headquarters at 40 Brunswick Square, London, England.

The pledge forbids the use of 'flesh, fish, fowl, alcohol, and tobacco.' This pledge is two-fifths good and three-fifths nonsense.

The use of alcohol is strictly forbidden by the scriptures and the use of tobacco is a filthy habit as acknowledged by most users of it. This should cut it out of use in every Christian's life. But 'flesh, fowl, and fish'! We note that a quotation is made from Gen. 1:29, where seeds and fruit were given to man for food; but why not go on a little further (Gen. 9:3-4) where God further gives to man 'every moving thing that liveth shall be meat for you,' giving a caution not to eat the blood thereof. Then coming on down to New Testament times we find that Christ calls FISH a GOOD GIFT. We're not afraid to eat any thing recognized by Him as a 'good thing.'

Now turn to I Tim. 4:1-4 and read carefully. We are living in these days.

FOR MEDITATIVE MOOD.

'For indeed he (Epaphroditus) was sick nigh unto death: but God had MERCY on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.'—Phil. 2:27.

Soliloquy: If death is 'the gateway to endless joy,' then how did God show Epaphroditus MERCY by keeping him from entering that 'gateway'?

And why should it make Paul's sorrow the greater to know that Epaphroditus had passed through that 'gateway' successfully and to that 'endless joy'?

For the wages of sin is DEATH ('gateway to endless joy'); but the gift of God is eternal life through Jesus Christ our Lord.'—Rom. 6:23.

Soliloquy: If death is the 'gateway to endless joy' and this is what men get as a result of sinning, and the righteous get eternal life through Jesus Christ for being righteous, we have certainly proved a case of universal salvation!

Again, if Adam had not transgressed, no 'gateway into heaven' would ever have been prepared, for DEATH (that gateway is the result of man's transgression of divine law).

But who says death is the gateway to endless joy, etc? Attend the next funeral that opportunity offers where the officiating clergyman is a believer in the natural immortality of the soul, and you will probably hear it.

MARRIED.

Mr. James C. Storms, of Mishawaka, Indiana, and Miss Louisa A. Bender, of Burr Oak, Indiana, were united in holy matrimony at the residence of the bride's parents three miles north from Burr Oak, Sunday, April 7, 1912, by the writer. The ceremony took place at 12:30 P. M. in the presence of thirty invited guests.

After congratulations, a bountiful dinner was served in honor of the newly married couple. The house had been nicely arranged and decorated for the occasion under the direction of Miss Martha Bender sister of the bride. Many beautiful and useful presents were received.

The bride is a member of the Church of God at Burr Oak, and a worthy and respected member of society. Mr. Storms is a prosperous mechanic of Mishawaka where they will make their future home.

May the blessings of peace and prosperity be theirs.

D. E. Vanvactor.

The Sunday School.

THE BEATITUDES.

Matt. 5:1-12.

April 12.

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

Time—Midsummer A. D. 28.

Place—Tradition points to the 'Horns of Hattin.' The mountain known by this name is a few miles west of the sea of Galilee, where the land rises into a summit having two peaks not far apart. An extensive grassy plateau, just to the west, afforded space for a considerable congregation.

Questions.

What 'multitudes' here referred to? Matt. 4:25; Mark 3:7-8. To whom was this sermon preached? (The first two verses of this lesson would lead us to think that he was surrounded only by those who were His frequent hearers. But He concludes, Matt. 7:28, 'the people were astonished at His doctrine,' which proves that there was a large outer circle of listeners. The object of this discourse is evidently to point out the great difference between Jesus' doctrine and that of the Scribes and Pharisees. They counted 'the proud happy,' and aimed at the possession of power, rank and riches. Jesus recommended humility with all its kindred virtues).

In what manner did Jesus ad-

dress them?

What word is often repeated and what is its full meaning?

What is the characteristic mentioned, of one who lives a truly blessed life?

Explain 'poor in spirit.'

What was the promise to such? Jas. 2:5.

Is this 'kingdom' in the heavens or in the heart? Dan. 7:18, 27.

Does 'mourn' in verse 4, mean that for loss of friends? John 16:33; Isa. 61:1-3. ('heaviness of spirit' through oppressions to themselves or others).

What is the source of comfort? II Cor. 1:3-6; Rom. 8:17-18; II Cor. 4:17.

What difference between 'poor in spirit' and 'meekness'? 'As poverty in spirit describes our lowliness before God, so meekness describes our lowliness amongst men.' Isa. 57:15; Phil. 2:3-7. Is the promise to the meek the same as to the poor in spirit? Psa. 37:9, 11, 22, 29.

Explain 'hunger and thirst after righteousness.' (hunger and thirst are painful feelings, but there is blessedness attending when the object is for spiritual things—when men hunger, not for worldly riches, nor thirst for carnal pleasures, or human applause, but after those durable riches, that true righteousness provided for us in the gospel) John 4:14; 6:35.

Why is mercy one of the most important of the Beatitudes? Prov. 11:17; Psa. 41:1, Micah 6:8; Luke 6:33-36. ('Mercy has been called 'love in action.'')

How may we be 'pure in heart'? Heb. 9:13-14, I Pet. 1:18, 19, 22; Phil. 4:8.

Explain 'they shall see God.' I John 3:2-3; I Cor. 15:49; Psa. 15; 24:3-4.

Who especially show the likeness of the heavenly Father? verse 9.

What promise to them?

Why? II Cor. 6:17-18; 7:1; Rom. 14:17-19, Heb. 12:14. Are the followers of Christ to expect persecutions? John 16:33; II Tim. 3:12.

Why are persecutions necessary? Rom. 5:3-5; I Pet. 6:7.

How should we meet them? Jas. 1:2-4; I Pet. 4:12-13.

For whose 'sake' are we to suffer these things? I Pet. 3:14; I Pet. 4:14-16.

What is the promise?

To what others is the same promise given?

What does 'revile' mean?

'Great is your reward in heaven'—Do we go to heaven for it? Isa. 22:10; 62:11; Rev. 22:12.

When will it be received? Luke 14:14; I Pet. 5:4; Prov. 11:31.

What examples given us? Jas. 5:10; I Pet. 2:20-23.

Give examples of the persecutions of some of the prophets?

Why did they suffer all these things? Heb. 11:35.

Do we have the same persecutions as they?

In what way are the followers of Jesus persecuted in this age?

Anna E. Drew.

Letters.

Brother Lindsay:

I want to speak a good word for your paper, The Restitution Herald. I have read with much interest the several copies you so kindly sent, and can say its teachings are good and wholesome. I wish to speak particularly of an article written by Bro. Joseph Williams in an issue of Dec. 21st on the subject, "The Third Heaven," which I think is certainly fine, the best I ever read on the subject, so plain and so beautiful, and so different from the view so generally held by so many, that the real Paul was the immortal soul or spirit, and was caught up (leaving his body on earth) to the heaven of heavens which belong to the Lord and heard unspeakable words, and so on. This view, however, is the outcome of immortal soulism, the great error of the age, the mighty delusion which over-spreads all people like a veil. But the sincere belief of a lie suits some people just as well as the truth, but it takes a belief of the truth to make us free from sin. Nothing else will do us any good. The Bible was so long a mystery to me, I was so long in darkness, that since I have gained a knowledge of the truth, I rejoice, more and more, every day in the truth. This article of Bro. Williams should be in tract form: every body every where should read it. Surely, every righteous minded person would enjoy so much truth. I don't know Bro. Williams, but I thank him for this good article. May the Lord bless him and all His people every where who love and teach the truth, no matter how unpopular it is. I would like to meet with all the dear brothers and sisters who write for the papers, but of course that will never be in this life, but hope to meet all of you in the Kingdom which is to be under the whole heavens and given to the saints of the most high, Dan. 7:27.

I have been reading Bro. Wilson's new book, "The Destiny of Russia and the Signs of the Times." It is the best I ever saw on the prophecies. Every one who is interested in Bible study should read it and learn what is to come to pass in the latter days. I can say that I have derived real and lasting good from reading this book.

I remain a sister in Jesus.
Mrs. A. J. Martin.

M—, Ill., April 5, 1912.
S. J. Lindsay—

Dear Brother: Your reply as to the condition of the soul after death is satisfactory but when I think it is dead until the resurrection, is a hard matter to believe. The Christian has no joy in Christ but must wait

We find in Mark 6:7, of disciples being sent forth to heal all diseases and in Mark 9:29 this favor is taken away. Is it that God may be glorified?

I fully enjoy your paper and hope it may be spread over the land.

In His name only,

J. B. F—.

Oregon, Ill., April 8, 1912.
My dear Bro. F—:

Yours of the 5th inst. is at hand. The joy of the Christian rests in his hope of a resurrection from the dead. This is Israel's hope as expressed by Paul (Acts 26:6-8). First he says he is judged for the "hope" of Israel and then he asks Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" This was Paul's hope, not to die and go to heaven, but to "attain unto the resurrection of he dead," Phil. 3:11. This hope will be realized at the coming of Christ as we read in I Cor. 15:22-23: For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward THEY THAT ARE CHRIST'S AT HIS COMING.

It cannot matter from what source we seek comfort, if that source has not the stamp and approval of God, we can never realize upon it.

The power exercised by the operation of the Holy Spirit in the disciples to which you refer, was given for the purpose of strengthening or confirming the Word which they were preaching. See Mark 16:20; Heb. 2:4. When the Word was finally given and received its confirmation in this way, those powers were gradually withdrawn as a careful reading of I Cor. 12 and 13 will show. These powers exercised by the apostles was for God's glory in that His Word was confirmed before men. Because of this we have assurance of its truthfulness and are believers in Christ now.

I shall be pleased to give you any further help that I can.

Yours waiting for the Lord from heaven.

S. J. Lindsay.

REPORT OF MEETING.

On the evening of March 26, Bro. Eldred Marsh came to Hickory Grove and commenced meetings continuing for ten days. Had a very good attendance con-

sidering the bad weather and roads. People came by wagon loads as the mud was too stiff for buggies.

We were glad, indeed, to have Bro. Marsh with us again. We believe he is an able speaker as he so magnificently expounded unto the people the things concerning the Kingdom of God. Many have expressed a desire to have him visit us again. While none were obedient at this time we hope that much good will follow. We know Bro. Marsh did his part and wondered many times how the people could resist the glad tidings that was brought so nobly to light. We pray that much good will be the result and hope that in the near future he will come again. May the good Lord hasten His coming is my prayer.

Mrs. I. Fish, Sec.

Berean Column.

Dear Bereans:

When we see how easily riches vanish away and leave the one who possessed them without anything to show for the wealth he had accumulated, we think how much wiser would it have been to have laid up treasures in heaven where they would have given the possessor the right to eternal life.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also." Matt. 6:19-21.

Silas Claypool.

STEADFASTNESS.

Dear Bereans:

While we are laboring through life's journey we find many things that are hard to bear and yet we do not give enough time to the study of God.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:58.

If we believers in Christ had something worth accepting, is it not worthy being steadfast for? If ye think not, it is high time we are finding it out. If we believe this strongly enough to have full confidence of faith we shall all be greatly helped in steadfastness of the same. Col. 2:5. Although knowing our labors are not in vain but shall be more profitable to us in the eternal future.

Lettie Long.

JAMES 3.

I believe there is not one of us who will read these verses without stopping to think: Am I as careful of my tongue as I might be?

How forcibly this chapter brings to our minds the importance of the tongue, a little member, but such a powerful instrument for good and bad.

"There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man." Mark 7:15.

It is almost impossible not to hear evil things, but we can govern our tongue and keep from repeating them.

Never say unpleasant things till you are forced to, but improve every opportunity to say what is agreeable. We can brighten other lives by kind and quick words of sympathy.

How much better we feel when we have said something pleasant and kind when it would have been easier, and perhaps our first impulse, to say something unpleasant. Let us not forget that "a soft answer turneth away wrath." It is these little things that count, and we must not overlook them in our attempt to accomplish great things.

My daily prayer is to help me overcome temptations and I have this fact in my mind to help me overcome the temptation not to repeat gossip, or speak hasty, unkind words.

One writer says, unless we are sure we know the right thing to say, keep silent. If some member of the family hurts your feelings by snapping at you, do not answer it unkindly, nor at all, unless you are sure you can speak pleasantly. Often the best comment on a piece of gossip is absolute silence.

"Angry words! Oh let them never from the tongue unbridled slip; May the heart's best impulse ever check them e'er they soil the lips."

Angry words are lightly spoken
Bitter thoughts are rashly stirred.

Brightest links of life are broken
By a single angry word."

Edna B. Anderson.

Dear Bereans:

Has it ever occurred to you, my dear young coworkers in the vineyard of the Lord, that the only partakers of the divine nature will be the overcomers?

Now to be an overcomer we must know what we have to overcome and how. In Rom 12:21 we read, "Be not overcome of evil but overcome evil with good."

I John 5:4-5 also tells us how to be overcomers, "For whatsoever is born of God overcometh

the world; and this is the victory that overcometh the world, even our faith."

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God."

To make our calling and election sure, we must give all diligence to add to our faith the virtues enumerated in II Peter 1:5-7.

By these passages we see that we are to overcome or conquer all things by our faith.

We are not left alone to battle with all the contending powers of evil, we have the assurance that the Blessed Savior will help us if we will only be submissive to His will. The trials of this life only confuse and bewilder us when we forget His precious promises to us. He has supplied us with promises all along our journey of life.

Let us see what is promised to the overcomer. "He that overcometh shall be clothed in white raiment and I will not blot out his name out of the Book of life, but I will confess his name before my Father." Rev. 3:5.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. 2:7. "And he that overcometh and keepeth my works unto the end, to him I will give power over the nations, and he shall rule them with a rod of iron. And I will give him the morning star." Rev. 2:26-28.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne."

Dear Bereans we must let the Christ-like Spirit of love abide in our hearts and He will carry us safely over the thorny pathway of life into the fields of light.

Yours striving to be an overcomer,

Lula Rogers.

HELPING ONE ANOTHER.

Dear Bereans:

I wonder how many of us really help what we can?

Not a large per cent. I would answer. Too often when asked to take part in a service, we decline. Not so much because we do not WANT to do what we can to make the service interesting and beneficial to all, but because we think we cannot do anything. Let us try to overcome the habit of declining, and resolve to help one another in any way we can. There are so many ways we can help and should do it. Not only in the Berean work, but in other branches of the Master's work. If we are asked to lead a meeting, let us try. If the one who leads, desires us to prepare something on a

certain passage of scripture, let us be ready when the time comes.

In the Sunday School it may be to teach a class or review the school. In the social meeting, to lead in prayer or otherwise take an active part. Whatever we are asked to do, let us try, and in so doing we not only help and encourage others, but we gain strength for ourselves each time.

Paul in Gal. 6:2, says: "Bear ye one another's burdens, and so fulfill the law of Christ."

J. W. Cooper, Ripley, Ill.

Brooklyn, N. Y., Apr. 8, '12.
Dear Bereans:

I have been enjoying the Berean Columns so long I think it is about time my side was heard from.

I do enjoy very much looking into the types of Christ as shown in the lives of some of the Old Testament characters, and my mind runs back to Joseph, who was sold for twenty pieces of silver. When he was sold his brethren did not know what would become of him. Neither did Judas when he sold Christ for thirty pieces of silver. Joseph suffered temptation and was a prisoner through false accusation, suffering from enemies in his own immediate family as well as from strangers. What for? Just for the fulfillment of God's promises that a nation should be preserved that still greater work might be done. Joseph was forgotten by his fellow prisoner when the latter was exalted to his former occupation in Pharaoh's service; but, thanks to the Jehovah in whom he trusted, he was not forgotten altogether.

I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." Patient through suffering brought Joseph up next to the King of Egypt. This caused him to say it was God that sent him to preserve life. All things work together for good through the hand of God that His purposes may be carried out.

Moses, another type of Christ, whose life was preserved by the hand of God that he might be a deliverer of this same Israelitish nation, who chose to suffer affliction with the oppressed rather than live in the palaces of Egypt. Joseph was an instrument in God's hand to bring them into Egypt to save them from starvation, while Moses, through God's hand, led them out of Egypt to save them from their oppressors.

Both of these men, living at different times and under different circumstances, proved to be the channels through which God performed His wonders toward saving one nation.

Christ came into this world as the Savior of all. He was poor, and His life was sought

that He might be destroyed, and His mission fail. He, too, was taken into Egypt among a heathen people for safety, and brought out again that the prophecy might be fulfilled: "Out of Egypt have I called my Son." He "was in all points tempted like as we are, yet without sin," suffering from the world at large, and particularly from His own countrymen. He was persecuted to the end of life, being delivered to His enemies to die the cruel death of the cross, that this same nation might be brought to God for "He shall save His people from their sins."

Much more could be said but time will not permit. In closing, however, I would say that unlike the butler in Joseph's case when he was reinstated and forgot his promise, Christ in His exaltation has not forgotten us, but is constantly interceding before the throne of grace in our behalf. As our lives are open books before Him, how careful we should be in our daily work and conversation that our lamps are filled with oil and neatly trimmed, burning brightly for the Master so that our vision be not dimmed. Are our hearts rejoicing greatly that the Bridegroom will come soon? Does the gladness of His glory fill our hearts at night and noon?

With a hearty greeting to all Bereans I will close and remain,

Your sister in Christ,
Selma Samuelsson.

GOD IS LIGHT.

God is light and in Him is no darkness at all; every atom in Him is radiant with light and all His creation is perfect in light. The nearer the throne we get the more transcendent the light.

The word used in the testament for light is (phos) the opposite of (skotos) darkness. God is light. Jesus is the light of the world. His people are the light of the world, but in this instance another word is used (luchnos) a portable hand lamp. Hence used of man where light is kindled by another. The Lord kindles a light in the soul who turns to Him and his darkness becomes light.

The new Jerusalem is radiant with light because the Lord God is her light. The temple in the wilderness, shining forth from between the cherubims over the mercy seat, came a light which was recognized as the presence of God who led them in the wilderness sojourn. God dwells between the cherubims in the sanctuary above and a shining light, with dazzling brightness breaks forth from His presence.

I am the way, the truth and the light. This world has no light only as it comes from the Savior. "The light of the world

is Jesus." A dispensation of mercy is extended till the gospel of salvation has done its work. Through the generation that has been and the generation that is, God is lighting the world to gather out a people for His name to be members of the Kingdom in its renewed state. We have an important and very desirable promise that this world shall have an end, and every thing that turns to Him, then the generation, truly and with all confidence, shall reign with Christ in the Kingdom to come.

This world is the inherited possession of Christ, by virtue of the gift of the Father by creation and by purchase. This three fold right grants certainly the right to the creator, Jesus, possession and yet He does not reign, His will is not done here as it is in heaven.

Usurpation has lodged the inheritance in the hands of the spoiler for a period well defined in the mind of God. It will remain in this condition until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. The record remains to fulfill the word and it will surely come to pass. Men may with their finite brain question and criticize and point to many failures of the divine precept, not knowing the fault is in them, in their not comprehending the divine purpose. He worketh all things after the counsel of His own will. And in the age to come He will show who is the only Potentate and King of kings and Lord of lords, and that His word is truth. He is the way the truth and the light; in him is no darkness at all. His way is not to the darkness of the tomb, but to the light of life, not the way of death, but the way of life.

"He that will love life, and see good days let him refrain his tongue from evil, and his lips that they speak no guile.....For the eyes of the Lord are over the righteous and his ears are open unto their prayers." Light is sown for the righteous. The seed that is sown in this world is light. Thy word is a lamp unto my feet and a light that shineth through the darkness on the pathway of the way farer. It is sown broad east in the gospel message, for the righteous. The righteous as he reads recognizes the voice, and sees that the spectre of light though it may be in the distance is not something of harm, but a light in the extreme darkness that will lighten up the gloom, and enable them to see every wave of trouble in its true light and recognize it as the helpful hand of Jesus, nearing the scene of danger that He may deliver them.

George M. Ellis.

THE SHIELD OF FAITH.

—Eph. 6:10-18.—

Faith is the foundation of the Christian life, the beginning, and its great support from the beginning to the end. Faith in God and in our Lord Jesus Christ is the great foundation of all true religion, and there can be none without it.

This faith is a very indispensable element. So much is that the case that we read, "without faith it is impossible to please God. (Heb. 11:6.) So displeased is God with the man who fails to exercise faith in Him that He withholds special blessings from him. "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. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5.) If he asks without faith, he will receive nothing. Many, even members of the Church, seem to forget this. There can be no capacity of communion with God without faith. Faith is the true bond of union between God and men. No other principle can take its place or office. Even the principle of love could not be pleasing to God without faith as its antecedent and base. None of the graces of the Spirit can be without faith. There can be no hope without faith. There can be no peace without faith.

"Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) That is how we are to get our peace and joy. As the apostle says:—"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 Spirit." (Rom. 15:13.) "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.) There can be no love without faith. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but FAITH WHICH WORKETH BY LOVE." (Gal. 5:6.) II Pet. 1:5 to 7 shows that all the Christian virtues of manliness, self-control, patience, godliness, brotherly love and love are based on faith.

Armour for the Warfare

But we wish to speak more particularly of faith as a shield. In the good fight of faith we must above all quench the fiery darts of the Wicked One, and so we see the necessity of having this shield of faith. This does not imply the discarding of the other portions of the armour; yet though the helmet and breastplate, etc., may not be dispensed with or replaced by something else, some parts of the armour may have a preeminence over

the rest. It is this position which the Apostle assigns to the shield of faith.

It is one of the simplest principles, a trust, a confidence in another, which never wavers; but at the same time it is one of the most powerful. Faith never stops to estimate the difficulty of anything, never asks how hard it is, but it goes straight on. Faith is the substance of things hoped for, the evidence of things not seen." It is this particular kind of faith which is to be our shield in the Christian warfare. Things hoped for and not seen are things future, things not possessed at the present time, but faith is that which gives a present being and reality to the things hoped for, such a reality that they are already enjoyed. How did Abraham see Christ's day? How did he see it? He saw it with the eye of faith. He went down into the grave in faith, trusting that he would receive a better resurrection.

By "things not seen" are meant things not known to us by our senses. These are the things which God has promised us, whether they be things of the future life or things of the present life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. 4:8.) God has made us many promises during this life; all our wants shall be supplied; He will not suffer us to be tried beyond our ability. All the promises in Revelation, second and third chapters, we expect God to fulfill in the future life.

That these are meant by the Apostle is shown by Heb. 11:6:—"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The evidence by which they are received is the evidence of faith. The reason why we believe in such rewards is because we believe the promises of God. The invisible things are the things which "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2:9.) Of these faith is the evidence, the demonstration or conviction, as the original word signifies.

It is this that distinguishes the true disciple of Christ that he "walks by faith and not by sight." (II Cor. 5:7.) The things of faith are clearly distinguishable from the things of the present life and should be held with much higher esteem than the latter. The Apostle shows why he had a greater regard for the invisible things than for the visible. "The things which are seen are temporal, but the things which are not seen are eternal." (II Cor. 4:18.)

Faith is much mightier than sight. Its object is to put us under the influence of things which are not seen, to let us see how valueless are the things that are seen, to exempt us from the power or influence of the temporal things. "This is the victory that overcometh the world, even our FAITH."—I John 5:4.

The things of the world have a mighty influence over the generality of people. They govern themselves chiefly by these things:—bodily ease, comfort and pleasure, external influences and advantages, honour, praise, the applause of men; these are the things they principally hope for. They walk after the sight of their eyes. But it is entirely different with the true Christian. The things not seen are of such value that they command his principal attention and win him from this world. The things that eye hath not seen are engaging the attention of all true Christians, the things which make all other things dwindle into insignificance, the things which are uppermost in their thoughts and affections. These things govern them, give law to all their actions, call forth their energies, mould their habits, transform their characters, purify their hearts and enoble their minds. While the whole world is thinking and planning, hungering and thirsting and striving for the things that are not seen. These things that are not seen. These of the world insipid, make all the great things of this world appear insignificant.

It is the object of faith to let us see the grandeur of the spiritual things, and to put us under their control, and at the same time to let us see the insignificance of the temporal things and exempt us from their control. If we appreciate the spiritual things as we ought, there will be nothing which we shall not willingly bear and do or suffer for them. We shall be willing to undergo all kinds of suffering, hatred, ill-will, persecution, death itself. We shall be superior to all hostility; slander, cursing, threatenings will not be able to move us or make us afraid. Crosses and scourgings will not be able to wear us out.

(To be continued.)

YOUR OWN WAY.

I have heard a secret which I should like to whisper to the boys and girls if they put their ears down close enough. I don't want father and mother to hear, for it is to be a surprise to them.

You have long wanted your own way. You have become tired hearing mother say, "Come right home after school. Don't be late." "Be sure and tell the teacher." It is "Do this" and

"Don't do that," all the time. You are sick of it, and would like to have your own way.

Well, put your ears down while I whisper one word, "Obey."

O, you think I am making fun. No, I am not. I know a boy who decided to do just what his father said. He never offered excuses, never tried to get out of work, until his father came to trust him perfectly. His father said, "I know that Harry will do what is right." When he went out nights, or to school, or to play, his father never said a word, for he had come to have perfect confidence in his boy.

Honestly, obedience is the road to freedom. If you want to have your own way, just begin to obey.—Deaconess Advocate.

THE SMALL THINGS.

There is more effort, more steadfastness, involved in a diligent attention to little duties than appear at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this however, must be done with a free, childlike spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to him, trust him, fix your eye upon him, listen to his voice, and then go on bravely and cheerfully never doubting for an instant that his grace will lead you in small things as well as great, and will keep you from offending his law of love.—Jean Nicolas Grou.

FROM HOPE TO FAITH.

Christianity did not invent the doctrine of immortality. Men had hoped for it, from earliest times. The savage who buries in the warrior's grave his spear, and leaves vessels of food and water for the spirit of the dead, hope. But Christ brought immortality to light. He advanced it from hope to faith. When he rose from the dead, the fear of death which had ruled the earth for so long, was hurled from its throne, and life and love and hope reigned in its stead.

—Sel.

Now is the time to work, the time to fill

The soul with noblest thoughts, the time to will

Heroic deeds, to use whatever dower

Heaven has bestowed, to test our utmost power.

—Sarah K. Bolton.

It is much easier to be good than to be of some use.

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MAY MEETING.

The annual May Meeting of the Church of God at Fonthill, Ont., Canada, will be held, D. V., commencing May, 19 and continuing over Sunday, May the 26th. Bro. and Sister Woodward of Dutton, Mich., and Bro. Conner, of Cleveland, Ohio, and Bro. Austin, of Fonthill, will be the speakers.

Any of the brethren contemplating making a trip to Niagara Falls this summer would find it a beautiful time to visit the Falls about the last of May and also could take in the May meeting at Fonthill. Those coming from the west get off at Welland and take the trolley to Fonthill. Those coming from east or south, get off at Niagara Falls and take trolley on Canadian side for Fonthill.

Program published later. A cordial invitation extended to all searchers after truth. None excluded.

Yours in hope,

A. Railton.

A GIRL'S INFLUENCE.

A young man writes to the editor of one of the leading magazines as follows:

"The young men may seem to flock around the girl who will let them snatch a kiss in a dark corner, for young men have an evil nature as well as the better side that responds quickly and gladly to the good influence of a pure, sweet girl.

"I can answer for a large circle of young men friends when I say that we prefer the pure-minded girl to the girl who appeals to our baser natures. There

would be no hesitancy in making a choice.

"I sometimes feel that girls do not make full use of their power to influence young men for good. Much as it would embarrass me to admit it in public, seven-tenths of the things I do, plan, and strive for are because they will result in making me what I think a certain young lady expects me to be. For some reason—possibly shyness and the thought that the young men would not care for such influence—the majority of girls do not seem to attempt to exert their ability in his way. A pure girl consciously using this gift will do more, I think, to keep a young man in the 'straight and narrow' than anything else I know of. Not even a mother can do as much in guiding a young man as his sweetheart in a 'puppy love-affair' at twenty or more years of age.

"The one big thing every young man expects in a girl—whether she is sweetheart or just a friend—is her influence for good. Everything else is incidental and will fade into the background in comparison with what most young men silently expect in girls."

"It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that riches have him."

—J. Caird.

No power on earth, nor under the earth, can make a man do wrong without his own consent.

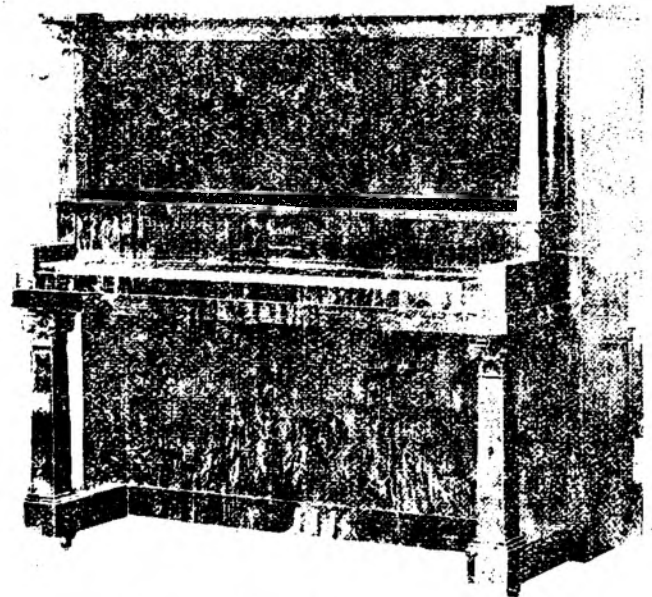
—I Sharpless.

"Duties are ours; events are God's."

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for Free Distribution.

There are the names of several of God's poor on our list, and others whose names should be there. When subscriptions are paid for by others than the ones to whom it is sent,

ONE DOLLAR
PAYS THE BILL! WHO WILL BE THE FIRST?

Love with all its liberty, never goes a hair's breadth beyond the law. He that speaks what is really in him will find men to listen.
—Thomas Carlyle.

THE RESTITUTION HERALD.

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Number 28.

THE HUNTER'S COMPASS.

I heard a story. Thus it ran:
A hunter, up in Michigan,
Oft lost himself, and circled
round
Amid the forest's depths pro-
found,
Till anxious friends got on his
route,
And sought, and found, and
brought him out.
A friend one day inquired why
He didn't a pocket compass
buy—
To north 'twould always point
the way,
So that with it he could not
stray,
He bought it quick, contemning
cost.
Struck out, and soon again was
lost.
When found, they asked him if
he tried
To find his way with his new
guide.
"Brave guide it is," he stoutly
said,
"For, sure as I've got a head,
To point it north I tried my
best,
But it kept turning off sou'-
west."
Thus with God's Word we of-
ten do;
The compass given is good and
true,
By which to know we're in
the way,
Or find it when we go astray.
We mark our course before we
look,
And then expect that Holy Book
To say we'er right: but, yea
or nay,
We hold our track, and still we
stray.—Sel.

WILL SINCERITY SAVE US?

Many persons, even among pro-
fessed religionists, will say, when
confronted with positive evidence
from the Bible, upon any doctrinal
point, revealed therein, "It
makes no difference, as we are
both sincere in our belief, even
though you believe one way, and
I another." Such erroneous doc-
trine, as the above, when carried
out to its logical conclusion,
would vindicate every sincere de-
votee, of every false system of
religion in the world. Nay,
more, it places falsehood on an
equality with truth! The apos-
tle Paul, who, before his conver-
sion "made havoc of the church,"
Acts 8:1-3; 22:4-5, 19, afterwards

wrote "I have lived in all good
conscience to this day." Acts
23:1. As he was zealous towards
God," Acts 23:3, and verily
thought he was doing God serv-
ice," and had not violated his
conscience, why did not his sin-
cerity, or conscientiousness, wash
away his sins? That his sins
were not yet washed away, is
evident from the statement of
Ananias, recorded in Acts 22:16,
"And now why tarriest thou?
Arise, and be baptized, and wash
away thy sins, calling on the
name of the Lord." His "good
conscience," and evident zeal, a-
vailed nothing towards his sal-
vation, until the things "appoint-
ed" for him "to do," were at-
tended to. Acts 22:10. The law
of pardon is yet unchanged. It
has not been repealed, amended,
or run out by limitation. Any
who are tinctured with the belief
that sincerity will save them, ev-
en though ignorant of the law of
pardon, should carefully read the
10th chapter of Acts, wherein is
recorded the conversion of Cor-
nelius; "A devout man, and one
that feared God with all his
house, which gave much alms
to the people, and prayed to God
always." The apostle Peter's in-
structions to Cornelius, and those
assembled with him, were in per-
fect accord with the instruc-
tions Paul received from Anani-
as. "Then answered Peter, Can
any man forbid water, that these
should not be baptized, which
have received the Holy Ghost as
well as we? And he commanded
them to be baptized in the name
of the Lord." Acts 10:47-48. In
each of these divinely recorded
conversions, a knowledge of
God's law of pardon, is not omit-
ted. Neither is faith lacking, nor
a willingness "to hear all things
that are commanded thee of God."
Acts 10:32-43; 22:10-14.

"Father of all, to Thee we look,
In this dark world of strife;
Thy Word is our safe resting
place,
Our lamp, our guide, our life.
False lights are gleaming on our
path,
And mingle with Thy ray;
Obscuring thy pure light of truth.
To dazzle us astray.

Kind Father, help, with firm and
steady gaze,
To keep Thy Word in view;
And let no fancy, flashing blaze,
Allure to hopes untrue."

Rufus A Curtis.

SERMONETTE. No. 4.

Busy Men.

Text.—"Seest thou a man dil-
igent in his business? He shall
stand before kings. He shall not
stand before mean men." Prov.
22:29.

I. There is a reward for the busy man.

The busy man is a worker.
Work is honorable, provided al-
ways that it is legitimate. Idle-
ness is a crime in many ways: it
is detrimental to development
along all the lines of human suc-
cess. Activity is life. Man's
highest development is reached
by this avenue. He who looks
upon labor as a punishment, has
failed to appreciate God's choic-
est blessing—has failed to recog-
nized a law which governs all
physical beings. Labor has its
rewards; and these rewards are
determined in proportion to the
efforts put forth. The rewards
of labor are as certain as the
law of gravitation. Even a cup
of cold water given to the thirsty
will receive its full reward, either
here or hereafter. It is the de-
cree of God that activity shall
exist as a means of vitality, and
that the toiler shall be rewarded.
Before sin entered the world, man
was required to dress the earth-
ly paradise and keep it.

II. The world appreciates the busy man.

When we want a peice of work
done we do not go to the idler.
We go to the busy man to help
us. There is a reason for this.
The busy man is in practice. He
has the necessary knowledge. He
can do the work better. The
more he does, and his work be-
comes known, the wider is his
sphere of influence and useful-
ness. The more we do, the more
we are called upon to do, and the
greater is the reward. This is
true along spiritual lines. The
man in the parable of Jesus, who
gained ten talents, not only kept
the ten which he had gained by
trading, but he was given the
talent of the idle man in ad-
dition—for to him who hath (la-
bored) shall be given, but to him
who hath not (toiled) shall be
taken away even that which he
hath.

III. God appreciates the busy man.

This proposition admits of the
most ample proof. The scrip-
tures abound in examples where
God has called and rewarded
busy men. Idlers have no place

in the busy work shop of God's
kingdom. When the Master
went away he said to those serv-
ants to whom he had intrusted
his goods, "Occupy till I come."
And when he returned—instead
of, "laying my armor by," as
the hymn says—he said to the
faithful worker "Be thou over
ten cities;" continued activity
in the kingdom of God.

Yes, God wants and calls the
busy men to his service:—

Moses had tended his father-
in-law's flocks for forty years,
but God wanted him as the shep-
herd of Israel for another forty
years. Moses was not an idle
pupil in the colleges of Egypt,
for he "was schooled in all the
wisdom of the Egyptians." The
real secret of his life was the
fact that he chose to suffer af-
fliction with the people of God,
for he had respect unto the re-
compense of reward.

Gideon was threshing wheat
when God wanted him. He was
a farmer. He had followed the
plow, seeded and cultivated the
soil, gathered the crop, was
threshing it when called to de-
liver Israel from the oppression
of the Midianites.

David was busy herding his fa-
ther's flocks when God called
him to the throne, to rule over
the people of Israel.

Elisha was plowing with
twelve yoke of oxen, when called
to be a prophet of the Lord. I
know by experience that it keeps
one busy to work one yoke of
oxen—but TWELVE yoke of ox-
en! What a busy man; and yet
God wanted him—honored him,
and will reward him.

Peter was busy with boats and
nets and fish. Other men no
doubt sat on the shore of beauti-
ful Galilee, lulled to sleep by
the murmur of its waters, and
perchance dreaming the hours
away, with many a wish that the
day were gone. But such men
are not called to any thing. They
are worthless in the battle of life
where work is needed. But
Peter! Nervous, quick acting
Peter! Determined to get fish!
He is the man Jesus wants, and
will tell him how to catch men.
He will show him how to feed
the human lambs, and sheep,
after he has caught them, and
give him a throne to rule over
one of the tribes of Israel, when
the kingdom of God shall have
come.

Saul of Tarsus. Look at that
busy man. He has completed the
law course in the highest college

in Israel He climbs from one round of the ladder to the next higher, until he is an officer under the Sanhedrin. He is succeeding above many that are his classmates. But God wants that ability, that devotion, that activity, in a better, a higher and a spiritual work. So Jesus meets him on the way to Damascus and tells him what to do. After labors abundant, after shipwreck at sea, after whippings and imprisonment, after preaching the good news in Europe, Asia and Africa, he could look over his past life and say, "I have fought a good fight." He could see by faith the crown that was laid up for him which his Lord, the righteous judge would give him: or in the language of our text he will stand at last before the King.

Conclusion. If now, by being busy, the world appreciates and rewards us: if now the law of compensation returns to us ample for all work; if God appreciates our efforts and promises an exceeding and an eternal weight of glory, shall we not labor earnestly, faithfully, hopefully, until we shall finally stand before our King?

I especially appeal to our young people to consider the question of having a worthy object as the ideal of life, and work toward that object with earnestness and zeal. It will pay you in this life. And when we consider the fact that God honors and uses busy men and women in his work, the reward at last will be an abundant compensation for all our toil here.

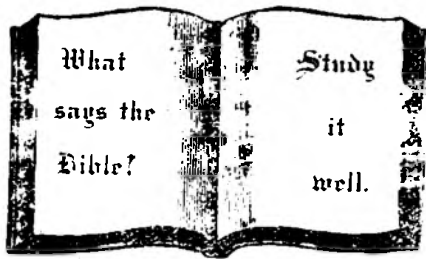
A. J. Eychaner.

I THES. 4:16.

I Thes. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first.

Dear brethren, is not this a beautiful thought to think of the promise that is made to those who are sleeping in Christ? it seems as though I would like to be one among the living at that time, as in verse 17, although we shall, even though we be in our graves, hear the soothing words in due time. Well done, thou good and faithful servant. Then when this scripture shall be fulfilled: He shall break in pieces the oppressor, and death is swallowed up in victory, then the oppressors shall no longer rule us, but we shall be judged in righteousness and shall possess the everlasting rights to dwell on the earth. Dear brethren, as we are living in the last days, in the very toes of the image, it will be soon, and that the time may soon come and we may all be found faithful is my prayer.

In the faith that saves,
Mrs. Daisy Robins.



COME, LET US
READ TOGETHER.
No. 5.

The scriptures teach that eternal life is the gift of God through Christ and that the wicked will be destroyed:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

"To them who by patience continuance in well doing seek for glory and honor and immortality. (He will give) eternal life." Rom 2:7.

"Blessed is the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet. 1 3-5.

"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.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

"The Lord preserveth all them that love him: but all the wicked will he destroy." Psa. 145:20.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he will destroy the sinners thereof out of it." Isa. 13:9.

"Let the sinners be consumed out of the earth, and let the wicked be no more." Psa. 104:35.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume away." Psa. 37:20.

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psa. 37:10.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh, shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal.

4:1.

"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obad. 16.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." Phil. 3: 18-19.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." II Thes. 1: 7-10.

VICARIOUS ATONEMENT.

That system of theology which represents Jehovah as a Lawmaker who legislates arbitrarily, then requires the formal execution of the penalty merely because justice demands it, does not satisfy the thoughtful intellect; and that view of the atonement which regards the Savior as God's victim suffering in the place of the real guilty one, merely to "satisfy" the Father's demands, not only stultifies the thoughtful mind but works havoc in the practical effects of this primary doctrine designed to deliver the believers of it from sin and all its consequences. Any religious belief based upon a conception that not only outrages our ideas of justice, but removes the true idea of Father love, cannot but be disastrous to all Christian fair dealing and rectitude, and must of necessity be filled with sham hypocrisy, insincere profession compared with practice.

Yet there are many scriptures which when taken with this thought in mind can easily be made to support it. For instance those shadows in Israel in which the sinner seemed to lay off his sins upon the head of the creature offered in sacrifice upon the altar, and those numerous statements that Jesus suffered "for us."

But in Mal. 1:8-9 it is shown that the sacrifice did not take the place of the sinner in Israel, for it speaks of it as of the "person" of the one offering it: the sacrifice represented the sinner, but did not take his place.

If it did, all those believing sinners would still be alive. But the perceiving believers could see in that a representation of the destruction of his own body of sin through the redeeming power of the Lamb of God in his resurrection out of that death, and the consequent salvation of himself, and this destruction of sin was truly represented in the consuming fire of the sacrifice, answering to the purging of our carnal nature by tribulation.

Just so in all those texts which speak of Jesus suffering "for" us: he represents us, but does not take our place. He represents us truly, for he was "in all points" like us, which could not be said of the creature that represented the Hebrew sinner. "In his body" Peter says he carried our sins. That is, he "was in all points tempted like as we are" when he came "in the likeness of sinful flesh, and for sin." Peter says he carried our sins "in his body on the tree." The weakness of the flesh to which he submitted in crucifixion, he exchanged for "all power" when he rose from the dead. And he also states that this was all for the purpose "that we, being dead to sin, should live unto righteousness." So we die to sin in symbol of baptism in likeness of his death and also of his resurrection so in the parallel, we, too, rise into a life victorious over sin. So above, in I Pet. 2:21, he states that the Savior's suffering was our "example." That is he was the pattern by which we ourselves die to sin as he died to sin. And the pattern by which we obtain life as he obtained it, by our faith in him as our saving example.

So in I Pet. 1:18-21 he shows that this atonement and sacrifice of the Christ was manifest "for" us. But we would hardly argue that he was manifest instead of us, for we appear in our own personal bodies just as much as he did. Examples of "for" could be multiplied almost without limit. In II Cor. 1:6 Paul's affliction would not by any advocate of vicarious suffering be held to be "instead of" that of the saints, although he says it was "for" it, because he says they were enduring "the same sufferings" he did.

So we are not to think we can have a past life in sin then conveniently use our Savior as one upon whom we may pile off the burden of consequences when we accept of forgiveness. Such a scapegoat idea is foreign to the Bible and disastrous to our morals.

REGENERATION.

Lesson 16, Regeneration.

This word occurs but twice in

the Bible. Find the places and show that there is no contradiction between them.

I Jno. 5:1 shows the harmony between the two under figure of begetting and birth. Notice we are now called both "begotten" and "born."

The "seed" or begetting power: I Cor. 4:15; Jas. 1:18; Philem. 10; I Pet. 1, 23; Jno. 1:11-13.

The likeness of the begotten child to the parent in the begotten state: (a) As to holiness, I Jno. 2:29; 3:9; 5:4, 18. (b) As to love, I Jno. 4:7.

Is this formation sudden, or does it follow the analogy of nature in being gradual? Notice Gal. 4:19 here. What may be regarded as the gestative period? What does the scripture express as the birth? Who is the mother?

Study Jno. 3:1-12 and explain how it may properly be called birth of spirit when the other scriptures speak of it as birth from the dead.

You notice in Titus 3:5 it is called a "renewing." Psa. 51:10 and Col. 3:10 show it also to be a new creation. How can the following texts speak of it as a present creation if the birth is at the resurrection: Eph. 2:10; Gal. 6:15; II Cor. 5:17? What force has "therefore" in this last reference? How can it be a creation and a transformation too, Rom. 12:1-2?

Notice by Eph. 4:24 that this creation consists in putting off and putting on. What? "The old man" of v. 22 is explained in vs. 25-32. Notice also Rom. 13:8-14; Col. 3:8-15; Jas. 1:21; I Pet. 2:1-2.

Notice from Col. 3:10, 16 what is the nutrition to build up this new creation in process ready for birth.

In the light of Rev. 3:14 was anyone born of spirit, or saved, before his birth?

Which birth made him this? Col. 1:15, 18.

Joseph Williams.

BAPTIZED FOR THE DEAD.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they baptized for the dead? I Cor. 15:29.

This text has long been regarded as a very difficult passage in Paul's writing. It is pretty generally thought to allude to a custom of vicarious baptism, the friends would baptize a living person in lieu or in the name of the dead one. The wording of the English version of the passage seems to favor this view; but absence of all proof of such custom before the time it was written is against this conclusion. There is no doubt that such a custom did afterward arise: but this useless custom had its origin

in a false construction of the very design of this passage itself, after a corrupt view of the purport of baptism had found a place in the creed.

Indeed, we are unable to see why this scripture should be considered a difficult passage to be understood. The apostle is making a masterful argument to show the absolute necessity of a resurrection from the dead state before there can be any future life; and that if Christ did not actually rise from the dead himself there is no resurrection for any, and consequently no future life. "If Christ be not risen, then is our preaching vain, and your faith is also vain...ye are yet in your sins"—yet condemned under death. We know that the great Galilean teacher, whom we revere as our long promised Messiah, was condemned and put to death by a court of his own people, and that he was buried; and if he did not rise from the dead, then he still is dead. What benefit then could come from being baptized in the name of one who died and still is dead? We could not expect a dead Christ to impart to us eternal life; and what shall they do who are baptized for the dead? Christ?

We think a flood of light is thrown on this text by considering what was the design of the great apostle to the Gentiles, which design seems to be clear. He is showing that the only road to future life for a man is by resurrection of the dead; and the resurrection of the dead is based on Christ's resurrection. To this end he brings all available argument. He finds a logical argument in the ordinance of baptism, which was instituted by Christ himself for the express purpose of showing in a figure his own burial and resurrection.

That the original ordinance of baptism, as administered by John in the Jordan and by the disciples of Christ in the first—or primitive—church, was by immersion, or submersion, of the whole bodies of professed believers needs no proof, since it has been conceded by all competent historians of all denominations of Christians, including Catholics. And that it symbolizes resurrection is equally clear. In no other sense could the following scriptures be understood: "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.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised

him from the dead." Col. 2:12.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." I Pet. 3:21.

When the people were cut to the heart by Peter's plain words on the day of Pentecost, they very earnestly cried, "What shall we do?" And Peter answered very emphatically, "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."

What he meant by being baptized needs no argument to explain.

It is a sad fact that much the larger part of the professing believers in Christ in this highly favored day do not obey this inspired command; but, by accepting a substitute which is not so humbling to human pride, persuade themselves that it is not a matter of much importance anyway. And yet they apply the substituted rite to infants, who have no conception of obedience! It is still harbored in the minds of many that the opinion and practice of the overruling majority proves it to be solid. But the majority of Noah's day had gone wrong; in Abraham's day the ways of his people were wrong; when the personal Jesus was offering himself in good faith to his own people, the great majority of them—notwithstanding their enlightened condition and their boasted religion—arrayed themselves with his enemies. And is it not always so in the history of depraved humanity? The adage, "The voice of the people is the voice of God" (Vox populi vox Dei), does not hold good in religion. "He that keepeth my commandments, he it is that loveth me," said Jesus. Again, "If ye love me, keep my commandments."

G. D. Sherrill in Bible Advocate.

VIEW OF A METHODIST MINISTER.

(From The Rockford, Illinois, Register-Gazette, April 19, '12).

Pastor Says Bigots and Deceivers Are Growing in the Churches.

"The churches today carry an increasing mortgage in a membership that contains penurious, intolerant, unfair, discourteous, dishonest, bigoted, indifferent, careless, cowardly, selfish men—men who cheat, deceive, who give and steal, who keep and waste, who exaggerate and prevaricate, men who increase their riches and decrease their taxes, men who sing and play, and who steal the liv-
ery of heaven to cheat the dev-

il in."

The above arraignment of modern church membership was made yesterday by the Rev. F. D. Sheets, pastor of the South Park Avenue Methodist Church, at the Chicago Methodist preachers' meeting in the First Methodist church yesterday.

"Is this hyperbole?" he asked at the finish of one of his climaxes. "No, sir. It is just plain truth in English. Are these men backsliders, gentiles, without caste or standing, barbarians? No, sir. They are of the 'Four Hundred' in church administration and control.

"A man's denomination and creed scarcely guarantees to the world today anything about him.

"That a manufacturer is a church member is no assurance that his employes are justly paid, are safely guarded from accident by every precaution, are treated with consideration as brothers and sisters in the family of God.

"That a factory employe comes to the Lord's table is no evidence that he will be on that account ideally conscientious with his employer's tools and time and more pleasant for his fellow employes to work with.

"That a merchant is a pillar in an orthodox church does not cause the public to flock to his store, confident that his prices will be fair and that the articles sold over his counter will be exactly what they are represented to be, that his salesmen are paid a living wage and receive kindly treatment in his establishment.

"When a railroad magnate is known to be active in the Sunday School, the community does not rejoice, being sure that the road he controls is unwatered, that his rates are fixed on principles of justice and that it has no agents in the state capital to corrupt legislators."

"Men may claim to be firm in their principles, when really they are only obstinate in their prejudices."

That relating to our hearts and habits, cannot be torn away, like the lichen from the tree, without leaving a scar."

"Spiritual things are as much more important than temporal things as eternity is more important than seventy years of time."

The man who goes around digging pits for other people to fall into is working for the devil, no matter what kind of a spade he uses to do the work.

—Ram's Horn.

"An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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We BELIEVE and TEACH the 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.'

Editorials and Church News.

The Lord willing, the editor will be with the Dixon, Illinois, brethren on Sunday, April 28. Those who are interested please take notice and be present.

The notices for Bible Schools and conferences are beginning to go forth. Watch for them and at an early date plan to take in all of them that you can. Programs will be announced later.

The article which we are now

giving under title, "The Shield of Faith," is taken from "The New Covenant Advocate," a religious monthly published in Melbourne. The author only signs his initials, M. L. McP. The article is too long for one issue and since the author has divided it conveniently under sub-headings, we are using these as breaking-off places. It contains some very excellent thought which is our reason for publishing it.

We publish an ad. from Bro. T. J. Daniel, M. D., of Magazine, Ark., with not a thought that we have brethren who have need of such treatment, but with the thought that brethren who read this paper may know of some unfortunate sufferer who could be helped by Bro. Daniel. We are glad thus to be of service to Bro. Daniel who has been a valiant soldier of the cross in the southwest, having fought a great many battles for the truth and apparently having to fight alone from a financial standpoint

The terrible loss of life caused by the sinking of the giant ocean liner, Titanic, can scarcely be comprehended by our finite minds. The world pauses at such a calamity for but a moment in mingled pity and curiosity and then plunges on in its course of sin with renewed effort. What dreadful work death is doing!

Taking it all in all, these terrible things should make men think seriously of sin and its results. But men do not think of it. Sin has that peculiar benumbing effect that seems to deaden a sinner's sensibilities regarding his own interests as it proceeds with him.

We wish to call special attention, for the sake of our young people, to the article in this issue under title, "Sermonette, No. 4." Bro. Eychaner has pointed you to truth which, if observed and acted upon by you, will bring you values which can never be measured by money. A foreigner once visiting this country when about to take his departure for home, was asked what were some of his impressions of America. His answer was, "There is too much veneer." In other words, there was too much SHAM to suit him. And there was truth in what he said. We build a cheap wooden building and cover it with an imitation marble or brick and feel that we are fooling the critic, but it doesn't pass. So in the spiritual work. There is too much sham—too much pretension to be that which we are not, but could be if we were to put forth the energy to possess ourselves of it. May God put it into our hearts to BE rather than to SEEM to be.

REPORT OF MEETING

Brother G. Eldred Marsh spent Sunday, April 14th, with the Avon Church. We enjoyed his visit very much, and more especially his two sermons on "The signs of the times."

The interest was good and it is believed that a desire for the truth is greater than ever before. It is hoped that some likely ones will soon obey the call of the gospel.

Leo E. Rock.

Avon, Iowa.

NOTICE TO ILLINOIS BEREANS.

Our new Berean booklets are now in the hands of the printer. We shall need extra funds to pay for them. Will those that pledged an extra dollar, who can conveniently do so, please send in as soon as possible to the treasurer. Also the societies that have not yet paid in their quarterly dues for the past two quarters, please do so at once that we may have enough to meet the expense on the booklets.

Anna E. Drew, Pres.

Wm. T. Hardesty, Treas.

Box 281, Oregon, Illinois.

To the Brethren everywhere, Greeting:

The time for the Annual Conference and Bible School, in Michigan, is near at hand, and this to remind you, that you may be making your plans accordingly.

At the Conference held at Millbrook last fall, it was decided to hold the Annual Conference and Bible School at Lemon Park, Indian Lake, three miles northeast of Vicksburg, Kalamazoo County, Mich., commencing Thursday, May 30, and Bible School closing June 9.

This is a beautiful location for such a meeting, affording, as it will, a splendid outing as well as a rare spiritual treat. It is on the main line of the Grand Trunk R'y. and trains will stop right at the grounds. There are plenty of cottages, and a large pavillion in which to hold the meetings, and the expense will be very light. We need you, and you need us, so begin your planning now so as to be present. Good speakers are assured, and you will miss an unusual opportunity if absent.

Further notice will appear later, and more details will be given. Anyone wishing any information not appearing in the notices, just write the undersigned, and such information will be cheerfully and promptly given.

F. V. Blakely, Pres.

1037 So. Lafayette St., Grand Rapids, Mich.

MAY MEETING.

The annual May Meeting of the Church of God at Fonthill, Ont., Canada, will be held, D. V., commencing May 19 and continuing over Sunday, May the 26th. Bro. and Sister Woodward of Dutton, Mich., and Bro. Conner, of Cleveland, Ohio, and Bro. Austin, of Fonthill, will be the speakers.

Any of the brethren contemplating making a trip to Niagara Falls this summer would find it a beautiful time to visit the Falls about the last of May and also could take in the May meeting at Fonthill. Those coming from the west get off at Welland and take the trolley to Fonthill. Those coming from east or south, get off at Niagara Falls and take trolley on Canadian side for Fonthill.

Program published later. A cordial invitation extended to all searchers after truth. None excluded.

Yours in hope.

A. Railton.

The Sunday School.

POVERTY AND RICHES.

Luke 6:20-26; 16:19-31, May 5.

Golden Text.—A man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15.

In today's lesson we have two passages, the first which corresponds so closely with that in our last, that commentators are compelled to consider it either as a part of the sermon on the mount, or a repetition of some of the same sentiments delivered afterwards and contrasted with woes denounced against characters opposite to those on whom He had pronounced blessings. The second part is a parable delivered by Jesus in Perea, the region east of the Jordan, more than a year later. In these passages we can plainly see that Jesus' estimate of the importance of worldly wealth is very different from that which is common among men to-day. Luke 6:20-26.

Questions

To whom was Jesus speaking in this lesson?

Where were the words probably spoken? (see last lesson.)

"Ye poor"—is this used in same sense as Matt. 5:2? Were Jesus' followers for the most part poor in this world's goods? (The Roman system of taxation caused much poverty.)

How can those poor in worldly goods be truly blessed? Jas. 2:5; I Cor. 1:26-27; Luke 12:21. What would His disciples have

to endure? v.22.

How could such experiences be a blessing?

Who had endured like afflictions? Acts 7:51-52; II Chron. 36:16.

Upon whom were woes to come? (Scribes and Pharisees were mingled in the multitude who listened to Jesus' words.)

Is it wrong to have riches? To what class of rich does Jesus refer? Psa. 52:7; I Tim. 6:9-10.

What is the reward of such? Jas. 5:1-4; Mark 10:24-25.

How can riches be used so as to bring blessings instead of woes?

What is Paul's charge to the rich? I Tim. 6:17-19.

In what way is laughter condemned? (Those were sad times, when all true men were filled with sorrow for the woes of the nation and deeply serious with earnest purpose to remedy the many evils of the times. Those who gave themselves wholly up to the pursuit of wealth, pleasure and gayety were condemned.)

Wherein lies the wrong "when all men shall speak well of you"? I John 4:5; 2:15-16; Gal. 1:10; Luke 16:19-31.

What language did Jesus use before the multitudes? Mark 4:2, 33-34.

Why? Matt. 13:10, 13-16; Isa. 6:10. (The hearts of the people, by giving themselves up to the things of the world had become deaf to the teachings of Jesus, and blind to the miraculous evidence of His mission, notwithstanding, curiosity or a worse motive, led them to attend on His ministry.)

What is a parable? Mark 4:30—"comparison" R. V.—"parable." Its most usual application is to convey some important truth under a fictitious narrative. In the symbols Jesus used. He based His teachings on things familiar to His hearers. The Jews, (includes Scribes and Pharisees) had become self-righteous, and sought for power, riches and glory. They had bartered the true riches for the things of the world. They were jealous that favor should be extended to any outside or apart from their own circle, and murmured against Jesus and His disciples for receiving and eating with Publicans and sinners (Gentiles.) Jesus knowing their hearts, Luke 16:13-15, as a warning, in this parable pictures according to their notions of rewards and punishments, the destiny of "the rich man and Lazarus." Which we believe is meant to symbolize the two nations, Jew and Gentile.

How is the rich man pictured? (purple was a symbol of royalty.)

Of what is fine linen a symbol? Rev. 19:18.

Who were God's chosen peo-

ple? Ex. 19:5-6. (In a typical sense they were a holy nation.)

In what way did they fare sumptuously? Rom. 9:4-5. (They had received special favors of God.)

How is the wretchedness of the poor man pictured?

How does this apply to the Gentiles? Eph. 2:12; I Cor. 12:2.

How were the Gentiles regarded by the Jews? John 4:9; Acts 10:28. (They constantly used the term dog, toward the Gentiles.)

"Desired to be fed with crumbs."

—What kind of crumbs? Matt. 15:25-27.

What happened to the beggar?

Who does Abraham represent? Rom. 4:16. (The father of all of the faith of Abraham, Rom. 4:12-13).

"Bosom"—to be pressed to, or lie on the bosom, denoted intimacy, affection—was considered a favored position. The condition of the Gentiles underwent a change and they were given the favored place, become heirs to all the promises of Abraham. How? Gal. 3:14, 26-29; Eph. 2:13, 19-20.

The time came when the typical righteousness of the rich man (Israelites) ceased, and the kingdom taken from them. Acts 13:46-48; Matt. 21:43. If the rich man symbolizes the nation of Israel, his death symbolizes the death of their kingdom. Amos 9:8.

What is mentioned concerning the death of the rich man, not mentioned of Lazarus?

Where were they buried? Amos 9:9.

Condition after this of the rich man? Amos 9:1-4; Jer. 24:9-10; Lev. 26:14-20, 33, 38.

How does the rich man address Abraham?

What does he call the rich man? The Jews recognize none but their own nation as such. John 8:33, 53; Rom. 4:1.

Of whom does the rich man ask relief?

What is the "great gulf" between? Rom. 9:30-32; 2:17; Heb. 7:19.

For how long is this gulf fixed? Rom. 11:25, 27; Heb. 8:8-12.

To whom is referred by "five brethren"? They were of his father's house, must be the national seed of Abraham. When the 12 tribes were divided under Rehoboam, the two tribes (Judah and Benjamin) were called Judah (Jews) the ten tribes, Israel. These did not return from Babylon. If the rich man represents the two tribes (Jews) the five brethren may refer to the ten tribes, which seems to harmonize with verse 29, for they had "Moses and the prophets" John 5:45-47.

What argument does the rich man use?

The reply?

Was this ever literally fulfilled?

Through the fall of the Jews, salvation is come unto us (Gentiles). "The branches were broken off that I might be grafted in." They were broken off because of unbelief—"thou standest by thy faith. Be not high minded but fear." "Continue in His goodness, for we are made partakers of Christ, if we hold fast our confidence steadfast unto the end."

Anna E. Drew.

SIGNS OF HIS COMING.

Our Lord has advertised His coming in many signs, some of which have already occurred, and He has told us to watch for more to follow on in due time.

From a close study of these signs, it is very easy to see, that the great event draws on apace.

In Luke 21:25-26 he says: "And there shall be signs in the sun, and in the moon, and in the stars, and on the earth distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for fear, and for looking after the things that are coming upon the earth." History has met most, if not all, of these great signs, with fulfillment too plain and clear to be denied by any one. The 19th day of May, 1780 the sun was darkened throughout New England. History states that it was so dark, that the fowls went to roost and candles were lighted in the houses. "The appearance indeed was uncommon, and the cause unknown." "In some places persons could not see to read common print in the open air for several hours." On the night following, the moon, though full, did not give her light. "The night succeeding that day was of such pitchy darkness that in some instances horses could not be compelled to leave their stable, when wanted for service."

On the night of Nov. 13th, 1833, the meteoric shower occurred. People who saw it thought the stars were falling, and that the day of judgment had come. Here is a fulfillment of the signs in the sun, moon, and stars.

"The distress of nations with perplexity," is now before our eyes. A state of unrest is felt among all nations. This unrest is seen in the vast preparations for war—in the launching of great battleships, and the invention of machines for the wholesale destruction of human life.

"The sea and the waves roaring" is audible in destructive tidal waves which have visited different parts of the earth in recent years. The increase in tornadoes and cyclones, in the memory of the present generation together with "rumors of war" have "caused men's hearts to fail for fear, as they look out

on the things that are coming on the earth." Right in the midst of these great signs, God raised up a people to proclaim the advent of the Christ. For the last seventy years that proclamation has been sounding throughout the world. This is the work of the Lord. He started this movement among the people, as a warning to the world, to make ready for the coming One. Another evidence that we are near the close of "Gentile times," is the gradual return of Israel into Palestine. Within recent years, they have purchased land, and planted colonies and established schools in the old home land. The restitution, spoken of by all the holy prophets, has actually begun. Let us not turn a deaf ear to these signs. Let us study them as they pass. They are meant for us. Then (after these) shall they see the sign of the Son of man in heaven. Matt. 24:30. This sign is that shown in Rev. 14:14. No one knows how long this sign will remain in mid heaven, but it will be universally visible. It will come in indescribable grandeur and brilliancy. At the sight "all the tribes of the earth mourn," and "every eye shall see him," "and all kindreds of the earth shall wail because of him." Matt. 24:30; Rev. 1:7. The nations will be startled into wild excitement. Thousands will die of fright. Kings will leave their palaces, and rich men their counting rooms, and with the chief captains and the mighty men fly to the mountains, to hide in the dens and in the rocks of the mountains, and to pray for the rocks and mountains to fall upon them and hide them from the wrath of the Lamb. Rev. 6:15-16. Then shall they see the Son of man coming in the clouds of heaven and he shall send his angels with a great sound of a trumpet, and they shall gather his elect from one end of heaven to the other Matt 24:31.

For the Lord himself, shall descend from heaven with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we that 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. I Thes. 4:16-17.

Are we ready for these things? Shall we be able to stand before Him? Shall we be taken or left? Let us watch the signs as they pass, and study them as precious lessons given to us by Him, that we may know when He is near; "for as a snare shall it come upon all them that dwell upon the face of the whole earth." Luke 21:35.

H. M. Lucas.

THE SHIELD OF FAITH.

—Eph. 6:10-18.—

GIVING UP

This faith makes us give up things. You remember what the Apostle said in Heb. 10:34? "Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." What influenced the Jews to take the spoiling of their goods joyfully, not only quietly, but joyfully? It was that faith which is the substance of things hoped for. Heb. 10 tells us plainly what did it. "Knowing in yourselves that ye have in heaven a better and an enduring substance." That was the reason. They were influenced and sustained by this consideration, by strong faith in that precious and imperishable treasure. Their faith made it real to them. They had the earnest of it in their hearts. "Knowing in yourselves that ye have in heaven a better and an enduring substance." It was better than the goods that had been taken from them. It was enduring, therefore they took joyfully the spoiling of their goods, nobly enduring reproaches and suffering by that faith.

I wonder if there are any here who have given up their goods because of their faith, whose confidence in God made them esteem the promises of God. Such have sacrificed the word after the example of their great Master, who for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. —Heb. 12:2.

Let me call your attention to another who gladly gave up all his goods because of his faith. What influence made Moses give up a throne, the pleasures of a royal palace, all that an exalted position and wealth and learning could give him? He was in possession of the most splendid things which the world could give. What influenced him? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." But why? Notice the reason which follows, and the strength of his faith. "Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto"—something; what had he respect unto? "he had respect unto the recompense of reward" (Heb. 11:24-26)—the reward which he had never seen, but could only hope for. He willingly gave up the pleasures of the royal palace, the grandest things this world can give, because of certain things which he did not see. It

was his faith in the unseen things which influenced his choice.

Lower down in the chapter we are told of some who were tortured, not accepting deliverance, who had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, being destitute, tormented; of whom the world was not worthy. All these perished in faith. Why? That they might obtain something. What was it? A better resurrection, a state they had never seen; they could only hope for it. They willingly surrendered all they possessed, even their own lives, because of their faith. Here is faith in one of its noblest forms—they would not accept deliverance. Why? Because to do so would have meant sacrifice of principal. It says much if a man endures suffering for his faith, but it is greater if there is an opportunity for deliverance and he refuses to take advantage of it, if by doing so he would be sacrificing principle. The struggle is not only to refrain from attempting an escape, but to reject the short road back to life and liberty. The Hebrew children would not accept deliverance by bowing before the idol. God had told them not to bow down before any graven image, and that was enough. Nebuchadnezzar might heat the furnace seven times more than usual. He could not make them break God's command. They had strong faith.

God may require the absolute sacrifice of all we have, even of our lives; yet we may be assured He will not forget us, not allow us to suffer more than is necessary for the fulfilling of His law of love. God can hinder the trouble from doing us any injury; he can make it do good. If God does not save us from the affliction we shall find it will work us good, if we are properly exercised by it. He delivered the three Jews from all the harmful consequences of the fire. By hindering them from being harmed by the fire, rather than by keeping them altogether from it, they were thoroughly tested, their manhood was brought out; and the result was the declaration of the glory of God. Then Nebuchadnezzar said: "Blessed be the God of Shadrach, Meshack, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God. Therefore, I make a decree: That every people, nation and language, which speak anything amiss against the God of Shadrach, Me-

shach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; he can deliver after this sort."

—Dan. 3:28-29.

(To be continued.)

DIVINE; vs.,

HUMAN GOVERNMENT.

In a previous article we spoke of an aristocracy as the simplest form of government. In it all power is vested in the supreme ruler. Under this form all human governments have been a failure as they oppressed the poor and weak. They heeded not the true principle in all forms that "the ruler receives the just power to rule from the ruled." The tendency of all human governments is to usurp power. The grandeur of Babylon the great was derived from the oppressed poor. The pyramids of Egypt were built by the oppression of the poor subject who had no rights that the ruler was required to respect. The difference between an aristocracy and a theocracy is that the ruler in the latter in divine and can accomplish what he purposes. The reason for the failure of the only theocracy was not in the ruler but the ruled. There was one element in this form that was human and therefore weak. Those who constituted the subject class were human. Israel disregarded the law under which Jehovah had placed them. After a long "trial period" Israel was dispersed among the nations for their oft repeated sins. With the overthrow of Judah the promise was that one would come who had a divine right to rule to whom Jehovah would give the government. There was enough of the divine in it to save it from an utter destruction. He said to Israel, I will make an end of all nations but of thee I will not make an end. Human governments have an element of good in them. The laws under which these governments have been formed have had the effect to discipline the ruler and subjects. Subjects were required to recognize rulers as their superiors. Governments were required to respect others in order that they might exist. In the early history of nations there was a constant struggle to become a strong nation. There have been four universal empires on this earth viz., The Babylonian, Medo-Persian, Macedo-Grecian, and Roman. The prophet Daniel states that these shall pass away and that the fourth government shall develop into the ten-towed system and then into the iron and clay. Then he says, In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in

pieces and consume all these kingdoms, and it shall stand forever. Profane history verifies the fact that then four human governments passed away and gave place for the kingdom developed out of the fourth empire. Is it not reasonable to conclude that the kingdom that God promised through the prophet will be as real and literal as were the four that preceded? There must be a fifth universal empire as truly as there has been four. The prophet said, The interpretation thereof is sure. Daniel not only interpreted the rise and fall of the four but the coming and perpetuity of the fifth. This interpretation included the fifth kingdom as well as the four. Ought we not to accept the interpretation of the prophet rather than that of the schools of theology which are human institutions. A kingdom is not made up of five elements or parts, viz., a king, associate rulers, subjects, territory and laws. The fifth kingdom will possess all these. Jesus the Son of God will be the supreme ruler. The immortalized saints will be his associate rulers. The nations of the earth and Israel restored will constitute the subjects. The earth will be the territory. The laws will be enacted in the capital city by Jesus and the saints. This form of government will be a pure theocracy. Power will be given to the rulers to execute the laws. They will be of quick understanding. He that ruleth over men must be just ruling in the fear of the Lord. When Jesus comes to this earth from heaven he will come in power and great glory. He will come to take vengeance upon those who know not Jehovah and who respect not his power. He will raise his sleeping saints and change those who are alive and then organize his government and subdue all opposing powers. John saw when the kingdoms of this world became the kingdoms of our Lord and his Christ. The prophet Daniel saw when all dominions (rulers) would serve and obey him. The kingdom under the whole heaven is to be given to the people of the saints of the most High whose kingdom is an everlasting kingdom. Dear reader, do you want to become a part of this kingdom? You may on the conditions of the gospel. Believe the gospel, repent of your sins, be baptized into the name of Christ and walk in the new life. The following are a few of the results of this kingdom. Psa. 72. 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. In his days shall the righteous flourish; and an abundance of peace so long as the moon endureth.

Daniel could ask no more as it is said, The prayers of Daniel the son of Jesse are ended. So will our prayers be ended then for the earth will be full of the glory of the Lord. Compare the ruling of this King with the ruling of the powers today and you can see why human government is a failure.

D. C. Robison.

SOUL.

The word Soul in the Bible.

In the Old Testament the Hebrew word NEPHESH is translated Soul, while in the New Testament writings the Greek word PSUCHE is translated Soul.

NEPHESH: In the Authorised Version this word is translated by the following forty-four English words the number of times mentioned: Any 4, Angry 1, Appetite 2, Beast 3, Body 7, Breath 1, Contented 1, Creature 9, Dead 8, Deadly 1, Desire 5, Fish 1, Ghost 2, Greedy 1, Bath 1, He 1, Heart 15, Hearty 1, Her 1, Herself 1, Himself 8, Jeopardy 8, Life 117, Lust 2, Man 3, Me 3, Mind 15, Mortally 1, Myself 1, One 1, Own 1, Person 31, Pleasure 4, Self 19, Slay 1, Soul 428, Tablet 1, Themselves 1, They 1, Thing 2, Thyself 1, Will 4, She will 1, Yourselves 6.

PSUCHE: In the Authorised Version this word is translated by the following four English words the number of times mentioned: Heart 1, Life 40, Mind 3, Soul 58.

Scriptural meaning of the word "Soul."

1.—The PRIMARY meaning of the word "soul" (Nephesh-Psueche) is proven as follows:

The fish of the sea, the beast of the field, the fowls of the air are all defined by the Scriptures as Souls.

(a) FISH: (Gen. 1:20). "God said, let the waters bring forth abundantly the moving creature that hath Nephesh Chay" (soul living). A. V. incorrectly renders it "that hath life." (Gen. 1:21) "Every Nephesh Chai (soul living) which the waters brought forth." A. V. renders it "creature."

(b.) BEAST: (Gen. 1:20). "God said, Let the earth bring forth Nephesh Chayyah (soul living) after his kind, cattle, creeping thing and beast." A. V. renders it "creature." (Numbers 31:25, 28.) "And the Lord spake unto Moses, Levy a tribute unto the Lord, one soul (Nephesh) of 500, both of the persons and of the heeves and of the asses and of the sheep."

(c.) FOWL: (Gen. 1:30). "God said, to every beast of the air and to every fowl of the air and to everything that creepeth upon the earth, where-in there is Nephesh Chay (soul living)." A. V. incorrectly ren-

ders it "life." (Gen. 9:10.) "And with every Nephesh Chai (soul living) that is with you, of the fowl, of the cattle and of every beast of the earth....." A. V. renders it "creature."

(d.) MAN: (Gen. 2:7). "And the Lord God formed Adam of the dust of the ground and breathed into his nostrils the breath of life, and Adam became a Nephesh Chai (soul living)." A. V. correctly renders it "Soul."

(e.) FISH, BEAST, FOWL and MAN collectively: (Numbers 31:25, 28). "And the Lord spake unto Moses; levy a tribute unto the Lord, one soul (Nephesh) of 500, both of the persons and of the asses and of the sheep." A. V. correctly renders it "Soul." (Gen. 2:19.) "And out of the ground the Lord God formed every beast of the field, and every fowl of the air: and brought them unto Adam to see what he would call them. And whatsoever Adam called every Nephesh Chayyah (soul living) that was the name thereof." A. V. renders it "creature."

2.—The two SECONDARY meanings of the word soul in the Bible are:

(a.) LIFE PRINCIPLE—"The SPARK OF LIFE." That this is one of the secondary meanings of the word soul in the Scriptures is shown as follows:

(Gen. 9:4.) "But flesh with the Nephesh (life) thereof." (Gen. 19:17.) "Escape for thy Nephesh (life)." (Lev. 17:14.) "The Nephesh (life) of all flesh (II Samuel 14:7.) "For the Nephesh (life) of his brother (II Kings 1:14.) "Let my Nephesh (life) now be precious in thy sight." (Matt. 6:25.) "Take no thought for your Psueche (life)." (Matt 10:39.) "He that findeth his Psueche (life) shall lose it." (Matt. 20:28.) "And to give his Psueche (life) a ransom for many." (John 10:11) "The good shepherd giveth his Psueche (life) for the sheep."

(b.) MIND OR MENTAL STATE OF A BEING: That this is one of the two secondary meanings of the word Soul in the Bible is established as follows:

(Ex. 23:9.) "For ye know the Nephesh (heart) of a stranger" (Deut. 24:15.) "For he is poor and setteth his Nephesh (heart) upon it." (I Sam. 2:33.) "Consume thine eyes and to greve thine Nephesh (heart)." (Eph. 6:6.) "Doing the will of God from the Psueche (heart)." (Gen. 23:8.) "If it be your Nephesh (mind) that I should bury my dead." (II Sam. 17:8.) "They be chafed in their Nephesh (mind) as a bear." (Ezek. 23:18.) "..... then my mind (Nephesh) was alienated from her." (Acts 14:2) "Made their minds (Psueche) evil affected" (Heb. 12:3.)

".....lest ye be wearied and fain in your minds (Psueche).

A Soul not a Spirit-being.

It is generally believed bby a majority of professed Christians that a Soul is a Spirit-being—a being whose organism is composed of spirit substance and not "dust of the ground" or flesh and blood. Webster's Dictionary defines the word Soul: "A pure or disembodied spirit." That this view is altogether in error is proved as follows:

(a.) The "First Adam" and the "First Man" referred to in I Cor. 15:45, 47, is the first man created—Adam the father of all mankind.

(b.) The "Last Adam" and the "Second Man" mentioned in I Cor. 15:45, 47, is "The Lord from heaven"—the Lord Jesus Christ Who was crucified on Calvary, since His resurrection.

(c.) The "First Man" was made a living SOUL (Psueche-Nephesh). (I Cor. 15:45; Gen. 2:7.)

(d.) The "Last Man" was made a quickening SPIRIT (Pneuma-Ruach). (I Cor. 15:45.)

(e.) The "First Man," the SOUL'S organism was made of "dust of the ground." (Gen. 2:7.)

(f.) The "Last Man," the SPIRIT'S organism was made of "spirit." (I Cor. 15:45, 47.)

(g.) The organism of a SOUL is composed of "dust of the ground"—"flesh and blood."

(h.) The organism of a SPIRIT is composed of "spirit," which is not "flesh and bones," (Lu. 24:39.) nor "flesh and blood." (Matt. 16:17.) "That which is flesh is flesh and that which is spirit is spirit." (Jno. 3:6.)

Special attention is directed to the word-for-word translation of the Emphatic Diaglott and to Rotherham's versions of I Cor. 15:44-47.

EMPHATIC DIAGLOTT.

(44) It is sown a body soulical, it is raised a body spiritual, is a body soulical and is a body spiritual. (45) So and it has been written; was made the First man Adam into a soul living: the last Adam into a spirit life giving. (46) But not the spiritual but the soulical, afterwards the spiritual. (47) The first man from earth earthy, the second man the Lord from heaven.

ROTHERHAM'S VERSION.

(44) It is sown a soulical* body, it is raised a spiritual body. If there is a soulical body there is also a spiritual. (45) Thus also, it is written: "The FIRST man Adam became A LIVING SOUL;" the LAST Adam, A LIFE-GIVING SPIRIT. (46) Howbeit, not first, the spiritual, but, the soulical; after that, the spiritual. (47) The first man, of the ground earthy; the second man, of heaven.

*A word necessary to disclose

the force of the Apostle's illustration from Gen. 2:7: as the mere angelicising of the original may show: "If there is a psuechical body, there is also a pneumatical. Thus also it is written: 'the first man Adam became a living psueche: 'the last Adam a life-giving pneuma.' As the adjective 'pneumatical' is related to the noun 'pneuma,' so is the adjective 'psuechical' related to the noun 'psueche'; and why the one pair should reveal their relationship and the other pair hide it, seems hard to say. Let us make our choice and render, either: 'There is a natural body.... and so it is written, the first man Adam became a living natural': or let us adopt some such rendering as that here offered, courageously helping to find and familiarise the needful word; but let us not conceal the Apostle's argument, and then think we are reverent students of his Epistles."

Concluding Thoughts.

From the foregoing it will be seen that:

1.—The question as to whether a being is a Soul or a Spirit is decided wholly by the composition of its organism.

2.—A Soul can be a man—a soulical man, and a Spirit can be a man—a spiritual man.

3.—A Soul (soulical being) can not be a Spirit (spiritual being) nor can a Spirit be a Soul.

4.—While the Lord Jesus Christ prior to his death on Calvary, was a Soul owing to the fact that his organism was composed of "flesh and blood"; nevertheless, after His resurrection from the dead He was no longer a Soul but a Spirit because at His resurrection Jehovah had changed the composition of His organism from "flesh and blood" to "spirit" substance.

5.—Each living soulical being possesses two souls, i.e., (a) Life Principle, and (b) Mind or Mental State, but the being itself is not a Soul but a Spirit.

Edgar L. Robison.

It does not require great learning to be a Christian and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.

—A. Barnes.

If you will do good whenever you have an opportunity, you will most generally be busy.

—Ram's Horn.

"Wisdom, like many other human attributes, is only for the time. We are wise today, that tomorrow we may look back and say, 'How foolish we were!'"

"Many people who know that they can't fool their neighbors by their hypocrisy, act as if they believe they can deceive the almighty God."

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PLAIN FACTS!

WILL WE BELIEVE THEM?

DARE we "SPIRITUALIZE" away the real, clear statements Solomon makes, when he wrote the following:

As righteousness tendeth to LIFE, so he that pursueth evil, pursueth his own DEATH. Prov. 11:19. Riches profit not in the day of wrath; but righteousness delivereth from DEATH. vs. 4. Note how LIFE and DEATH are played in sharp contrast.

In the way of righteousness is LIFE, and in the pathway thereof there is no DEATH. Prov. 12:28. The law of the wise is a fountain of LIFE, to depart from the snares of DEATH. Prov. 13:14. There is a way that seemeth right unto a man, but the end thereof are the ways of DEATH. Prov. 14:12.

Take fast hold of instruction, let her not go, for she is thy

LIFE. Prov. 4:13. The commandment is a lamp; and the law is light, and reproofs of instruction is the way of LIFE. All they that hate me love DEATH. Prov. 8:35-36. Treasures of wickedness profit nothing; but righteousness delivereth from DEATH. The labor of the righteous tendeth to LIFE. He is in the way of LIFE that keepeth instruction. Prov. 10:2, 16-17.

DEATH and LIFE are in the power of the tongue, and they that love it shall eat the fruit thereof. Prov. 18:21. He that keepeth the commandments keepeth his own soul, but he that despiseth His ways SHALL DIE. Prov. 19:16.

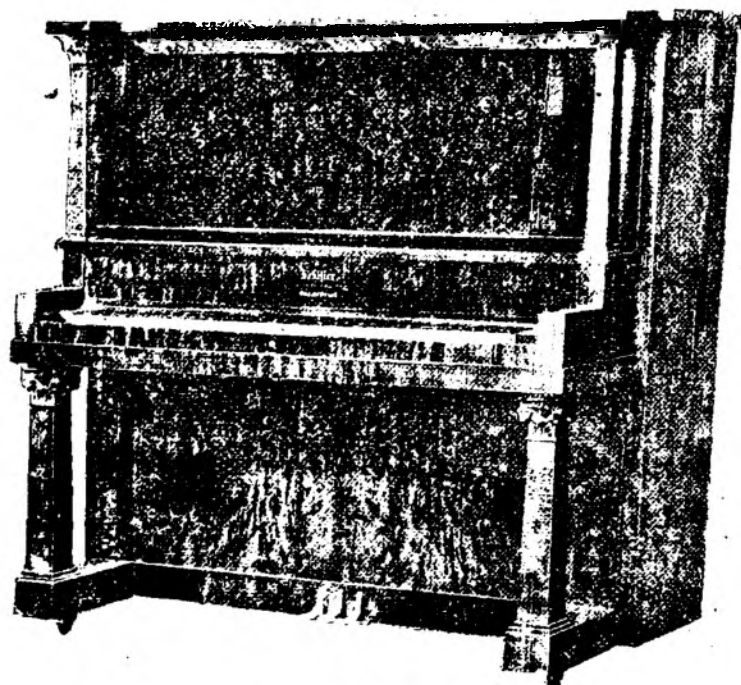
The man that wandereth out of the way of understanding, shall remain in the congregation of the DEAD. Prov. 21:16.

For further reference see Prov. 22:4; 24:20; 29:1; 19:9; 23: 21; 15: 15:27; 10:29.

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LIFE and DEATH are so clearly set forth as reward and punishment, that to make DEATH here mean LIFE eternal in torment, is to warp and misconstrue the real facts. An unprejudiced student cannot fail to see the harmony of the entire Bible, of LIFE through CHRIST ONLY. Otherwise the wages of sin is DEATH. The wicked "Shall be cut off." "Shall be consumed." "Shall be destroyed." "Shall be AS THOUGH THEY HAD NOT BEEN."

Selected by Bro. A. J. Eychaner.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, May 1, 1912.

Number 29.

IF WE KNEW.

Could we but draw the curtains
That surround each other's
lives,

See the naked heart and spirit,
Know what spur the action
gives,

Often we should find it better,
Purer than we judge we
should;

We should love each other better
If we only understood.

Could we judge all deeds by mo-
tives,

See the good and bad within,
Often we should love the sinner,
All the while we loathe the
sin;

Could we know the powers work-
ing

To o'erthrow integrity;
We should judge each other's er-
rors

With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And knew the bitter disappoint-
ment—

Understood the loss and gain—
Would the grim, eternal rough-
ness

Seem, I wonder, just the same?
Should we help, where now we
hinder?

Should we pity where we
blame?

Ah! we judge each other harshly,
Knowing not life's hidden
force,

Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil

All the golden grains of good—
Oh! we'd love each other better
If we only understood.

—Selected.

DIVINE; vs.,

HUMAN GOVERNMENT.

**THE GOSPEL OF THE
KINGDOM OF GOD.**

The gospel spoken of in the title to this article relates to a divine future government in which the saints with Christ will rule the earth. There will be a divine political arrangement or cosmos. Jesus said to Pilate, my kingdom is not of this world: (political arrangement or cosmos). If my kingdom were of this arrangement, then would my subjects or servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence. In this confession Jesus did not deny that his

kingdom is to be a literal one. When asked by Pilate if he was a king, his answer was, To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. This thought enters largely into the first principles of the gospel. Leave out the truth that this earth will be governed in the future by a real kingdom and you fail to preach the gospel that saves men and women from the power of the enemy, death. The so called Christian world has substituted for the gospel a doctrine that those who labor to become morally good will receive their reward in heaven. They teach that this earth is to train men for heaven. When the gospel is spoken of as possessing the idea of a kingdom or a political arrangement they laugh and reply, "You should spiritualize such scripture." All that they teach concerning the Christ is his moral life and power to perform miracles. The kingdom of God is, to them, a reign of grace in the heart or the Church is the kingdom spoken of in the New Testament. This is the gospel that they preach that is misleading so many in our day. There are two things that evangelists of the "SUNDAY" School emphasize viz: The immortality of the soul and a present existing hell in which God is burning a very large part of his creatures. These two doctrines are of heathen origin. You will find them in Egyptian, Roman and Grecian mythology. They are, or were, all pantheistic. They began with the establishment of human government. The doctrine of the trinity is what is left of pantheism. These doctrines belong to another gospel. When Jesus was ready to leave his apostles they asked him, Wilt thou at this time restore again the kingdom to Israel? This was the gospel that Jesus preached during his ministry. After his resurrection he remained with his apostles forty days, speaking of the things pertaining to the kingdom of God. They looked for the restoration of the kingdom to Israel. This relates to a future kingdom or government known as the kingdom of Israel which was overturned in the days of Zedekiah the wicked prince of Israel, Ezek. 21. This was a political government. When Jesus began to preach the gospel it was concerning this kingdom. The good news that he preached was

that this kingdom was nigh at hand. When we loose sight of the fact that the gospel of Christ has to do with a future government, we lose sight of the first concept of the true gospel. Note what James says, Acts 15, Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written: After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will set it up. This prophecy is concerning the tabernacle or kingdom of David. At the time this was spoken the kingdom of David was in an overturned condition. It states that it shall be built again. The ruins shall be set up. When Jerusalem was destroyed and Israel scattered the tabernacle of David was thrown down. This kingdom must be restored to the same people that once possessed it. It is to be a political form of government with divine rulers and an Israel that will accept Christ as their king. They will constitute the remnant that have passed under the rod and have been brought into the bond of the covenant. They recognize Jesus as the Messiah of the prophets. The twelve prophets were promised thrones and the privilege of ruling over the twelve tribes of Israel. Paul said to the Ephesian Church that while they were Gentiles they were without Christ being aliens from the commonwealth of Israel and strangers to the covenants of promise having no hope and without God in the world. Our citizenship must be changed. Our birth brings us into an alien condition and we are strangers to the promises made to the fathers. Citizenship implies government. Paul says, Ye are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God and now are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone. We are now fellow citizens with the saints. Our citizenship is recorded in heaven from which we look for the Savior, the Lord Jesus Christ who will change our vile body that it may be fashioned like unto his glorious body. If you have never changed your citizenship, you may, as directed by the apostle Paul, who in writing to the Ga-

latian brethren said, Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This will change your relation to the Deity and make you heirs according to the promise. Your baptism must be of the form spoken of by Paul in Rom. 6. A burial into his death. A planting together with Christ. If this act is done in the faith of the knowledge of Christ we are no longer strangers, or aliens.—D. C. Robison.

SERMONETTE. No. 5.

Text. "And he said, So is the kingdom of God—as if a man should cast seed into the ground, and should sleep, and rise night and day; and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear: but when the fruit is ripe immediately he putteth in the sickle, because the harvest is come." Mark 4:26-29.

The text gives us the most comprehensive statement of all the parables, in relation to the kingdom of God. It presents the following ideas, viz:

1. The sowing time of the seed.
2. The appearance of the blade.
3. The development of the head or ear.
4. The maturing of the corn in the ear—ripe.
5. The harvesting of the crop, immediately.

As there are successive stages of growth between the sowing of seed and the harvest, so too there will be in the development of the kingdom of God. It will take time. The harvest which will be reached in the kingdom is the last and perfected stage of its growth.

The harvest of the earth cannot be gathered until the sowing, and the growing, and the developing, and the ripening stages of the kingdom are all passed. The harvest therefore of this parable, cannot take place at the coming of Jesus, when the kingdom and its work begin.

Those who cannot see probation in the ages to come will do well to consider this parable.

That there will be a typical harvest at the end of this age.

and a gathering in of the fruit of righteousness, is apparent from many scriptures; but this is to be before the kingdom is come. The parable we are considering begins with the kingdom. The sowing is there. The blade state—the first promise of a harvest is there. That marvelous growth known as "heading out," in the wheat field is there. The maturing of the kernels in the head is over there—All representing the kingdom in different stages of its growth, and the final reaping beyond them all.

If this is correct, the sowing time cannot begin until Jesus comes and sets up the kingdom. For we are told that the sower "is the Son of man." In the parables representing the present age, the seed sown is "The word of the kingdom." Matt. 13:19. But in that time which is here spoken of, "The good seed are the children of the kingdom." It is evident therefore that many of the parables used by Jesus apply to this age, others to the kingdom age, and still others apply to present and future. Of this last kind is the parable of the Nobleman in Luke 19:12-27.

There are these three distinct stages of growth which are elsewhere mentioned in the preaching of Jesus, here called the blade, the ear, and the full corn in the ear. In the parable of the leaven they appear as "three measures of meal," or stages of growth in reaching the same end—the leavening of the whole lump.

The leavened condition of the world as an empire is certainly within the purpose of God in establishing his kingdom, whether we conceive the conversion of all men or not. The harvest will determine the nature of the crop. From other statements made by Jesus in his discourse on the kingdom, we are led to the conclusion that even tares will be found to exist when the time of harvest has fully come. I cannot however believe that after the kingdom is set up and God sows the children of the kingdom among the nations, and all are taught the principles of righteous obedience and service, that the crop of tares will be as large as some think it will be. For we are taught that "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The parable of the text is the word picture of a kingdom in its perfection. The end attained is the redemption of earth and man. The harvest is the end of its attainment. The wheat is matured in the ear. Immediately after this, the sickle gathers the golden sheaves.

The text implies our limited knowledge as to how God will do this through a kingdom. But we are assured that the fruit of the sowing will not fail. We do not know how the corn grows, whether we sleep or wake, but it grows, develops and ripens for the harvest. And so is the kingdom of God. Its harvest will come at last, whether we know all the plans of operation or not. God will see to it that redemption will not fail although it may take three ages in the future to work out the problem of human destiny, as prefigured in the text, and in the parable of the leaven.

A. J. Eychaner.

PINE WOODS BIBLE CLASS.

Teacher.—Our topic to-night will be

A Success in Life.

Will Arloa please show whom the world applauds as having made a success in life?

Arloa.—A person who has made a successful business career, or a person who has obtained renown in arts, sciences, literature, etc.

Teacher.—Has such made a success in life?

Arloa.—A person may have attained great renown in such attainments, but if a failure has been made in securing the power of an endless life, such a life ends in failure. King Solomon tried what people call the good things of this life, and his verdict to all these things was this: "Vanity of vanities; all is vanity."

Teacher.—Why did he come to that conclusion?

Arloa.—His words are: "All are of the dust, and all turn to dust again." All their splendid attainments of wealth in this life terminate at that point, if a failure has been made to secure the unending life. All their ceaseless labor of life will terminate in failure.

Teacher.—Carrie what do you think? Will those people who in this life have secured the unending life still have greater possibilities for renown, knowledge, wealth, and power, for exceeding the fondest dream of illustrious of this life?

Carrie.—Paul said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Teacher.—When many are informed of the greater possibilities to which is added a certainty of existence in which they may be enjoyed, what is the effect?

Carrie.—In a large number of cases the people are sceptical about it, while a majority accept of the offer and sacrifice every worldly allurements that they may

obtain the more enduring substance.

Teacher.—Well now; suppose a person who has accepted the better way, should die before the Lord comes, will that cut him off from the eternal blessing for which he is seeking?

Albert.—No, sir; Jesus said: "He that believeth in me, though he were dead, yet shall he live."

Job expected a change when he should be awakened. He says, "O, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die shall he live again? all the days of my appointed time will I wait, till my change come." Job expected to wait in the grave until his change should come. He expected to experience a "change of nature" when he should awake.

"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 trump shall sound when the Lord descends from heaven, and his people are gathered unto him, and from that time on shall "ever be with the Lord." They could not "ever be with the Lord" if a "change of nature had not been experienced.

Teacher.—Can a person lacking faith ever attain the divine nature?

Carrie.—No, sir; faith must reach us through the mind. "Faith cometh by hearing," it is conveyed to the mind by hearing instruction—by being taught. See Col. 2:7, "Rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving."

Faith grasps the substance of things hoped for, and the things hoped for are the things we have a reasonable prospect of realizing, because they were promised by one who is not only able, but always has made good his word. Hence, faith attaches to the word of the reliable anticipator, and hope anticipates, and exults in the prospect of realizing the things promised.

Faith may be described as the root, and hope as faith in bloom, and the fruit, the realization of the things perceived by faith, and anticipated by hope. Faith is also the bridge which spans the chasm between mortality and immortality. Again, resting upon faith, we have the beautiful bow of hope which is the grand arch that spans the heavens between the vale of tears, and the ever-

green shore. Furthermore, faith was planted amid the leafy bowers of the Garden of Eden, and hope (its bloom) has flourished throughout the succeeding ages, and will culminate in perfected fruitage amid the glories as described in the Apocalypse. When the dark cloud of adversity overcasts our sky, faith lays hold upon the strong arm of Yahweh; and then hope, like the glorious sun, peers out from beyond the storm-cloud, and laughs at the storm, and fears not its power.

Teacher.—We will now adjourn until next week.

In the Blessed Hope,
W. H. Wilson.

Obituaries.

Elizabeth Rennard

died March 30, 1912, at Memorial Hospital, Niagara Falls, N. Y., where she had been an invalid for nearly five months.

Sister Rennard was born to George and Ellen Rennard, at Bridlington Quay, Yorkshire, England, on November 5, 1864. On September 14, 1872, her mother passed into death's embrace, to be followed by her father on September 17, 1897. Two sisters, Mrs. George Fenby of Bridlington, and Mrs. John Woodthorpe of Beverly, Yorkshire, England; and two brothers, William of Leeds, England, and George Thias of Niagara Falls, N. Y., remain of her family to mourn her loss.

On Nov. 15, 1896, Bro. J. W. Oakley administered to her the ordinance of baptism. Until the last her faith in her Lord was strong, and her life's actions showed that she had been with Jesus and had learned of Him. Often during her sufferings she wished that she might end her pains by entering death's sleep, and thus wait for her approaching Saviour who will waken His own and change them to be fashioned like unto His glorious body when pain, sorrow and death shall be no more. To meet her Master and all His people in the resurrection morning was her frequent prayer and expectation.

After brief reference, before a large number of friends, to the sure promises of resurrection and immortality, and our Sister's hopes and faith therein, she was buried from the home of her brother at Niagara Falls, who, with his family, having been attentive to her many needs during her long sickness, continued their faithful services 'till gentle hands had laid her to rest.

F. L. Austin.

Calvin Clark

died at his home in Fonthill, Ontario, April 6, 1912, at the age

of 27 years and 2 days. When only a child, his mother was laid to rest. His father, Edward, afterward married Miss Priscilla Bouk, both of whom, together with his wife and a host of relatives and friends remain to mourn his loss.

In the fall of 1910, Calvin and his wife went to California. While employed in the ship-yard in Long Beach, an accident occurred on March 17, 1911, resulting in the breaking of his back. For many days his life was despaired of, but gradually he gained strength, till in August, 1911, he was able to journey home to his anxious parents and friends.

Though the wounded bone was healed, still the spinal chord was severed, resulting in paralysis of the lower body. In such helpless condition he continued till death intervened. His trial of faith and patience was borne with fortitude.

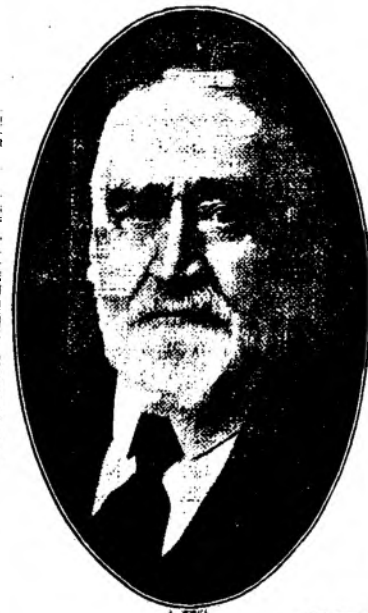
'Twas hard to see a man so young conquered by death. But we mourn not as those who have no hope. Reared in the nurture and admonition of the Lord, he rendered obedience to the gospel command of repentance and baptism during Bro. Lindsay's labors at Fonthill in the spring of 1909. He arose to walk in newness of life, and we have hope that the Master approved of him. We therefore have hope that at the first and better resurrection he, too, may come forth to heir jointly with Christ all things.

May the bereaved continue faithful and be caught up together with him to meet the Lord at His return.

F. L. Austin.

Happiness eludes every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon some one else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be obtained, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others, will surely bring happiness into the life of any man, woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and will be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to GET happiness is replaced by an eagerness to GIVE it to others.—Eugene Thwing.

OUR EIGHTY YEAR CLASS.



We take pleasure in presenting to our readers the accompanying likeness of Bro. B. W. Woodward of Dutton, Michigan.

Born and reared until his 15th year in Chautauqua Co., New York, he came to the state of Michigan at a time when there were more Indians than white people there. He is the only one living of a family of 11 children and he has reached the ripe age of 81 years. For nearly fifty years he has proclaimed the gospel of the kingdom of God. For a time he did his preaching in connection with his farm work but in later years he did less on the farm and more in the vineyard of the Lord. His field has been a goodly share of the territory in the United States. He has crossed the Rockies four times, been as far east as Brooklyn, N. Y., and to many points between, spreading the Glad Tidings. Bro. Woodward is getting to a point in life where his activities must naturally necessarily grow less. He now has much time to reflect and to look back over the history of his activities. He has endured hardship in leaving his home and traveling in all sorts of weather and meeting all sorts of accommodations; he has made sacrifices that never have been fully measured by those who have been benefited by them; he has met discouragements; heartaches have been his when others have not thought of it, and now as he meditates upon the past, we ask if to him there is comfort and consolation enough to recompense him for all this in the thought that he has been the instrument in the hand of God by means of which to bring about the salvation of even one dear soul. A multitude of people have heard him proclaim the gospel and many have accepted its terms by his direction. Many of these are living today to thank him for giving them a proper insight into things eternal and we believe

there will be many in that beautiful morning who will greet him in the kingdom of God. To all such we would say, write Bro. Woodward a good, loving letter, telling him of your love for him for the work he has done. This is solely the Editor's idea of things. Let us give our expressions of love and endearment while they may yet do him good. May God bless both him and Sister Woodward who have labored and sacrificed together so faithfully all these years.

PROPHETIC VISION.

The prophetic eye is one that can see into the future. There are many of us, tho' Christians, whose eyes have not been anointed sufficiently with the eye-salve of God's Great Spirit to enable us to see the future of God's cause.

We must look upon God's cause as great because it is His and everything God does is great, and we will see it this way when we have a clear conception of His work.

This cause at present involves the redemption of about one billion and a half of souls. These are in the bonds of iniquity. They are the members of another kingdom and have a wrong spirit and life controlled by a power whose principles and work are against the government of God. These souls all have been purchased back by the death of Christ. "He died for them." It remains now for us to set to work as good soldiers, as workmen who have been drilled, and our accomplishments are sufficient for the task.

God has worked in us to will and do of His own good pleasure. We are workmen that needeth not to be ashamed. We are capable ambassadors for our kingdom. We are foreign ministers for the heavenly kingdom. And even as the Father has sent me, Jesus, into the world, so send I you. Go teach all nations of the wonders of your kingdom and tell of the splendid invitations the King has sent to them, asking them to come and be recipients of this wonderful grace. God is ready to adopt every soul into the family of God and make them heirs in all that God has promised to the human race.

If, after the story is told, they say, "I am not worthy to enter under such a roof," say to them, "Jesus has taken it upon Himself to introduce us to the King of that country as worthy and respectable citizens, who have been proved and tested and have prepared themselves by fully believing in Jesus; with full faith and unswerving confidence." We now trust in Him and believe He is able to keep that which we have committed unto Him against that day of judgment when all

the accounts are rendered in their true light and each one must stand for himself. Every man's work shall be tested by fire and the day shall declare it.

The prophetic eye is one which sees as God sees. When we look into His word, we can see what God means by all of these things.

Now, dear brethren, let us see, and seeing, let us do; let us awake and put on our working clothes and perform the task that the Master has left us to do. Every facility we use to help us will do the work so much the quicker.

The living preacher takes the message from the mouth of the Master and with His commission he goes forth with his message, and how important for him to be a wise workman to accomplish much for his Master. He will employ every means furnished by Him who gives him his commission. Let us remember that the earth is the Lord's and the fullness thereof, and everything here that will help us to do our work we must employ to hasten the message.

We can write the message in these days, and send it broadcast to earth's people everywhere. We can work with our hands and the good brethren will furnish us the message all printed, that others may read the beautiful story. What more beautiful story can you find in this world than the stories connected with the cross?

The Bible is full of the stories of the beautiful lives that God designs to perpetuate for lessons for us, that we may read and have our hearts and minds turned heavenward. Go then forth and work with our might what our hands find to do.

God will give us a specialunction from on high. His wisdom will be ours and we will accomplish much for the Master.

George M. Ellis.

Wake in the morning expecting happiness as you expect the sunrise. Look for kindness as you watch for the flowers in the spring.—Sel.

Just as the sunshine calls the green leaves to the surface of the soil, and opens the tight-folded buds into sweet blossoms, so appreciation calls out all that is fair and beautiful in the spirits of those about us. And criticism is like the frost which blights the buds before they open.—Sel.

If we tried to correct in ourselves the faults that look disagreeable in other people, we should make rapid improvement.—Sel.

"Men are just as ready to hate you for your virtues as for your faults."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the re-rotation of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Sister Evelyn Jones of the E. 105th St., Church of God, Cleveland, O., who recently submitted to a very serious operation, is improving in a very satisfactory manner and we hope soon to hear of her complete recovery.

We received this week a Berean communication signed simply "A Berean." Since it is good and is no way personal, we publish it with other Berean matter, but it is a steadfast rule with editors generally to publish no com-

munication which is not signed. The reason is obvious. Hereafter we will not print articles whose authorship we do not know.

Bro. Edmondson of the E. 105th St. Church of God, Cleveland, reports the baptism of Bro. Irving and that others may be soon. The Sunday School is also in a flourishing condition. This is all good news.

Our personal acquaintance with Sister Bessie McInturff Rhodes causes us the more grief to hear of her untimely death. When last we partook of the hospitality of her home, little did we expect that it would be the last this side of the kingdom of God. Sister Bessie had a very deep conviction of truth and was faithful to duty, and cheerfully did what she could. Faith in God's promises and the hope arising out of that faith are our support at such times of sadness as these.

Philip Sidersky, Superintendent of Emmanuel Christian Mission to the Jews, Baltimore, Md., has issued an *Open Gospel Letter* to Mayor Gaynor of New York City and also another to Rabbi Joseph Silverman, of Temple Emmanuel, New York City (One of the wealthiest synagogues in America).

Copies of these letters, as well as other matters relating to them can be had by writing for the same to Philip Sidersky, 300 N. Eden St., Baltimore, Md.

Obituaries.

Elizabeth R.

daughter of John L. and Mary E. McInturff, was born June 14, 1880, and died April 6, 1912. She was baptized into Christ by Eld. J. D. Boyer, Oct. 13, 1901, and united with the church of God at Maurertown, Va., of which she remained an earnest and faithful member until death.

She was united in marriage to Milton A. Rhodes, Sept. 14, 1911. A short service was held at her mother's home by Elder D. H. Rhodes of the Christian Church. He read the 15th chapter of 1 Cor. and followed it with very appropriate remarks on the subject of the resurrection. Elder Wilson of the Reformed Church of which the husband was a member, assisted in the services.

Burial was made in Massanutten Cemetery. She is survived by a husband, mother, one sister and two brothers.

Those to whom she was dear do not mourn as those who have no hope. We await with patience the morning of the resurrection

when we all hope to meet her clad in glorious robes.

Regina Boyer.

REPORT OF MEETING.

On April 9th, the writer began a short series of meetings in the country near Delta, Ohio, where our people have maintained a small organization for many years; but for a number of years have had but little preaching done there, and the few remaining faithful ones had become somewhat discouraged with the general outlook.

Bros. Stephenson, Joblin, Wagoner, Woodward, Robison, and others have labored there in past years, but this was the writer's first visit to that community. We began our meetings Tuesday evening and continued each evening during the remainder of the week and until Sunday evening, when we closed with a full house. We have seldom observed a deeper or more sincere interest than was manifested during the closing meetings Sunday morning and evening. Sunday evening we baptized five dear souls into Christ, which caused much rejoicing, and gave new encouragement to the little band there.

We were compelled to close the little series of meetings at that time on account of other engagements, but trust that at some convenient time we may have opportunity to visit and labor with them again. And should any of our older brethren who have labored with this little band in past years, have occasion or opportunity to pass that way, and can visit them and give them an encouraging word, or write them a word of good cheer, I am sure it will be appreciated. And may God bless them in their efforts for truth and righteousness for his name's sake.

L. E. Conner.

Announcements and Programs.

NOTICE TO ILLINOIS BEREANS.

Our new Berean booklets are now in the hands of the printer. We shall need extra funds to pay for them. Will those that pledged an extra dollar, who can conveniently do so, please send in as soon as possible to the treasurer. Also the societies that have not yet paid in their quarterly dues for the past two quarters, please do so at once that we may have enough to meet the expense on the booklets.

Anna E. Drew, Pres.

Wm. T. Hardesty, Treas.,
Box 281, Oregon, Illinois.

To the Brethren everywhere, Greeting:

The time for the Annual Conference and Bible School, in Michigan, is near at hand, and this to remind you, that you may be making your plans accordingly.

At the Conference held at Millbrook last fall, it was decided to hold the Annual Conference and Bible School at Lemon Park, Indian Lake, three miles northeast of Vicksburg, Kalamazoo County, Mich., commencing Thursday, May 30, and Bible School closing June 9.

This is a beautiful location for such a meeting, affording, as it will, a splendid outing as well as a rare spiritual treat. It is on the main line of the Grand Trunk R'y. and trains will stop right at the grounds. There are plenty of cottages, and a large pavillion in which to hold the meetings, and the expense will be very light. We need you, and you need us, so begin your planning now so as to be present. Good speakers are assured, and you will miss an unusual opportunity if absent.

Further notice will appear later, and more details will be given. Anyone wishing any information not appearing in the notices, just write the undersigned, and such information will be cheerfully and promptly given.

F. V. Blakely, Pres.
1037 So. Lafayette St.,
Grand Rapids, Mich.

The Blessed Hope Church at Niagara Falls, N. Y., are anticipating a visit from Bro. and Sr. Woodward of Dutton, Mich., on Sunday, May 12. Services are announced for 11 A. M., and 7:30 P. M. It has been nearly fifteen years since these laborers together bid "good-bye" to the flock at the Falls. A number of the faithful ones are waiting to meet and hear them again; ("Some are fallen asleep"), and several new faces await them.

All interested ones will be welcomed to these services on Cleveland Ave., at the corner of Tenth St.

F. L. Austin, Pastor.

To the Brotherhood Throughout Western New York and Ontario:

In addition to the organized churches, there are a number of isolated brothers and sisters scattered throughout Ontario and western New York. It is the opinion of several that if all the brotherhood of this section could be gathered into a Niagara Association, or Conference, it would be very helpful in strengthening our bonds and extending our work.

That this matter may be con-

sidered by as many as possible, the Fonthill church has consented that on Friday or Saturday, May 24 or 25, during the continuance of its 7th Annual May Meeting, a session or two may be devoted to this subject.

It is hoped that all brothers and sisters in said territory will give this subject careful consideration and will attend this meeting prepared to present their candid judgments regarding the same.

F. L. Austin, Pastor.
Fonthill and Niagara Falls.

THE SEVENTH ANNUAL MAY MEETING OF THE CHURCH OF GOD, FONTHILL, ONTARIO.

The following program has been arranged for the 7th Annual May Meeting of the Church of God, Fonthill, Ontario. The congregation will be pleased to entertain YOU during the time of this gathering.

Fonthill is situated only 14 miles west of Niagara Falls on the Niagara Central Route (Electric). Cars pass through from the Falls every one or two hours from early morning till midnight. Welland, Ontario, but five miles south of Fonthill, and on the main line of the Mich. Central and Wabash railroads, between Chicago and Buffalo, is about ten minutes from Fonthill over the Niagara Central Route.

The church has engaged Mrs. M. A. Woodward of Dutton, Mich. and L. E. Conner of Cleveland, Ohio, for the speakers, and has since been pleased to learn that Bro. B. W. Woodward intends to accompany Sister Woodward if his health will permit.

It is hoped he will be able to visit us at this time and that he will also feel strong enough to address the people on some of the soul-stirring themes he has so ably discussed for nearly half a century.

—PROGRAM—

- May 19, 11:00 A. M.
Mrs. M. A. Woodward.
7:30 P. M.
Mrs. M. A. Woodward.
- May 20, 8:00 P. M.
- May 21, 8:00 P. M.
Mrs. M. A. Woodward.
- May 22, 8:00 P. M.
Mrs. M. A. Woodward.
- May 23, 8:00 P. M.
L. E. Conner.
- May 24, 10:00 A. M.
2:00 P. M.
Mrs. M. A. Woodward.
8:00 P. M.
L. E. Conner.
- May 25, 10:00 A. M.
L. E. Conner.
2:00 P. M.
8:00 P. M.
Mrs. M. A. Woodward.

- Sunday, May 26, 10:00 A. M.
Sunday School.
11:00 A. M.
F. L. Austin.
12:00 M., Communion.
12:30 P. M., Dinner in
Church basement.
2:00 P. M.
Young People's Meeting.
3:00 P. M.
Mrs. M. A. Woodward.
7:00 P. M.
Song Service.
7:30 P. M.
L. E. Conner.

The foregoing program is subject to such changes as circumstances may warrant.

J. H. Fletcher, Sec'y.

The Sunday School.

THE LAW OF LOVE.

Luke 6:27-38; Romans 13:8-10.
May 12.

Golden Text.—Thou shalt love thy neighbor as thyself. Rom. 13:9.

The first section of our lesson to-day is a continuation of the first section of that of last Sunday.

The second section is from the epistle to the Romans which the apostle Paul wrote about 57 or 58 A. D. when he was at Corinth. This shows how fully Paul had accepted and was working out the principles Jesus taught.

Compare Luke 6:27-38 with Matt. 5:39-48.

Questions.

Of what discourse is our lesson a part?

The spirit of retaliation seems to have been deeply ingrained in the nature of mankind in the past, as well as in the present. Even the law of Moses had permitted the taking of "life for a life, an eye for an eye, a tooth for a tooth." Jesus teaches a higher standard for those who would be His followers.

"But I say unto you which hear" to what kind of hearers? Matt. 13:23; Jas. 1:22.

Who are our enemies? (The Jews regarded only their own nation as neighbors, all others they considered as enemies.)

How are we taught to treat our enemies? Rom. 12:20-21. (The principles which Jesus taught were those which He exemplified. Luke 23:34; 1 Pet. 2:23).

Why are we to love our enemies? Matt. 5:45. (We are not to love their sin or wrong doings, but them. We are called to be children of God. As children imitate their parents, so we are called to be followers, imitators R. V. of God as dear children. Eph. 5:1, for "He is kind to the unthankful and the evil.")

Give another example of one who "prayed for them who de-

spitefully used" him? Acts 7:60.

To whom are we to leave all vengeance? Rom. 12:19.

"To him that smiteth thee"—is this to be taken literally? Matt. 5:39. (This is considered as a proverbial expression, indicative of great patience and forbearance to those who injure us.)

"Take away thy cloak"—in what manner Matt. 5:40.

Does this mean we are to suffer wrong and be defrauded rather than go to law?

Are Paul's teachings in harmony with this? 1 Cor. 6:7; Rom. 12:17.

What is the promise? Prov. 20:22.

To whom are we to "give"?

Could we do this literally? It is the spirit rather than the letter that we are to follow. We are not to turn carelessly from any appeal, but to do all the good we can, in all the ways we can, to all who need.

"To him that taketh away thy goods"—has this the same meaning as verse 29?

What is the universal rule for all these cases?

Must not wisdom be used in the application? "Only those that wish for themselves what is right and good, can wisely do to others what they want others to do to themselves."

In what way do sinners love and do good?

How should Jesus' followers surpass this?

What does it mean to "lend, hoping for nothing again"? We are to do a good action without the hope of remuneration. "We must do the good thing for its own sake or God's sake."

By whom will we be rewarded and what will be the reward? Col. 3:23-24; Eph. 6:7-8.

What is said of mercy? God freely bestows mercy upon us and if we would be considerate as His children we must be kind and merciful to others.

What is said of judging others? Matt. 7:1-2; Jas. 4:11-12. We too often criticize our neighbor's folly and think ourselves better than they.

What is Paul's admonition? Gal. 6:1-4; 1 Cor. 8:1-3.

Does "give" in verse 38 refer entirely to material things? 1 Cor. 13:3. (We are to give liberally of love, sympathy, kindness and mercy, also. These we can give at all times, whether we have worldly goods or not.)

"Shall give into your bosom"—this has reference to the manner in which the Orientals carried their grain,—in a pouch formed by gathering up the fold of the outer garment, hence, literally, in the bosom.

What measure and from whom will the liberal giver receive? Prov. 19:17; Mark 4:24.

Romans 13:8-10—What is the debt that we may owe?

To whom do we owe it?

What law do we fulfill when we pay this debt of love? Jas. 2:8; Matt. 22:36-40. Paul has reference to the Mosaic law. The fundamental principle of the law was love, first to God and then to man. If we love one another we will not commit the wrongs Paul enumerates, against any one.

"For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Gal. 1:14.

Who is our neighbor?

How does Jesus answer this question? Luke 10:29-37.

Is the love we are to have for our neighbor, the same love we have for our own family?

How do we love ourselves? We want that all should treat us with kindness, mercy, and love. It is possible for us to give such love to others, even our enemies.

What is the greatest of all Christian virtues? 1 Cor. 13:13 (love.)

Why? 1 Cor. 13:4-8.

How will it be possible for us to follow the teachings of Jesus? Phil. 4:13; John 15:5.

Can we love God and not love our neighbor? 1 John 4:20-21.

"If we are daily drawing from the Fountain, we shall find it easy to render acts of benevolence and justness, to our enemies, for we shall view them as created by our heavenly Father, and a kindly feeling will flow out to them, arising from the sacred union between Him and us, which the natural heart could never cultivate."

Anna E. Drew.

Recently while Bro. Austin was at Cleveland helping Bro. Conner with a meeting, the young people occupied his pulpit at the Fonthill Church, reading to the older brethren the essays which they had written for the occasion. We have the pleasure of publishing some of these.

OUR RISEN LORD.

This is a memorable time in the year,—the time that brings the anniversary of our Lord's resurrection. Not only our Lord's crucifixion, but His resurrection is also brought to mind by this anniversary.

The resurrection of Jesus was as much a necessity as His crucifixion. He must suffer for our sins; He must rise again "for our justification." Rom. 4:25. We need to remember this. People are too apt to think that all that Jesus has done for us is to die for us; He is also risen for us. If He had not risen from the dead, we could have no hope, for a dead Savior is no Savior at all. We need a living Savior, and when Jesus died for us, He must be made to live again that He might become a

complete Savior, perfect in all things.

The resurrection of Jesus was a great triumph over death,—the only real triumph yet beheld by men. Others had come to life from the grave before Jesus did, but he came to life to die no more. There is no triumph in a prisoner getting loose from jail and hiding from his pursuers, to be captured and shut up again in prison. But if a person just conquers the government that imprisons him, and goes free in spite of all power to capture him, then he triumphs over his foes. So Jesus came forth from the tomb where he was imprisoned and no one could keep him there. He lives as an immortal being and is not subject to the governments that slew him. In fact, he has caused the overthrow of those governments, and will establish his own government on this earth.

Because we have a risen Lord, we look for his second advent in glory. We believe the Bible record that Jesus died and was buried; that he rose again from the dead; we also believe the same record that he will come again in "power and great glory." Matt. 24:30.

A. M. C.

THE SECOND COMING OF CHRIST.

The second coming of Christ is an event for which we are all preparing, hoping to have that beautiful gift of eternal life bestowed upon us when Christ comes to fulfill and complete the work planned of His Father. He is to bring the life and reward as we are told in Matt. 16:27, "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." It is also told of the manner in which He comes in 1 Thes. 4:16-17: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord.

The wicked (those who have not done His will) shall mourn and there will be great gnashing of teeth, but they shall be destroyed. When Christ comes, He will separate the good from the bad as a shepherd divideth the sheep from the goats, and those who have obeyed Him and done His will shall sit on His right hand, and the twelve apostles shall judge the twelve tribes of Israel. And so it says in Matt. 24:42, as a warning to us: "Watch, therefore, for ye know not what hour your Lord

doth come," and I think we should all prepare to meet the Lord when He comes in all His glory.

Blanche Gaylor.

(Blanche is 13 years old.—Ed.)

LIFE OF JESUS.

We have little account of the life of Christ prior to His ministry.

According to Acts 1:1, we learn that Christ began to teach and to DO. During His three years of teaching, we find Him busy about His business, or His Father's business as He calls it in one place. To my mind, His life was one continuation of bringing man to a higher plain, both by instruction and example, teaching mankind to live the life which would cause him to enjoy it now, and finally to be fit to live in that place and condition for which his Father has intended mankind and for which He created us.

That we may follow His precepts and profit thereby is my hope.

Wm. Vossler.

REGENERATION.

The Bible conversion is not merely the changing of the course of an immortal soul from the way of sin that leads to endless torment into the way of holiness that leads to heaven: it is the total and endless destruction of a soul, or person, or "the body of sin" as it is scripturally termed, and the subsequent salvation of the person back to endless life.

It is expressed among other ways by the figure of regeneration, which is a parallel of generation, or bringing into life. God being our Father, his word of the gospel the begetting seed, the new covenant our mother, as Paul shows in Gal. 4, our perception and acceptance of this forgiveness of sins the conception, our Christian life in the flesh the gestative period, and if there be no abortion in falling away, the birth is complete in our change from fleshly to spirit creatures at the resurrection or translation of saints. And so baptism is a figure of this whole enactment of the new creation, we are now spoken of while only begotten as being really born, which we are, by faith in what is not yet seen, and that faith finally works out in reality the figure seen now only through promise. For in the present formative state Christ is being formed in us as Paul says in the bold figure in Gal. 4:19. His spirit is transforming the material of the old Adam by death and creation anew. And as the spirit is affirmed in scripture to be the power by which the change of resurrection is

wrought he calls it in Titus 3, "the washing of regeneration and renewing of the holy ghost." So that what is now done by faith will be a real "regeneration" at the time Jesus named in Matt. 19:28.

So this formation follows the analogy of nature: it is a gradual transformation of material. Day by day the divine holiness and love become appropriated to us and incorporated into our lives by the attraction of the Christ spirit within us that assimilates to itself what is like it, or rather transforms the material till it becomes like it, while we in the meantime are in the passive state of submission, as pointed out in previous lessons, for as yet we have no life of ourselves. And since this spirit is what will give us the real birth in resurrection, it is in Jno. 3 called the birth of the spirit, in other texts denominated birth from the dead.

In II Cor. 5:17 he says "therefore in reference to this new creation, for he has just been speaking of the death and resurrection of our Lord, which is the "seed" of the gospel that begets us.

So that "the old man," that is "his deeds," is completely put to death, and so "put off" when we are begotten and "put on" Christ by his spirit in us transforming the dead material into new life, as we feed daily on the word, the nutrition, or spirit, by which we "grow up into him," as we are told in Eph. 4.

Since he was "the firstborn," no body was born of spirit before him; and since this firstborn condition is in the latter verse explained as born from the grave, no one in the present condition of the flesh can at the same time be "born of the spirit," but only begotten of it, that is, of the word, for his birth at the resurrection was the one that made him of the spirit nature, that is, immortal, though he was still a bodily person of "flesh and bones." Lu. 24:39.

ADOPTION.

Lesson 17,

Study Gal. 3:22 to 4:7, inclusive, and Rom. 8:14-25. Why are heirship and sonship related in both texts? What estate has the Father? Has he any children of his own? Do adopted children share in the estate equally with those born in the family?

What adoption is spoken of in Rom. 9:4 as pertaining to Israel? What made his adopted sons from Israel so scarce that he adopted Gentiles, as given in Eph. 1:5?

You notice adoption is in both the first references above expressed as being also "redemption." Why?

When are we adopted? When become God's real sons? When

obtain our inheritance? Must a will be probated to give us our share?

Of what are we heirs before our adoption? Why not continue children in our present family relationship?

Does our adoption conform to the human custom of renouncing our old ties and taking a new name?

Give texts showing of what we are heirs. You can find three things, and also one statement that includes "all."

Is there danger of being disinherited?

On what condition is our adoption retained?

What is the seal of adoption?

Do we help ourselves to what we think we need, or ask Father for it?

Joseph Williams.

Berean Column.

A BEREAN'S IDEA OF THE KINGDOM.

If we are true Bereans we should be interested in learning about Christ's Kingdom. There are many prophecies in the Old Testament that tell us where the Kingdom is to be. In Dan. 7:27 we learn that it is to be "under the whole heavens." In Psa. 72 David says he (Christ) shall have dominion from sea to sea and from the river unto the ends of the earth.

When John the Baptist was put in prison, Jesus taught the gospel of the Kingdom saying, "The kingdom of heaven is at hand, repent and believe the gospel." He did not mean that the Kingdom was to be established at that time, for the day had not yet come, but will come "when the kingdoms of this world shall become the kingdom of Christ at his coming."

The time of the setting up of the Kingdom is not very definite but, "when the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

God is still taking out of the Gentiles a "people for his name" and will continue "until the fullness of the Gentiles be come in." Then he will so come in like manner as he ascended.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," therefore we should be "doers" as well as "hearers" of the word. We should first believe Bible truths, then repent or reform, not be just sorry for your sins but seek forgiveness. The next step is to be baptized for the "remission of your sins" then live soberly and righteously, overcome

ing the world for only "overcomers" have the promise of reigning with Christ on the earth.

We all pray, as Christ taught his disciples, "Thy kingdom come thy will be done on earth as it is done in heaven."

Verna Railsback.

A PRAYER.

Give us grace and strength to persevere. Give us courage, and gaiety and the quiet mind. Spare to us our friends, and soften to us our enemies. Bless us if it may be, in all our innocent endeavors; if it may not, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath and in all the changes of fortune and down to the gate of death, loyal, and loving to one another.

A Berean.

THE LIVING EXAMPLE,—

Its Power and Force.

By nature we are created living, active beings—moving to and fro on this earth. Individually we come in contact with other beings like ourselves and are influenced by our environment. Furthermore our Creator designed in the creature a process of development and as a means to that growth set before each one good and evil; but graciously gave us the intelligence to discern between the blessings in reserve for the good and the destruction awaiting the evil-minded. For us it means the necessity of choosing which of the two paths we will take. In the one we find trials to overcome and privation to endure. In the other temporary pleasures. Nor can we linger long in making our decisions for unconsciously "we are building every day in a good or evil way." Our fellow creatures are just as unconsciously helping us to build our characters and we in turn are influencing them by our examples.

Our topic emphasizes the power and force of the living example. From the human point of view, let us define power and determine from whence it comes. Power is the inherent energy which enables people to perform labors and wield influence over other minds—the magnetism of character within. Force is the exertion of that power and is preceded by action. The locomotive gives us a good illustration of this order in nature. The steam represents the power which results in the force that moves the whole train. As in the material so in the spiritual. Our minds control our actions, hence it is clearly apparent that it we control our minds by right motives, the intent of our actions will always be good. It

follows then, that we may know that we are living examples for good, not by the examination of others, but by looking within, then measuring our motives by God's laws—His precepts and commands as found in the Bible and in addition by following the best natural guide we have our conscience. In other words, apply the commandments to our own lives and measure ourselves by the Golden Rule in its highest degree—Love your fellow men as Christ loved the Church and gave himself for it. If we find ourselves lacking and inch or two of measuring up to the standard, turn about to find the cause of the shortage and bend every effort to rectify the error. Be glad of the evil things we do not do, but not boastful, for if the righteous scarcely be saved how shall we escape?

No matter in what station in life we are, all more or less living parrots. We learn by imitation. Especially is this true of the young. Since we are all imitators, it follows that we must each one pose as an example for some one else hence how important that we make our paths straight. Influence reaches out as an ever-widening circle touching those whom we know not. Why do we behave better in the presence of some people than in others? Simply because of the constraining influence of the power and force of a good character. Could we fully realize that Jesus sees us at all times and knows our every action how much better followers of his perfect example we would be. Are we perfect imitators of him? Are the influences which go out from us spreading our ever widening circle for good among those around us? If so, we are living epistles for God and righteousness. Has the study of God's word and of our own natures resulted in developing that power and force of character that enables us to exert an influence for the cause of Christ? If not, let us begin at once this all important study of the greatest of all living examples and proceed to fashion our lives after His. The wisest cannot give us better advice and no other course in life will bring a richer harvest when the times of reaping come. May the grain soon be garnered and may every Berean be numbered among the choicest grains. Hoping to be among that number I am patiently awaiting the return of the Harvester.

Virginia Ritenour.

THE SHIELD OF FAITH.

—Eph. 6:10-18.—

Faith Knows no Fear

There is no need to fear the consequences when we are on the path of duty. I remember a bro-

ther who was very busy in off hours distributing tracts, and in the same office with him was a man very much opposed, who said he would see to it that the brother would lose his position. This was a test, because the man had influence. What was the brother to do? He started in and was more loyal to the Truth than ever, not neglecting his ordinary business, of course. What was the result? The result was that without asking for it he got an advance of wages. God does not always act in that way, but he did so in this case. We need not fear so long as we do the will of God.

The mystery with regard to the future did not make the children of Israel lose their faith in God. Many would think it was a very small matter to bend the knee, rather than sacrifice their lives. But that is not the way to look at it. To the man of faith this life is of no importance compared to the future. The man of faith will keep his knees straight when God tells him to do so. Many foolish advisers might counsel otherwise. They might say: See what Nebuchadnezzar has done for you; gratitude alone should induce you to comply with his request. If you do it, he will likely promote you; it will be greatly to your advantage. Think, just think of that red-hot furnace, heated seven times! You are sure to go in there, because Nebuchadnezzar means what he says. Why wont you bend your knees? It is a very little thing."

What is the reply of the man of faith? God has forbidden, and I desire to obey God rather than man. Faith is the foundation of all holy obedience. The three children of Israel testified by their example to the power of faith. In them we can see what trials can be borne, what work can be done, what victories won. Why should we be overcome by difficulties? Why should we dread to encounter our foes? Why should we become disheartened? Why should we shrink from the tests that God permits? If by faith the children of Israel, the servants of God, came off victorious, why should we, the sons of God, be afraid?

When the Israelites were leaving Egypt and approaching the Red Sea, the difficulties in the way must have appeared insurmountable and their own weakness very apparent. To all human appearance the going forward seemed to be impossible. The Red Sea was in front of them, and the pursuing Egyptians were behind them. At first their faith failed them, but Moses encouraged them, and their faith revived. When senses and reason assured them there was no possibility of escape, they despis-

ed the danger and returned into the jaws of seeming destruction. When they had divine providence on their side, they were not afraid. They formed their conduct according to the promises of God.

If God has made you a promise, and Providence seems to be running contrary to it, What are you to do? Doubt God? No, never, my friends. God promised David the throne, but for many years he had to flee from place to place pursued by Saul, who wanted to take his life. This was a queer kind of way to keep his promise, but David had faith in the promise of God, and it came to pass as God had said. The angel of God promised Paul the lives of all on board, and his own life too. The winds blew, and the ship was wrecked. Did Paul doubt? No he believed God. Acts 27:24-25. What do the storms amount to when God works? God glories in doing things that are hard to do. Nothing it too hard for God.

It is this kind of faith which is to be our shield in the Christian warfare. We are in the enemies' country. The world is unfriendly to all Christianity and against ourselves as the followers of Christ, and it will be no easy thing to follow Christ. Now, this shield of faith is to be exercised against opposition, difficulties, dangers in the way, and it is these that make this life a fight of faith. If there were no trials, there would be no necessity for faith. It is the difficulties and opposition which make it a fight of faith. We are to fight against the activity of the powers of darkness. The opposition within ourselves requires strong out requires strong faith. Men whose office it is to promote the truth, and who are paid to teach it, are doing their utmost to oppose it. We need strong faith to fight for the "faith once delivered to the saints," to bear trials, persecutions, and all the other difficulties we meet. Yet these are not only to be met, but they are to be met in a proper Christian spirit, with patience, meekness and resignation.

Difficulties are not pleasant. Can they not be prevented? Yes, by keeping the truth to yourself, by putting your light under a bushel, by being afraid of confessing the truth lest you be put out of the synagogue. But the true Christian under no circumstances will be afraid. He will expect difficulties, and will exercise faith when they come.

(To be continued.)

"No man can avoid his own company—so he had best make it as good as possible."

"Write injuries in dust, but kindnesses in marble."

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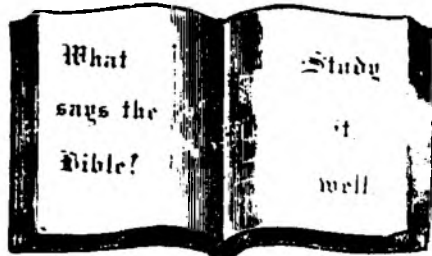
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**COME, LET US
READ TOGETHER.**
No. 6.

The scriptures teach that repentance and baptism for the remission of sins are necessary to salvation:

"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.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that be-

lieveth not shall be damned." Mark 16:15-16.

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." Acts 3:19.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17:30-31.

The scriptures teach that holy living is necessary if we would have life:

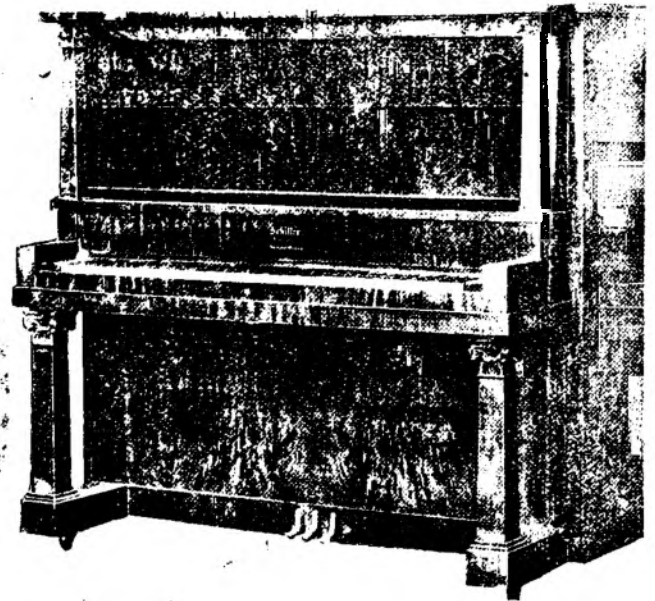
"I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I

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am holy." 1 Pet. 1:15-16.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such

like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

The above with many other passages may be found a safe guide for the Christian both in faith and practice.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, May 8, 1912.

Number 30.

"THE LAST ENEMY."

I Cor. 15:26.

Lucy C. Alden.

"Garland the grave as we will,
Death is the wages of sin,
Though rosy the burial-hill,
Cold are the sleepers within,
Tears cannot ransom the dead,
Love cannot conquer the tomb,
Care cannot soften its bed,
Light cannot lessen its gloom.
Death is the chief of the works
Wrought by the serpent of old,
Death as an enemy lurks
Close to each family fold.
E'en the Redeemer of men
Sank 'neath the weight of its
power,
Giving it victory then—
Victory—for a brief hour.
Bursting the bars of the tomb,
Rising eternal and strong,
Proving the kingdom to come,
His was the Conqueror's song.
Surely as Jesus arose,
They who are his will arise,
And, at mortality's close,
Meet him descending the skies.
—From The Last Days.

SERMONETTE. NO. 6.

Text—"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.

This text is addressed to young people, by one who was far advanced in experience, at an age when he was qualified to give advice and counsel. He was king in Jerusalem for 40 years, and one of the wisest men that ever lived. His first thought in the text is to

I. Cultivate the Memory.

The word here rendered "remember," is the same as found in Ex. 20:8 and means to imprint. Memory is strengthened by repetition, by frequent efforts to retain a thought until it leaves an imprint that may not easily be erased.

Man is prone to forget God. He is not visible to the sight. Existence is known only by his works. His love for his creator is sent in his providence. His care is manifested in supplying every need. We are his by creation. The preservation of our lives we owe to him. He considers ours frames and remem-

bers that we are dust. In view of these things what can we do, what can we render unto the Lord for all his goodness to us? All must agree that to forget so good a friend, would be ungrateful; while to remember him by loyalty and devotion is his just due.

Youth the Time.

The effort to imprint the Creator upon the mind is not when old age has destroyed, or partially destroyed the memory. Not when we are full of care, or nervous, or callous, or perception impaired—but in youth, when perception is keen, the thoughts active, the memory perfect and impressions clear and distinct. Youth is the time to learn about God. What we learn then is retained—is not easily forgotten. Make this a specialization. Labor is divided. Men are fast becoming specialists in all departments of world labor. Why not specialize along spiritual lines. He who knows most about the works of the Creator—he who draws nearest to him, and finds the secret of living with God, stands foremost in the ranks of the earth's greatest men. Now—in youth, is the time to imprint the Creator upon the tablet of memory.

God may be studied from two volumes.—

The Revelation of Words and the Revelation of Works. It is said of the savage, "Lo the untutored mind sees God in the cloud and hears him in the wind. He who lives close to nature has entered into one of the avenues that lead up to God. If it is not so then tell me why has God said "The heavens declare the glory of God and the firmament showeth his handiwork."

"Look on that arch above, the vaulted roof admire.

Who taught those stars to move?

Who lit their ceaseless fire?

Who taught the moon to run in beauty through the skies?

Who bade the dawning sun, in strength and beauty rise?

See where the mountains rise, where thundering torrents foam.

Where veiled in towering heights the eagle makes his home.

Where savage nature dwells, there God is present too

Through all her wildest dells, his footsteps I pursue."

And when we have followed this wonderfully beautiful avenue and learned about God, turn us

to the other one where he speaks

in our ears things worthy of his being and goodness. The Bible is a special department of God's wisdom. Grammar, geography, literature, arithmetic and history may have a value, but it is temporary. But to know God is eternal life. Begin here to specialize. Train the thoughts Godward, both in nature and the Bible. Learn a gem—repeat it—fix it in memory by imprinting it there, and do it in youth. It will be a valuable acquirement, and will comfort you when the evil days will come.

When the mind is filled with gems of wisdom, goodness and righteousness, temptations can always be met by "It is written," and the way of escape is open. There can no attack be made where God in his word has not furnished a complete armour. But we must learn and use the weapons of defense which God has provided; then we are safe for we are co-workers with God.

III. Evil Days Will Come.
This is true in the natural world. The man who is wasteful of his substance and his time in youth, will have want and poverty and a lack of friends in old age. As the vitality of nature is expended, disease makes inroads and days come when there is no pleasure. Youth is the time for work. Youth is the time to sow the seed from which the harvest of age is blest. But if the seed is not sown and carefully cultivated, there will be no fruitful harvest, but there will be evil days, and years where sorrow and regret fill the mind.

More unfortunate is the young person who fails to remember the Creator in youth. No material is gathered for a spiritual building. He is ignorant of those principles that are the source of peace and rest and security when the evil days come. He has failed to remember his Creator in youth, and the sorrows of age hang heavy upon him. I entreat all young people to make a specialty of memory in the study of nature and the Bible with the thought of the Creator in view. Think of him daily. Let it become a habit. Let the mind become a sensitive plate in youth to receive the impression of God, until the character becomes a likeness of him, even though it be in some respects rather dim. Yet I feel sure if we have done the best we could, his sympathy is with us and he will say "Well done."

A. J. Eychaner.

HEALTH AND RELIGION.

Have at least one book in your library in which all the good children did not die. My early impressions from Sunday School books was that religion was very unhealthy. It seemed a terrible distemper that killed every boy and girl that it touched. If I found myself some day better than common, I corrected the mistake for fear I should die; although it was the general opinion that I was not in much danger from oversanctity. But I do believe that children may have religion, and yet live through it. A strong mustard-plaster and a teaspoonful of ipecac will do marvels. Timothy lived to grow up, and we are creditably informed that little Samuel woke. Indeed, the best boys I ever saw occasionally upset things and got boisterous, and had the fidgets. The goody-goody kind of children make nanby-pamby men. I should not be surprised to find that a colt which does not frisk becomes a horse that will not draw. It is not religion that makes that boy sit by the stove while his brothers are out snow-balling, but the dumps. The boy who has no fire in his nature may, after he has grown up, have animation enough to grease a wagon-wheel, but he will not own the wagon nor have money enough to buy the grease. The best boy I ever knew,.....could strike a ball till it soared out of sight, and, in the race, as far as you could see, you would find his red tippet coming out ahead. Look out for the boy who never has the fingers of a good laugh tickle him under the diaphragm. The most solemn looking mule on our place kicked to pieces five dash-boards.—Talmage.

"Sufficient unto the day is the evil thereof; but sufficient unto a life-time is often the evil of a single day."

"Hope contemplates a possibility; faith converts the possibility into actuality; love is the resulting disposition."—Sel.

"Live as long as you may, the first twenty years are the longer half of your life."

"He who chases two hares will catch neither."

"Self-deception is one of the most deadly of all dangers."

THE SHIELD OF FAITH.

—Eph. 6:10-18.—

A Shield From Worry and Discontent.

Why are there so many worrying and fretting over their temporal affairs? The world is dissatisfied with this, that or the other thing, fretting over things which are going to take place. "Dear me, I might have my arm broken to-morrow," etc., etc. Christians should never talk like that. If they do, they haven't on the shield of faith. The man with faith in God is shielded from discontent. He believes that God has allotted his state and condition and that, all things considered, his position is the very best for him. He is, therefore, contented with his lot. He knows no bad thing can happen to him. An unpleasant thing may happen, but not a bad thing. The thorn in the flesh was a very unpleasant thing for Paul, but it was not a bad thing. Whatever his circumstances or condition may be, the Christian knows they are arranged for him by God. Having faith and confidence in God's wisdom and love, he is contented. He can whistle and sing in one state as well as in another. Like the Apostle Paul, "I have learned in whatsoever state I am, therewith to be content." Phil. 4:11. If we have on the shield of faith, that is the way to be free from care.

Faith shields a man from all trials, and troubles, and persecutions. It is because God loves him that he chastens him. No trouble or trial can come without the knowledge or consent of God. He never makes a mistake. The man of faith, believing this, counts it all joy when he falls into divers temptations. He is just as happy as though everything were going smoothly with him. There is no worry after the shield is on. How does this come about? Because, knowing the beneficial effects of trouble and trials, he does not look on the black side; he looks on the bright side, and recognises by his faith that these troubles and trials are blessings, disagreeable blessings they may be, but blessings nevertheless. They yield the peaceable fruits of righteousness, purify his faith, brighten his hope, and develop his patience, making it perfect and entire. Seeing these things, the man of faith is as happy with his troubles and trials as he could possibly be without them.

Faith Shields from Selfishness and Unbelief.

"For Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6.) Faith purifies the heart from selfishness and unbelief. Faith

subdues the heart, works a wonderful change in our minds, makes us new creatures, quickens the soul with a new and vital principle, crucifies the flesh with its lusts.

Where faith works unbelief cannot be; it has got to get out. Selfishness has got to get out. There is no other way of proving or testifying our faith but by the benevolent and good works which it prompts us to perform. The basis of all good works is faith. Good works are the outward sign or demonstration of faith within. Faith and works differ only as cause and effect. Just as the courage differs from the heroic acts, inasmuch as it is the principle or basis which prompts the heroic acts, so faith differs from the good works which are the outcome of it. Faith works by love, and its strength or weakness may be discovered by the strength or weakness of the love put forth. A strong faith in God will invariably work with strong love for the brethren. A little faith in God will invariably work with little love for the brethren. The strength of our faith in God is estimated by the strength of our love for the brethren. Don't think you have a strong faith if you have not strong love for the brethren. If you have not this love for the brethren it is because you have not strong faith in God.

James 2:14 says:—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" He then gives us an example or illustration:—"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled—withstanding 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." (Jas. 2:15-17.) We should say, a brother like that had faith, it was love he lacked. "Be ye warmed and filled, Depart in peace, I will pray for you." You could not get finer words than these. You would say they show faith, and it was love that the brother lacked. But James says he did not have faith. Why? Because he must have both or neither. Faith works by love. "What doth it profit though a man say he hath faith and have not works?" A man says he has strong faith in God. Let him prove it. How? By showing strong love for the brethren. If one of you say to a brother: "Depart in peace, and be ye warmed and filled," and ye do nothing to help him, what does it amount to? These words sound like the words of a loving heart, but how about your actions? What about

them? Are they loving? Are they the works of a loving heart? No, they are the works of a hard-hearted heathen. What do your words amount to? Your lack of love proves that your faith is dead, proves you have no faith in God. If you show me a man who ceases to love his brother, I will show you one who is making shipwreck of his faith.

I John 3:16: "Hereby perceive we love, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" You notice it is a similar example. John says he has not love; James says he has not faith; showing you must have both. "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." You want to know how much faith you have in God? If you are hungering and thirsting to do works of love for your brother, you may be pretty sure you have strong faith in God.

(To be continued.)

THE CHURCH'S COMMISSION.

When we say church we mean the congregation of believers in the world. I do not believe in the Church separate from its individual membership.

The Church, Ekklesia, denotes the redeemed community in its two-fold aspect.

1. The entire community of all who are called by and to Christ out of the world, the Church universal.

2. Every Church in which the character of the Church as a whole is seen in miniature. The summoning is expressed by the latter part of the word (kalein), and out of by the first part (ek).

Then if the Church has a commission, the commission is to every individual of the called out in Christ from the world. "Ye are not of the world even as Christ is not of the world."

It was necessary that the cause of Christ should be in the world and it is also necessary that there be some to uphold that cause and advocate the principles and point out the Head of that cause and the service and work of the cause in question.

Christ is the great head of the Church. He is the head of each member or individual called out from the world. He is the beginning, the first born from the dead, that among all He might have the preeminence. For it pleased the Father that in him should all fulness dwell. Col. 1:18-19. The body is of Christ to whom all things point.

Christ is the power of the Church. He furnishes the necessary equipment for the accomplishment of the work of His own cause and He is the Master workman, the Master mechanic in the construction of the building, preparing each stone before it is laid in the structure, that when laid and the building is complete it is perfect in all its parts and will stand the critical test of the ages.

These stones are living stones. "Ye also as lively stones, are built up a spiritual house, a holy priesthood." A thing alive is not dead, living implies action. A thing of life has power to grow to develop, it also has action to work and exert itself in its own cause, to build up this spiritual house and holy priesthood.

A priest's office is to offer gifts and sacrifices which are spiritual and they are acceptable to God. 1 Pet. 2:4-5.

Receiving this priesthood as we do when we are called out, we are under obligation to Him who called us to perform the work for which we are called.

The priesthood service of our work is to offer these spiritual sacrifices in behalf of the people. We are to make supplication for all men every where. Intercede at the throne of grace in their behalf. We are to believe that the effectual fervent prayer of a righteous man availeth much because Jesus taught us to ask and we should receive.

What is needed is faith and confidence in our work and to stick to it until it is completed.

Jesus the great Head of the Church gave us a commission, a work to do. He gave it to the Church, and every individual in that Church is responsible for the fulfillment of the commission.

Go ye, according to your talents and ability, into all the world and teach the gospel to every creature. Every creature the Lord designed, should have the gospel and we are remiss so far as we fail to do our part. If we exert ourselves, we show our strength by that which moves. In order that we might do more the Lord has said to put on the whole armour that we may be able to stand against the wiles of the devil. This armour is the armour of God and makes our strength perfect.

It is not wise for us to start in the service without the help of the Head of the Church to guide our actions. We are to have good wills to do service—the most pleasurable service that can be performed by man, the greatest work in this world requiring the talent and ability that is divine. We are partakers of the divine nature and the work we will do with the ability we have will do much to build

up the cause of Christ, if guided by Him. We are not to content ourselves by believing our talent is small—the work we can do will not amount to much. Your work though small is of the greatest importance. Mary broke the alabaster box of ointment on the Savior's head. The widow gave her last mite and she gave more than the greatest because it was all. I say, brother, sister, do the little you can do, Jesus knows what it costs you, how much you have sacrificed for the love you have for His name. Jesus will never forget one act of favor done in His name.

There are thousands of ways to work for Jesus. The all important work is to preach the gospel. And it must be, when we preach it, the power of God unto salvation. Send out the living Word by word of mouth, by papers, tracts, letters, cards etc. Send them out—his is our work. Work for the Master believing it will accomplish that whereunto He has sent it. This is living work, work with life—the work of lively stones. "It will do no good," is the voice of the enemy—listen not to it—work for this is your day, the days are fast passing. How much will be credited to your name written in the Lamb's book of life?

Brethren, I desire for you that your reward may be great. Do not put off your commission and come up saved by the skin of your teeth, when your crown might have an abundance of stars. The voice of Jesus is urging you on to your work and He is faithful in His service. Remember He is the Great High Priest and His spirit makes intercession with groans that cannot be uttered. Are we as under priests supplicating thus? Are we executing in our priestly office whilst we fulfill our commission as an ambassador of the heavenly kingdom?

The principles we are to advocate are the principles of righteousness worked out in the life of Christ and the life of every Christian. The first requisite is to love God with all the heart. We are to have a heart undivided in God's service with the love of the Spirit shed abroad in the heart by the Holy Ghost. Teach me to love thee, O God, should be our constant prayer. When this love is placed in the heart the trouble is all over and it will then be God who worketh in you to will and to do His own good pleasure. The second is like unto it. Thou shalt love thy neighbor as thy self. We are to have an undying love for those about us even every one in the world. Then would we sacrifice the gift of our lives to save others.

Do not forget, that hour spent in prayer stolen from the small

hours of the morning are spiritual sacrifices offered in your round of service, that broken and contrite heart is acceptable to God. Those tears give a sympathetic touch to the heart of the Father and the angels, and in their round of service as "minister for those who shall be heirs of salvation," will bring to pass the desires of your heart for this is their work.

Do not forget my sister widows that the Lord is more interested in those children than you are, that He has a real love for them and is moulding their lives and guiding your steps; rear them for God. With this love in our hearts, truly, are we ready to fulfill our commission in the world. If this love is not there we can do nothing.

The things we are to teach is for people to recognize Jesus and His work. Obey His commands and believe that He is the way, the truth, and the life. To follow Jesus is life eternal; not to follow Jesus is death. "He that hath the Son hath life. He that hath not the Son hath not life." "The gift of God is eternal life through Jesus Christ." "There is none other name given among men whereby we must be saved."

We are to watch the motions of Jesus and point the sinner to the Lamb of God, saying the kingdom of heaven is at hand. Their principles are revealed in every act of His life.

These are the main principles and they may be multiplied. But we are safe in holding up the life of Christ for in Him we find perfection. A life that has been accepted and taken back to the throne with the Father.

Contentions, and divisions and strivings about ways should not be mentioned by God's servants, endeavoring to keep the unity of the Spirit in the bond of peace.

George M. Ellis.

BAPTISM.

In this age of deception, we not only have our counterfeiters in coin and bank notes, but we have also our counterfeiters in religion. To aid the honest enquirer, I will give a few rules, the truth of which no scholar dares deny; in the meantime, bear in mind that TO BAPTIZE is an active verb—a word that signifies TO DO—it expresses AN ACTION.

Rule 1. The action expressed by the verb BAPTIZE, always falls on the person baptized, and NEVER on the WATER. Note—the action of SPRINKLE properly falls on THE WATER, or on the substance SCATTERED; that is, water is said to be SPRINKLED; BLOOD is said to be SPRINKLED; but blood or water is never said to be BAPTIZED. The Holy Spirit is said to

be Poured, but the Holy Spirit is never said to be BAPTIZED.

Rule 2. The verb BAPTIZE will never admit of its OBJECT (the person baptized) being governed by the preposition ON or UPON. On the contrary, SPRINKLE will admit the preposition; as, "I will sprinkle clean water UPON YOU."

Rule 3. The word BAPTIZE is never followed by the particle OUT; not so with POUR; POUR will take OUT with it; as, "I will POUR OUT my Spirit up on all flesh."

How to Detect Counterfeits.

1. Baptized in the true bill, may be followed by IN or INTO; as, "baptized IN Jordan"—"baptized INTO Christ;" but "sprinkled IN Jordan"—"sprinkled INTO Christ" would be ridiculous enough; therefore sprinkle is a counterfeit.

2. Baptize in the Bible is never followed by the ON or UPON; sprinkle is followed by ON and UPON, and is therefore a counterfeit.

3. Baptize is never followed by OUT, and is another counterfeit.

4. Baptize is never followed by the word ON, OUT or UPON; this is an infallible distinction which every child, that knows how to read, can see for himself. Any word that you can find ANYWHERE in the Bible, immediately followed by the word ON, UPON or OUT, does not mean to baptize; for baptize is never so used in any writings, sacred or profane. I defy the whole army of counterfeiters to annihilate this distinction between BAPTIZE and SPRINKLE.

Some claim that the baptism required, is what they call the "The baptism of the Holy Ghost;" thus subverting the plain teaching of the Word of God, which requires a going down into the water." and there being buried and planted "in the likeness of Christ's death," etc. In order that the reader may not be deceived by those advocating that doctrine, I invite attention to the following:— The baptism of the Holy Ghost. This expression was uttered THREE TIMES, in the Apostolic age: 1st. By the Baptist, Mark 1:8, and recorded by four of the evangelists. 2nd. By Jesus himself, Acts 1:5. 3rd. The same gift is however alluded to under different terms. I give the following specimens: Luke 24:49; Acts 2:4; 11:17. There never were but two cases of this gift on our earth, the one at Jerusalem, Acts 2, and the other at Caesarea, Acts 10. There was another gift of the Spirit, conferred by the imposition of the hands of the Apostles, but that gift was never called a "baptism;" still, neither of these gifts has any mortal man received since the apostolic day! The

baptism of the Holy Ghost is three times called "the promise of the Father;" and Peter says, Acts 2:33, "Having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." But what did they "see?" "Cloven tongues like as of fire." Acts 2:3. And what did they "hear?" "We do hear them speak in our own tongues the wonderful works of God." Acts 2:11.

—Selected by Rufus A. Curtis.

WHERE IS JESUS.

A Jamestown gentleman says he heard a sermon with so little of Christ in it, that if it had been small-pox virus there would have been no danger whatever of taking the disease. He often comes out of the church feeling, "They have taken away my Lord, and I know not where they have laid him." There are plenty of such sermons. So thousands of others feel, and finally leave churches entirely, because Christ is not there; sad and sorrowful they seek him in the home closets, in the word of God, and in the field; and lonely wilderness. Good people are turned away, and the gay world are invited in place. Peace and plenty are the cries of the people of God, and will be until destruction comes.

Light Bearer.

THE BRIGHT FACE.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares; for bread-winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes its weight of cares heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.—Selected.

Do not limit the power of Christ. For He cannot do any mighty works where unbelief exists.

Prayer is not a mechanism of the intellect, but the operation in the hearts of men by the Holy Spirit.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Word has just reached us of the death of Sister Hemphill of Rensselaer, Indiana. We hope to give obituary later. One by one the faithful ones are going, and this is the fate awaiting us all unless the Lord comes in time to prevent.

We spent Sunday, Apr. 28, with the Dixon brethren. The all-day rain, however, kept all but a few away. Only one service was held—a morning service.

The news comes to us of the advent of a son into the home of Sister Elizabeth (Eaton) Crouse on Feb. 28th. We know that the Bereans of the state will rejoice with Sister Crouse and that all will insist upon her bringing up that boy as a faithful Berean.

Sister Virginia Halstead, of Rensselaer, Ind., who has spent the winter in Redlands, California, writes asking a change of address to Rensselaer. She tells of the beauty of winter in that state and sends cards to verify her statements. We look at the cards, admire their beauty, and then look out of the door this early May time and shiver.

We now have a supply of Bro. Williams' tract, "Saved from sin." Will send these to you at 20 cents per hundred as long as they last.

We also have a few left of the following:

- "God's Promises."
- "The Perfect Mirror of Truth."
- "Reasons Why."
- "Christian Repentance."

We will supply new tracts as fast as these are taken off of our shelves.

The news has now gone out over the country by means of the Chicago daily papers that a prominent medium of that city, who was a personal friend of the London journalist, W. T. Stead, who was a strong believer in Spiritualism and who went down to death with the sinking of the Titanic, has had a communication from him since the disaster in which he describes the change called death, etc., etc.

This lying doctrine could not exist except for the belief in immortal-soul-ism. It is this lie that made the devil a liar from the beginning and it forms the foundation of all errors in doctrine.

We surely have reached the time spoken of by Paul wherein he says: "And for this cause God should send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth and had pleasure in unrighteousness." II Thes. 2:11-12.

Wherever our people are inclined to show quarter to this error by uniting with it in religious service, it always has a weakening effect on truth in all such. We should ever be jealous of the truth for out of it are the issues of life.

Announcements and Programs.

The Blessed Hope Church at

Niagara Falls, N. Y., are anticipating a visit from Bro. and Sr. Woodward of Dutton, Mich., on Sunday, May 12. Services are announced for 11 A. M., and 7:30 P. M. It has been nearly fifteen years since these laborers together bid "good-bye" to the flock at the Falls. A number of the faithful ones are waiting to meet and hear them again; ("Some are fallen asleep"), and several new faces await them.

All interested ones will be welcomed to these services on Cleveland Ave., at the corner of Tenth St.

F. L. Austin, Pastor.

To the Brotherhood Throughout Western New York and Ontario:

In addition to the organized churches, there are a number of isolated brothers and sisters scattered throughout Ontario and western New York. It is the opinion of several that if all the brotherhood of this section could be gathered into a Niagara Association, or Conference, it would be very helpful in strengthening our bonds and extending our work.

That this matter may be considered by as many as possible, the Fonthill church has consented that on Friday or Saturday, May 24 or 25, during the continuance of its 7th Annual May Meeting, a session or two may be devoted to this subject.

It is hoped that all brothers and sisters in said territory will give this subject careful consideration and will attend this meeting prepared to present their candid judgments regarding the same.

F. L. Austin, Pastor, Fonthill and Niagara Falls.

THE SEVENTH ANNUAL MAY MEETING OF THE CHURCH OF GOD, FONTHILL, ONTARIO.

The following program has been arranged for the 7th Annual May Meeting of the Church of God, Fonthill, Ontario. The congregation will be pleased to entertain YOU during the time of this gathering.

Fonthill is situated only 14 miles west of Niagara Falls on the Niagara Central Route (Electric). Cars pass through from the Falls every one or two hours from early morning till midnight. Welland, Ontario, but five miles south of Fonthill, and on the main line of the Mich. Central and Wabash railroads. Between Chicago and Buffalo, is about ten minutes from Fonthill over the Niagara Central Route.

The church has engaged Mrs. M. A. Woodward of Dutton, Mich. and L. E. Conner of Cleveland, Ohio, for the speakers, and has

since been pleased to learn that Bro. B. W. Woodward intends to accompany Sister Woodward if his health will permit.

It is hoped he will be able to visit us at this time and that he will also feel strong enough to address the people on some of the soul-stirring themes he has so ably discussed for nearly half a century.

—PROGRAM—

- May 19, 11:00 A. M. Mrs. M. A. Woodward. 7:30 P. M. Mrs. M. A. Woodward.
- May 20, 8:00 P. M.
- May 21, 8:00 P. M. Mrs. M. A. Woodward.
- May 22, 8:00 P. M. Mrs. M. A. Woodward.
- May 23, 8:00 P. M. L. E. Conner.
- May 24, 10:00 A. M. 2:00 P. M. Mrs. M. A. Woodward. 8:00 P. M. L. E. Conner.
- May 25, 10:00 A. M. L. E. Conner. 2:00 P. M. 8:00 P. M. Mrs. M. A. Woodward.
- Sunday, May 26, 10:00 A. M. Sunday School. 11:00 A. M. F. L. Austin. 12:00 M. Communion. 12:30 P. M. Dinner in Church basement. 2:00 P. M. Young People's Meeting. 3:00 P. M. Mrs. M. A. Woodward. 7:00 P. M. Song Service. 7:30 P. M. L. E. Conner.

The foregoing program is subject to such changes as circumstances may warrant.

J. H. Fletcher, Sec'y.

To the Brethren everywhere, Greeting:

The time for the Annual Conference and Bible School, in Michigan, is near at hand, and this to remind you, that you may be making your plans accordingly.

At the Conference held at Millbrook last fall, it was decided to hold the Annual Conference and Bible School at Lemon Park, Indian Lake, three miles northeast of Vicksburg, Kalamazoo County, Mich., commencing Thursday, May 30, and Bible School closing June 9.

This is a beautiful location for such a meeting, affording, as it will, a splendid outing as well as a rare spiritual treat. It is on the main line of the Grand Trunk R'y. and trains will stop right at the grounds. There are plenty of cottages, and a large pavillion in which to hold the meetings, and the expense will be very

light. We need you, and you need us, so begin your planning now so as to be present. Good speakers are assured, and you will miss an unusual opportunity if absent.

Further notice will appear later, and more details will be given. Anyone wishing any information not appearing in the notices, just write the undersigned, and such information will be cheerfully and promptly given.

F. V. Blakely, Pres.
1037 So. Lafayette St.,
Grand Rapids, Mich.

NOTICE TO ILLINOIS BEREANS.

Our new Berean booklets are now in the hands of the printer. We shall need extra funds to pay for them. Will those that pledged an extra dollar, who can conveniently do so, please send in as soon as possible to the treasurer. Also the societies that have not yet paid in their quarterly dues for the past two quarters, please do so at once that we may have enough to meet the expense on the booklets.

Anna E. Drew, Pres.
Wm. T. Hardesty, Treas.,
Box 281, Oregon, Illinois.

Letters.

To the Editor of The Restitution Herald:—

The following is submitted, not to arouse controversy, but in the spirit of love and helpfulness. Every one of us is liable to err. Only dead men make no mistakes. In reading the article on "Vicarious Atonement" in the April 24 issue of your good paper, the "R. H.," I am a little surprised at the argument set forth therein. The writer seems to believe that the blood of Jesus (or death) was not actually necessary as a satisfaction to justice, in order to make forgiveness of sin possible, as stated in Rom. 3:24-26.

After a careful reading of the article, and application of the rule, in 1 Thess. 5:20-22, to "prove all things," I have come to conclusions something like this:— "The doctrine of the one expiatory sacrifice for sin is so fully set forth in the New Testament writings that comment thereon is unnecessary. It is written there in words, "not taught by man's wisdom, but in words which the Holy Spirit teacheth." 1 Cor. 2:13. "Spiritual things to spiritual ones revealing." That being the case, I have noticed, that with few exceptions, when any one attempts to clothe this doctrine of the Atonement in—as it were—"words that man's wisdom teacheth," that one invariably does

violence to some plain statements of scripture.

To be brief, how does the argument of the article under consideration agree with the following scriptures? viz: "He was wounded for our transgression, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed." Isa. 53. "Behold the Lamb of God which taketh away the sins of the world," John 1:29. "Bear our sins on the tree." 1 Pet. 2:24. "The just died for the unjust," 1 Pet. 3:18. "Gave Himself a ransom." Mark 10:45; 1 Tim. 2:5. "A propitiation for our sins," John 2:2; Rom. 3:25-26. "Was made a sin offering," II Cor. 3:21. "He died for our sins," I Cor. 15:3; 1 Pet. 2:24. "He was made a curse for us," Gal. 3:13-14. "He washed us," Rev. 1:5; John 1:7. "He was an offering for us," Heb 9:28, also the whole book of Hebrews. "He was sacrificed for us," Eph. 5:2; I Cor. 5:7. "His blood bought us," I Pet. 1:2; Acts 20:28; I Cor. 6:19-21. "Redeemed us," Rev. 5:9. "Sanctified us," Heb. 13:12. "Saved us," Acts 4:12. In II Pet. 2:1 it speaks of some, who would bring in damnable heresies, even denying the Lord having bought them," (Emphatic Diaglott) thus showing the importance of this doctrine of the expiatory sacrifice of our Lord.

When we know that a doctrine rests on the word of God, we can rest on it without fear.

Yours in the Blessed Hope,
Chas. Strand.

The Sunday School.

THE OLD LAW AND THE NEW LIFE.

Matt. 5:17-26. May 19.

Golden Text.—He that loveth his neighbor hath fulfilled the law. Rom. 13:8 (R. V.)

This lesson forms another section of Jesus' sermon on the mount.

The Mosaic law had been made so literal that its spirit was lost. Not only had it become a dead form, but much had been explained away. When Jesus began to preach, His teachings were so altogether new that they questioned within themselves whether He was going to upset all that God had said and done, and institute something entirely different.

Questions.

What mistake did Jesus wish to correct?

What is meant by "the law and the prophets"? (The Jews were in the habit of dividing the Old Testament Scriptures, into

the law, the five books of Moses, the prophets, those written by the prophets, and the Holy writings, comprehending the Psalms, Proverbs, Ecclesiastes and Songs of Solomon.)

What led some of His hearers to think He was destroying the law?

What was Jesus' answer? (The ceremonial law, was limited in its duration, and in its typical references foreshadowed the better dispensation of the gospel, and was abolished when it had served its purpose. Gal. 3:23-24; Rom. 10:4-8; Col. 2:14; Eph. 2:14 The moral law was, by its own nature unalterable and ever enduring. Christ enforced this.)

What is the meaning of "verity"? Gr. Amen—I solemnly assure you.

Explain "jot" and "tittle." (Jot—Gr. iota—the name of the smallest letter in that language; tittle was one of the smaller strokes or twists of certain letters, to distinguish from another very similar.)

How does Jesus regard those who think little of these commandments?

How those, who honor and obey them?

The "kingdom of heaven"—what is it?

Who had made void the true spirit of the law? Matt. 15:6-9.

How is our righteousness to exceed that of the Scribes and Pharisees? (Their righteousness was all external; they laid stress on the ceremonial law and still more to the traditions of the elders, and let pride, selfishness and crime grow, excluding the righteousness which is of God. Matt. 23:23, 28. Without an understanding of God's will it is impossible to keep the spirit of His law, so we should seek to know His will and walk therein. Eph. 4:20-23; 5:1-2, 17).

Shal not "enter the kingdom"—If the "kingdom" is in the heart, as some teach, how can we enter it?

Are not Paul's teachings, II Pet. 1:5-11, in harmony with Jesus'?

Jesus now adverts to some particular instances to show the difference between His doctrine and that of the Scribes and Pharisees.

What had tradition added to the sixth commandment? Ex. 20:14; 21:12.

"Danger of judgment"—this refers to court action. Each Jewish town had its local court, "the council of seven," before which those charged with crimes were tried.

Where does Jesus find the root cause of murder?

What degrees of anger are pointed out? (The Scribes and Pharisees did not recognize the sins of the heart or of the lips, which would equally subject them to punishment from God,

though in different degrees, which Jesus compares with the different judgments of their law. To be angry with our brother without cause sufficient, will subject us to the judgment of God—to treat him with contempt and ridicule (raca) is more criminal and compared in punishment to that of the council, not the "Seven" but the Supreme Seventy, the Sanhedrim that tried the most heinous crimes and sentenced to the severest penalties to call him "thou fool," the most condemnatory word a Jew could utter, Psa. 14:1, fly into a rage and call him a scoundrel or villain, would subject him to still greater judgment—hell of fire—an allusion to the Valley of Hinnom, the well known place for burning the refuse of Jerusalem—a figure of the future punishment of the wicked.)

What does the Bible teach as the destiny of the wicked? Psa. 37:20, 38. Psa. 1:4-6.

Is this in harmony with the figure Jesus used?

What directions for reconciliation does Jesus give?

The offering of sacrifices was a large part of Jewish worship Deut. 16:16-17. Jesus directs men in the first place to seek reconciliation before making their offering. If we have anything against another we are to forgive before we can worship God acceptably. Matt. 6:14-15. "It is more urgent to pay our brother the debt of love than to discharge our debt to the temple. The moral purification of man is the great object of the worship of God."

What other illustration does Jesus give of the danger of anger? (According to the Roman law the complainant could compel the offender to go before the magistrate, unless he agreed to come to terms by the way. When once in court such settlement was not permitted, then the case must be determined by the judge.)

"Farthing"—one fourth of a penny. The utmost farthing means the full extent of the penalty. Justice demands the full penalty and those who neither seek mercy nor show it to another, cannot expect to receive it from God. Our relations to each other are an index to our relations with God. If we are seeking to be like Jesus, we will strive to imitate His character—we will crucify the works of the flesh. Gal. 5:19-21, which will keep us out of the kingdom, and bear the fruits of the Spirit. Gal. 5:22-23, that will gain for us an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Anna E. Drew.

"Children are taught more than they ever learn, and learn more than they are ever taught."

RE-PEOPLING PALESTINE.

By Wm. Durban.

"Only those who have given real attention to the subject can form anything like an idea of the stupendous change which is coming over the Holy Land. The land, the people, and all the conditions of life are undergoing a strange transformation. One fact alone might convince a doubter as to the metamorphosis of Palestine.

"In the year 1827, when the late Sir Moses Montefiore visited the country, there were only 500 Jewish souls in all Palestine.

There are now over 50,000 Jews in and around Jerusalem alone. The Hebrew settlers dwelling in the new suburbs outside the walls of the sacred city exceed in number all the mixed races living within the walls. The Turkish and Arab elements are steadily diminishing, while the Hebrew section is steadily increasing. The little red houses that have sprung up by hundreds without the city present a singular contrast to the ancient grey walls. "A marvellous revival of industry is one of the causes of this wonderful influx. Another is to be found in the series of 'pogroms,' or ruthless massacres in Russia. Roumanian oppression of Jews has swelled the stream of emigrants. Of late years the old and decayed towns of Galilee and Judea such as Tiberias, Hebron, Safed, etc., have become states of industry such as a generation ago would not have been dreamed of by the wildest imagination.

The Dawn of a New Life.

"Whoever expected to see modern workshops in these sleepy and stagnant old cities, which seemed to be for all time, but a mockery of their own hoary antiquity? It truly makes an extraordinary impression on one to see cabinet-makers, carpenters, smiths, tailors, and other artisans—all Jews—toiling in such surroundings.

"There is one splendid innovation, however, which has already begun to restore the beauty of Palestine. The pristine loveliness of Canaan must have been almost matchless; the appalling desolation that followed the denudation of the superb woodlands, together with the crumbling away of the terraces which formed the basis of the grand system of vine and fig culture, must have saddened the hearts of spectators for many centuries. Yet in the Roman period, the great plains of Esdraelon and Sharon were splendid granaries. They lapsed into sandy wastes, and for ages sterility has been the chief mark of the land that once flowed with milk and honey and was the world's paradise.

"But within the last two decades a new era has been inaugu-

rated. Under a most felicitous inspiration Baron Edmond de Rothschild of Paris, and a few other philanthropic and very wealthy leaders of the Jewish community conceived the idea of planting a number of scattered agricultural colonies through the whole of the Holy Land.

"The scheme must have sounded chimerical to many who first heard it. But the idea has materialized most marvelously. Palestine is already dotted with these settlements. Quietly and unostentatiously, with no trumpeted proclamation, these have been organized in the most business-like style. The originators may well be proud of their enterprise.

A Wonderful Colony.

The development of these beautiful and picturesque agricultural Jewish colonies is a romance of realism. There are now between thirty and forty vigorous and flourishing young colonies west of Jordan, distributed up and down Palestine, between Philistia in the south and the Lebanon in the north. The work done has been astonishing. Millions of vines and of fig trees, olive trees, citron trees and orange trees have been planted, while vast numbers of mulberry trees are now feeding silkworms.

"The first of these beautiful plantations that the visitor who lands at Jaffa comes across if he is in quest of the new colonies, is Rison-le-Zion (the name signifies 'First in Zion') for it is situated at a distance of two hours' carriage ride from the port.

This may be reckoned the premier settlement. It was founded in 1882 by Russian exiles, and is now quite a lovely garden city. The colony covers 1,200 acres and has 900 inhabitants. It is a most wonderful colony. Fully half a million vines have been planted.

"Rischon has been a mother to has supplied them with trees in vast numbers. It has 200,000 mulberry trees and many fruit trees in great variety, especially fig and almond trees. Two large steam presses produce a fine olive oil.

"The peasants here are a splendid community, intelligent, prosperous and happy, their condition presenting a graphic contrast with the misery they endured in Russia. They have a fine synagogue and handsome school buildings, and also an excellent hospital, together with an institute and library, in connection with which is an orchestra of 40 peasant performers. This magnificent colony was started by a loan from Baron Rothschild which was soon paid off. "Most of the colonies have sprung up since 1890, in consequence of the first attempts of settlement. They

vary greatly in magnitude and importance.

One hour's journey from Rischon you come upon Rehoboth, which is still larger so far as land goes, for it owns 1600 acres. There are about forty houses here, accommodating over three hundred persons in about seventy families. Each neat dwelling has its garden and stables, with horses, cows and fowls, and there are some sheep on the estate. The affair started with a subvention of \$200,000, and quickly became free from debt and self-supporting.

Luxuries of a Garden City.

"The biggest of all these colonies is Zichron, with its 2400 acres and a population of 1100. This is a settlement of Roumanian Hebrews. It is a sort of miniature Palestinian Paris, for the people here live somewhat luxuriously. This is truly a garden city for it has a magnificent garden in the centre.

"Only about an hour from Zichron are the smaller and younger colonies of Em-el-Dschamal and Schweiah, both famous for the indomitable energy of their little communities in their vineyards and plantations. These three settlements are in a region about five hours from Haifa, the port lying under the feet of Mount Carmel.

"Go down Palestine southward and you plunge into the historic land of the Philistines. It is now recovering from long rain. At Ekron is a cluster of Russian exiles with their young settlement, on which they raise fine crops of wheat, barley and many fruits, while they possess valuable stock in the shape of horses, cattle, sheep and fowls. And at Gederah is the colony of student exiles from Russia, with 200,000 vines.

"So you may traverse all Palestine and every few hours discover one of these new patches of paradise. They will multiply and will cover the land.

"Strangest phenomenon of all is the resurrection of the dead language for in many of these colonies is spoken the sacred and majestic language of Moses and David, just as it was current in Bible times. This revival was derided at first, but it is already an accomplished success that is creating wide wonder."—London Evening News, as in "Last Days"

WHAT THINK YE OF CHRIST?

Millions of babies have been born in this world, but of only one is it recorded that the angels sang at his birth. Let us accept of the shepherds' invitation and "go even now unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." He

is not perhaps, any more beautiful than other children have been; or any more innocent to look at—this baby, as he lies there in the manger—why then should the angels make such a demonstration at his birth? Let us search this Book of God and see if we can find any word that will give us light. Yes, we find it here in Genesis 3:15. We read of one who is called the "seed of the woman," and over here in Isaiah 7:14, he is mentioned again. Also in Luke 1, and in Luke 2: we find a fulfillment of these prophecies. With such a remarkable beginning we naturally expect unusual things of him. Let us follow him from infancy to manhood and see if our expectations are fulfilled.

Come with me into the temple and hear the aged Simeon call him the "Salvation of God; a light to lighten the Gentiles, and the glory of his people Israel."

"And the child grew, and waxed strong in spirit, and the grace of God was upon him." He was filled with wisdom. "He increased in wisdom and stature, and in favor with God and man."

At twelve years of age he is again in the temple, sitting in the midst of the learned doctors of the law, "both hearing them, and asking them questions, and all that heard him were astonished at his understanding and answers." What think ye of him?

Witness his baptism by John, in Jordan. See the Holy Spirit descending in the form of a dove and resting on him. Hear the Father say: "This is my beloved Son in whom I am well pleased." See him in the wilderness, tempted of Satan, and coming off more than conqueror. What think ye of him now?

See him as he goes from place to place preaching the gospel of the kingdom. Hear him speak "as never man spake." See him heal the sick; give sight to the blind; cause the deaf to hear; and the lame to leap for joy. See him also as he calls the dead to "come forth" and he obeyed him. Could a mere descendant of Adam have done this? Is he not indeed the Son of God upon whom the Spirit was poured without measure? And for all this, see him "led as a lamb to the slaughter;" hear them falsely accuse him, and demand that he shall be crucified.

See him as he hangs on Calvary's cross; hear him say: "Father forgive them for they know not what they do." And then witness his glorious resurrection; his triumphant ascension; behold him at the right hand of the Father in Heaven; see the angels gladly bow before him; and then look at poor fallen humanity reviling him, mocking, cursing, disowning him. How can those who believe look upon such and con-

sider them anything but "infidels" and "higher critics" no matter how much they may claim, "to the law and to the testimony," they lack light.

Lillie H. Willis.

WE BELIEVE

1.—We believe that man is MORTAL, because the Bible says "Shall mortal man be more just than God?" Job 4:17, and that "the first man is of the earth earthy" I Cor. 15:47, and because the Bible never says man is immortal nor that he has immortality.

2.—We believe that man when he is dead is dead, and is not alive, because the Bible says: "The dead know not anything, neither any that go down into silence." Eccl. 9:4; Psa. 115:17, and that when man dies "his breath goes forth, he returneth to his earth and in that very day his thoughts perish." Psa. 146:3-4.

3.—We believe that that which is buried—returns to the dust—is the man, because the Bible says: "dust thou art, and unto dust thou shalt return." Gen. 3:19, and that if God "take unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Job 34:14-15.

4.—We believe that man in the death state, instead of knowing more than when alive, knows not anything, because the Bible says: "The dead know not anything" Eccl. 9:5, and that there is no work nor device nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. 9:10.

5.—We believe that if there were no resurrection, even those who have died "in Christ" would "remain in the congregation of the dead," "because the Bible says that "if the dead rise not... then they also which are fallen asleep in Christ are perished." I Cor. 15:18.

6. We believe that to be asleep, in the sense referred to in the foregoing text, is to be dead, because the Bible says, first, "Our friend Lazarus sleepeth" Jno. 11:11, and then to correct a misunderstanding, says: "Then said Jesus unto them plainly, Lazarus is dead." (verse 14).

7.—We believe that they are asleep in the dust, having returned to the dust from whence man was taken, because the Bible says: "Many of them that sleep in the dust of the earth shall awake."

8. We believe that the dead will be raised to life again, because the Bible says: "All that are in the graves shall hear his voice and come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Jno. 5:

28-29.

9.—We believe that the resurrection is a bringing forth from the dust of the earth, of the just and the unjust, because the Bible says: "There shall be a resurrection of the dead, both of the just and the unjust," Acts 24:15; and that "Many of them that sleep in the dust of the earth shall awake." Dan. 12:2.

10.—We believe that "the just and unjust" will be judged, because the Bible says: "For we must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad." II Cor. 5:10.

11.—We believe that the judgment will take place after Christ comes, because the Bible says that the Lord Jesus "shall judge the quick and the dead at his appearing and his kingdom." II Tim. 9:1.

12.—We believe that the so-called orthodox theories, which teach that the just and unjust have gone to their supposed respective places of reward and punishment, make void the word of God and stultify themselves, (1) because the Bible teaches that the judgment is before the reward and punishing; and (2) because it is nothing but foolishness to teach that men are rewarded and punished first, and judged afterwards.

13.—We believe that "though hand join in hand, the wicked shall not be unpunished." God says "I will punish the world for their evil, and the wicked for their iniquity." Isa. 13:11.

14.—We believe that "the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31.

15.—We believe that "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.

16.—We believe that faith in the eternal torment of the wicked will be impossible if the word be rightly divided. That such a belief is contrary to the express teaching of the scripture as to the destiny of the wicked, and is a foul libel upon the character of our God.

(The foregoing article may be had as a tract by addressing:

"LAST DAYS," 1712 E. 20th St., Oakland, California. 40 copies for 10 cents.

THE COMING AGE.

The writers and publishers of this paper are believers in the Millennium; that the great day of deliverance, and blessing, for the whole human race—so long promised—is now, at last, really at hand.

Yet first a night of darkness

and distress is determined, and must come upon all the nations, with a view to a destruction of their power; for the times of Gentile dominance in the world are limited, as the Lord Jesus said "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24); and Paul tells us that blindness in part is happened to Israel, until the fulness of the Gentiles be come in (Rom. 11:25).

The powers which now rule—more and more precariously as the years go by—must cease to exercise their authority, for the Christ of God is coming to set up the Kingdom of God on, in, and over the whole earth. Before He comes to give peace to the earth—peace which statesmen crave but cannot secure—the powers which now rule must be swept away, whether they be thrones, or parliaments, or courts. This we may expect will be done by the rise of Socialism—or the spirit of extreme Republicanism—which, like the French revolution, will run to the instability of democracy, and then to the bitterness of anarchy.

It does not need a prophetic vision to say that a great and determined European war between several nations will inevitably bring that anarchy, which will shake thrones, and governments, till they are cast down. The proud will be humbled, the mighty will be weakened. In prophetic and metaphoric language, that time is referred to as a day that shall burn as an oven—the great and dreadful day of the Lord (Mal. 4), when also every mountain and hill shall be made low (Isa. 40:4). In symbolic language it is referred to as a great earthquake, when the sun and moon become dark, and the stars fall; when the great men, the rich, and the mighty will hide themselves in the dens and rocks of the mountains, and the vain hope of protection from the wrath to come (Rev. 6:12-17).

It will be the time when God Himself—who once used Babylon to smite Jerusalem, and again used Rome to destroy the same city, and its temple—will use the spirit of discontent among men to utterly destroy every vestige of constituted authority, in order to the establishment of His government in the earth, which will correct unrighteousness, impart knowledge, bestow grace, and give comfort to all who are willing and obedient in the day of its power. "Yet once more" (says God), "I will shake all nations, and the Desire of all nations shall come" (Hag. 2:7).

That awful shaking will be the visible expression of the wrath of God punishing mankind, to be followed by the Day of Judgment in righteousness, which will

be blessing to all. We understand the day of wrath will last but three years and a half, while the Day of Judgment—which will be a time of joy and gladness (Psa. 96 and 98), a day of regeneration (Matt. 19:28), a time of deliverance from sin (Isa. 35:8-10), and a time of restoration (Acts 3:21)—will last a thousand years.

That grand and glorious day will be a time of tuition, healing, purification, redemption, and reconstruction; yea more, much more than that. All things shall be made new, all pain shall cease, all tears shall be wiped away. The wrath of God—which is a necessity—is but for a moment, but His mercy endureth for ever.

—Good News of the Coming Age.

TIME

Youth is not rich in time; it may be poor; Part with it as with money, sparing; pay No moment but in purchase of its worth, And what its worth, ask deathbeds, they can tell.

—Selected.

A superstitious religion is the evidence of an unenlightened mind."

"He who puts Jesus second puts himself first."

"A man's errors are more easily to be detected than his virtues."

"Christ's examples preceded His precepts."

"The true test of faith is obedience."

"Divine fruitfulness cannot exist in a life where the Divine Spirit is wanting."

"Divine knowledge is the Divine life woven into our nature."

"The aim of men in all ages has been to know God."

"The inspiring aids to faithfulness are: perseverance in suffering, pleasure in service, assurance of success, Christ's commendation and smile."

"Obedience is the Alpha and Omega of the Christian life."

"Our privileges are higher than our experiences."

"Every true master honors faithful service."

"In proportion to our devotedness in Christ's service so will be the quality of our work."

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IF WE MUST HAVE "THE BLUES"

If we could only take the lid off and peep into others' lives, as a cook looks into a kettle, we would find others secretly in mourning often when we would least expect it from externals. The happiest and the best of us have "fits of the blues" once in a while. Sometimes we make a luxury of sorrow: we pet and nurse and dandle the real or supposed affliction, and make it our coddled darling, our spoiled child. We actually resent the efforts of any one to clear away the fog and show us that the sun is shining, and that if we are blue so is the sky. When we have "the blues" we are as anxious to be let alone as a traveler drowsily perishing in a snow-bank. Yet if we had the courage when the spell comes on us, we would sit down, as Robinson Crusoe did, and put in parallel col-

umns our reasons for joy and our causes for repining. And then we would find how far the first overlaps the second. When we feel "blue" if we look hard we will discover nothing there but the dreary, melancholy color. If we would only look up we would see that it isn't the world that is blue: it is only the sky. If we must have "the blues" let us have the heavenly blues!

—Selected.

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.—Shakespeare.

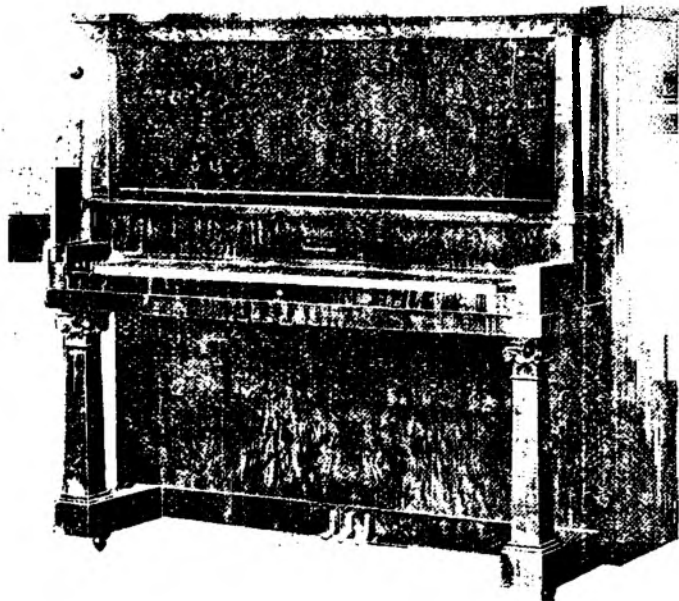
"The greater our knowledge of the salvation of God—in Christ the greater power we shall have in the service of the truth."

"One word of commendation from the King is worth incomparably more than all the praise of his subjects."

Add Joy And Refinement To Your Home.

Take a little peep into the future, and behold yourself listening with joy and pride to your son or daughter playing with masterly skill the most difficult of musical compositions.

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Address:
T. J. DANIEL, M. D., Magazine, Arkansas.

"In proportion as we realize our weakness, so we begin to reckon on the mighty power of God."

As the stars are to be seen in all parts of the heavens, so Christians are to be seen in all parts of the earth.

"He who can do the will of God in the worst of circumstances has a noble spirit."

"The Christian should be the medium for the manifestation of the Lord's mercy."

Be an epistle of Christ, not a mere postscript.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, May 15, 1912.

Number 31.

IT IS WELL.

Yes; it is well, though now there fall.

Over the scene, a cloudy pall;
Soon 't will be bright with beauty rare,
And does noon for last midnight care?

What was it Paul and Silas found

In the Philippian prison bound?
Yet there they prayed and praises sang

And grim, thick walls joy's echoes rang.

'T was midnight then; but morning saw

Them loosed by earthquake, cleared by law,
Bringing a household purged from sin;

'T was this for which they were put in.

'T is well; do thou thy courage hold,

For this brief moment be thou bold,

The winter cannot last the year.
There's no week but has some days clear.

It shall be well, now and to come,
Thy Lord can make all seasons bloom;

How speedily His face shall change

Time's lessons and define their range.

It is well; blessed be His name!
This fills all hope, answers all shame;

One day of joy with Him, alone!
'T will be as though naught else we'd known.

Yes; praises to Him! it is well.
The glory shall this verdict tell:
And manifesting God's rich grace,

Reveal the wisdom of His ways.
-M. T.

SERMONETTE. No. 7.

Jesus as a Physician.

Text They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice for I am not come to call the righteous, but sinners to repentance. Matt. 9:12-13.

1. The mission of Jesus was that of a physician among the sick. Matthew the Publican had invited Jesus to a feast at his house. This according to the ideas of the religious church mem-

bers of that time, was a breach of etiquette, which Jesus should not accept. The reply made to this seeming inconsistency on the part of Jesus was: "They that be whole need not a physician, but they that are sick," meaning that his mission was just to that class of people. He implies also a mistaken notion prevalent that the reign of the Messiah, was to benefit and reward those who were already righteous. This idea is prevalent to a great degree today. Many suppose that the kingdom of God will be set up in order to reward them for their faith in man's mortality and a kingdom to be set up here on earth. While these ideas may be true, yet the Savior's coming and kingdom has a much larger object in view; viz., to bless the whole world and to bring it back from its alienation to the promised redemption. Else, what can this scripture mean, "I will have MERCY and not sacrifice"?

The comparison is a just and wise one. Jesus was a physician in the true sense of the word.

2. Sin is the world's disease.

Sin is but another name for sickness. It is a sickness of the most malignant character. Jesus was called of God to treat the case. He has a knowledge of the endemic in all its forms. His treatment is certain and effective. But the one effected must take the medicine—the sinner must repent. There is a difference between a physician and a quack. A physician knows all the organs of the human body, their relation to each other and the symptoms of diseases, that he may apply the right medicine to restore any diseased organ to health. His services are not needed in perfect health. The fact that he is called shows anxiety on the part of friends for the sick. The fact that God sent out a competent physician shows the danger of the malady to the children of his care. Never was pestilence so general or its effects more fatal. The effect of sin is certain death. Jesus came with life for the sin-sick. If any are not sick, they do not need his ministrations. But the great world, writhing in sin, and struggling with death, needs the balm of the great physician; needs a divine plan of government under which it will be easy to do right and hard to do wrong. And this is why we pray so often, "Thy kingdom come, thy will be

done in earth as it is done in heaven."

3. Sacrifice will not bring health.

He who thinks that by making large donations to church demands, large bequests to establish libraries, or colleges, need not think this will cure the world of its disease. Mercy is needed not sacrifice, and repentance is the door to mercy.

4. The physician understands the case.

If man were immortal there would be no danger of death. There would be no need of the physician. The fact that the physician was called proves that man will really die, unless the remedy is applied. The death referred to is the final doom of those who refuse to hear or use the great physician.

5. The sick man must follow the directions of the physician.

He must have faith in his prescription. He must trust him for final recovery. He must also perform every act necessary, as laid down by the physician. The whole plan of salvation to each individual, and consequently the world, rests upon the fact that man is sick—that he is mortal.

6. The gospel is the plan of treatment.

Through it the diseased may have hope. Christ is the true light which lighteth every man that cometh into the world. Thus we see his ministrations are far reaching.

7. The health to be regained is the life which has been forfeited through sin. It is to be restored by faith in and obedience to the great physician. And when at last the glory of God fills the earth, and when through him we reach the promised paradise, will we not praise God and honor the captain of our salvation? Then, if whole, we will not need the physician.

A. J. Eychaner.

EXTREMES.

The human mind is apt to go to extremes. We that believe and teach the coming of the kingdom of God to reign over the nations, are liable to think or speak lightly of the present phase of the kingdom; namely, the reign of God in the hearts of His people. The other extreme ignores the future reign of Christ on earth, but puts much stress on

the present work of grace.

While we know that the scriptures teach the future establishment of the kingdom of heaven on earth, many passages also refer to the fact that true believers are already under the dominion of the kingdom of God. I will cite one or two: Col. 1:13, "Who hath delivered us from the power of darkness, and translated us into the kingdom of God's dear Son." Again Eph. 2:5-6, "Even when we were dead in sin hath He quickened us together with Christ. (By grace are we saved) and raised us up together and made us sit together in heavenly places in Christ Jesus." That the present work of grace is sometimes referred to as the kingdom, or more literally "the reign of God," is evident from such passages as the following: Rom. 14:17, "The kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Spirit." The Holy Spirit is the power of God working in us, and is referred to as the "kingdom of God" in us, in the following scripture: I Cor. 4:19-20. When I come, I will know, not the word but the power of those that are puffed up, for the kingdom of God is not in word but in power." We as loyal citizens are already walking as under the subjection of that kingdom. Not only so but we as children of the kingdom are already enjoying some of the benefits of its guidance and providential care. Nothing can in anyway come upon us accidentally. "All things work together for good for those who love God, to those called according to his purpose."

Charles Strand.

LOVE IS LIFE.

I have said that this thing (love) is eternal. Did you ever notice how continually John associates love and faith with eternal life? I was told when I was a boy that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life." What I was told, I remember, was, that God so loved the world that, if I trusted in Him, I was to have a thing called peace, or I was to have rest, or I was to have joy, or I was to have safety. But I had to find out for myself that whosoever trusteth in him—that is,

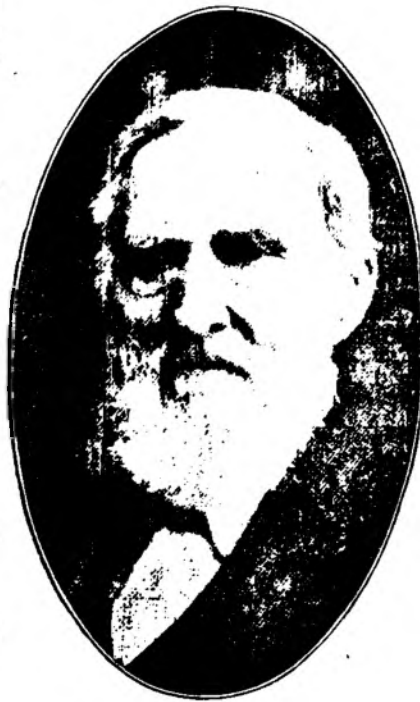
whosoever loveth Him, for trust is only the avenue to Love—hath everlasting life. The gospel offers a man life. Never offer a man a thimbleful of Gospel. Do not offer them merely joy, or merely peace, or merely rest, or merely safety; tell them how Christ came to give man a more abundant life than they have, a life abundant in love, and therefore abundant in salvation for themselves, and large in enterprise for the alleviation and redemption of the world. Then only can the gospel take hold of the whole of man, body, soul, and spirit, and give to each part of his nature its exercise and reward. Many of the current gospels are addressed only to a part of man's nature. They offer peace, not life; faith, not love; justification, not regeneration. And men slip back again from such religion because it has never really held them. Their nature was not all in it. It offered no deeper and gladder life-current than the life that was lived before. Surely, it stands to reason that only a fuller love can compete with the love of the world.

To love abundantly is to live abundantly, and to love forever is to live forever. Hence eternal life is inextricably bound up with love. We want to live forever for the same reason that we want to live to-morrow. Why do you want to live to-morrow? It is because there is some one who loves you, and whom you want to see to-morrow, and be with, and love back. There is no other reason why we should live on than that we love and are beloved. It is when a man has no one to love him that he commits suicide. So long as he has friends, those who love him and whom he loves, he will live; because to live is to love. Be it but the love of a day, it will keep him in life; but let that go and he has no contact with life, no reason to live. He dies by his own hand. Eternal life is also to know God, and God is love. This is Christ's own definition. Ponder it. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" Love must be eternal. It is what God is. On the last analysis then, love is life. Love never faileth, and life never faileth so long as there is love. That is the philosophy of what Paul is showing us; the reason why in the nature of things Love should be the supreme thing—because it is going to last; because in the nature of things it is an eternal life. It is a thing that we are living now, not that we get when we die. No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in

an unregenerate condition loveless and unloved; and to be saved is to love, and he that dwelleth in love dwelleth already in God. For God is love.

Prof. Drummond.

OUR EIGHTY YEAR CLASS.



The subject of our sketch this week needs no introduction to the members of the Church of God, for those who have not had the pleasure of meeting Bro. D. T. Halstead have heard of him or read his articles in our papers from time to time. It, therefore, is a source of intense pleasure to give our readers a brief historical sketch of our brother along with his likeness.

He united with the Church of God and was chosen as one of its elders at Rensselaer, Indiana, in 1861. He began preaching in the early sixties and continued his course until the early seventies when he was chosen by the Indiana State Conference to be their State Evangelist, which important position he occupied for two years, at the expiration of which time he temporarily gave up the work to care for his invalid companion. They moved to Mississippi where they resided for two years, or until her death in 1878. He then returned to Rensselaer and resumed preaching the way of life until forced, because of bronchial trouble, to seek for himself a drier climate. He went to Andover, South Dakota, in 1885. Here he labored as his health permitted until about twenty-five became obedient to the faith to which number from time to time others were added during the fifteen years of his sojourn there.

In December, 1900, he again returned to Rensselaer and once more took up his former duties which have been faithfully performed by him up to the present. Within the last two or three years, owing to the infirmities of age he has not been able to do as much as formerly, but he possesses a remarkable degree of vi-

talities for one who has recently passed his 86th milestone.

In all of his labors, he has given time and talent without any stipulated salary but he reports that he has been abundantly recompensed, apart from food and raiment, in the joyful consolation that he has been the humble instrument in the hand of God by means of which many have been brought to a knowledge of the truth. It is our prayer for him, in view of his faithfulness, that when the Great Morning dawns upon this world not only may Bro. Halstead be there, but may there not be one missing from that glad company who were brought to the light through his ministrations.

In our personal experience with "Uncle David," from our earliest acquaintance with him, we have eagerly sought his counsel because we found that when he had reached conclusions on any point, he had done so only after the most mature deliberation and that his conclusions were pretty sure to be right. As one of our younger preachers, we learned right early in our experience with him that if "Uncle David" had occasion to differ with us on any matter of doctrine, it was well for us to get ready for a race in which it was our part to step high and very lively only to be "winded" at the last. Many are the valuable hints we have learned from him, chief among which is the art of being kind and deliberate, yet firm in all opinions concerning faith and righteousness.

Now that Bro. Halstead and others of his class have reached such ripe years of usefulness, we, who are younger and who have profited by their instruction and experiences, rise up to call them blessed, and when we gather about the great white throne on that great day, may it be a part of our joy to see these, enjoying eternal life the more because of the help they have given us in this present time.

Announcements and Programs.

INDIANA BIBLE SCHOOL

The Indiana Bible School will convene this year at Plymouth, June 10, and continue one week. We not only invite, but urge the young people, and old also, to come to the conference prepared to stay for a week's study of Bible truth.

Brothers Robison and Williams have been selected as teachers. No tuition fee will be charged and lodging and meals free to all. Those coming should noti-

fy Mrs. F. M. McCrory or Dessie McDonald, so that lodging places may be secured. A fund to meet expenses has been started, and contributions will be received according to the will of friends of the cause.

In His name,

Asa O. Roose, Mrs. F. M. McCrory, Dessie McDonald, Com.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God:

We give you greeting and in the language of the Master say: "Wist you not that we must be about our Father's business?"

Through the will of the Father we are permitted still to stand in our wonted place and to perform a part in the plan of God for mankind. Let us therefore as a Church show our thankfulness by putting aside the cares of this life for a brief season to offer our thankfulness and praise to Him who gives us all things and has promised us abundantly more if only we will serve him to the end.

Those coming to Plymouth please write Bro. F. M. McCrory, so that arrangements can be made for conveyance to the Church. Those coming to Argos notify Sister Jane Taber or Bro. Frank P. Boggs both of Argos and you will be cared for.

F. M. McCrory, Pres.
Flora Harris, Sec.

ANTIOCH CONFERENCE PROGRAM.

Friday, June 7.

- 10:30 A. M. Address by president F. M. McCrory.
- 11:00 A. M. A talk: Prime Needs of the Church, Mrs. D. C. Robison.
- 12:00 M. Dinner on grounds.
- 2:00 P. M. Business Meeting.
- 3:00 P. M. Sermon, J. F. Waggoner.
- 7:00 P. M. Song and Social Service, Mrs. Ella Demont.
- 7:45 P. M. Sermon, D. E. Van Vactor.

Saturday, June 8.

- 9:30 A. M. Social Meeting, R. C. Railsback.
- 10:30 A. M. Sermon, D. C. Robison.
- 12:00 M. Dinner on grounds.
- 2:00 P. M. Sermon, Mrs. D. C. Robison.
- 3:00 P. M. Business Meeting.
- 7:00 P. M. Berean Meeting, Mrs. Emma Railsback.
- 7:45 P. M. Sermon, Joseph Williams.

Sunday, June 9.

- 9:30 A. M. Social Meeting, Wm. M. Huffer.
- 10:30 A. M. Sermon, D. C. Robison.
- 12:00 M. Dinner on grounds.
- 2:00 P. M. Sermon, Mrs. D. C. Robison.

3:00 P. M. Communion, J. F. Wagoner.
 6:45 P. M. Social Meeting, Lawrence M. Howell.
 7:30 P. M. Sermon, Joseph Williams.
 Frank P. Boggs,
 Mrs. Jane Taber,
 Sylvester Logan,
 Committee.

Obituaries.

Rebecca Catherine Grant,

daughter of Thomas H. and Martha Grant, was born near Rensselaer, Ind., Dec. 31, 1851.

She was united in marriage to Watt Hemphill in 1872 and lived on their farm west of Rensselaer for the brief time permitted him until he died three years later leaving her with their two small children, who still survive. Dr. Francis H. and Mattie, who acted as physician and trained nurse during her last sickness, in which she was patient to a remarkable degree, having undergone an operation for cancer not long since, her suffering having never been entirely relieved since.

After the death of her husband she made her home with her father and stepmother, and cared for both to a great degree as long as they lived, both being greatly afflicted.

She united with the Church of God at Rensselaer in 1879 and remained faithful until she fell asleep April 22, 1912, leaving to mourn her loss, besides her two children, one sister, Mrs. P. S. Hemphill, of Greensburg, Kansas, three brothers, D. F. and J. A. Grant, of Rensselaer, and Dr. S. C. Grant, of Mound City, Mo., and a number of near relatives and friends and the Church at Rensselaer.

The writer read Prov. 31 as a tribute to her memory, and spoke comfort from the resurrection of Tabitha and Paul's consolation in 1 Thes. 4.

The son and daughter both rejoice in this hope, both being of the body at Rensselaer.

Joseph Williams.

ADOPTION.

In childless families or when the family resources are more than sufficient for the needs of the natural born children the parental love is often sufficient to take in little homeless and needy ones of strange birth and welcome them to the provisions and warmth of the family hearthstone and the parental bosom.

Our Father has one only begotten son, and having the unlimited resources, temporally of the world and all that is in it, and spiritually of an inheritance of his estate of endless life, the

everlasting kingdom and the land of promise or "the earth," and having parental love enough to bestow upon an infinite family he gladly sends out the invitation to all the children of men, those naturally born of flesh in the family of Adam, that is, "children of the devil," "Come and share the bounties of present life and the inheritance of the ages to come. Come and let me bestow upon your starving heart the love you have never known. I will wash away your uncleanness and give you a robe for your rags. I will feed you and shelter you, and protect you from all evil, and give you at last an inheritance that does not corrode nor wear away nor fade. No matter if you are a beggar and have nothing to recommend you. I will transform you and give you the name that is chief of all."

So everybody is welcome. And our family is large. As it often happens, the poorest parents have the largest families. Our father Adam has no home of his own, he is only a reuter from the other rich Father for a few short years of hard toil. We often lack the food, clothes and shelter that we need. Often we are sick and cannot afford a doctor. Many of our brothers and sisters have been reaped by disease. And there is no estate to be divided to us except a strip of land for each about 3 by 6 feet. No social standing, for we are all guilty. We cannot even boast education or power, for in the sight of the other great family our learning and ability would better not be mentioned. But strange to say, many of us are still so proud of what we think of ourselves that we will not renounce our family conditions and paternal name in order to be adopted. But since only children or relatives can share an inheritance, how can we hope for what our Heavenly Father has promised unless we become his? And it is only by faith in his own son that we can enter the family, for so he shows his ability to be a Father to us. Then we shall be joint heirs with him, for he has been promised eternal life, the kingdom and the earth in the world to come. For our adoption is "the redemption of our body." For since the Father has immortal life, being his children is a guarantee to us of that life. And the will he made was in the name of the son, so when the son, as testator, died, the promises became available to us. And after giving to our life, dominion and earth-home he still will have just as much left as before, for his life will not be shortened and he will still have dominion over his son and the saints as joint heirs in his under-kingdom. For after

the King reigns till he has subdued all rebellion, he will then "be subject to God." I Cor. 15:28.

So when we receive that life we will be God's sons in the fullest sense, as he so speaks of our Lord in Rom. 1:4.

But if we are disobedient children we may be disinherited even after being adopted, for the inheritance is on that condition.

The seal of our adoption is baptism. For Paul says we are sealed by the holy spirit, and that it is by one spirit we are baptized into one body.

If you want anything ask the Father for it.

THE NEW COVENANT.

Lesson 18.

Examples of covenants, Luke 22:1-6; II Chron. 22 and 23. In 23:3 you find the king's part of the contract and in later verses the people's.

In Heb. 8:6 to 9:5 you find the old and the new covenants defined.

The old covenant, Ex. 34:28 and Deut. 4:13. The people's ratification of it, Ex. 24:7 God's part, chap. 23. What pronoun and verb express the promise or ratification on both sides?

The seal, Ex. 24:8; Heb. 9:18-20. Seal or agreement first? Why?

The new covenant, Jer. 31:31-34. How can this "everlasting covenant" of Isa. 55:1-7 and Heb. 13:20-21 be made with Gentiles, as given in Acts 13:32-39? Matt. 26:26-29 will help you to see. Also Rom. 11:7-27.

Explain how the blood seal of the new covenant has anything in common with the seal given in II Cor. 1:22. Eph. 1:13 and 4:30. Can you see any evidence of a blood seal in I Cor. 12:13?

Study the contrast between the two covenants as to the following points: With whom made? Deut. 5:3; Acts 10:43. When? Jer. 31:31-34; II Cor. 6:2. Where? Deut. 5:2. Matt. 24:14. Time to run, Gal. 3:19, Heb. 7:23-28. Purpose, Rom. 3:19-20, Heb. 9:15. Result, Gal. 4:3, 9. Jno. 8:31-36. Mediator, Gal. 3:19 and Ex. 19:16-25, Heb. 12:24. Why a mediator, Ex. 34:29-35, Heb. 9:15. The human part of the contract, Rom. 10:1-13. Mediating priesthood, Heb. 7:11-28.

Who is the testator, and what must happen him to validate this covenant or will, Heb. 9:16-28? On this study the relation of Gal. 3:17 and Heb. 6:13-20.

From Eph. 2:11-12 and Rom. 15:8-9 show the relation of the gospel of Gal. 3:8 and the new covenant. The seal of "the covenants of promise," Gen. 17:7-14.

After the death of the testator and thus the sealing of the covenant, what hinders the heirs

from presenting their claims under the promise?

The relation of time of Jer. 31:31 and Mat. 26:29 to I Cor. 11:26.

Why do Israel wait so long as they will before claiming their inheritance?

Notice when they will seal the new covenant, Ezek. 20:33-44 with Rom. 11:26-27.

Study II Cor. 3, Gal. 3 and 4 and Heb. 8:9 and 10.

Joseph Williams.

MARRIED.

Many of our Bereans who have an acquaintance with our Moriah, Illinois, congregation, will be surprised to learn of the marriage of Sister Cora Partlow recently to Mr. C. N. Tyhurst. They have gone to housekeeping on a farm near Martinsville, Ill., and their rural delivery number is 1, box 26. Mr. Tyhurst is a farmer and we feel sure that Cora will make him an excellent help-met. We all extend congratulations and good wishes.

EDITORIAL

Our paper is run in two forms, pages 1, 4, 5, and 8, being run in the first form and 2, 3, 6, and 7 in the second. Some of the programs, etc., came in a little too late for the first form, so we are running them in the second. Our paper is rather thrown together this week owing to so many announcements and because of the length of some of the articles. We usually run our first form for the next issue on Friday afternoon and the other on Saturday afternoon. Notices, obituaries, Berean articles, etc., should reach us by Thursday and all other matter by Friday to insure insertion. The reason for running our forms so early lies in the fact that the editor often spends Sunday away from home preaching, in which event the most of Saturday and Monday is spent in travel or waiting for trains.

In this connection let us plead with our contributors AGAIN to please be brief. Boil down, boil down and then again boil down your articles. One long article this issue crowds out two or three shorter ones. The reading public—the class we wish to reach—will not read your long article.

The book to read is not the one which thinks for you, but the one which makes you think. No other book in the world equals the Bible for that.—Dr. McCosh.

"I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a croaked utterance, than from all the noise in Christendom."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Terms: One dollar fifty cents per year in advance. Fractional parts of a year at the same rate.

Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

We spent Sunday, May 5th, with the Adeline, Ill., congregation where we had a good hearing.

Bro. Peter Jeffrey is now a great-grandpa, a son having recently been born to her who was Miss Ethel Jeffrey who is known to many of our young people.

Bro. M. T. Aslaksen who has spent the winter at labor in Harvey, Ill., reports that Sister Aslak-

sen will soon return to their country home at Adeline, but that he will remain in Harvey for the present.

Bro G. E. Marsh conducted a series of a week's meetings in the Oregon, Ill., church last week.

Much of our paper is taken up with announcements of our various organizations. This cannot well be avoided since these meetings are of vast importance to us. However, we would suggest that all officers making announcements, etc., be as brief as possible not to do violence to the matter in hand.

In sending in renewals, do not feel any alarm when you discover that a month has gone and the label on your paper has not been changed to denote the change of date. We make up our mailing list for a month at a time to save labor and upon occasion of making up our next list the change of date will be made. Upon sending money to this office, if you do not get a personal acknowledgement within a reasonable time, please notify us by card.

Obituaries.

MINA HILL

was born near Millbrook, Mich., Feb. 1st, 1883, and being very studious she early in life fitted herself for a school-teacher and proved very successful. She was married to Theodore Perron, July 5th, 1903, going with her husband to St. Paul, Minn., where both working together as one they soon accumulated a good home with other property, and were very comfortably situated. They were all packed up ready to come home and spend the summer when she was taken suddenly ill and died, April 25th, 1912. Mina was converted and was baptized by Elder Woodward at the age of 13. She believed the gospel with all her heart. She was the daughter of Thomas and Rosettie Hill, and the eldest of six sisters, all of whom survive her. She was brought to her childhood home for burial and the writer who had known her since her birth performed the sad duty of preaching her funeral sermon. The devoted husband and family have our sympathy. May God keep us all faithful and give us, with her, everlasting life in the resurrection morning.

Mary A. Woodward

Rachel A. Kinder

of Elgin, Ill. died Apr. 4, 1912, at the home of her daughter after an illness of three months.

Mrs. Kinder was the daughter

of William and Sarah Appleyard. She was born in Halifax, England, in January, 1843, and came to America in 1849, arriving at Geneva, Ill., on June 11th. The family, however, did not remain long in Geneva but settled permanently at Northfield, Ill., not far distant from Chicago, where she spent most of her days. She embraced the gospel of the kingdom and was baptized into Christ, Oct. 31, 1858, by her uncle Richard Appleyard. Ray, as we used to call her, was really brought up under the influence of the truth from childhood; and later on was married to Joseph L. Kinder, November 12, 1865. Her husband who was also a believer passed into the death state, or as Paul expresses it "fell asleep" December 1901. Three children survive them, Dr. R. G. W. Kinder of Rockford, Ill.; Mrs. W. R. Harrison of Elgin, and Mrs. Geo. W. Taylor of Evanston. Mrs. Kinder, their mother, was laid to rest near Northfield, her old home, on Easter Sunday. At the funeral the 15th chapter of I Cor. was read by Elder Jenks of Aurora of whom I have no knowledge.

It is nearly fifty years since I first became acquainted with the Appleyards, and the little ecclesia located at Northfield, also the Buttons and a number of others whose names I am at present unable to recall. When I look backward over the past, I say to myself, It is all a wilderness of misspent years, neglected opportunities, and worldly mindedness, ending in death, and so it is with the multitude captivated by the things of sight and sense, but at this moment my memory brings to mind a few green spots of spiritual life, and I discover an oasis in the desert, not only one, but a number where living trees once spread their branches and put forth unfading leaves. The congregation at Northfield was truly an oasis in a spiritual desert where affection for the truth, earnest zeal and hospitality abounded to the full. I can never forget their kindness and good cheer, their labor of love, and steadfastness of faith and devotion so refreshing still to my memory, also the Wilsons at Geneva who by intermarriage were to some extent related to members of the Northfield congregation. So far as I know, there is no longer a congregation at Northfield or Geneva. I am almost confident that all the older members that I knew in by gone days have fallen down in death, and as to the younger generation I am not prepared to speak, not having been able to keep in touch with them. The vicissitudes of this life, its changes and shifting scenes, makes us sensibly conscious of the instability and uncertainty of all things human.

Death cuts down the old, and the younger scatter abroad seeking more genial climes and a betterment of conditions. There is no longer the contentment of mind, the stability of purpose, the fraternal sympathy, affection for the truth and godly zeal that prevailed a half century ago. Society is more restless and inconstant, generating a spirit of indifference toward things divinely revealed, and a disposition to accumulate and enjoy the good things of this life, regardless of God and the life to come. More over the increase in number of the artificial wants and desires intensifies the struggle to maintain existence to such an extent as to monopolize both time and attention. I am not certain but what the old veterans, the pioneers who with Dr. Thomas testified so faithfully and uncompromisingly for the truth in the early days are better off dead than alive, for though dead, they still live in the mind of God. There is no danger of their identity being lost; for says Jesus, the very "hairs of your head are numbered." God knoweth them that are his, and this knowledge of the infinite Creator of all things is a sure foundation that is proof against all the assaults of skeptical minds to all those who put their trust in God and his unchangeable word. Affliction and sorrow will come sooner or later, but not a hopeless sorrow to those who by faith have tasted of the good things to come and rejoice therein.

Geo. Moyer.

Announcements and Programs.

ILLINOIS QUARTERLY MEETING.

The Official Board of the Illinois Conference will meet in Oregon Saturday, May 25, and Sunday, May 26, for the transaction of such business as may come before it. This is the most important Quarterly Meeting of the year, as at this time arrangements must be made for the annual conference, various committees appointed, etc. Therefore all members of the board are requested to be present if possible.

Grace Williams, Secretary.
John E. Cross, President

NOTICE.

To the Brethren scattered throughout Michigan and elsewhere. Greetings:

The Annual Conference and Bible School of Michigan will be held at Lemon Park on Indian Lake, Conference commencing

Thursday evening, May 30, and continuing over Sunday, June 2. The following full week, to June 9, will be devoted to Bible study. Bro. Joseph Williams has been secured as one of the speakers and teachers. We who know something of Bro Williams' untiring efforts along Bible study work fully appreciate this opportunity of studying and searching "The Word" with him, as he always has food for our spiritual growth. Other competent speakers will be secured soon. The Ministerial Association will hold its Annual meeting, jointly or in connection with the conference meetings, on June 4, 5, 6. These meetings will not conflict with the Bible School sessions. This assures us of the presence of some of the ministers of the gospel, who otherwise could not be with us.

As Bro. Blakely has, before stated, this is a rare opportunity for any one wishing a vacation as it offers both, a beautiful location for an outing and a spiritual feast. There are plenty of cottages and a large pavilion in which to hold the meetings. These are offered us at a very low rate. Each one should be provided with cutlery, sheet and pillow slip.

We aim with the advantages at hand, to have the largest delegation, from every part of the state, present and to do stronger and wider work for the Master, in spreading the Gospel of the Kingdom of God, that many more may come into the fold while it is yet day, for soon "the night cometh when no man can work." Let us arise and work, realizing that at the most we can do only a little, till Jesus comes.

Lemon Park on Indian Lake, is three miles N. E. of Vicksburg, in Kalamazoo Co., and is on the main line of the Grand Trunk R'y, nearly midway between Vicksburg and Pavilion. Persons coming from north of Kalamazoo, take the G. T. & I. R'y to Vicksburg, changing to G. T. R'y (same depot) for Lemon Park. Parties coming from south of Vicksburg, do the same. And those coming from the eastern part of the state (Adrian for instance) go direct to Battle Creek, then take G. T. R'y, to Lemon park. It would be best for all who are contemplating attending the meetings to go to your home station agents and look up the best route for you.

Program will appear later with a very cordial invitation to all interested in the Master's work.

I am your sister in Christ,
Rose Miller, Sec'y.

NOTICE TO ILLINOIS BEREANS.

Our new Berean booklets are now in the hands of the print-

er. We shall need extra funds to pay for them. Will those that pledged an extra dollar, who can conveniently do so, please send in as soon as possible to the treasurer. Also the societies that have not yet paid in their quarterly dues for the past two quarters, please do so at once that we may have enough to meet the expense on the booklets.

Anna E. Drew, Pres.
Wm. T. Hardesty, Treas.,
Box 281, Oregon, Illinois.

THE SEVENTH ANNUAL MAY MEETING OF THE CHURCH OF GOD, FONTHILL, ONTARIO.

The following program has been arranged for the 7th Annual May Meeting of the Church of God, Fonthill, Ontario. The congregation will be pleased to entertain YOU during the time of this gathering.

Fonthill is situated only 14 miles west of Niagara Falls on the Niagara Central Route (Electric). Cars pass through from the Falls every one or two hours from early morning till midnight, Welland, Ontario, but five miles south of Fonthill, and on the main line of the Mich. Central and Wabash railroads, between Chicago and Buffalo, is about ten minutes from Fonthill over the Niagara Central Route.

The church has engaged Mrs. M. A. Woodward of Dutton, Mich. and L. E. Conner of Cleveland, Ohio, for the speakers, and has since been pleased to learn that Bro. B. W. Woodward intends to accompany Sister Woodward if his health will permit.

It is hoped he will be able to visit us at this time and that he will also feel strong enough to address the people on some of the soul-stirring themes he has so ably discussed for nearly half a century.

—PROGRAM—

- May 19, 11:00 A. M. Mrs. M. A. Woodward. 7:30 P. M. Mrs. M. A. Woodward.
- May 20, 8:00 P. M.
- May 21, 8:00 P. M. Mrs. M. A. Woodward.
- May 22, 8:00 P. M. Mrs. M. A. Woodward.
- May 23, 8:00 P. M. L. E. Conner.
- May 24, 10:00 A. M. 2:00 P. M. Mrs. M. A. Woodward. 8:00 P. M. L. E. Conner.
- May 25, 10:00 A. M. L. E. Conner. 2:00 P. M. 8:00 P. M. Mrs. M. A. Woodward.
- Sunday, May 26, 10:00 A. M.

- Sunday School. 11:00 A. M. F. L. Austin.
 - 12:00 M. Communion.
 - 12:30 P. M. Dinner in Church basement. 2:00 P. M. Young People's Meeting. 3:00 P. M. Mrs. M. A. Woodward. 7:00 P. M. Song Service. 7:30 P. M. L. E. Conner.
- The foregoing program is subject to such changes as circumstances may warrant.
J. H. Fletcher, Sec'y.

To the Brotherhood Throughout Western New York and Ontario:

In addition to the organized churches, there are a number of isolated brothers and sisters scattered throughout Ontario and western New York. It is the opinion of several that if all the brotherhood of this section could be gathered into a Niagara Association, or Conference, it would be very helpful in strengthening our bonds and extending our work.

That this matter may be considered by as many as possible, the Fonthill church has consented that on Friday or Saturday, May 24 or 25, during the continuance of its 7th Annual May Meeting, a session or two may be devoted to this subject.

It is hoped that all brothers and sisters in said territory will give this subject careful consideration and will attend this meeting prepared to present their candid judgments regarding the same.

F. L. Austin, Pastor,
Fonthill and Niagara Falls.

The Sunday School.

TRUTHFULNESS.

Matt. 5:33-37; Jas. 3:1-12; 5:12. May 26.

Golden Text.—Putting away falsehood speak ye truth each one with his neighbor; for we are members one of another. Eph. 4:25. (R. V.)

The first section of our lesson is from the sermon on the mount, the latter part from an epistle written about A. D. 49, by James the brother of our Lord, who was at that time the head of the Church at Jerusalem. It is addressed to the Jews scattered abroad.

Questions.

- What had Jesus been pointing out in our last lesson?
- Whose righteousness must we exceed if we would enter the

Kingdom?

In to-day's lesson He gives another example, pointing out the difference between His teachings and "them of old time." What was the command under the Mosaic law as to swearing? Ex. 20:7; Num. 30:2; Lev. 19:12.

What is it to "forswear"? (To say what is untrue and then swear to it, or break a promise made under oath.)

What rule does Jesus lay down? Does this forbid taking an oath at a court of justice?

What examples have we? Matt. 26:63-64; Rom. 1:9; 9:1; II Cor. 1:23; 11:31; Rev. 10:5-6.

What oaths were the Jews in the habit of using? (Though they dared not swear by idols, nor falsely in the name of Jehovah, yet they considered themselves as laid under no solemn obligation in swearing by the heavens, the earth, Jerusalem or their own heads. These were common oaths among them, and also among the Greeks and Romans.)

Wherein were these oaths vain?

The Mosaic law restrained men from swearing falsely and from swearing by improper objects. Jesus attempted no alteration in the perversions which the Scribes and Pharisees had invented in order to "make void the law of God by their traditions." The object appears to be, not to forbid the oaths which God had sanctioned (Deut. 6:13; Heb. 6:16) but to purify their conversation from falsehood and idle oaths, and confine it within the boundaries of truth and decency.

Are not the meaningless terms so commonly used in our day, but substitutions for swearing?

Should we make a careless or irreverent use of Bible texts and sacred things, by punning upon them or connecting funny stories with them?

What does Jesus command as a correction of the evils of profanity?

What does this mean?

The Jews were ambitious to have the uppermost seats in their synagogues, wishing to be "masters" (Gr. teachers) Matt. 23:2-10, who had more need to learn than to teach. In the lesson we are now to consider, Jas. 3:1-12, James would deter them from this by showing the greater responsibility, and that their sin and mistakes as such would be more disastrous, for they would lead others astray and consequently receive heavier condemnation.

"We offend all." R. V. "all stumble." Who is a perfect man?

What is such an one able to do?

What illustrations does James give?

How are these controlled?

What does he say of the tongue?

In what way is the tongue a "fire"? Prov. 16:27; Jas. 3:16.

"Among our members"—to what does this refer? Rom. 12:5.

"Course (wheel) of nature"—a figurative description of human life.

"Set on fire of hell"—an allusion to Gehenna, the valley near Jerusalem where the city's offal was thrown and burned. A comparison to the extent of destructiveness that an evil tongue may cause.

What creatures have been tamed by man?

What of the tongue?

In what way can the tongue be "poisonous"?

In what other way is the tongue inconsistent? verses 9-10.

What inconsistencies in nature would apply to this?

How can one hope to control the tongue? Psa. 141:3-4; 39:1; Jas. 3:7-18.

What bridle should we curb our tongue with? Rom. 13:10—that of love.

What is the safe course? Acts 24:16; Eccl. 5:2.

What does Paul give as the reason why we should always speak the truth? Eph. 4:25, 31-32.

He whose tongue is loyal to the truth and whose heart is filled with love, grows rapidly in the likeness of Christ. Eph. 4:15.

Anna E. Drew.

THE SHIELD OF FAITH.

—Eph. 6:10-18.—

Faith Shields from the Fear of Man.

Most people would be all right if they could only bring great crowds after them. They have faith if the majority have faith, but they have not the courage to be different from other people. The man of faith, on the contrary, fears God, but fears nothing else, neither devil nor man. God has said he will never leave him nor forsake him. God is greater than all against him. He knows that the very hairs of his head are numbered, and that if God wants his hair touched, it will be touched. He knows God will not allow him to be tried beyond his ability, but will with the trial direct the issue. He goes on and performs his duty as if he were monarch of all he surveyed.

Let me give you several examples of the way in which faith shields the Christian from the fear of man. (Heb. 11:24-27.) By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the

treasures in Egypt, for he had respect unto the recompense of reward. By faith he forsook Egypt, not fearing the WRATH OF THE KING." What was it made him so bold? What allies had he, that he could brave the king's anger? We are told the reason: "For he endured, as seeing him who is invisible." He did not see him with the natural eye, yet he was sure God was there. Why? Because God had told him. This was his confidence, his support. This was the reason why he was not afraid of Pharaoh, though king of the greatest nation at that time, of no importance in his sight. All the princes in the world were nothing to Moses, as he had God on his side. God had said he would bring the children of Israel out of Egypt, and so Moses felt as though he were present, guarding Israel on every side. So Moses strengthened himself, determined to be the agent of God in delivering the Israelites out of Egypt.

Faith is the substance of things hoped for. It emboldens our hearts. Faith disposes a man to do brave and commendable actions. Faith makes a man bold, firm, determined in maintaining the truth and performing his duty. He is, moreover, manly and energetic in maintaining and performing them. He has the strength of his convictions. The principle of faith is firmly established in his heart. He is above all personal interests, above all human custom or law. Nothing can obtrude between God and him. You might as well try to turn the sun from its course as try to turn such a man from what he regards as the will of God.

There have been men upon whom mobs and kings have done their works of vengeance, cruelty and persecution; men who have been stoned, bound, imprisoned, burned at the stake, but though their bodies have been made captive, their heart, soul, and mind were free. He who lives in habitual contemplation of the things that are not seen cannot be disturbed by the things that are seen. Martin Luther at the Diet of Worms, when some were raging at him and others were moved to tears, was the only one who was unmoved, the only one who had the peace of God ruling in his heart. When everyone else was excited, he was cool. Luther was made ready to die for the truth which he was advocating, the doctrine of justification by faith. When warned by his friends that there was a strong probability that his safe-conduct would be violated as that of John Huss had been he replied:—"I shall enter Worms, though there be as many devils in it as tiles on the house-tops." He was

frank and sincere in his convictions. Frankness does not mean forwardness or bluntness. A man who is frank and sincere is one who will not conceal his convictions, though life itself is threatened.

Listen to Peter and John (Acts 4:19-20):—"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." What a difference between the Apostles and many others of their day, e.g.: "Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." (John 12:42, 43.) They did not have the courage of their convictions. They were afraid of men. They suffered their convictions. More than that, they sacrificed all the glorious things which would have been theirs, simply because they loved the praise of men more than the praise of God. Ignoble creature: these! Better far to perish for our convictions than to be tame and cowardly, even though there were no reward at the end! If we have on the shield of faith, we shall be fearlessly true to our convictions in the face of scorn, and at the sacrifice of worldly prosperity, the sympathy of men, the admiration of the world.

Two Good Examples of Faith.

Jesus feared the face of no man, but boldly reproved sin whatever the position of the sinner. "And they (the Pharisees) sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men." (Matt. 22:16.) When Jesus was speaking at the feast of Tabernacles, "Then said some of them of Jerusalem, Is this not he, whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him." (John 7:25, 26.) Again when certain of the Pharisees warned Jesus, saying:—"Get thee out, and depart hence—for Herod will kill thee." his reply was, "Go ye, and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected." (Luke 13:31, 32.) The attempt of the Pharisees to frighten him drew from him a prompt reply. No such threats would get him to forsake his duty, nor accelerate his movements. Their rage would come to nothing. Nothing could make Jesus afraid. He did not fear what Herod or any one else could do to him. And so it should ever be with us. It is faith, not in

ourselves, but in God's protective power, which gives us the victory.

The other example is Paul. Nothing ever could turn him aside from his duty. Nothing could terrify him. He had received warnings that bonds and afflictions were in store for him. He looked forward to bodily suffering of some kind, but it did not affect him at all. He had no desire to shrink from his duty, simply because there was danger. He had been through a stormy past, therefore he did not worry nor fear. Guided by God's counsel, he knew the way was the right way, and it was his great joy that the will of the Lord should be done. He seemed to be entirely indifferent to bodily suffering. None of these things could move him away from doing his duty. He was not influenced by considerations which influence most men. Let persecutions come, the peace of God would rule in his heart. Let afflictions come, he would glory in them.

Nearly all of Paul's tears were shed for others, not for himself. He did not value his life. "And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."—Acts 20:22-24.

"Neither count I my life dear unto myself." This was no empty boast. What was his life in comparison with that ministry with which he had been put in trust! He could willingly suffer the loss of all things and count them but dung that he might win Christ and be found in him. This was the secret of his composure and calmness of mind. He said that he gloried in tribulations. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) The utmost his enemies could do was to take his life, but he knew they could not touch the future life, and so he was not afraid of dying. It did not make any difference whether he laid out his life in painful suffering or laid it down soon.

While Paul was unmoved, his friends were not. They besought him not to go up to Jerusalem. Was that good advice? This was a case where the faith of Paul had to fight against the counsel and love of his friends. He was a determined man. He did not follow the desires of his friends,

because he knew that God wanted him to go to Jerusalem. If duty points out to a man a certain direction in which he should go, let all point in the same direction, no matter whether it is the way of danger or not. "Be strong, my brother, quit yourself like a man; stand the consequences, be what they may." That is the way to talk in a case of that kind. Do not let us tempt a brother to swerve from the path of duty. Paul was not to be persuaded. He withstood the temptation.

We are to be easily persuaded to do our duty, but not away from it. The love of friends is sometimes used by Satan to take us off our duty. Paul's friends meant their advice well, but it was tempting Paul from the path of duty, nevertheless. Peter meant it well when he said to our Lord: "Be it far from thee, Lord: "Be it far from thee, Lord; this shall not be unto thee." (Matt. 16:22.) Perhaps he thought, as the older of the two, that he ought to give Jesus this advice. But Jesus knew that the counsel was the counsel of the adversary, to make him swerve from the path of duty. He answered: "Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." If Jesus had hearkened to Peter, he would have interfered with the ransom, he would have upset the whole plan of God. It would have meant the eternal ruin of mankind. How many here would have had the truth if they listened to the voice of friends? Duty to God comes first. It is always better to obey God than men. If a man is not ready to die, he is not ready to live. It is a great mistake to think that a man's first duty is to preserve his life or health, or even his own family. His first duty is to do right, his second duty is to do right, and his last duty is to do right. Life is a matter of very small account in comparison with duty. Whatever is worth living for is worth dying for. He who would tell a lie or postpone a duty to save his life is willing to do more for his life than his life can do for him.

The natural impulse is to save our lives rather than to sacrifice them. Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." (Luke 9:24.) "Even unto death" is a degree of devotion not thought necessary. Yet it is only those who are faithful unto death that will get the crown of life. A man is not full of faith if he shrinks from his duty. To perform his duty may make him unpopular, or injure his business, but he has not faith if he allows any earth-

ly thing to turn him from his duty. The Apostle Paul was full of faith when he would not be turned from his duty.

What a splendid example of faith is the Apostle Paul! Notice the consistency of his course, his fearlessness, his manliness, his determination, his firmness, and his composure of mind. "I have fought a good fight; I have finished my course; I have kept the faith." (II Tim. 4:7.) Would it not be nice for us all to say that at the end of our course? He kept the faith at Antioch even when the infatuated crowd persecuted him and drove him away. He kept the faith at Lystra when he was stoned and taken out of the city as one dead. (Acts 13:50; 14:19.) He kept the faith when he withstood his erring brother Peter to the face. He kept the faith when he was beaten with many stripes and cast into prison at Phillippi, and made the dungeons echo with his songs of praise unto God. He kept the faith when he was mocked at Athens. He kept the faith at Thessalonica when the city was set in an uproar against him. He kept the faith when he was opposed at Corinth. He kept the faith at Ephesus when Demetrius raised a tumult against him. He kept the faith when he was beaten and imprisoned at Jerusalem. He kept the faith when he stood before Felix at Caesarea. He kept the faith when he defended himself and the truth before Agrippa. No wonder he could say so confidently, "I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing." II Thes. 4:6-8.

The question of each one is this—Am I keeping the faith? Am I deliberately, and regardless of consequences, paying no attention to what this one or that one will say? Am I diligently attending to my Christian duties? Am I holding the truth openly? Have I made people know just exactly where I stand in this matter? Let each of us say: God is wanting me to do these things, and I am going to do them.

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink

Of an earthly woe;
That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief or pain,
Will lean upon its God.

A faith that shines more bright

and clear
When tempests are without;
That when in danger knows no fear,
In darkness feels no doubt.

That bears unmoved the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile.

A faith that keeps the narrow way,
Till life's last hour is fled,
And with a pure and steady ray
Illumes a dying bed.

Surely the prayer of everyone will be—

Lord, lead me to a faith like this,

Through trials though it be;
For O! the rest of faith is bliss,
The bliss of rest in Thee."

In conclusion, let me remind you that God has a mighty army in the sky. We read, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7.) "Are they not all ministering spirits sent forth to minister for them, who shall be heirs of salvation?" (Heb. 1:14.) Do you believe that? It does not say they come and go. They stay. They encamp round about. If that is the case, is there anything we should fear? They stay right here. Being sent by God, they are greater than all that can be against us. When the King of Syria sent a great host with horses and chariots to compass the city of Dotham about in order to capture Elisha, the prophet had strong faith in God and was not afraid, but his servant did not have strong faith in God and he was trembling with fear. Therefore Elisha said to him: "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said: "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."—II Kings 6:16-17. —M. L. McP.

HIS SUFFERINGS.

Several hundred years before Jesus was born the prophet Isaiah prophesied some wonderful events. Let us turn to Isaiah 53:2-9.

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and ac-

quainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

In fulfillment of this, in Mark 15, we have the cruel scene of the cross. Jesus is brought there to be crucified.

Verse 17—And they clothed him in purple and platted a crown of thorns, and put it about his head.

And they smote him on the head with a reed, and did spit upon him and bowing their knees worshipped him.

What mockery and hatred is shown by the people toward the meek and lowly Jesus! The agony on the cross must have been great. Yet he suffered all this for us but what do we give Him in return?

Muriel Nichols.

Fonthill, Ont., Sunday School.

FAME MADE EASY.

Go find a pulpit and preach;
Adopt the creed that is in fashion;
Be calm, be common, do not reach
At first too high a pitch of passion.

At length, when people deem you sane,

Give some foul thing your approbation.

Or, praise men who do wrong for gain,

And so be known through all creation.—S. E. Kiser.

Real glory springs from the quiet conquest of ourselves; and without that the conqueror is not but the first slave.—Thomson.

Testimony is real when you cannot but speak that which you have experienced.

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DEATH AND THE LORD'S COMING CONTRASTED.

Great confusion, error, and eclipse of our "blessed hope" comes from confounding death with the Lord's coming in the New Testament. A candid study of the following Scriptures will correct this error and reveal the shining "pole star" of the Christian's hope:

1. Death is the penalty of sin, but the Lord's coming delivers from sin and the penalty.--Rom. 6:23; 1 Thes. 4:17.

2. Thoughts and experiences of the one are painful; of the other delightful.-- John 11:31; Tit. 2:13.

3. In one event we look downward and weep; in the other we look upward and rejoice.--John 11:35; Phil. 2:16.

4. In one the body is sown in corruption and dishonor; in the other it is raised in incorruption and glory. 1 Cor. 15:42-43.

5. In one event we are painfully unclothed; in the other we are gloriously clothed upon. 11 Cor. 5:4; Phil. 3:21.

6. In one there is a sad and tearful separation of friends; in the other a glad reunion with songs and everlasting joy. Gen. 37:34-35; 1 Thess. 4:15-17.

7. We enter into rest at death but we are crowned at the Lord's coming. 1 Thess. 4:13; 11 Tim. 4:8.

8. Death comes as the "last enemy." Christ as our great friend. 1 Cor. 15:26; Prov. 18:24.

9. Death is the king of terrors Christ is the King of Glory.--Job 18:14; Psa. 24:7.

10. Satan "had the power of death;" Christ is the Prince of Life.-- Heb. 2:14; Acts 3:15.

11. In one event we depart in weakness and dishonor to be with Christ; in the other He comes to us in power and glory.--Phil. 1:23; John 14:3.

12. Christ and the Apostles never commanded saints to love death, but his appearing (11 Tim. 4:8); nor did they teach them to watch or pray for death, but for the Lord's coming.--Matt. 25:13; Rev. 22:20.

We here see that the frequently assumed resemblance between these two events is strikingly unscriptural and false. No two prophetic events in all the future stand out in more striking contrast. We should also understand that the practice of applying parables, instructions and exhortations to death, which we know were expressly spoken of the Lord's coming, is a false and dangerous method of interpretation. Jer. 23:28; Rev. 22:18-19. - King's Herald.

"The proof we have of the invisible world is the fact of a visible one."

Man's future is sealed by the resurrection of Christ. -James Hay.

Keep close to Christ if you desire His power and virtue to flow through you.

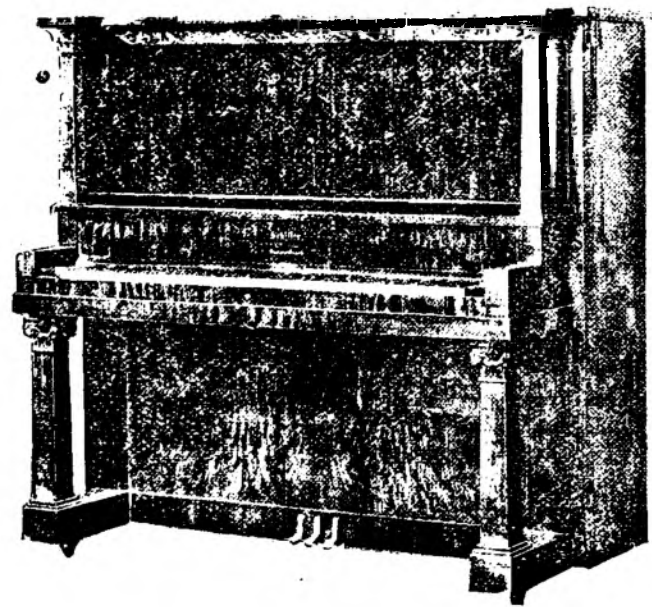
A divine light cannot be quenched by human, or satanic power, however mighty.

Real work is manifest after real prayer.

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Salt without savor is like a Christian without the Spirit of Christ.

As the sun is amongst the stars, so is Christ amongst His Saints.

There is a sufficiency in Christ to meet the need of every soul.

Store the truth well in the mind, and it will be easily delivered.

One petition asked in faith is better than a number asked in doubt.

God never leads us to do wrong.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, May 22, 1912.

Number 32.

GROWING IN GRACE.

Unto him that hath thou givest
"Ever more abundantly."

Lord, I live because thou livest,
Therefore give more life to me;
Therefore speed me in the race;
Therefore let me grow in grace.

Deepen all thy work, O Master,
Strengthen every downward
root,

Only do thou ripen faster
More and more thy pleasant
fruit.

Purge me, prune me, self abase,
Only let me grow in grace.

Father, grace for grace outpour-
ing,

Show me ever greater things;
Raise me higher, sunward soaring
Mounting as on eagle's wings.
By the brightness of thy face,
Father, let me grow in grace.

Let me grow by sun or shower;
Every moment water me;
Make me really hour by hour
More and more conformed to
thee,

That thy loving eye may trace,
Day by day, my growth in grace.

Let me, then, be always growing,
Never, never standing still;
Listening, learning, better know-
ing

Thee and thy most blessed will,
Lighted in thy holy place,
Daily let me grow in grace.

—Poems of Dawn.

SERMONETTE. No. 8.

Prosperity and Adversity.

Text.—In the day of prosper-
ity be joyful; but in the day of
adversity consider. God also hath
set the one over against the other;
to the end that man should
find nothing after him. Eccl. 7:
14.

There are periods of prosperity
and adversity in the life time
of every man. These periods are
recognized by many of the Bible
writers, as well as by writers out-
side. Shakespeare reminds us
that "There are tides in the af-
fairs of men, which if taken at
the flood lead to fortune." Ev-
en the great and good man, Paul
of Tarsus, had storms in his life
voyage that seemed almost to
strand him, and at other times
was gently wafted by the breeze
over a quiet summer sea.

I. Periods of Prosperity.

These come to us in four dif-
ferent ways; and for conven-
ience we will classify them as:—

1. Financial prosperity. By
this is meant success in any busi-

ness or avocation that secures
property, or wealth along honor-
able lines of endeavor.

2. Social prosperity. Making
friends. Having agreeable com-
panionships. Standing in favor
with those who by nature are a-
greeable in information and dis-
position.

3. Educational prosperity. This
gives school privileges. Educa-
tional facilities, oral instruction
and advantages of books, asso-
ciation with gifted men and wom-
en, lectures and opportunities
for instruction from experience.

4. Spiritual prosperity. Of
these periods of prosperity the
highest, and greatest, and best
of all is the spiritual. Our moral
life is the most important, and
every opportunity should be eag-
erly welcomed. While we ought
to make good use of each period
we should appreciate God's good-
ness in giving us a chance to
render life a scene of reality.
Mixed with the times of prosper-
ity are the,—

II. Periods of Adversity.

In these days the sun shines
less brightly. There are clouds
in our skies. Our financial stand-
ing settles down to par and be-
low. Evil reports may mar our
social standing. Our best friends
may die, or friendships grow
cold. Our educational oppor-
tunities grow less. And even the
spiritual seems to elude our eag-
er search. But happy is he who
looks upon the ebb and flow of
these tides in human life as only
for his good. The storms in the
natural world are necessary. The
days are not all sunshine. The
lights and shadows are both nec-
essary to perfect the picture; so,
too, adversity is necessary to de-
velop true manhood. So consid-
ering these things by the philoso-
phy of their effects we can see
the wisdom of Solomon's words
in our text.—

III. God Sits in These Tides.

It is by his power and provi-
dence that they ebb and flow.
He has man's good at heart. His
wisdom guides man's environ-
ments for the complete develop-
ment of his being and character.
He overrules all for good. So
when the day of prosperity
comes.—

IV. Be Joyful.

Rejoice in all the work of the
hand. Enjoy what has been meas-
ured out for you out of God's
store house. Let gratitude spring
from the heart and find expres-
sion from the lips. God's boun-
ties are yours. His supply is

ample for all needs. He has
provided water, food and raiment
for all. He even carries us for-
ward in the future to give us
eternal life. But when the shad-
ow comes—when the riches take
wings, when the friends are gone,
when opportunities grow less,
and even memory fails, then the
text tells us it is—

V. The Time to Consider.

When everything is going a-
long well—when the machinery
runs smoothly in life, man will
not appreciate his blessings. It
is an old and true saying that
"We never miss the water until
the well runs dry." So we will
not know half of God's blessings
until they are withheld. Then is
the time we consider: It is then
we feel what we are not for the
time permitted to have. And the
object of it all seems to be, to

1. Discipline us.

2. To strengthen character.

3. To prepare us for the things
God has prepared for those who
love him.

4. To recognize God as the giv-
er of every good and perfect gift.
He hath shewed thee, O man,
what is good: and what doth the
Lord require of thee, but to do
justly, and to love mercy, and
to walk humbly with thy God?

A. J. Eychaner.

POPULAR STATEMENTS,

Contrasted with the Bible.

In money matters, if persons
wished to decide whether or not,
a bill was genuine, or counter-
feit, they would have to com-
pare it with bills issued by the
government of the United States.
I once saw a bunch of bills hand-
ed in to a banker, that could
easily have been mistaken for
"good money;" but with careful
scrutiny, the banker showed me
one letter in a word, that was
slanted just a little differently
from what it was on the true
bills. Otherwise they were fac-
similes of bills issued by the gov-
ernment of the United States.
Now, if it requires such close scru-
tiny to avoid being imposed up-
on, by counterfeit money, should
we use less discretion in religious
matters? In other words, should
we take the ipse dixit statements
of any man, or set of men, no
matter how learned and eloquent,
as a basis of our faith, without
first searching the scriptures,
like the noble Bereans of old, to
ascertain the truthfulness or falsi-
ty of their utterances. Acts 17:

10-12. It is a safe rule always to
appeal "To the law and to the
testimony; if they speak not ac-
cording to this word, it is be-
cause there is no light in them."
Isa. 8:20. After heeding the di-
vine injunction "To prove all
things," let us "hold fast that
which is good." I Thess. 5:21.
This winnowing process of truth,
will compel you to reject much
"chaff," that is being palmed off
for "wheat;" many "lies," that
are being substituted for the
truth; innumerable "dreams" of
"false teachers," II Pet. 2:1, by
which they would supplant the
sublime verities of the book of
books,—the Bible. Jer. 23:25-33.
God expects us to use our "reas-
on." Isa. 1:18. His revelation is
adapted to our reason, as sun-
light is to the eye; and "those
things which are revealed belong
unto us and to our children for-
ever." Deut. 29:29.

Statements concerning the na-
ture of man.

The following statement, from
Addison's Cato may be taken as
the popular expression to-day, up
on this subject:

"The soul secure in her exist-
ence, smiles at the drawn dagger,
and defies its point. The stars
shall fade away, the sun herself
grow dim with age, and nature
sink in years; but thou shalt
flourish in immortal youth, un-
hurt amidst the war of elements,
the wrecks of matter, and the
crash of worlds."

"What saith the scriptures?"
Rom. 4:3. "The soul that sin-
neth, it shall die." Ezek. 18:4,
20. "He made away to His an-
ger. He spared not their soul from
death, but gave their life over
to the pestilence." Psa. 68:50.
"Brethren, if any of you do err
from the truth, and one convert
him; let him know, that he which
converteth the sinner from the
error of his way shall save a
soul from death, and shall hide
a multitude of sins." James 5:
19-20. "None can keep alive his
own soul." Psa. 22:29. In view
of the universal frailty of man
(Psa. 39:4-5; James 4:14.) the
Psalmist's query is pertinent
here: "What man is he that liv-
eth, and shall not see death?
shall he deliver his soul from the
hand of the grave?" Psa. 89:48.
Theologians say, "Man does not
die." The Bible says: "Man di-
eth and wasteth away." Job 14:
10. They teach, "Man is of lim-
itless days." The Bible says,
"Man that is born of woman is

of few days," or short of days." Job 14:1. They teach that "Death is but an accident to man, in his endless and boundless career." The Bible teaches, that so far from man, in his natural state, continuing endlessly, "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job 14:2. So man lieth down (in death) and riseth not (by divine resurrection power) till the heavens be no more, they shall not awake, (till then,) nor be raised out of their sleep." Job 14:14. Owing to the false conception of man's nature, we are taught, by modern ministers (of the popular belief,) that man possesses an indestructible nature; whereas the Bible speaks of him as capable of being "destroyed." Matt. 10:28; Acts 3:22-23. They speak very pompously of having an imperishable existence. The Bible speaks of man, as a being, capable of perishing, without divine intervention. John 3:14-16; II Pet. 2:12. They speak of man as "an incorruptible being." The Bible speaks of him as "corruptible man." Rom. 1:23. They allude to him, with the Platonic view, of being "inherently immortal." The highest qualifying adjective, that the Bible prefaces the noun man with, is "mortal." Job 4:17. The Bible holds out immortality as a possible attainment, for the righteous. We need not look to heathen sources for light, upon this momentous theme, for "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel," is the most authentic source of information. II Tim. 1:10. Seeing Jesus Christ brought "immortality to light through the gospel," by abolishing death, and rising triumphant over it, to die "no more." Rom. 6:9; Rev. 1:18, it is evident it had not been brought to light previously, by heathen philosophers. The righteous can look forward, with joyful anticipation, to the coming of "the Prince of life," who has "the keys of hell and of death," and who will then bestow "immortality" upon all his faithful followers, who have been seeking for it, "by patient continuance in well doing." Acts 3:15; I Cor. 15:21-26, 49, 51-54; Rom. 2:6-7; Rev. 1:18. "Thanks be unto God for His unspeakable gift." II Cor. 9:15; Rom. 6:21-23. Out of this gigantic system of error, "Ye shall not surely die," (recorded in Gen. 3:4; and uttered by one who "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.) has grown, as fruit upon a tree, Swedenborgianism, Mohammedan

ism, Calvinism, Universalism, and belief in Endless Misery. "Either make the tree good, and his fruit good; or else make the tree corrupt: and his fruit corrupt: for the tree is known by his fruit." Matt. 7:15-20: 1:33. "Immortality, 'tis a priceless boon, 'tis wealth untold, The choicest diamond, the purest gold; Ah! better the world, and all therein, To lose, if so doing, the prize we win, The Mighty God, who's enthroned on high, Whose glory beams from sun and sky; Who all creation's wonders planned, And wrought with His own skillful hand: This utterance gave, that 'tis He alone, Who doth inherently this treasure own." "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:1. Rufus A. Curtis.

THE NEW COVENANT.

A covenant is an agreement between parties by which each assures to the other the performance of his part of the contract.

An illustration is given in Lu. 22:1-6. Judas agrees to deliver Jesus to his enemies, and they in turn promise to give him money. Another illustration is given in II Kings 22 and 23. In 23:3 the king, Jehoiada, stipulates to make Joash king, and in v. 16 the people in turn pledge loyalty to Jehoiada.

"In that he saith 'a new covenant,' he hath made the first old." Heb. 8:13. So we will study the old one first.

In the next verses after the above reference to the old, or first covenant, he identifies it as being the ten commandments, Heb. 9:1-5. Agreeably to this he says in Ex. 34:27-28, "And the Lord said unto Moses, 'Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.' And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

So we go back to the time and place of the making of this covenant, to Exodus, beginning at chapter 20, and find that after speaking the ten commandments and numerous other laws and ordinances of ceremony growing out of the ten, Jehovah promises his part to be performed if they will keep this law that he will give numerous blessings enumerated in chapter 23. Then after Moses had read this law cove-

nant to Israel they pledged their part, saying, "All that the Lord hath said will we do, and be obedient." Ex. 24:1-8.

These laws and ordinances Moses wrote in a book to be kept in the ark, Deut. 31:24-29, so it was called the book of the law, II Kings 22:11, or book of the covenant, 23:3, 21; II Chr. 34:30, or the book of the law of the Lord, II Chr. 17:9, or book of the law of Moses, 25:4, or book of the law of the Lord, given by Moses, 34:14, or book of Moses, 35:12, or since God was the one who gave it, and Moses did nothing on his own authority, it was called the book of the law of Moses, which the Lord had commanded to Israel, Neh. 8:1, or the law of God, v. 8, so it was the book of the law of God, v. 18. Let no man therefore belittle the writings of Moses or claim that this law written by him was not equal in authority with the ten commandments, since they were all the same law and covenant. The pledge God made in this covenant was expressed in the two words of his promises, "I will," and that of the people, "We will." Hence it is called a "testament" or "will."

Using the similarity of the things of men, to illustrate divine truth, he also shows that the death of the testator was needful to bring about the inheritance promised in the will. So after the old covenant was entered into it was sealed by the sprinkling of blood of an animal sacrifice, both the people and the book being sealed with the blood, Heb. 9:19.

Now we read in Heb. 10:1 that this law had a shadow of good things to come, and in I Cor. 10 that these former things were examples to the Church, hence the substance of these shadows is to be found in the gospel.

Since "a testament is of force after men are dead," Heb. 9:17, and since Jesus said, "This is my blood of the new testament (covenant) which is shed for many for the remission of sins," therefore after his death the new testament is valid and in force. Henceforth the heirs can present their sealed claims and be sure that they will receive their portion in due time. So also the new covenant is the forgiveness of sins, that is, the gospel, for you notice by this language of the Savior that the new covenant concerned the forgiveness of sins. And that is just the divine side of this covenant, contained in the promise contained in the new covenant when first we find it announced in Jer. 31:31-34, for he says, "I will forgive their iniquity, and I will remember their sin no more." And here he contrasts the old covenant, in which the law was written on stone, with the new, in which the will

of God is engraved in the heart of the believer. For the two covenants offer a contrast, as Paul so fully brings out. For one is of the letter, saying "Thou shalt:" the other of the spirit, saying "What wilt thou have me to do?" The old had Moses for its mediator: the new has Christ; that was temporary, lasting until the seed should come: this is eternal, since forgiveness removes the penalty, which is death, to be remembered no more, therefore giving eternal life, the gospel promise; that had temporary priests in necessary succession caused by death: this has the everlasting mediator in the divine presence; that was for the purpose of pointing out sin, Ro. 3:19-20; 5:20, and consequently brought its party into condemnation, and certain death, for it contained no mercy: this is for the purpose of pointing out deliverance from sin, and consequently brings its party into "freedom." Gal. 5:1, and certain life as a result, for it alone contains the assurance of forgiveness, and therefore brings the love shadowed in the ten commandments, and upon which the Master said the whole law hangs, for love comes about in us when we know God as merciful to our sins as a free gift, and not as something we earn, which would destroy the gratitude, or love, as Paul shows in Ro. 4:1-8.

So then this covenant, testament, or will, required the Savior's death to ratify it, or make it sure. Why? Because there was no certain and existing eternal life until he rose from the dead, and this resurrection necessitated that he first die or he could have no resurrection, and since death is the penalty of sin, when God enacts forgiveness of sins he must remove the penalty, death, from pardoned sinners, that is, give them a resurrection, and to do this he must avoid it through the resurrection of their Lord, for God is just in condemning sinners to death, and at the same time the Justifier, or Forgiver, of all them that believe in Jesus.

Thus the seal of this covenant is that which the seal of the first foreshadowed, the blood of Christ. It is applied to us when we are baptized into his death. So we are said to be sealed by the spirit, Eph. 1:13, for baptism is shown to be symbolic of that one body, one spirit and one baptism of Eph. 4 when he says in I Cor. 12:13, "For by one spirit are we all baptised into one body." For in Eph. 1:7 he calls forgiveness "redemption," and in later verses speaking of this spirit seal he says it is "until the redemption of the purchased possession." For the word is spirit, Jno. 6:63, and water is also a symbol of the word, Eph. 5:25-

27, so baptism in water is figurative of being put entirely in the word of the new covenant, that is, into spirit, for it is not of letter, but of spirit. So in the figure of Israel's baptism in the Red Sea, spoken of in I Cor. 10:13, it took cloud and sea both to bury them, and sad indeed to that person baptized if it is not into the word and spirit of the word both. Cloud and sea were the same materials in different forms just as word and spirit are.

Likewise in Gen. 15, the covenant promise of Isaac produced out of the deadness of Abraham and Sarai, in figure of faith in Jesus, the child likewise of promise, raised from the dead, which is the gift of the new covenant, and which faith in Gen. 15 is seen to justify or forgive Abraham, as it does us, had a blood seal, circumcision, which Col. 2 shows to be a parallel of our baptism, to seal our faith in the same gospel to justify us.

Thus we come to see what our part of the new covenant or agreement is, that is, when God promises his part, to forgive, what does he ask of us? To believe, only to accept it as a gift. Israel were to do, and all they could get of eternal things was condemnation for sin and the invitation contained in the Sabbath and other symbols of this faith, to believe for their justification of that sin, just as we do. Doubtless many of them saw this, as Heb. 11 shows, but the mass tried to justify themselves by doing the law itself, which constitutes the sin of pride. So Paul says, "The law is not of faith, but, 'The man that doeth them shall live by them,'" and, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Those of Israel who were justified were not made so by their law, but by their faith in him who was to come, just as we have faith in him who did come and assure our justification and who is to come again. Therefore in giving the bread and wine he said he would no more partake of it until he should do so "new" in the kingdom of God. For in Jer. 31 when promising to make this covenant with Israel, the time it is to be made with them is clearly in the restitution age. Therefore Paul says when we partake of the bread and wine, which are the symbols of the new covenant saving power, we show forth his death till he come.

Where are the laws of the new covenant written? Are there any "Thou shalt's"? None. To express it so would make it no part of the new covenant, for this is no compulsion. But the one who has this justifying faith asks "What wilt thou have me to do?" and consequently, since

the scriptures express the will of God, Eph. 1:4-9, therefore any scriptures which express guidance in the right are the guiding instructions, or laws, if you please to call them such of the new covenant, even the new commands of the law of Moses, if we look to them in spirit, that God is working them in us to do, and not to the letter of force and not seek to do them ourselves and thus justify ourselves. For such scriptures as Ro. 15:4 and II Tim. 3:15-17 show us that all the Bible is thus given us to guide us.

Since the forgiveness of sins is God's part of the new covenant, and since his mercy has been assured in the gospel from Eden down, therefore the promise contained in the new covenant has always been available to those who seal to it by fulfilling their part of the covenant, that is, having faith in the gospel.

You will then say, "How is it new, since it is older than the law?" New because made with Israel as a nation, as Jer. 31 shows, when God gathers them from their grave among the nations and makes them a clean nation, and heirs of the kingdom. As a nation they had the law before they believe as a nation that Jesus is the Christ, so to all such it will be a newer covenant than the law. To all those of Israel who were not blinded by the veil, but who had this faith, it will have been made before, in this life, and they will be no part of those who are to be brought into the bonds of the covenant by the fiery judgments that precede the Lord's coming, to be poured out upon them as Ezek. 20:33-44 says. For Zechariah shows that only one third will survive the battle of Armageddon and enter the promises. Those who sealed to the new covenant in this life are to be in the first resurrection, "of the same body," Eph. 3:6, as we, and heirs of the rulership of the nations. For Paul shows that although Israel did not obtain that which they sought after, because they sought it not by faith but by the works of the law, yet "the election hath obtained it, and the rest were blinded." Blinded by pride. Pride in thinking they themselves could be good instead of yielding to be crucified in Christ and after rising in him submit to him working in us.

You notice in Ezek. 20 above that then they will "know" the Lord when he brings them into the bond of the covenant by the coming fury. For Jer. 31 shows that this knowledge comes by the new covenant, that is, the forgiveness of their national sin of forsaking God, worshipping idols, pride in their own righteousness and ability to be good, and consequent rejection of the Christ. For,

forgiveness brings love, as Paul and John show; that is, "brings us to know God, since God is love. Ezek. 37 shows the same thing, that when they will know the Lord, and also that when he restores Israel as a nation the "heathen," or other nations will likewise know him. For some will be saved even then. Israel will then be a clean nation, not merely, as now, here and there a just person.

In Rom. 9-11 Paul also shows how the restoration of Israel, or "the receiving of them" will be "life from the dead," so in Ezekiel 37 above, this restoration to the land and to nationality is shown in the first of the two figures as resurrection from their grave of dispersion among the nations, then the second figure shows the same thing in the union of the two sticks.

For in showing how this pride of their own ability to be righteous is a "veil" over their face, shadowed by the veil of Moses when this covenant-stumbling-block was given. Paul says, "When it shall turn to the Lord, the veil shall be taken away," II Cor. 3. When will the whole of Israel as a nation turn to the Lord? When he "shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," Rom. 11:26. For this turning away of ungodliness is the very thing that the new covenant promises.

So when Israel are restored to Palestine just before the coming of the Lord and Gog and all his allies go to crush them, just at the right moment he will appear, and he will be welcome, too, for without him Israel would be crushed. Then will they see in him the very thing they looked for in their Messiah, a great King; although for all these centuries they have refused to present their claims at probate court to receive their inheritance. For that Jesus is the Christ is the gospel, Acts 8:5, 12; 17:3. That is, he is the one by whom Jew and Gentile now, and Jew nationally at his coming, and afterward "all nations," are to be justified, or forgiven of their sins.

This spirit of the new covenant is doubtless the spirit that is to animate the body of Israel when restored member to member into a body politic as given in Ezek. 37, and we can even now see bone and bone of them gathering together ready to be so vivified.

IMPUTED RIGHTEOUSNESS.

Lesson 19.

Study Rom. 4, Jas. 2:14-26 and II Cor. 5:14-21.

How can God be just and still not impute our sins to us?

Why does he reckon us just

when we are not?

Will the imputed righteousness save us, or must we have more than the faith which is imputed righteousness?

When faith is reckoned for righteousness, does "for" mean "instead of"?

Under figure of Jesus being the coin in the treasury that redeems the currency, does his real value do instead of value in us?

Is he a cloak to cover our sins, or to take them away?

Joseph Williams.

A BIBLE STUDY OF HOPE.

"Now abideth these three, faith, hope and charity but the greatest of these is charity. I Cor. 13:13. But it is impossible for charity to abide without hope; neither can there be hope without faith; for hope comes by faith and is made perfect with charity.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24-25. Read Rom. 5:1-5.

Every professed Christian professes hope, whether it is of a future life in a vast, unknown, boundless space; or of a beautiful peaceful, fruit-bearing land with an eternal city for its capital. But here is the question:

Have we any foundation for our hope?

If hope is without a foundation most surely that which we hope for is also without a foundation.

What saith the Lord of a house without a foundation? Matt. 7:24-27. Our works are in accordance with our hope: for the man who builds his house upon the sand hopes that it will stand. So it is with our hope of an eternal life. If we believe the traditions of men that originate from the heathen beliefs and deny part of the word of the Lord in an attempt to prove another doctrine by some other part of the Word, is not our hope like the house built upon the sand? For it will surely be destroyed, for every man's work is tried.

Beloved let us read, study and pray incessantly that we may know what there is for us to hope for; why we believe it is for us and how to find the evidence in the Word of God.

We learn from Rom. 15:4 that the scriptures are for us to learn so that we may have hope. Again in the thirteenth verse we see that godly hope comes through the power of the Holy Ghost.

What are we going to do? Listen to the words of some salaried man and claim hope we know not what for fear we will not be popular enough? Or shall we go

(Concluded on page 255.)

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

We acknowledge the receipt of the following books at this office. Presumably they are from Bro. J. M. Robbins of 229 Market St., Bloomsburg, Pa.:

"The Bible: a Revelation From God, Etc." "Immortality a Conditional Gift, Etc." "The Apostolic Faith tracts, No 1." "Higher Criticism and Present Theology."

For the next month the editor will be more or less occupied

with duties outside the office which will call for an absence from home for a few days at a time. This may make our paper come to you a little delayed, but we hope to mail promptly to avoid this. We may place articles irregularly also in running our forms early to avoid delay. In any event, have patience for we will certainly do the best we can.

NOTICE.

The editor will visit the locality near Camden and preach at Independence Schoolhouse near Sister DeCounter's on Saturday evening and Sunday, May 25th and 26th (D. V.). It has been some time since we have had the pleasure of meeting with this company of believers and we are praying that we may have a profitable time together.

Let us plan for three services on Sunday with a basket dinner. We suggest that brethren from near by places plan to spend the day with us. Our stay will necessarily be short. Plan to be present.

Obituaries.

FALLEN ASLEEP.

Sister Minerva West fell asleep in Jesus April 19, 1912, in her 78th year. Her maiden name was Haviland.

Sister West was born in Raisin, Mich., August 1, 1834, and has always lived in this state.

She was united in marriage to Brother A. B. West to which union three daughters were born. She was baptized by the late elder L. C. Chase many years ago, and united with the Church of God in Raisin, and has always been faithful in the Master's vineyard—a very exemplary Christian woman. She was exceedingly quiet and unassuming in disposition, yet cheerful and alert on the questions of interest to the Lord's disciples—the coming kingdom, the restoration of Israel, the redemption of the world, and all the precious promises. She walked meekly, though firmly, in the footsteps of her Lord until she fell asleep in full assurance of securing a crown of life when Jesus comes.

She was a loving companion, a devoted mother, and a good neighbor, beloved by all who knew her. During the past six months she has patiently and untiringly cared for her invalid husband.

She passed away among the living into a sweet repose in Jesus, early Friday morning, with heart failure, death coming very unexpectedly and suddenly. O! how quickly death steps into our midst, and the golden bowl is broken and the silver cord is

loosed. She leaves behind an invalid husband, three daughters and an adopted son to mourn. Six months ago her husband was stricken with paralysis and was taken to the home of his daughter, Mrs. J. F. Miller of Adrian, since when they both have made their home with her.

The funeral services were held from this home, Sunday, April 22, 1912, at 3:00 P. M., conducted by Sister M. A. Woodward of Dutton, Mich., who spoke words of hope and comfort, taking her text from the ninth chapter of Eccl. Two beautiful songs were rendered expressing the faith of a coming Savior, and a glorious resurrection. She was laid to rest in Oakwood Cemetery to wait the summons from on high in the glorious morning.

We mourn for her but not as those without hope. And with sorrowful hearts we give her up till the Master comes and we shall clasp glad hands on a brighter shore.

HER DAUGHTER'S TRIBUTE

No Mother now, her work is done;

Life's battle and strife are o'er. The victory she has won at last, Suffering and pain no more.

She yielded to the Gospel call; Her hope was sure and steadfast, Trusting in the Rock of Ages To welcome her home at last.

She was so kind and loving too; So gentle, so sweet and pure. The friendless found in her a friend.

She made her calling sure, She sweetly sleeps beneath the sod

Waiting the call from on high, Her faith was firmly fixed in God,—

Of the promised morn so nigh, Mother's gone. Oh how we miss her!

Her sweet face we see no more; But we hope again to greet her On a bright and fairer shore.

Yes we shall meet her glorious form

On the resurrection day, Made like her Savior all divine, A crown at his feet to lay.

Though our hearts are torn and bleeding

Crushed beneath this heavy load, We can hear the Master pleading.

"Come to me, I'll ease the road."

He alone can share our sorrows, Heal our hearts bowed down in grief.

Give to us His precious promise And in it find hope, relief.

Now she is sleeping in Jesus, Let us not sorrow in gloom.

For He'll return and has promised

To open the silent tomb.

Oh Father, wilt thou guide us Through the weary days to come; May we and all thy dear ones Find in Eden a happy home.

Mrs. J. F. Miller.

The Sunday School.

HYPOCRISY AND SINCERITY.

Matt. 6:1-18.

June 2.

Golden Text.—Take heed that ye do not your righteousness before men, to be seen of them, else ye have no reward with your Father who is in heaven. Matt. 6:1 (R. V.)

Our lesson to-day from the sermon on the mount, relates to almsgiving, prayer and fasting, duties of religious importance among the Jews.

Questions

What is the term for "alms" in verse one in revised version? See Golden text. (This term would include all three duties, almsgiving, prayer and fasting).

"Take heed"—upon what does Jesus lay this emphasis?

Is this consistent with Matt. 5:16? (It is right to do that which men may and must see, but not for the sake of being seen by them. The difference lies in the motive.)

With whom is the reward? Matt. 6:19-21.

Do we go to heaven for the reward? Isa. 40:10; 62:11; Rev. 22:12.

What is meant by alms? verse 2. (This word is not translated righteousness, but includes anything given to the poor.)

What did Jesus forbid in almsgiving?

Did the Pharisees literally "sound a trumpet"? (The expression is a figurative one derived from the custom of placing trumpeters at the head of processions. They sought publicity in their giving.)

What was their reward? (that which they sought, the applause of men.)

What rule for giving did Jesus lay down? verse 3. (This was a proverbial expression for doing secretly. Whether the act is or is not seen, may not matter, but should not be done for the purpose of securing the applause of the onlookers.)

What reasons can you give that alms given in secret is best both for the giver and the recipient?

How will such be rewarded? Luke 14:14.

Does this condemn all giving in public?

What customs did Jesus forbid in prayer?

What directions did He give? What of God's knowledge of

us?

Why did Jesus give His disciples a prayer? Luke 11:1.

How many petitions does it contain?

About what is the first petition?

How may God's name be "hallowed," held holy?

What is the second petition?

Where is the kingdom to be, for which we are to pray?

What will the coming of this kingdom mean? Isa. 11:3-9; Rev. 21:3-4; Psa. 72:2-4, 8, 17.

About what is the third petition? II Pet. 3:13.

Has this any reference to John 6:51?

For what do we pray in regard to our debts? Mark 11:25-26.

About what is the sixth petition?

Why do we pray not to be brought into temptation? (The word has a double meaning, to exercise and test for development, and to incite to sin. From the second not the first form of temptation we pray to be kept from).

How does God deliver us from evil? I Cor. 10:13; Heb. 4:15-16; Jas. 1:5.

"For thine is the kingdom," etc., is omitted from the revised version, because not found in the older manuscripts, but almost every word of it is found in other parts of the scriptures, I Chron. 29:11.

What is said of the importance of a forgiving spirit?

What is "fasting"? ("abstaining from food especially voluntarily as a religious duty"—Webster. It was one of the chief religious rites practiced by the Jews.)

How did the hypocritical Pharisees fast?

From the scriptures we learn that in the fasts observed by the Jews they regarded themselves more than God, and rested too much on the performance of the external rites to the exclusion of acts of justice and mercy. Isa. 58:3-7.

How would Jesus have His disciples fast?

"Anoint thine head"—this was omitted on occasions of fasting to make them appear more wretched. Jesus urges that all publicity be avoided and the rite made a sincere expression of humility, sorrow, or self-examination before God.

What evidence have we that Jesus' followers fasted? Luke 5:34-35; Acts 13:2-3.

Jesus would have His followers do righteously, without display. It is the motive, not the act which is acceptable to God. When we forget our dependence on Him and become vain-glorious and assert self, our most praise worthy deeds lose all acceptance. Let us heed Paul's admonition, Col. 3:17, 23, and do all

things for the glory of God. And as we pray the prayer that Jesus gives, let it not be "vain repetitions," empty phrases, but with an understanding of all the words may mean, let it be the sincere pleading of the heart.

Anna E. Drew.

Announcements and Programs.

ANTIOCH CONFERENCE PROGRAM.

Friday, June 7.

10:30 A. M. Address by president F. M. McCrory.

11:00 A. M. A talk: Prime Needs of the Church, Mrs. D. C. Robison.

12:00 M. Dinner on grounds.

2:00 P. M. Business Meeting.

3:00 P. M. Sermon, J. F. Wagoner.

7:00 P. M. Song and Social Service, Mrs. Ella Demont.

7:45 P. M. Sermon, D. E. Van Vactor.

Saturday, June 8.

9:30 A. M. Social Meeting, R. C. Railsback.

10:30 A. M. Sermon, D. C. Robison.

12:00 M. Dinner on grounds.

2:00 P. M. Sermon, Mrs. D. C. Robison.

3:00 P. M. Business Meeting.

7:00 P. M. Berean Meeting, Mrs. Emma Railsback.

7:45 P. M. Sermon, Joseph Williams.

Sunday, June 9.

9:30 A. M. Social Meeting, Wm M. Huffer.

10:30 A. M. Sermon, D. C. Robison.

12:00 M. Dinner on grounds.

2:00 P. M. Sermon, Mrs. D. C. Robison.

3:00 P. M. Communion, J. F. Wagoner.

6:45 P. M. Social Meeting, Lawrence M. Howell.

7:30 P. M. Sermon, Joseph Williams.

Frank P. Boggs,
Mrs. Jane Taber,
Sylvester Logan,
Committee.

INDIANA BIBLE SCHOOL

The Indiana Bible School will convene this year at Plymouth, June 10, and continue one week. We not only invite, but urge the young people, and old also, to come to the conference prepared to stay for a week's study of Bible truth.

Brothers Robison and Williams have been selected as teachers. No tuition fee will be charged and lodging and meals free to all. Those coming should notify Mrs. F. M. McCrory or Dessie McDonald so that lodging

places may be secured. A fund to meet expenses has been started, and contributions will be received according to the will of friends of the cause.

In His name,

Asa O. Roose, Mrs. F. M. McCrory, Dessie McDonald, Com.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God:

We give you greeting and in the language of the Master say: "Wist you not that we must be about our Father's business?"

Through the will of the Father we are permitted still to stand in our wonted place and to perform a part in the plan of God for mankind. Let us therefore as a Church show our thankfulness by putting aside the cares of this life for a brief season to offer our thankfulness and praise to Him who gives us all things and has promised us abundantly more if only we will serve him to the end.

Those coming to Plymouth please write Bro. F. M. McCrory, so that arrangements can be made for conveyance to the Church. Those coming to Argos notify Sister Jane Taber or Bro. Frank P. Boggs both of Argos and you will be cared for.

F. M. McCrory, Pres.
Flora Harris, Sec.

NOTICE.

To the Brethren scattered throughout Michigan and elsewhere, Greetings:

The Annual Conference and Bible School of Michigan will be held at Lemon Park on Indian Lake. Conference commencing Thursday evening, May 30, and continuing over Sunday, June 2. The following full week, to June 9, will be devoted to Bible study. Bro. Joseph Williams has been secured as one of the speakers and teachers. We who know something of Bro Williams' untiring efforts along Bible study work fully appreciate this opportunity of studying and searching "The Word" with him, as he always has food for our spiritual growth. Other competent speakers will be secured soon. The Ministerial Association will hold its Annual meeting, jointly or in connection with the conference meetings, on June 4, 5, 6. These meetings will not conflict with the Bible School sessions. This assures us of the presence of some of the ministers of the gospel, who otherwise could not be with us.

As Bro. Blakely has before stated, this is a rare opportunity for any one wishing a vacation as it offers both, a beautiful location for an outing and a spiritual feast. There are plenty of

cottages and a large pavilion in which to hold the meetings. These are offered us at a very low rate. Each one should be provided with cutlery, sheet and pillow slip.

We aim with the advantages at hand, to have the largest delegation, from every part of the state, present and to do stronger and wider work for the Master, in spreading the Gospel of the Kingdom of God, that many more may come into the fold while it is yet day, for soon "the night cometh when no man can work." Let us arise and work, realizing that at the most we can do only a little, till Jesus comes.

Lemon Park on Indian Lake, is three miles N. E. of Vicksburg, in Kalamazoo Co., and is on the main line of the Grand Trunk R'y, nearly midway between Vicksburg and Pavilion. Persons coming from north of Kalamazoo, take the G. T. & I. R'y to Vicksburg, changing to G. T. R'y (same depot) for Lemon Park. Parties coming from south of Vicksburg, do the same. And those coming from the eastern part of the state (Adrian for instance) go direct to Battle Creek, then take G. T. R'y, to Lemon park. It would be best for all who are contemplating attending the meetings to go to your home station agents and look up the best route for you.

Program will appear later with a very cordial invitation to all interested in the Master's work.

I am your sister in Christ,
Rose Miller, Sec'y.

NOTICE TO ILLINOIS BEREANS.

Our new Berean booklets are now in the hands of the printer. We shall need extra funds to pay for them. Will those that pledged an extra dollar, who can conveniently do so, please send in as soon as possible to the treasurer. Also the societies that have not yet paid in their quarterly dues for the past two quarters, please do so at once that we may have enough to meet the expense on the booklets.

Anna E. Drew, Pres.
Wm. T. Hardesty, Treas.,
Box 281, Oregon, Illinois.

ILLINOIS QUARTERLY MEETING.

The Official Board of the Illinois Conference will meet in Oregon Saturday, May 25, and Sunday, May 26, for the transaction of such business as may come before it. This is the most important Quarterly Meeting of the year, as at this time arrangements must be made for the annual conference, various committees appointed, etc. Therefore all members of the board are re-

quested to be present if possible.
Grace Williams, Secretary.
John E. Cross, President.

THE SEVENTH ANNUAL MAY MEETING OF THE CHURCH OF GOD, FONTHILL, ONTARIO.

The following program has been arranged for the 7th Annual May Meeting of the Church of God, Fonthill, Ontario. The congregation will be pleased to entertain YOU during the time of this gathering.

Fonthill is situated only 14 miles west of Niagara Falls on the Niagara Central Route (Electric). Cars pass through from the Falls every one or two hours from early morning till midnight. Welland, Ontario, but five miles south of Fonthill, and on the main line of the Mich. Central and Wabash railroads, between Chicago and Buffalo, is about ten minutes from Fonthill over the Niagara Central Route.

The church has engaged Mrs. M. A. Woodward of Dutton, Mich. and L. E. Conner of Cleveland, Ohio, for the speakers, and has since been pleased to learn that Bro. B. W. Woodward intends to accompany Sister Woodward if his health will permit.

It is hoped he will be able to visit us at this time and that he will also feel strong enough to address the people on some of the soul-stirring themes he has so ably discussed for nearly half a century.

—PROGRAM—

- May 19, 11:00 A. M.
Mrs. M. A. Woodward.
7:30 P. M.
Mrs. M. A. Woodward.
- May 20, 8:00 P. M.
- May 21, 8:00 P. M.
Mrs. M. A. Woodward.
- May 22, 8:00 P. M.
Mrs. M. A. Woodward.
- May 23, 8:00 P. M.
L. E. Conner.
- May 24, 10:00 A. M.

2:00 P. M.
Mrs. M. A. Woodward.
8:00 P. M.
L. E. Conner.
- May 25, 10:00 A. M.
L. E. Conner.
2:00 P. M.

8:00 P. M.
Mrs. M. A. Woodward.
- Sunday, May 26, 10:00 A. M.
Sunday School.
11:00 A. M.
F. L. Austin.
12:00 M., Communion.
12:30 P. M., Dinner in Church basement.
2:00 P. M.
Young People's Meeting.
3:00 P. M.
Mrs. M. A. Woodward.
7:00 P. M.
Song Service.

7:30 P. M.

L. E. Conner.

The foregoing program is subject to such changes as circumstances may warrant.

J. H. Fletcher, Sec'y.

To the Brotherhood Throughout Western New York and Ontario:

In addition to the organized churches, there are a number of isolated brothers and sisters scattered throughout Ontario and western New York. It is the opinion of several that if all the brotherhood of this section could be gathered into a Niagara Association, or Conference, it would be very helpful in strengthening our bonds and extending our work.

That this matter may be considered by as many as possible, the Fonthill church has consented that on Friday or Saturday, May 24 or 25, during the continuance of its 7th Annual May Meeting, a session or two may be devoted to this subject.

It is hoped that all brothers and sisters in said territory will give this subject careful consideration and will attend this meeting prepared to present their candid judgments regarding the same.

F. L. Austin, Pastor.

Fonthill and Niagara Falls.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

Berean Column.

Dear Bereans:

I am sure that we all as Bereans know the difference between right and wrong, good and evil, and that a time is coming when those who do good will be rewarded and those who do evil will be punished. The Bible tells us that a great time of trouble is coming upon this earth. What is the cause? You answer sin. Then I ask, Do we want to escape this trouble? If we do, God has a message for us to carry to our friends, Rom. 12:1-2 says, Present your bodies a living sacrifice 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. In verse 9 he says, Abhor that which is evil, cleave to that which is good. Strange that so few are cleaving to that which is good but rather choosing evil.

What is the motto of the world

today? Here it is, Get all you can of riches, honor and power; no matter how you obtain it, and no matter who loses if we can gain. Selfishness is at the bottom of it all. But listen! Our silver and gold will not deliver us from the wrath of God. What is the foundation God tells us to build on so the fire will not harm us? Let us see, Gold, silver, precious stones, Jesus Christ being the chief corner stone. No other will stand the fire: such as wood, hay and stubble will be consumed. All the proud and all who do wickedly will be as stubble. Why are people so unhappy and discontented because of wealth? Only a few are successful and the remainder are envious because of their unfortunate state. But let us remember that godliness with contentment is great gain—and thus I say to you, Have faith: lay hold on eternal life. God's promises are sure. Now is the acceptable time now is the day of salvation. Get ready for the coming Kingdom. From the prophets we learn that this Kingdom is soon to be established in the earth and then all who believe and do His works shall be blessed. A knowledge of these things and the evidences that they are nigh, even at the door, should have a powerful influence upon all. To us who have consecrated our time and talent to the Lord, how much are we giving? Are we willing to give a portion of our silver and gold for the cause of Christ? Are we willing to give up our worldly plans to work for Him? How many so-called Christians are laying by money to satisfy their worldly desires and never giving scarcely anything to the cause of Christ? This is sad to think of but nevertheless it is true. Preachers are being driven from the pulpits on account of nonsupport.

Dear Bereans, though the world separate you from their company and think you peculiar, and though you are despised for Christ's sake, are you willing to follow on to know the Lord through evil or through good report? Listen! Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. II Cor. 5:10. For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or evil. Looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. Then let us work for the night is far spent, the day is at hand when the Savior will appear.

Yours in hope,

Mrs. L. Fish.

Dear Bereans:

If we have no opportunity to do great things we can let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven. Matt. 5:16.

If we let the love of Christ reign in our hearts we will show our fruits and good works, of love, peace and kindness to all those with whom we come in contact.

We can be patient toward all men and abstain from all appearance of evil. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II Tim. 2:22. And we can learn the lesson that Paul had, when he said: "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

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 be therewith content." I Tim. 6:6-8.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13.

"Don't waste your time in longing

For bright impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;

Don't spurn to be a rushlight
Because you are not a star:
But brighten some bit of darkness

By shining just where you are.
There is need of the tiniest candle.

As well as the garish sun:
The humblest deed is ennobled
When it is worthily done:
You may never be called to brighten

The darkened regions afar:
So fill for the day your mission
By shining just where you are.

Your sister in the faith,
Ruth A. VanAntwerp.

Jesus said, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. John 11:25.

Truly, this is a glad time of the year for it is the anniversary of our Lord and Savior's resurrection.

Why do we rejoice so much because of His resurrection? What would it mean to us if Christ had not been raised from the dead?

It seemed to be a question one

time about the resurrection. For Paul said: "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 raised. And if Christ is 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 Christ not raised. And if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

Oh, what a dark night this would be, how exceedingly miserable we would be, at one time having a ray of hope for a future life, and then to have a black cloud suddenly come before our eyes and blot out the hope that we had.

If this be the case, those "who have fallen asleep in Christ are perished."

Our loved ones forever gone from us, why would we not be of all men most miserable." Ah! we see a light glimmering, it is shining brighter and brighter. It gives us hope, it gives us joyful hearts. What is this light? But now is Christ risen from the dead and become the first fruits of them that slept."

• What a blessed assurance this is. Christ is the firstfruits, who are to follow? Are they many or few? The invitation is, "whosoever will may come."

And "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish." "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."

No greater offer could be given to mankind than this, that Father in heaven should give His only begotten Son as a sacrifice, that all should believe in Him and not perish.

Christ offers life to those who believe in Him. If they have died bearing His name, they shall live again. How many have accepted this offer and how many have rejected it? "And some one said to Him, Master, are those few who are being saved? And He said unto them, Earnestly endeavor to enter through the narrow door: for many, I tell you, will seek to enter in and will not be able." Luke 13:23-24. Diaglott.

How narrow is the gate of life, how different that way leading thither and how few are they who find it. Matt. 7:14. Diaglott.

It is the few in comparison to the vast multitude of the world, who have a desire to strive for the life that has been promised. Although the offer is freely given we have to work diligently to do our part to be worthy of it.

"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."

Oh, what a blessed time this will be, indeed we have cause to rejoice, for our Lord is risen from the dead.

It is my desire to be one of Christ's at His coming.

Your sister in Christ,

Jessie M. Wilson.

PINE WOODS BIBLE CLASS.

Teacher.—Our topic for tonight will be:

When Are Believers Born of the Spirit?

I will ask Arloa to give her opinion.

Arloa.—The birth takes place under the sounding of the seventh trumpet, which as yet has not sounded, but is about to sound its dead awakening blast.

Teacher.—Please quote Scripture proof.

Arloa.—See Rev. 12:4-5. "The dragon stood before the woman (the formal church) which was ready to be delivered, for to devour her child as soon as it is born. And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." Rev. 11:15 shows it to be under the seventh trumpet.

"As soon as it is born, (raised from the dead) the dragon seeks to devour it, but is immediately "caught up," or caught away.

Compare this language with I Thess. 4:16-17: "The Lord himself shall descend from heaven with a shout, with the voice of the trumpet of God: (the seventh trumpet) and the dead in Christ shall rise first: (man child born) 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." because born of the spirit.

Teacher.—Have we further Scripture to show that the man child born under the seventh trumpet, are the first fruits raised from the dead?

Carrie. Yes, while Arloa quoted, "who was to rule all nations with a rod of iron," my mind was taken to Rev. 2:26-27, "He

that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron." Rev. 1:5-6 shows that the man child who is to "rule all nations with a rod of iron," are those who have been "washed" (born of water) in the blood of the lamb "Unto him that loved us, and washed us from our sins (baptism for the remission of sins) in his own blood, and made us kings and priests unto our God and his Father."

Again, immediately following the account of the birth of the man child, in Rev. 4, we read: "These were redeemed from among men, being the first fruits unto God and to the lamb."

Jesus is the first fruit, or first born of the spirit, and the above are the first fruits, or the ecclesia of the first born. These are the first fruits, or the first born from the dead, after the power of an endless life.

Teacher.—Should a person ask you how he might be born of the Spirit, or be a portion of the man child, so soon to be born, what would you tell him?

Lucy.—I should tell him he must enter covenant with God, and ratify and seal that covenant by circumcision.

Teacher.—What is the condition of those outside of the bonds of the covenant?

Carrie.—"Ye were without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. Therefore let none be foolish enough to allow human wisdom to set aside the wisdom which is from above. Jesus meant what he said when he said: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

Teacher.—Are there great blessings offered in the covenants of promise?

Carrie.—Yes. The birth of the Spirit is one of the blessings contained in the covenant.

Teacher.—What is the birth of the Spirit?

Carrie.—It is a change from the flesh and blood nature, to that of the Spirit, a nature that is proof against death.

Teacher.—Why is the change necessary?

Carrie.—Paul says: "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." I Cor. 15:50. Mortality cannot inherit immortality.

Teacher.—In view of this, what do you think of Christ's words in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?"

Carrie. It is perfectly reasonable and harmonizes with the

nature of things. The steps are:

1. Learn the covenant.
2. Agree to it.
3. Seal it by the "circumcision of Christ," "born of water."
4. Strictly live up to the agreement on the terms of the covenant.
5. Born of the spirit, "It is sown a natural body; it is raised a spiritual body." I Cor. 15:44.

Teacher.—It is now time to adjourn. May we all so live as to secure this new birth.

In the Blessed Hope,
W. H. Wilson.

BRO. STRAND'S LETTER.

Permit the suggestion that Bro. Strand may not have got what was intended in the article on Vicarious Atonement. His scriptures are all good and to the point; viz., that "Christ died for us." But the argument in this article was to the effect that he did not die instead of us. Presumably Bro. Strand agrees to this. If not we shall be glad to have him state his own case, and in that event we would request an answer to the questions in Lesson 15 of Apr. 17.

But his surmise is correct in saying the writer does not believe that the blood of Jesus was a matter of "satisfaction to justice." If I have missed the scripture which affirms this I am subject to correction and instruction. Rom. 3:24-26 speaks of a "propitiation," or more literally translated "mercy-seat," but not of any satisfaction to justice. Perhaps Bro. Strand has some other scripture to offer. I know that this is the usual theological teaching, but I do not so understand the scripture to teach. Probably we all need the blood applied for the purpose stated in I Pet. 1:18-19.

May we all realize its saving power, and may we all exhibit the gentle spirit Bro. Strand has shown in cases of diversity of views, that truth may prevail to the release of the one in error.

Joseph Williams.

(Continued from page 251.)

to the Word and compare it diligently and earnestly.

"Come now let us reason together, saith the Lord." Then as we reason we see that He gives us greater hope and richer blessings than the wealth of the world can give. So let us search the scriptures for in them is our hope, Rom. 15:4. Therefore as we see that prophecy is fulfilled to the letter and the hour is at hand, who will be able to stand on that great and dreadful day of the Lord? Behold I come quickly. Even so, come Lord Jesus.

Leo B. Rock.

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for Free Distribution.

There are the names of several of God's poor on our list, and others whose names should be there. When subscriptions are paid for by others than the ones to whom it is sent,

ONE DOLLAR
PAYS THE BILL! WHO WILL BE THE FIRST?

NO OIL ABOARD.

In a recent gale on the Atlantic two vessels of equal size were fairly in the path of the storm. One, through the wisdom of her captain and owner, had a large amount of oil aboard for just such an emergency. Pouring it from barrels over the side, it spread in a widening film over the raging water. Such a small quantity compared to the wide ocean—such terrible waves—yet soon the vessel rode in a miniature calm, and her safety was assured. The other ship, with masts and rudder gone, lay a wreck on the billows when morning dawned. She had no oil aboard, and had it not been for the boats of the first vessel her crew would have sunk with her before the day was done. The gale was the same for both; the waves were as high for one as for the other; but the oil aboard, or its absence, made the differ-

ence between safety and wreck.

The story is as typical as it well can be. We cannot control the rising of the storms of life, but we can encircle ourselves with calm in the midst of them. We cannot control the wickedness of the world, but we can keep a place of purity and peace round our own souls. We cannot restrain the temper of others, but we can be unfailingly gentle ourselves. We can never be wrecked if we have enough oil aboard. It is when we have none that we are at the mercy of the waves and the storm—and that we have none is our own fault, not that of the storm.

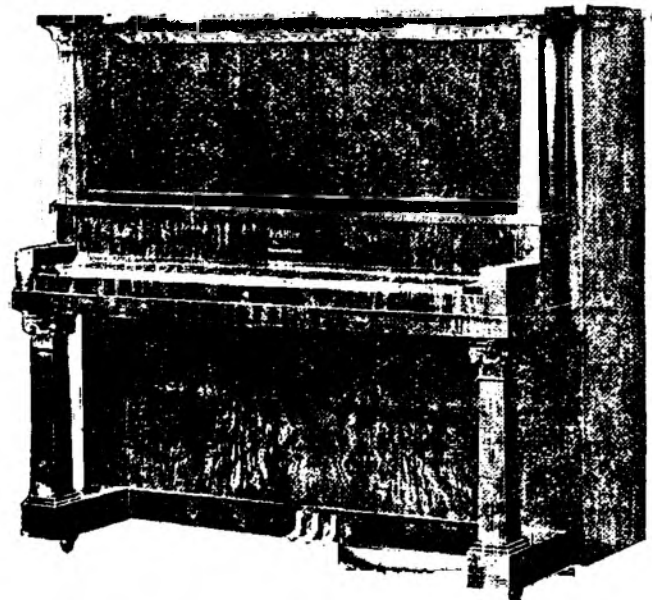
"Thou wilt keep him in perfect peace, whose mind is stayed on Thee," is a promise for every storm that can rise. If we neglect such a promise, can we blame any tempest for our wreck of heart and hope? Surely not.

--Well-Spring.

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There is but one thing you have to fear on earth or in heaven—being untrue to yourself and therefore untrue to God. If you will not do the thing you know to be true, then, indeed, you are weak. You desert God, and therefore cannot expect him to stand by you.—Kingsley.

A desire to have Scripture on our side is one thing, and a sincere desire to be on the side of Scripture is another.—Whatley.

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness.—Lessing

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, May 29, 1912.

Number 33.

TRANSVERSE AND PARALLEL.

My will, dear Lord, from thine doth run

Too oft a different way;
'Tis hard to say, "Thy will be done,"

In every darkened day!
My heart longs still to do thy will
And all thy word obey.

My will sometimes would gather flowers;

Thine blights them in my hand;
Mine reaches for life's sunny hours;

Thine leads through shadow land;
And many days go on in ways
I cannot understand.

Yet more and more this truth doth shine

From failure and from loss:
The will that runs transverse
from thine

Doth thereby make its cross;
Thine upright will cuts straight
and still

Through pride, and dream, and dross.

But if in parallel to thine
My will doth meekly run.

All things in heaven and earth
are mine;

My will is crossed by none;
Thou art in me, and I in thee:
Thy will and mine are done.

-Poems of Dawn.

SERMONETTE. No. 9.

Moses.

Text. By faith he left Egypt, and was not terrified by the wrath of the king; and he continued to hope, just as if he saw the invisible God. Heb. 11:27. (Syriac version).

This text is the key to the life of one of the most remarkable men that ever lived. His faith in God must have been wonderful! Of all the prophets, he is the greatest in the favor of God. He is signally marked by a strength of character which is the admiration of all who have looked at him from the standpoint of the text. His endurance was based upon God. When called to deliver Israel from bondage his modesty causes him to hesitate but for a moment, but when assured that God would send his angel with him, he fearlessly undertook the task. The wrath of King Pharaoh had no terrors for

him, if only God would go with him. When storms gathered he turned to God. When Israel's millions murmured and accused him of leading them into the wilderness to perish with hunger and thirst, he calmly inquired of God what to do.

It is not an easy task to lead two millions of people—a whole nation, with all their likes and dislikes through a desert, and wilderness for 40 years. It requires wisdom and tact and strength of character to control a mob, especially when hunger stirs them to desperation.

It is said of most men that "Familiarity breeds contempt;" but not so with Moses. Forty years in daily contact with the people only served to heighten their respect, their love and their reverence for him. His word was truth itself to them, and his decision on matters of life was final. The centuries have not altered the verdict of his people, and Moses stands today as head and shoulders above all the other prophets who have followed him.

There is one thing I desire to call attention to, in this connection, which I have not seen mentioned. It is the special manner in which God communicated with Moses. John received his revelations through visions. Paul had visions of coming glory. The initial statement in the preface to the book of Isaiah is "The vision of Isaiah the son of Amoz which he saw." Ezekiel says "The heavens were opened and I saw visions of God." Daniel saw in a vision, the coming of the Son of man in the clouds of heaven, and it is through visions and dreams that God has been pleased to communicate with his people through his prophets concerning things present and things to come; but with Moses there are no visions, no dreams. God speaks face to face with Moses. "As a man speaketh to his friend." (Ex. 33:11.)

Notice the difference between a message coming through a dream or a vision, and one brought by a special messenger and delivered in the presence of Moses—face to face, as a man would talk to his friend. This point is made plain by a statement found in Numbers 12:5-8, and I will take the space to give it entire.

"And the Lord came down in the pillar of cloud and stood in

the door of the tabernacle and called Aaron and Miriam. And they both came forth. And he said, "Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord shall he behold."

The "Lord" here spoken of is without doubt the angel whom God sent to Israel for their guidance, and who gave the law at Sinai. The real idea I wish to convey is the method by which God makes revelations to Moses differently than other prophets. In this respect especially is Moses a type of Christ. Jesus had no visions or dreams. God spake to him as he spake to Moses.

Again, Moses was not a law-giver in the sense of originating any precepts or statutes. Yet the laws that came from God, are by accommodation and for the object of locating them often called the law of Moses. So too with Jesus the antitype. The words spoken by Jesus are by accommodation called the law of Christ, but there is only one law-giver: and Jesus himself gives us to understand that the words which he spoke were not his own but were the words of the Father. This agrees most beautifully with the prophecy of the Messiah given in Deuteronomy 18:18-19 where God says, "I will raise them up a prophet like unto thee (Moses) and will put my words into his mouth, and he shall speak unto them all that I shall command him." That Jesus was the one spoken of, Peter's speech at the gate Beautiful, clearly shows as recorded in Acts 3.

One more thought. The promises of the earthly Canaan as an inheritance was for all Abraham's children on condition of obedience to the words God had delivered to that people through Moses. So too the promises of eternal inheritance is for all the children of men, through Jesus on the same conditions. The antitype must be superior to the shadow. Great as Moses was as a moral hero, Jesus is greater. What Moses did as leader and educator of Israel in type, Jesus will do, in antitype, for the edu-

cation and moral elevation to a higher place of all the nations of the world in the ages to come.

A. J. Eychaner.

PARABLES.

How to Study Them.

For our example, let us take language found in Job 9, which reads as follows:

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? Verses 8 and 9.

Before we can have any assurance of correctness in the interpretation of any parable, there are some things about which we must have an understanding. We will state them.

1. Who is the author?
2. To whom is it spoken?
3. What circumstances provoked the utterance?

Without first having the information required by these inquiries, an interpretation would be but the merest conjecture. Indeed, this is all there is to much so-called interpretation of parables.

Now suppose I should disregard the principles set forth in the above questions and determine upon my own course of interpretation of the language quoted. In all solemnity I would declare that this text teaches that there was a time when trees actually walked and talked, and to make it more impressive I would claim to be above my fellows in that I am guided by the Holy Spirit in great measure in my interpretation—no, not interpretation, for a statement of facts needs no interpretation.

But some one would say, "This is a parable."

Then I would have the Word on my side by saying, "The language does not state that this is a parable; it states plainly that 'The trees went forth,' and any other way of looking at it is wresting the scriptures."

Some one would reply, "Why, Bro. Lindsay, you do not mean to teach that this language deals with facts, do you?"

"I certainly do. I take it just as it reads."

How often we have heard this argument as a "clincher"! You would walk away with a feeling

of pity for me, concluding that one so weak in his ability to interpret thought from the printed page is well nigh hopeless.

Yet this is just about the way multitudes of people interpret Bible thought.

Now let us follow the context both ways until we answer the above given questions.

Who uttered this parable?

It was Jotham. And who was he? He was one of seventy brothers, and a half-brother to Abimeleck. Jerubbaal (Gideon) was their father but they had different mothers. It was Jotham's right to succeed his father in rulership over Israel, but Abimeleck coveted the position for himself and contrived to arouse his relatives on his mother's side, and their friends, against his seventy half-brothers. He succeeded in this and, as he supposed, slew all of them. But Jotham hid himself and at the proper time he appeared before the men of Shechem. Then he uttered this language. This answers our second and third questions.

It was spoken to the people of Shechem to show them in an inoffensive way what ingratitude they had shown to Jerubbaal (Gideon) for all he had done for them, in depriving his rightful heir of the rulership. They had foolishly chosen the "bramble," Abimelech, instead of the more lofty, fruit-bearing trees, the brothers of Jotham.

Thus we may study parables and rest assured that we have the Spirit's message in them for us. This kind of study will hurt any parable for any other purpose than that for which it was given. It will show that it was not intended for the language to teach that there ever was a time when trees walked and talked, but that it is used as a means of convincing unwilling ears of the wrong they had done in their recent action.

S. J. Lindsay.

Editor of Restitution Herald,

Dear Brother:

In the April number of "Day Dawn," which some kind friend sent me, there is an article under the heading "One Baptism." In it the writer enumerates the different kind of baptisms mentioned in the New Testament and then decides which is the "one baptism" referred to in Eph. 4:15.

The writer of the article evidently entertains the belief, in common with a great number of Christians, that the "receiving of the Holy Spirit" is all in the past,—was accomplished at Pentecost, and at the conversion of Cornelius. That its purpose was the establishment of Christianity, and guiding the apostolic writers in preparing the New Testament

scriptures. That the only way the spirit operates since is by the influence or guidance of those writings. The writer of the article also questions the propriety of seeking for or praying for the Holy Spirit. Lastly, he very kindly invites the thoughts of others upon this theme, saying that the above are merely his thoughts on the subject.

As the article has stimulated some thoughts of mine on this very important subject which may not materially differ from that of the writer above referred to, I would humbly submit the same to the readers of the "R. H."

We read about being "baptized," "sealed," "receiving" and being "filled" of the Holy Spirit. The last three terms no doubt refer to the same thing. The first term, "baptized" may refer to the two baptisms in the past only, of that I am not quite sure. We read in Rom. 8: "If any one has not the spirit of Christ, He is none of His." So it is plain that one must receive the Spirit in order to be a Christian. "After that ye believed ye were sealed with the Holy Spirit. Is it not obvious that this "sealing," "receiving," or "filling" means the same thing? Only the latter term may be repeated many times, in the experience of each. While the "word of God" itself, and knowledge and belief in it, is the foundation of salvation, do we not besides, need the renovating, regenerating power of the Holy Spirit in order to be conformed to that word? While the word is our guide, do we not need the spiritual power of God within, to subdue the will of the flesh so as to enable us to follow that guide?

In reference to the "sealing," or our first filling of the Spirit I believe that each one can testify: When we first, after deep repentance, realize that our sins were actually forgiven and in consequence we were filled with such unspeakable joy and gladness, that everything seemed to have taken on a new appearance, we seemed to realize the import of such scripture as: "If anyone is in Christ he is a new creature, old things have passed away, and all things have become new." After we were thus restored to sonship, "He poured out the spirit of his Son into your hearts crying, Abba, Father." But while this was no doubt the first "filling," we did not all stay filled. The writer among the number, we had to come often to the throne of grace to get re-filled. We read in the Acts about the disciples "being filled with Holy Spirit," subsequently to their pentecostal baptism, on different occasions, and for different emergencies compare Eph. 1:13 and 3:14-21. Another thought is, that while the apos-

toxic epistles all are addressed to those that have already received the Spirit, the apostle still prays: that God would give them according to His glorious power, to be strengthened with the spirit in the inner man," etc., he subsequently exhorts them to holiness, etc. This seems to show that it is proper for a Christian to pray to be filled with the power of the spirit. The first time, as above stated, we received it, after complying with the conditions of "repentance towards God, and baptism." I have noticed that the one that is much in prayer, and reads his Bible much, generally manifests much of the fruits of the Spirit. The above scripture reference also shows that "bringing every thought to the obedience of Christ," is a progressive work.

Submitted in love,

Chas. Strand.

THE TENDENCY OF CHRISTIANITY.

The religion of Christ is calculated to inspire joy in various ways.

1. It withdraws men from those wicked practices which are the destruction of joy, and the parents of innumerable pains and troubles.

2. It cures men's wicked and malignant tempers, which cause such inward turbulence and misery.

3. It inspires men's hearts with love, and peace, and gentleness, which are springs of pure and plentiful delight.

4. It leads men to employ themselves in works of charity and piety, which yield the mind a pleasure and delight like that of God himself.

5. It teaches men to look on God as their Father, and to approach him and hold intercourse with him as their affectionate and everlasting Friend.

6. It teaches them that God forgives their sins, and regards them with a true and hearty love, when they give up their sins, and consecrate themselves to his service.

7. It presents to the minds of men the most interesting, the most sublime, and the most delightful subjects of thought and contemplation, and draws them forth in eager study, and gladdens them continually with fresh discoveries of cheering, sanctifying, and transporting truths.

8. It teaches them that all the events of life, and all the affairs of the universe, are under the control of God, and that all things work together for good to them that love God.

9. It teaches them to regard afflictions and trials as the greatest blessings of life, and assures them they both tend to make men

like their Master, and work out for them a far more exceeding and eternal weight of glory.

10. It assures men, that while they seek first the kingdom of God and his righteousness, their food, and drink, and raiment, are secured to them, and thus relieves their minds of worldly cares and terrors.

11. It tends to improve men's health, to multiply and sweeten their household pleasures, to make people happy as husbands and wives, as parents and children, and as brothers and sisters.

12. It delivers men from the fear of man, and from the tormenting fear of death, and gives them a good hope, and a delightful foretaste of eternal life and its joys.

13. It throws a rich and glorious light around God's character, and on all the dispensations of his providence.

14. It tends to make men free, and strong, and great,—free in spirit, strong in moral purpose, and in spiritual, Godlike excellence.

In short; Godliness is profitable for all things, having both the promise of the life that now is, and of that which is to come. It dries up every fountain of corruption and wretchedness, and opens springs of purity and joy without end.

And the religion of Christ has proved itself the source of high and rich enjoyments in every by-gone age. It made the apostles and the early Christians happy. The writings of the apostles abound with expressions of delight and joy. It made them happy under the severest trials. It enabled them to sing for joy in dungeons and in chains, and to exult amidst the cruelties and tortures of a violent death.

And it has proved its power to bless men with joy in our own age. There are multitudes, who were formerly as miserable as they could bear, who now, through the influence of religion, can rejoice with joy unspeakable.

A religion is calculated to give these rich and pure delights, these high and holy joys to all who embrace Christ as the Life-Giver. There is nothing necessary to the happiness of the world, but that all should heartily embrace, and thoroughly reduce to the religion of Christ. If all men were to receive and practice the religion of Christ, it would make earth a paradise.

What excuse, then, is there for the unhappiness in which so many professing this religion seem to indulge? None: absolutely none. Let them go with their complaints to Christ, and see if they do not end.

—Bible Examiner, of May, 1860.

PRESENT IMMORTALITY

The doctrinal subject of the immortality of the soul has been thrashed over and over again until one would think that there is nothing left to say, yet the leaders of the popular churches of the day continue to hold up to their followers the squib that the old serpent told mother Eve in the Garden of Eden. This does not come to us causing us to question why it is so, for we, together with Timothy, have been warned of this condition of things by Paul. Read II Tim. 3; 4.

To go back to the subject of the immortality of the soul, let us grant for the sake of argument that when "God formed man out of the dust of the ground, and breathed into his nostrils the breath of life," Gen. 2:7, there were really two separate entities which entering, the man—the living soul—the being which possessed the senses which enabled him to think, feel, see, hear, taste, etc. If this be true, we will all agree that the man of clay as it existed before God breathed upon it had no power to think, feel, see, hear, taste, etc., for not until God had breathed into his nostrils the breath of life, was he a living soul capable of understanding the commands and promises of God and the lie of the serpent. If the clay did not possess powers, then it must be that the element, "breath of life," which was breathed into his nostrils, possessed them. Now if we view it from this standpoint to prove that the soul is a conscious entity when separated from the clay, I ask then, when God said to man "For in the day thou eatest thereof thou shalt surely die," Gen. 2:17, to which of these entities did he speak? To the one of clay which of itself had no power to think and reason, or to the other which only has these powers? Now God and the serpent spoke to the same being, whether it was the clay or this immortal (?) soul. Do you say that it needs the union of the clay and this immortal essence to make this thinking, feeling, tasting, seeing, hearing man? Very well then. If this be true, and if there were none of these elements in man in his separated state before God united them, (or him) I ask, will not the same conditions (the senses) be absent when death shall cause a separation of this body and its spiritual essence?

We had no consciousness before this union of clay and breath, and what reason have we for believing that there will be consciousness when these are again separated by death? Some tell me that there is no comfort in the thought of being unconscious, nonexistent, in the grave. I deny this, but not to

argue it, my friend what comfort is there in clinging to a hope based upon false doctrines manufactured for itching ears? God has laid His plans for your salvation before you, for your enlightenment and you alone are responsible to him for the right use of them.

Friends, we are traveling toward the grave and unless the trump shall soon be sounded, we shall be brought face to face with death. How much comfort we shall then receive from God's word will depend wholly with what spirit and how much we have studied it. Will we be ready to enter into that slumber with the hope of awakening when the Master calls his righteous one forth? What an awful thought it will be for us to die feeling ourselves not worthy to enter the kingdom. Submitted in love and in the hope that this may be read by some one whose ideas on this point are unsettled.

BOTH JUST AND UNJUST.

Daniel says, And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. Dan. 12:2. And some say that the wicked will not be resurrected. Why did Paul and the apostles preach the resurrection of the unjust? John 5:28-29. Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation. So we see that the evil is coming forth to the resurrection. II Cor. 5:10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Jer. 32:19. Great in counsel and mighty in work, for thine eyes are upon all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doing. Rev. 20:12. And I saw the dead, small and great, stand before God: and the books were opened, and the book was opened which is the Lamb's book of life: and the dead were judged out of those things which were written in the books, according to their works. V. 13. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And Job says that the wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath.

See II Pet. 2:4, 9. For if God spared not the angels that sinned,

but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment, the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished. So I don't believe that judgment day is now. So Paul taught the resurrection of the wicked. But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts 24:14-15. Your brother looking for the soon coming of the Lord.

A. B. Williams in Bible Advocate.

OUR EIGHTY YEAR CLASS.

This week we have the pleasure of presenting to our readers for their perusal the likeness and short history of Bro. Washington Tuttle of Plymouth, Indiana.

Bro. Tuttle was born April 19, 1829, and reared to the age of twelve years in Clark County, Indiana, his father being a bridge builder and lumberman. In the year of 1841 the father having traded his mill for land in Marshall County, the family removed here where the subject of this sketch has remained through a long, eventful and useful life. Though his body has been much preyed upon by disease and he has been compelled for fifty years constantly to use crutches with which to go about, his mind has been clear and strong, and though of a mild, reserved disposition yet when his decision was given it was invariably on the side of right and was respected. Brother Tuttle has been twice married, by the first wife rearing a family of four children, three of whom grew to manhood and womanhood of whom but the daughter, Mrs. Belle Harris remains. His second companion died Sept. 16, 1908, she being our

lamented sister whose hospitality many of the brethren have shared. Brother Tuttle has passed through the great age of invention and other advancement and thinks himself very fortunate to live at so great a time.

He embraced the faith once delivered to the saints in 1853 and throughout the stretch of nearly sixty intervening years he has followed with unflinching faith the lodestone that drew the star that guided the wise men in their search—Our Lord. Throughout his church life, though always modest and retiring, when questions came for decision and all had given opinions, his was invariably accepted because of arising in a balanced and righteous mind. Brother Tuttle has indeed lived for God in that his life has been before men, such that any might follow and retain the highest respect of his fellow-men. For many years he was, as at the present time, an elder in the Plymouth Church and has been faithful to the trust imposed, ever ready to do what he could in the Master's cause. Being now past 83 years old he knows he must soon pass to the long sleep, but he is ready and waiting for the call.

To the many friends who have known Bro. Tuttle I would say, write him a letter and give him a word of cheer and appreciation thus sending your flowers while yet in life to receive your cheer.

THE GOLDEN RULE.

The golden rule sums up the precepts so far given into one great heavenly principle, obedience to which would make earth a heaven. Different writers have quoted similar sentiments from heathen and rabbinical authors; but while the latter have rather given the negative part of this command, Christ has given the positive. This may be seen by the following comparison of Christ's precept with three of the best examples found in ancient authors:—

Confucius, B. C. 500.

"What you do not like when done to yourself, do not do to others."

Isocrates, B. C. 400.

"Do not do to others that which would make you angry if done by others to you."

Hillel, A. D. 1.

"Do not unto another what thou wouldst not have another do unto thee."

Christ.

"And as ye would that men should do to you, do ye even so to them."

This radical difference will at once be seen: Christ's precept alone commands us to do anything.—Sel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

This office recently had a call from Bros. Jos. Williams, of Ashton, and Lyman Booth, of Dixon, Illinois. This was Bro. Booth's first visit and he was well pleased with our plant.

Be sure to read Bro. Thos. Wilson's offer to send "The Last Days" to readers of the Restitution Herald not now on his list for six months for fifteen cents. This offer is too good to allow it to pass. See last page of this issue.

Bro. D. L. Halstead of Rensselaer, Ind., who has spent a month in California, having gone to accompany his mother home after her winter's sojourn there, remembered this office with a beautiful view of Redlands and surrounding scenery. What a beautiful country that must be! We wonder what are the drawbacks there—the views show none. We are sure there must be death there which is bad enough. But let us look upon the scene as beautiful as it is and think of it as it will be when Christ comes—a scene of intense beauty with no death in it. Come, Lord Jesus, quickly come!

We wish to state again, so that there may be no misunderstanding, that we do not necessarily fully agree with every article admitted to the columns of The Restitution Herald. To narrow down all articles to our own particular views in detail would, indeed, be taking a mean advantage of our best writers. We wish to be broad enough in this respect for healthy growth and narrow enough to avoid confusion and disaster. We do demand of our correspondents, however, that they be careful to write in a spirit of love with a desire only to do good and to uplift their brethren. Articles written with any degree of bitterness will be rejected.

MARRIED.

Mr. Clarence C. Taylor and Chloe I. Butler were united in marriage at the residence of the bride's parents, Mr. and Mrs. J. C. Butler, near Rutland, Indiana, at high noon, Sunday, May 19, 1912, D. E. Vanvactor officiating. Mr. Taylor comes from New Carlisle, Indiana, and has been educated for the profession of the law. Miss Butler is the only daughter of Mr. and Mrs. J. C. Butler, and one of the successful teachers of Marshall County. She has been engaged in the New Carlisle schools the last year where she made the acquaintance of Mr. Taylor. She was reared in Plymouth, Indiana, where she graduated from the city schools. She is a member of the Church of God at that place and an excellent and exemplary young woman.

The home was tastefully arranged for the occasion. The most important feature of the decorations was a large bridal arch of forest branches and wild flowers. At the appointed time, M. D. Butler, brother of the bride, rendered an excellent cornet solo, which was followed by the wedding march by Mrs. Williamson while the groom was conducted to the altar by Mr. L. A. Brummitt as groomsman, followed by the bride upon her father's

arm preceded by Miss Gertrude Price bearing the bridal flowers. The nuptial vows were then taken according to the ring ceremony. After the congratulations the company partook of a finely prepared three course dinner.

Many valuable and beautiful presents were received by Mr. and Mrs. Taylor in token of the esteem of their many friends.

Besides the immediate families of Miss Butler's parents and grandparents, Mr. and Mrs. J. L. Mosher, there were present Mr. and Mrs. James Curry, Mr. and Mrs. M. L. Brummitt, Mrs. C. L. Taylor, mother of the groom, Mr. P. R. Hooton, and Mr. Jay Nickerson, all of New Carlisle, Indiana; Mrs. C. H. Williams, of South Bend; Mrs. Margaret Phillips of Plymouth; Mr. and Mrs. S. G. Williamson, Mr. Edgar Shaw, and Miss Sadie E. Korps of Culver; Miss Gertrude Price of Chicago, Illinois; Miss Anna Garverson of Lowell, Indiana; and Mr. and Mrs. D. E. Vanvactor and son Glen of Argos, Indiana.

The newly married couple expect to make their home in Oklahoma, where Mr. Taylor will engage in his profession.

May the blessings of peace and prosperity attend them in a long, useful career of wedded life.

The Sunday School.

HEARING AND DOING.

Luke 6:39-49.

June 9.

Read Matt. 7:1-5, 15-29; Jas. 1:22-27.

Golden Text.—Be ye doers of the word and not hearers only, deceiving your own selves. Jas. 1:22.

We study today the conclusion of Jesus' sermon on the mount. The paragraphs as recorded by Luke, differ somewhat in order from those given by Matthew. Luke has grouped together, four short parables, which Jesus spoke then, and on other occasions. In these he again enforces His high standard of right living and warns His hearers repeatedly against self deception.

Questions

What is a parable? (A story from ordinary life, picturing moral or spiritual truth.)

What is the first parable given in our lesson?

Upon what common experience did Jesus base the parable? (The blind are very numerous in the east. It is no uncommon sight to see them groping their way along and even trying to guide each other.)

What is apt to be the result? "Both fall into a ditch"—(R. V. pit:) this refers to the unfenced

wells, tanks or quarries that abound in Palestine.

What is the application of the parable? (Jesus would warn those who would be teachers of others, to make very sure that the light of truth shines clearly upon their own hearts and lives.)

How explain verse 40?

How seek for perfection? I Pet. 2:21; II Tim. 2:15, 21-22.

What is the second parable given?

What is a mote, a beam? (Mote is the smallest thorn or splinter of wood; a beam, a log, joist or rafter.)

What is the comparison Jesus wishes to show? (To show the inconsistency of those who are ready to perceive and condemn comparatively small faults in others while blind to their own greater faults. Are we not all, too ready to criticise and censure the acts of another?)

"How canst thou say, etc."—our own faults unfit us to judge another justly. Rom. 2:1.

What should we do? First get rid of our own faults. I Cor. 5:6-8; Gal.6:1-4.

What is the third parable in the lesson?

How is a tree known? "Thorns and bramble bush"—(this comparison is suggested, so travelers tell us, by the fact that in Palestine, peeping through rough hedges of thorn, fig-trees may often be seen, while some thorny bushes produce a little black berry resembling the grape.)

What is the application Jesus makes? verse 45. Just as in nature, all things produce fruit after its kind, so the heart produces fruit in the life, after its kind. Gal. 5:19-23; Jas. 3:12-18.

How can we bear fruit? Jno. 15:3-5; I Jno. 2:5-6.

Whom does Jesus address in v. 46?

Matt. 7:21-23. To what day does Jesus refer in Matt. 7:22?

"Hearth my sayings"—to what sayings does He refer? Matt. 7:24.

What is the next comparison given?

Describe the two buildings. (Palestine was a hilly country. In rainy seasons, streams rushed down from the hills with great force, but quickly ran off leaving a dry, sandy bed. A careless person or a stranger might on account of the level surface, build his house there, but when the next rain came it would be quickly washed away. A wise man would beware of such places.)

In the spiritual application, to what would you compare the "flood and streams"? Matt. 13:21; II Cor. 12:9-10; II Thess. 1:45.

Life is likened to the building. What is the admonition in I Cor. 3:10?

"Let every man take heed how he buildeth." What is the sure

foundation upon which to build? I Cor. 3:11; Matt. 16:16, 18; Eph 2:20.

To what is the material likened? I Cor. 3:12.

When will each man's work be manifested? I Cor. 3:13; I Pet. 1:6-7; I Cor. 4:5.

That we may be a "wise builder" what must we do? Jas. 1: 18-22, 26-27.

What will be the result? Jas. 1:25; I Cor. 3:14; I Pet. 5:4.

May we "be filled with the knowledge of His will, in all wisdom and spiritual understanding, that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work."

Anna E. Drew.

Announcements and Programs.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

ILLINOIS QUARTERLY MEETING.

The Official Board of the Illinois Conference will meet in Oregon Saturday, May 25, and Sunday, May 26, for the transaction of such business as may come before it. This is the most important Quarterly Meeting of the year, as at this time arrangements must be made for the annual conference, various committees appointed, etc. Therefore all members of the board are requested to be present if possible.

Grace Williams, Secretary.
John E. Cross, President.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God:

We give you greeting and in the language of the Master say: "Wist you not that we must be about our Father's business?"

Through the will of the Father we are permitted still to stand in our wonted place and to perform a part in the plan of God for mankind. Let us therefore as a Church show our thankfulness by putting aside the cares of this life for a brief season to offer our thankfulness and praise to Him who gives us all things and has promised us abundantly more if only we will serve him to the end.

Those coming to Plymouth please write Bro. F. M. McCrory, so that arrangements can be made for conveyance to the Church. Those coming to Argos

notify Sister Jane Taber or Bro. Frank P. Boggs both of Argos and you will be cared for.

F. M. McCrory, Pres.
Flora Harris, Sec.

ANTIOCH CONFERENCE PROGRAM.

Friday, June 7.

- 10:30 A. M. Address by president F. M. McCrory.
- 11:00 A. M. A talk: Prime Needs of the Church, Mrs. D. C. Robison.
- 12:00 M. Dinner on grounds.
- 2:00 P. M. Business Meeting.
- 3:00 P. M. Sermon, J. F. Wagoner.
- 7:00 P. M. Song and Social Service, Mrs. Ella Demont.
- 7:45 P. M. Sermon, D. E. Van Vactor.

Saturday, June 8.

- 9:30 A. M. Social Meeting, R. C. Railsback.
- 10:30 A. M. Sermon, D. C. Robison.
- 12:00 M. Dinner on grounds.
- 2:00 P. M. Sermon, Mrs. D. C. Robison.
- 3:00 P. M. Business Meeting.
- 7:00 P. M. Berean Meeting, Mrs. Emma Railsback.
- 7:45 P. M. Sermon, Joseph Williams.

Sunday, June 9.

- 9:30 A. M. Social Meeting, Wm M. Huffer.
 - 10:30 A. M. Sermon, D. C. Robison.
 - 12:00 M. Dinner on grounds.
 - 2:00 P. M. Sermon, Mrs. D. C. Robison.
 - 3:00 P. M. Communion, J. F. Wagoner.
 - 6:45 P. M. Social Meeting, Lawrence M. Howell.
 - 7:30 P. M. Sermon, Joseph Williams.
- Frank P. Boggs,
Mrs. Jane Taber,
Sylvester Logan,
Committee.

INDIANA BIBLE SCHOOL

The Indiana Bible School will convene this year at Plymouth, June 10, and continue one week. We not only invite, but urge the young people, and old also, to come to the conference prepared to stay for a week's study of Bible truth.

Brothers Robison and Williams have been selected as teachers. No tuition fee will be charged and lodging and meals free to all. Those coming should notify Mrs. F. M. McCrory or Dessie McDonald so that lodging places may be secured. A fund to meet expenses has been started, and contributions will be received according to the will of friends of the cause.

In His name,

Asa O. Roose, Mrs. F. M. McCrory, Dessie McDonald, Com.

NOTICE.

To the Brethren scattered throughout Michigan and elsewhere, Greetings:

The Annual Conference and Bible School of Michigan will be held at Lemon Park on Indian Lake. Conference commencing Thursday evening, May 30, and continuing over Sunday, June 2. The following full week, to June 9, will be devoted to Bible study. Bro. Joseph Williams has been secured as one of the speakers and teachers. We who know something of Bro Williams' untiring efforts along Bible study work fully appreciate this opportunity of studying and searching "The Word" with him, as he always has food for our spiritual growth. Other competent speakers will be secured soon. The Ministerial Association will hold its Annual meeting, jointly or in connection with the conference meetings, on June 4, 5, 6. These meetings will not conflict with the Bible School sessions. This assures us of the presence of some of the ministers of the gospel, who otherwise could not be with us.

As Bro. Blakely has before stated, this is a rare opportunity for any one wishing a vacation as it offers both, a beautiful location for an outing and a spiritual feast. There are plenty of cottages and a large pavilion in which to hold the meetings. These are offered us at a very low rate. Each one should be provided with cutlery, sheet and pillow slip.

We aim with the advantages at hand, to have the largest delegation, from every part of the state, present and to do stronger and wider work for the Master, in spreading the Gospel of the Kingdom of God, that many more may come into the fold while it is yet day, for soon "the night cometh when no man can work." Let us arise and work, realizing that at the most we can do only a little, till Jesus comes.

Lemon Park on Indian Lake, is three miles N. E. of Vicksburg, in Kalamazoo Co., and is on the main line of the Grand Trunk R'y., nearly midway between Vicksburg and Pavilion. Persons coming from north of Kalamazoo, take the G. T. & I. R'y to Vicksburg, changing to G. T. R'y (same depot) for Lemon Park. Parties coming from south of Vicksburg, do the same. And those coming from the eastern part of the state (Adrian for instance) go direct to Battle Creek, then take G. T. R'y. to Lemon park. It would be best for all who are contemplating attending the meetings to go to your home station agents and look up the best route for you.

Program will appear later with a very cordial invitation to all

interested in the Master's work. I am your sister in Christ, Rose Miller, Sec'y.

THE BIBLE.

No fragment of an army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms; and yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and found wanting; Greece faintly survives in its historic fame; and the Rome of the Caesars has long since ceased to boast. And yet the Book that foretells all this still survives. While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the deepest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanging. It moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth forever and ever and ever: that "time shall be no longer." Our only chart and compass on the sea of life;—revealing the great purpose of Jehovah regarding the future of this world and the destiny of mankind. "A lamp to our feet and a light to our path."—Bible Themes.

THE REWARD OF SERVICE.

This is what Phillips Brooks calls "the rebound of our own lives."

Newton's third law of motion is that "action and reaction are always equal to each other." "Every pressure involves resistance, every blow is answered by a blow in return." Thus out of the same field the farmer gets grain, the naturalist a box of specimens, the artist a painting, the poet a sonnet. Thus we get from life what we put into it, and from men what we bring to them: so that it matters not nearly so much what the men are whom we touch as what sort of men we are who touch them.

—Sel.

Be not swift to take offence.

FULFILLMENT OF PROPHECY IN OUR DAY.

An Open Letter.

(From Glasgow Weekly Herald of May 25th, 1907. Published by request.)

Sir,—In my day I have waited and watched for predicted eclipses of sun and moon, for meteors or showers, for summer and winter, for day and for night. But none such have ever struck me with the awe and interest that the events have done which have come to pass by the decrees and in the providence of God as crises at the close of pre-terminated periods. For the former is but an affair on the surface of things, while the latter is a movement deep down in the depths of Deity.

The passing of 1866—70, amid the shouts for Garibaldi and the roar of the Franco-Prussian war, was a startling time indeed. Victor Emmanuel, over a unified Italy, entered the city of Rome; and the Pope, newly crowned with the blasphemous crown of infallibility, fell from the temporal power and became a subject of the secular. For the downfall of the papacy was due. Papal power rose by stages gradually, and was destined after the lapse of 1,260 years, to pass away by stages gradually. Particularly, however, about 606—10 A. D. the "dragon" of pagan Rome, as represented by the Emperor Phocas, gave to the "beast" of papal Rome "his power and his seat and great authority." (See Rev. 13:2, 5.) "And power was given unto him to continue forty and two months." Now forty-two months give 1,260 days. This is the "time, times and a half" measuring rod of Dan. 12:7, 11. For a "time" is a Jewish period of 360. And one time, two times, and a half time equal 1,260. And these are seen to be year-days. And measuring with this measuring rod of 1,260 years from 606—10 A. D., when this papal "abomination that maketh desolate" was "set up," we are brought to 1866—70 A. D., when the papal "horn" of the seventh chapter of Daniel was actually brought down. This is now a fact eternally engraven on the pages of prophecy and history, and is intensely interesting. Even Sir Isaac Newton forecasts these years from Revelation as the fall of the papacy. The fulfillment thereof in fate is much more wonderful than any phenomena in physics. Then there was

the passing of 1882.

In the years near approaching it the believers in the British being of the Ten Lost Tribes of Israel were in a pause of expectation; for the Astronomer Royal, Professor Piazzzi Smyth, had

proved that the great Egyptian Pyramid embodied in its descending and ascending passages a summary of the outstanding features in the history of mankind, and portrayed the rise of some and the fall of some, and pointed out prominent dates, and that the next future one in particular was 1882 and its approaches. Besides this, the Mohammedan power, that other "abomination that maketh desolate," was "set up" particularly in 622 A. D., the year it began its own lunar era. And the "time, times and a half" measuring rod of 1,260 years from then gave also 1882. So as the time drew nigh, and the Russo-Turkish war resounded, and the British fleet stood at the Bosphorus, and Beaconsfield, the British Christian Jew, at the Berlin Congress beat back Russia from Constantinople, and with the Cyprus Convention gave us the protectorate of the Near East, the British-Israel hopes ran high. But the Gladstone Government came into power, protesting, with Mr. Bright and the peace party, pledged to peace at all hazards. And when 1882 dawned, it seemed as if the tide had turned the other way. But no. Egypt, in which was the Pyramid, demanded attention. And in spite of the resignation of Mr. Bright, and the refusal of the French to join us, Gladstone had to fall in with fate, and Alexandria was bombarded. Reluctantly, into the land of the Pyramid was Gladstone dragged; and with the battle of Tel-el-Kebir Mohammedan Egypt came under the power of Christian British-Israel actually in 1882. And although Europe strongly protested and Gladstone tried to scuttle out, yet it has been our lot to sink deeper and deeper into Egypt, even up to the Soudan. And now since the Boer War the cape to Cairo railway looms up largely before us. But recently, too, Our Liberal Government, firmly fixed in Egypt, held with a tight grip the Sinai peninsula, even to the borders of the Promised Land, defying the Turk, while Europe acquiesced. So the Mohammedan "horn" of the eighth chapter of Daniel is being brought low. The 2,300 year-days there mentioned when "the sanctuary" would begin to "be cleansed" was fully up in 1906, as H. Grattan Guinness over 20 years ago so well pointed out in his "Light of the Last Days." Who did not watch for 1906? Japan by then, backed by Britain, had broken the sword of Russia. And now there stands an open door before us, into which we shall enter when the "Times of the Gentiles" are fully fulfilled. See Luke 21:24. "Open ye the gates, that the righteous nation which keepeth the truth may enter in," Isaiah 26:2. There was

the passing too, of, of 1897.

Many sections of Christianity looked forward to it. I noted that the Christadelphians were in a fever of expectation. For they had foreseen, and had actually seen 1867 as the terminus of the "time," times and a half, or 1,260 years, of Daniel 12. And so they had settled 1897 as the terminus of the 1,260 years thereof. And, of course, they conclude 1942 as the terminus of the 1,335 years there also. All the wise who understand were on the alert for 1897; for it was in 637 A. D. that the flood of Mohammedan conquest reached Jerusalem and cleared the site of Solomon's Temple, on which afterwards rose the mosque of Omar. And "1,260" from then gave 1897. And H. Grattan Guinness had written thus:—"This termination is still 11 years distant, 1897. What is it likely to witness? Some more final and fatal fall of Ottoman power? Or some more distinct stage of Jewish restoration? Or both? Time will declare." Some time did declare. 1897 came, and with it, no mean event. The Jews, whose power had been scattered since their dispersion, began to nucleate, and suddenly they assumed a body politic. And by their Zionist movement, whose object was "Palestine for the Jews under a guarantee of the great powers," they held their first congress of Parliament at Basle, in Switzerland, in 1897. They are now organized to treat as a nation with nations. And at their seventh congress recently had from their brethren, the British, an offer before them for consideration of Uganda as a Jewish territory under British Suzerainty. The result was remarkable. They were split into two parties by falling upon this stone kingdom of Christian Britain. One party would agree to be allied with us thus; the other would not. So the matter stands at present. But there is a resurrection shaking of the bones of the whole house of Israel. And the crisis year is not far distant, when they shall be "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." See Ezekiel 37. What now are

the other years of crises

yet to come to pass? Will the 1,260, 1,290, and 1,335 of Dan. 12 correspond respectively with 1867 (Papal), 1897, and 1942? or with 1882 (Mohammedan), 1912, and 1957? In all probability both. For, note that the "1,260" measuring rod applied from the time of the destruction of Jerusalem by Titus, when the Pagan abomination made desolate, brings us to the time of Wycliffe, the morn-

ing star of the Reformation, etc., which is suggestive of the wide range of stages over which it may be applied.

That vast arch-prophetic period of 2,520 years which spans the seven times of Gentile ascendancy over Israel and Judah had its beginning not in one set year, consequently cannot have its ending in one set year. For as the fall of Israel and Judah, and the rise of the Gentiles over them, was in gradual stages, ranging from about B. C. 747 to B. C. 587, so the fall of the Gentiles and the rise of Israel and Judah over them should be in gradual stages also, ranging from about 1774 A. D. to 1935 A. D. But as there were special years of crises in the beginning thereof, so there are corresponding special years of crises in the ending thereof. And in the light of Christian British-Israelism this appears most magnificent. Measuring 2,520 years from the (B. C. 738) partial, and the (B. C. 720) main, and the (B. C. 676) complete deportation of the Ten Tribes of Israel, we reach A. D. 1782, 1800, and 1844 respectively, in which the stone of Britain (see Dan. 2) rose by degrees in becoming in the favor of God a great mountain or empire to fill the whole earth. But the fulness of the times are not yet come. Measuring 2,520 years from the overthrow of Judah and Jerusalem in B. C. 606—4, 598, and 587, we get respectively A. D. 1915—17, 1923, and 1934. This is an era rather of about 20 years than of three set dates. It began with the rise of Nebuchadnezzar at Babylon and ended with the destruction of Jerusalem and the Temple in the time of Zedekiah. What shall be its corresponding reverse events in the above years about to be? Time will tell. 1934 is also indicated most emphatically in the great Pyramid. For from the 1882 point onwards there is the narrowest passage of 53 inches or years, which leads advancing humanity right on into the King's ante-chamber. 1957 brings us vertically under the red granite leaf. And there are further spaces and further times which whosoever cares to do so may read.

Now, with those who see in the fulness of the times the worldwide kingdom of Christ only, I also do greatly rejoice. For in Christ, the true, spiritual seed of Abraham, shall all the families of the earth be blessed. But the restoration of the literal tribes of Israel is a destiny unconditional and yet still conditional, and that in this way. As God would always find a man of

the house of David

to sit on David's throne, so He will always find a righteous "remnant" of each of the tribes

of Israel to fulfill His purposes. The unrighteous king or "remnant" God will judge. The righteous king or "remnant" God will bless and multiply. "Think 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 (see Matt. 3:9). Thus the promises are unconditional and yet conditional.

And to those who see in the fulness of the times the restoration of the "Jews" only (who are but two tribes, those of Judah and Levi only) I ask, what about the other ten tribes of Israel? The major and minor prophets predicted the destiny of Judah or the Jews, which has been fulfilled to the letter. They also predicted the destiny of Israel of the Ten Tribes, which was a very different one from that of the Jews of the two tribes. Has that destiny not to be fulfilled to the letter likewise? Yes. And it has been fulfilled in the British. And it is an immovable fact that the profane historian (Sharon Turner, for instance) traces our Anglo-Saxon ancestors back through Europe to their cradle in Assyria, and finds them there at B. C. 720 and can go no further, while the sacred historian in the Bible, bringing forward the Israelites divided into the two peoples, that of the kingdom of Judah or the Jews and that of the kingdom of Ten-tribed Israel, finds the latter carried captive by Shalmaneser (II Kings 17.) to the above very cradle in Assyria at that very time, B. C. 720. This is but one identity out of hundreds. We want the whole House of Israel. If we narrow our views to the restoration of the Jews only, we shut our eyes to the grand comprehensive scheme of Providence, and have but two-twelfths of an argument for the Bible. In the discovery of Ten-tribed Israel in Britain and America, we have the other ten-twelfths of the argument for the Bible and a scheme of Providence commensurate with our planet.

One word more as a caution and as a warning note. It was because of our sins and iniquities that the "seven times" of punishment passed over us. Let us be humble and willing to follow Him in all things Who has redeemed Israel by showing us the way and bringing us back to God. Great is our responsibility. Let us see to our duty individually. For, after all, the scheme above has only got to do with the providence of God over nations and individuals in this temporal earth. The eternal states of each and all is quite another thing in the infinite and in the eternal kingdom of God.

J. J. Brown.

THE CITY OF GOD.

The city of God was seen, in all its glory by the seer on Patmos. Jesus had risen from the dead and he had ascended into heaven, and was seen by Stephen at his martyrdom, sitting on the right hand of the Father in the heavens above.

The Father had mapped out the course of the empires of earth and the history of the glorious Church of His well beloved Son, and they were written in a book. On Jesus return to heaven the book was given to Him with the interpretations. The Savior in love for His Church, placed the beloved disciple on the Isle of Patmos, to receive in panoramic vision, as a revelation from the throne to God's people and with these revelations came the view of the city of God under the seventh seal.

Adam, Enoch, Moses, Elijah Ezekiel and John were prophets that were acquainted with the facts relative to the events of its establishment whilst Abraham was instructed thoroughly that the Holy City was in the promise God made to him, the covenants made to him and his seed.

Abraham looked for a city whose builder and maker was God. Every thing is furnished to the hand of man by the Father above that man may be able to accomplish the task designed. Old Jerusalem was built and was designed by the children of Israel as a peaceful dwelling place, and it was the joy and rejoicing of the nation. God's design was to establish the city as the capital of the nation and have it stand fast forever.

The temple worship was in the midst, with all of its grandeur and beauty of service, instituted to give the light and the glory of God and His great truth to every nation under heaven. The city and the temple was to be a center from which truth and light should flow to the people. They were to look to this great center as the place where God would meet with the people and give them the instruction needed to help them in the great work.

God met with them between the cherubims and impressed the high priest with his presence and gave command in respect to the work of His worship and such information as was necessary for them to know in their round of service for Him. The tabernacle service established among the Jews was the grandest in ceremony and beauty of construction this world has seen in its history. The ordinance of divine service instituted was the glory and the praise of the nation. Its beauty and arrangement were known in every nation on the earth. The Jewish nation commanded the respect and her glory caused the

nations to tremble with fear.

Jerusalem was built with walls to protect her from the invading armies of other kingdoms. And the situation was beautiful as well as the joy of the whole earth. Her walls were well nigh impregnable, being safely kept by the surrounding hills. "As the mountains are around about Jerusalem so is God's protection around about His people."

Jerusalem the golden—the new Jerusalem is above "the mother of us all," the mansion Jesus has gone to prepare, a dwelling place in our Father's house; the capitol of the new earth—the home of the saved. Her walls are of pure jasper clear as a crystal, and her streets were pure gold.

The beautiful light of the city shone above the brightness of the sun, for the Lord God was her light.

John on the Isle of Patmos saw the new heavens and the new earth, for the first heaven and the first earth were passed away, and there was no more sea. He saw the Holy City, the New Jerusalem coming down from God out of heaven. She was prepared as a bride adorned for her husband, clothed in beautiful garments of light ready for her Master to occupy. The city came down from God, not a building of earth, not made with men's hand. Abraham looked for a city which hath foundations, whose builder and maker was God. These words of Abraham are very significant when we remember that Abraham lived in tents and moved from place to place, and this was his work appointed, while the nations around builded cities and strong fortresses.

Before the flood the people of God looked back to their Eden home with sorrow in their hearts and the deepest regrets haunted them because of their great loss. Their home was forever gone, it was all in the past and many of them could hardly endure the thought never more to enter their Eden home again. And God took the precious ground and all its beauty to Himself and angel hands set to work, a work of love for their neighbor brother, that with the ingenuity of the Master's hand they might enhance the beauty of the garden sevenfold, and return it to our earth after the conflict between good and evil is over. Jesus' beautiful words are fitting to the soul, "In my Father's house are many mansions." "I go to prepare a place for you." "I will come again." "Behold I make all things new." Your beautiful Eden home on the Euphrates the river and its parts with its four heads shall once more flow, to water the earth from the center of your Eden home, and her fruit shall once more be the delight

of the nations of the saved. Her light shall shine forth speedily and her glory and beauty shall be the praise of the whole earth. The tomb, the prison house of the precious victim of the power of death, is almost filled to overflow with the sprouting germ, as a seed of life will soon burst and as the seed of life shall spring forth from their dusty beds at the sound of the trumpet of war and the voice, the melodious voice of the Master, Come forth, my people and put on your beautiful garments, that you may reign in righteousness.

The grand victory, to which the people of God have looked for for centuries in past, has come and now they are saved from the cruel hand that reigned over them. Glory immortal is upon every brow and the bloom of youth stands out in the firm faces made radiant with the light of the throne of the new Kingdom, that has been bought with the precious blood of Jesus. The hope of everlasting life is now realized and they walk with a firm tread upon the golden rays and simple touches of her celestial nature. Whilst the love of Jesus flows freely in their hearts and the glad welcome floats in the air, and a voice is heard saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. No more sorrow shall float over their heads nor enter their hearts. No sickness now shall mar their immortal bodies. No more crying within her gates, not a tear shall be shed for death has ceased to reign. "Oh death, where is thy sting? O grave, where is thy victory."

George M. Ellis.

Christ never said much in mere words about the Christian graces. He lived them, He was them. Yet we do not merely copy Him. We learn His art by living with Him, like the old apprentices with their Masters. He says, "Follow Me.....and you will find rest." Perhaps if we knew how much was involved in the simple "learn" of Christ, we would not enter His school with so irresponsible a heart. For there is not only much to learn, but much to unlearn. Many persons never go to this school at all until character has almost taken on its fatal set. But it can be done—and there is rest in the school although there is also much work.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. Prov. 26:17.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Prov. 27:17.

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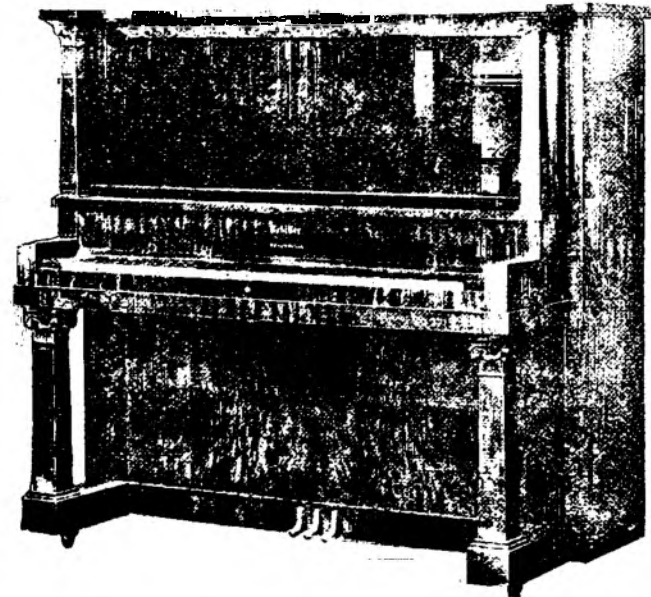
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PAYS THE BILL! WHO WILL BE THE FIRST?

THE LAST DAYS

is the title of a monthly journal of 16 pages, now in its fifteenth year. It is not, and never has been, a competitor of any other publication as a church paper, as it is not an organ for denominational news, but it holds and teaches the Bible truths of Christ's second coming; the signs of the times; the nearing restoration of Israel to the Holy Land; the verbal inspiration of the Bible; the doctrine of life eternal only through faith in Christ, and other kindred truths. It is published at forty cents a year, but to any one of the subscribers to

THE RESTITUTION HERALD whose name is not now on our list, we will send it for SIX MONTHS on trial for 15 cents. Address: THOS. WILSON, Publisher, 1712 East 20th St., OAKLAND, CALIFORNIA.

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause." 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.

"Who rises every time he falls will sometime rise to stay." For evildoers shall be cut off: 37:10.

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but those that wait upon the Lord, they shall inherit the earth. Psa. 37:9. And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5:10.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. Psa. 37:10. Let another man praise thee, stranger, and not thine own lips. Prov. 27:2.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, June 5, 1912.

Number 34

AT HIS COMING.

The meek through faith in Jesus
Shall inherit on this earth
The kingdom and the glory
which
Belong to Christ by birth.

Oh! what a precious promise,
Signed by God's own hand,
If we but trust and follow
His Divine command.

Yes, to the meek and lowly
God's message comes to-day,
And offers peace and pardon
To those who will obey.

Blessed are the pure in heart,
For they shall see their God,
A righteous throng He sets a-
part,
To which His Son belongs.

And when He comes in splendor,
The great and mighty King,
With all His hosts of angels
Hosannas to Him sing.

Then let us strive together,
Sisters and brothers all,
To watch and pray always,
Lest any of us fall.

"Well done, thou faithful servant,"

May each one of us hear
On the resurrection morning
In the Lord's voice sweet and
clear.

Selected from Bible Themes.

SERMONETTE. No. 10.

The Clock of the Skies.

Text.—"And God said let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." Gen. 1:14.

A Common Clock

is an instrument for measuring time. I remember distinctly the time when I did not know how to read the hours of the day, as indicated upon the face of a clock. Every child has its experience. It is a lesson in child-life to be learned. After the task is accomplished it is easy to tell the time of day by the hands and figures upon the dial.

The pendulum, wheels, springs, hands and figures are arranged with reference to a design—that of showing the time upon its face. Every figure must be an aliquot part of a day, which is 24 hours. The second, the minute and the hour must be definite

and a complete divisor of the number of hours in a day.

If the figures were changed, or if the number of figures were changed upon the face of the clock it would be worthless as a time keeper. Suppose there were 9 figures, or 10 figures or 11 figures, or 13 figures upon its face instead of 12. No one could tell the time of the day by it. Or if there were 55 minutes instead of 60 and placed upon its face every thing would be in confusion, and the true time would not be indicated by any of the hands, because the design is destroyed.

The motion of the wheels, the pendulum and the hands must be uniform and regular throughout the day. All these conditions enter as factors into the design of a common clock. But man's work is not always perfect, and his clock is not always uniform in its movements. But God's great clock of the skies is perfect, and shows perfectly God's design. The sun, moon, planets and stars are to God's clock what the pendulum, wheels, springs and hands are to a clock man has made. It is my firm conviction that when man learns to read the face of God's clock, he will be able to tell the time of the ages—the chronology of the heavens, as certainly as the child that has learned to read the face of the common clock can tell the hour of the day.

There is a time during the day, when all the hands point to one thing upon the face of the clock. It is that place from which every hand started out at first. It has now completed a cycle. These cycles or periodic times come regularly.

With these axiomatic facts concerning a common clock, as a starting illustration, let us examine the text and its connections in relation to the creations of the 4th day of the first week. There was no sun, moon or star until they were made the 4th day. They did not exist until the 4th day. I have no faith in the theory that they existed from the first, but were obscured by vapor until that day and then broke forth in royal splendor. On the contrary I believe that God has given here the order and time of everything created.

If this is correct, then it follows that if all the stars, planets, moon and even the sun are in motion, that they all started out on Wednesday the 4th day

of creation together, as to time. Another conclusion follows, viz: that there was an eclipse of the sun, and a transit of Mercury and Venus on that day. In other words the sun, moon, earth and planets were in a straight line as they started on their journey through the heavens. Just as all the hands of a common clock must start together. When Mercury and Venus make a journey around the sun and come back to the line where they started and pass across its disk as viewed from the earth, we call it a transit. Let us take Venus. Her transits do not always appear in the same place on the sun to us. But after 8 transits she appears in the same spot as at first. So too with Mercury. So 8 transits we call a team. It takes 486 years in Venus. Eclipses of the sun occur in teams. 70 eclipses constitute a team and they all occur in 18 years. These eclipses and transits are the hands of God's great clock in the skies. The eclipses and transits as they measure definite time, may be reversed and carried back to creation, thus giving us the chronology of time from creation to the present. It is evident that each time the sun, moon and earth reach the original place of starting, there will be one eclipse of the sun, and if the motion is uniform it will take a definite number of years. When we have learned this we as children have learned the movement of one hand on God's clock.

When all come back into line as in creation when they started a great cycle of time has been measured off upon the face of the sky. When the earth turns around once, one day is measured off. When she has made one revolution, one year is gone. The sun measures off the time and the moon, transits and eclipses are keeping a record of it all. Were it not for the figures and hands of a clock all its movements would be useless. So too, were it not for the changes of the moon, and the eclipses and transits, God's clock would be useless as a chronometer.

Seven days, or the week as first given in Eden is the common divisor of all time, and never changes. The phases of the moon are inseparably connected with it. 354 days in a moon year for seven years, squares itself without a remainder. The difference between a lunar and a solar year is 11 days which in

the seven years equals 77 days or exactly 11 weeks. An eminent astronomer has said, "A lunar year cannot be played with as we play with our solar year. It was formed by the phases of the moon which like a great clock in the firmament registered when new, the beginning, and when full the middle of a month, and is beyond the reach of human power to alter a moment of time."

For lack of space I can only say in conclusion that God's clock has five ways of pointing to the time, viz: 1. The antediluvian solar cycle. 2. The lunar cycle. 3. The eclipses. 4. Transits of Mercury. 5. Transits of Venus. God made the sun, moon and stars to give light and to make day and night, and also as a clock to give us signs, seasons, days and years. There was design in it all, and behind it was the designer. This clock did not make itself; but God's wisdom and goodness is shown in its existence.

A. J. Eychaner.

MIRACLES.

What is a miracle?

Webster says that it is "A wonder or a wonderful thing." "An event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature; a super-natural event."

In short, anything out of the ordinary or anything that seems to be out of harmony with the known laws of nature may be truthfully called a miracle.

Miracles are admitted by Webster to be, and called by many, super-natural.

I call this statement in question, however. It occurs to me that it would be better to look upon miracles as a result of the working of natural laws not yet known by us.

Had the Bible recorded an event, stated as a miracle, to compare with the recent experience had with wireless telegraphy at the time of the Titanic disaster, people living a hundred years ago would have placed it among the other miracles of the Bible as super-natural, but we do not do so because we know that it is but the result of making use of the certain laws of nature hitherto unknown by us. Yet these laws have always existed. In the time of our ignorance we would have called such things

miraculous.

Is it safe, then, to say that all the miracles ever performed are the result of natural laws of which we still stand in ignorance?

When God's own time for it shall come and the resurrection of the dead takes place, is it not possible that with the knowledge we then shall have, we shall see that a re-standing into life is but the result of natural laws of which we know nothing now? And may not the kind of life we live now naturally have something to do with the quality of the life we shall have then?

The man who refuses to believe in the miraculous, so it seems to me, is unwise in that he is vain enough to measure his ignorance of certain laws alongside the omnipotence of God who is gradually unfolding to our understanding the laws by which miracles come.

S. J. Lindsay.

Berean Column.

THE LORD IS COMING.

Behold, I come quickly; and my reward is with me; to give every man according as his work shall be. 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.

To the dear Bereans whose eye may scan this letter I would ask, are you true Bereans, real searchers after truth such as would meet Paul's injunction to Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"? Such we should be that we may not build our house upon the sand that at the end of the age the flood may wash it away for us and that when the nobleman shall return from that far country to which he has gone to receive for himself a kingdom, he will find us watching and ready.

Yes ready and watching, and to have so well done our part that he will say, "This Berean rock shall form a corner in the wall of my Church."

Stand firm and never waver, for in such an hour as ye think not the Son of man cometh. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you, and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Esther E. McCrory.

THE REVELATION.

In writing on the Revelation I do not aim at an interpretation of the text, nor do I undertake to give an explanation of every symbol, but to write, to interest, to instruct. If your interest demands further upon the subject other than what I write, I shall be pleased to answer any inquiry made.

To me the Revelation is a wonderful book, full of the grandest truth, of our time. The figures employed are the most beautiful, and the most true to character of any I have ever seen employed. God, it seems, is determined to make matters plain, in that He explains in every instance where it is not plainly stated.

God understands the minds with which he has to deal. He knows the scope and compass of every one of us, and all things are perfectly plain to him. It is a sublime thought to me, to think that God gave the Revelation to His Son Jesus, and our Savior, and He sent them to us. They are a special gift for His heritage and a charming Revelation, a book of time and place, given to us to read and study, a blessing to every reader. The most part of it is in the past; but the greater things are yet in the future—the revelation of this time and the near future are before us, when every thing is fast developing. Rapid changes are before us. The science of inventions is leading us to greater effort in these strenuous times. With all other things there is a great unfolding of truth; and as we wait for the unfoldings the love of many is waxing cold.

Iniquity is on every hand and is doing its utmost in the end of its age—the ripening off of its strength. The world is gathering its ripened grain of the seed sown and soon it will be garnered in. The last invention will come. The mechanism of evil and its ingenious devices will end.

During the meantime we will listen to the Clarion Horn that gives a certain sound, as clear and musical as David's harp. Jesus' voice is as the sound of many waters, as they course their way down the distant ravine in their rapid fall, in jumps and bounds to the level below. When He speaks it adds a new meaning to heart and life of those who listen to His voice. Bright, shining starlets of love fill their hearts, and diamond points of grace fascinate the eye, when the crown of your heart speaks to your soul. Down in your "heart of hearts" you feel that someone is near who is near and dear to you. It is the link that connects man with God—by Him the chain is whole. He is the Lap-ring that connects the circle and we are bound together in one fold. By

Him the family of God is kept both in heaven and in earth. It is by His name we will be called, and that name no one can know but he that receiveth it.

That melodious voice speaks to every one of us, and as it speaks from the heights of Patmos, we hear its familiar ring, it sounds like the Eutopian harp as clear as the chimes of an Easter bell. We listen to its call, we hear Him speak and we know if it had not been time He would have told us. He is the way, the truth, and the life. What He speaks is truth and will come to pass. He died on Calvary's cross that He might perfect His work and reveal to His own the power of the Divine heart. The attitude Jesus has taken commends itself to every soul and plants a stability in the life that knows no depth nor bounds.

These sacred truths shall be studied by every child of God, and the truth and blessings that are in the revelation will unfold rapidly to the studious mind. The Holy Spirit of the Master will stand by our side to enlighten the mind and encourage the study—verse by verse we should read day by day. Let us take up the Book of the Lord and value its precepts as the sacred word of Him who speaks. We must remember the deeper the meaning the farther it lay under the surface. We must dig deep for the precious treasure hidden, that we may find in pleasant surprise the golden nugget, and we prize it all the more because of our labor. We must remember that a thing easily attained soon loses its value; but that for which we toil through heat or cold, and bestow the most care are the things that are lasting and do us the most good.

This last book of the Bible, the Omega and the end, contains the sum and substance of all that has been written before it. It is a direct revelation from the throne and God talking with man.

God's presence is seen and His person is described and every one of His parts is shown to the Seer of Patmos. It is the description of Him who laid in Joseph's new tomb. He who had walked with His disciples in Palestine, and trod the banks of Jordan, and crossed its wave, to the plains of Gadara to set the man of the tombs free. Jesus now from heaven's golden strand speaks to His humble servant in exile on the lone island of the great sea. He stands ready to speak in language that we can understand, to us who wait for Him. The time is here when you and I should know the voice and discern His presence, as the disciples on the way to Emmaus. And may our hearts burn within us

as He stands by our side. May our ears be open to recognize the voice and our hearts that we may be filled with love for Him. Draw right to Him and He will draw right to you. Only believe that He is near and He careth for you.

The golden image of our Father, "The express image of His person," stood, in all His glory, in the midst of the seven golden candle-sticks,—His Church, and He held in His right hand the stars—the leaders and mouth piece of the churches to guide and instruct. His first and last thought was His Church. The seven stars to Him were brilliant gems of the first water. He held them up proudly in the light of the seven candle-sticks as they emblazoned their stick of pure gold.

The magnificence of the scene of Jesus in His splendor, standing in the midst of His Church, can be better imagined than described. Jesus is life. I am He that liveth and was dead, and behold—behold me in my glory, I am alive forever more. Because I live ye who follow me shall live also.

The purpose of Jesus was fulfilled. He stood as a monument of His power over death, hell and the grave.

His science had wrought for Him and He had redeemed His people. And He points His aged prophet to His glorious appearing, in illuminated figure of His glory to add strength and confidence to His trusting heart while in exile on a foreign and hostile shore.

Amid this glory, the conditions and experience of His people was pointed out, coupled with the admonitions and promises and the besetting dangers that were theirs.

The favored apostle, who had followed his Lord in His earthly ministry, faithfully chronicled what he saw in a book. His mind was clearly set on heavenly things, in His lonely exile, and yet he was not alone for God was with him. The wild beasts were his constant companions, and he dwelt with them without fear.

John was on the isle called Patmos for the word of God. His presence in Antioch and in the country around about was a source of constant reproof to the inhabitants. His nearness to God had cut him off and he was placed in exile.

The Lord Jesus had this very scene in view and He prepared His instrument for the work and placed him in the channel of His service. The joy of John's heart was complete when his work was finished. We remember that it was in his mature age, when these things occurred. He had been trained in a school of opportunity and circumstances and

trial, temptation, scourge and imprisonment had lacerated his mind and body. He was a mature and polished instrument, "as wise as a serpent and harmless as a dove." A workman that needeth not to be ashamed of his achievements. His work was well done, which is shown in his accomplishments. He gives us the most clear and clean cut prophecy that is in the Book. And they will be an adornment of the ages, placed on the living records of our world.

George M. Ellis.

IMPUTED RIGHTEOUSNESS.

He who has faith is reckoned by Jehovah as being righteous when he really is not. Does God therefore excuse us in our carelessness of our sins after we believe? Does he shut his eyes to our transgressions? Or deny that we are unholy, and make believe that we are? His threatenings warn us that he does not excuse; his holy law exposes all our sins so minutely that "all things are naked and opened unto the eyes of him with whom we have to do;" and he "cannot lie," that he should deny facts or make pretenses. How then can he say we are righteous even by imputation when we are not?

When he said to a childless man, "I have made you a father of many nations," Abraham did not regard the statement as a misstatement, but he evidently perceived that Jehovah was looking away to the future and living in it as if it were present. Only the All-Powerful One can do that. You and I may say, "Tomorrow I will get much gain," whereas we know not what a day may bring forth; but he can speak of "things which be not as though they were," for he has no adversary to resist his will, no possible happening to prevent his purpose.

Therefore he calls us righteous when we are not, except that we have a righteous faith, because he knows he can make us righteous indeed if we keep on believing. We have been baptized as a "figure" that we are redeemed, immortal, perfect, in the resurrection life we symbolize by rising from the grave of water. That is our expression of what we believe we shall become. We reckon it to be so because he imputes it to us by promising it, and has he not promised it? Our whole series of lessons has been to the effect that he promises, and therefore imputes to us, not only life, but that other half of salvation, righteousness. And not only so, but because he has made his very "fullness" dwell in Christ, and because as soon as we believe we are in Christ, therefore from our first belief

and baptism he imputes to us all "the unsearchable riches of Christ," since faith will eventually realize them all. Shall we then not expect, even welcome, his suffering in us? Shall we not become learned and wise in time, since "all the treasures of wisdom and knowledge" "are hid" in him, in whom we now are? Shall we not look for all the health, food and clothes that are good for us to be of his service? And find the unutterable peace in him that he said we should find in him? And since we expect life in Him shall we deny and shun the righteousness that is essential and congenial to eternal life?

Since he has said, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him," and "he that doeth righteousness is righteous, even as he is righteous," let us not trust the imputed condition alone, but "go on unto perfection;" let us not say imputed righteousness is enough, but realize that which comes from the doing as John said above; let us not trust forever the bullion or coin in the treasury that insures the current passage of us, the paper money, but present our promissory notes at Heaven's bank now during days of grace, lest we meet a closed door, and the great conflagration destroy the paper pledges of what might have been. "Many" will come to that door too late with their self-justifying pleas, only to hear him say, "I never knew you. Your face is so dirty and tattered you are unrecognizable. You will have to go to the rubbish heap and be burned."

INTERCESSION.

Lesson 20, Intercession.

What is your conception of what Jesus our Mediator is now doing?

When you make a prayer to the Father, does our Savior entreat him to grant the request?

Search out those scriptures which speak of the son as having ascended to the Father's "right hand," such as I Pet. 3:22, and Rev. 3:21, and explain what is meant by God's right hand. Has the son been sitting down literally in one locality since he ascended?

See Rom. 8:34 and Heb. 7:25 on the present intercession of our Lord.

Do you discern an intercession in I Jno. 5:16-17?

Is there a like intercession visible in the conduct of Moses before Pharaoh?

Why did not Pharaoh and the one in I Jno. 5 pray for themselves?

Remember Lesson 1 on the Mediator in this lesson.

For a view of the present work

of our Intercessor study the messages to the seven churches in the first part of the book of Revelation.

Joseph Williams.

POPULAR STATEMENTS Contrasted with the Bible.

Having in a previous article, pointed out some popular fallacies, in modern belief, concerning man's nature, I will now consider

Man's Condition in Death.

The popular belief is that "death is but another mode of life," and not the cessation of life.

The Bible says, "Thou shalt DIE and NOT LIVE." Isa. 38:1.

Ministers tell us, "The dead know more than all the living." "A dead Hottentot, knows more than a living philosopher," etc.

The Bible, with its characteristic brevity, says, "The dead KNOW NOT ANYTHING." Eccl. 9:5.

We are taught by modern theologians, that death but INTENSIFIES the "love" or "hatred," of good or bad men.

The Bible teaches "Their LOVE, and their HATRED, and their ENVY, is now" (in the death state) "PERISHED." Eccl. 9:6.

Theologians tell us, our dead parents look down, with tender solicitude, from their celestial home, upon their children's actions here below, earnestly awaiting their arrival (by the death route, of course; that they may welcome them to the city, whose walls are of jasper, whose gates are of pearl, and whose streets are of gold.

The Bible says, "His sons come to honor, AND HE KNOWETH IT NOT, and they are brought low, BUT HE PERCEIVETH IT NOT OF THEM." Job 14:21.

We are taught the holy dead, remember their Redeemer, with thankfulness, for His transplanting them from a world of suffering, to a world of joy; from a world of trials, to a world of triumphs; from a world of separations, to a world of reunions, happy, glorious, and eternal.

The Bible says, "For in death there is NO REMEMBRANCE OF THEE: in the grave WHO SHALL GIVE THEE THANKS?" Psa. 6:5. How could they praise Him, having returned to the dust, from whence they were taken: being "in the land of FORGETFULNESS?" Gen. 3:19; Psa. 88:10-12.

We are taught from (so-called) orthodox pulpits, that at death, saints go to heaven, and sinners to hell.

The Bible teaches they "are in the graves," both "good" and "evil" doers, awaiting Christ's resurrection "voice," to call them forth. John 5:28-29; Acts 24:14-15; Job 21:30.

Christ's words ought to be final. He said, "AND no man hath ASCENDED UP TO HEAVEN." John 3:13. "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.

We are taught, on funeral occasions, that our loved ones are not dead, but praising God in heaven, with angelic voices, and golden harps.

Listen to the Bible. Its brevity need not detract from its truthfulness: "THE DEAD PRAISE NOT THE LORD, NEITHER ANY THAT GO DOWN INTO SILENCE." Psa. 115:17. "For the grave CANNOT PRAISE THEE, death CANNOT CELEBRATE THEE: they that go down into the pit, CANNOT HOPE FOR THY TRUTH. The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth." Isa. 38:1-19.

We are taught that our intellectual powers, when freed from "cumbrous clay," by death, will "soar away, to worlds on high." Death is often compared to releasing a bird from its prison cage. Listen again. God has spoken, "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." When death kills the THINKER, his thoughts will cease. It has been said, truthfully, "When man can see, without eyes; hear, without ears; feel, without nerves; and breath, without lungs; THEN MAY IT BE ASSUMED, THAT HE CAN THINK WITHOUT A BRAIN."

Rufus A. Curtis.

It is always well to learn, even from our enemies—seldom safe to instruct our friends.

Doubt is a vestibule which all must pass before they can enter the temple of wisdom.

If some persons were to bestow one-half their fortune in learning how to spend the other half, it would be extremely well laid out.

There can be no real blessing by tying fruit to a tree, however good it may be; but make the tree good and self-bearing, then it will be a blessing to some one by bearing fruit. The Holy Spirit bears fruit, and of that kind which brings a blessing to the world;—therefore be filled with the Spirit, and you will be fruitful in your lives and a blessing to the world.

Selected from Bible Themes.

The valley of humiliation will lead every true child of God to the mountain of exaltation.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

On Sunday, May 26th Bro. Marsh added another to the flock in Oregon by the baptism of Miss Mabel Deitzman who has been a regular attendant of the Sunday School for some time. We pray for her in her new relation and welcome her to our fellowship most heartily.

Bro. Williams reports the baptism of Sister Opal Fetters at Plymouth, Indiana, on Sunday, May 26th. Opal is the daughter of Mr. and Mrs. Mike Fetters of

Lucerne, Ind., but formerly of Burr Oak, Ind., where the editor was personally acquainted with the family. Sister Fetters has been faithful to her charge in thus bringing up the daughter in the fear and admonition of the Lord. May God's blessing attend Opal's efforts to live a true Christian life.

We feel impelled to call attention to Bro. Strand's article in this issue. It is a reply to Bro. Williams' article of a recent issue. The point in it to which we wish to call attention is the sweet spirit in which it is written. There is no boastfulness in it. Faith forbids that. Bro. Williams' spirit is the same. This kind of discussion of differences can result only in good, for both these writers show that they have been dealing with the true fountain. We wish to thank both these brethren for the example given and all others of our contributors for the kindly spirit in which they write.

The quarterly meeting of the Churches of God of Illinois met with the Oregon Church on Saturday evening and Sunday, May 25th and 26th. There were present from other localities the following:

Sister Martin Aslaksen, Harvey; Bro. J. M. Glotfelty, Lanark; Bro. L. Booth, Dixon; Bro. and Sister E. F. Gesin and son, Emil, Forreston; Bro. Earl Koontz, Adeline; Bro. and Sister J. H. Williams and Sister Grace Williams, Chana.

The speakers selected for conference are Bro. L. E. Conner of Cleveland, Ohio; Bro. Jos. Williams of Forest, Indiana; and Bros. Marsh and Lindsay of Illinois.

Monday, Aug. 12th, is the date for the beginning of the Bible school and Wednesday evening, Aug. 21st, the beginning of the annual conference which is to continue over the following Sunday. Notices and program later.

The editor made quite a heavy week-end trip on Friday, May 24th, landing at Rushville, Illinois, in the evening about 8:30. There Bro. Fred Chapman was waiting to become responsible for making the rest of the distance, nine miles, by buggy. On the way down we had the pleasure of a very brief visit with Sisters Emma VanAntwerp and Clara Venard between trains at Vermont. On Saturday evening we had the pleasure of speaking to an audience that about filled Independence schoolhouse where we have had many such pleasant experiences. Sunday we spoke again to a good sized audience and at the conclusion the communion service was observed, after which Sister Gertrude Vin-

cent manifested a desire to be baptized which caused gladness and joy in many hearts. At 2:30 we met again, after a dinner eaten together on the school-yard lawn, and after setting forth the principles involved in the rite of baptism, we proceeded to the place of baptism where we buried her in the name of the Lord Jesus for the remission of her sins. At the concluding service in the evening the right hand of fellowship was given her amid much rejoicing. Thus another is added to the number and another profitable meeting has been held. May God bless Sister Vincent and give her the guidance she will need. On our way home, we stepped off the train at Kewanee and spent the night with Bro. and Sister Woods and family where we have always been as welcome and where we have always felt as much at home as we can in any brother's home. We got back to our desk Tuesday noon and found a great deal of mail awaiting an answer. Next week we hope to spend a couple of days with the Michigan brethren at Indian Lake. Will report this trip later. One of the pleasant features of our meeting at Independence was the presence of Bro. J. W. Cooper and Sisters Mauvine Green and Mary Cooper who drove from Ripley, a distance of about 15 miles, to attend the meeting. There was disappointment, however, in the absence of Bro. Hightower who writes that owing to the very busy season of the year and the hard-worked condition of his horses he did not feel justified in making the trip. He was generally missed.

The Sunday School.

CHRIST'S WITNESS TO JOHN THE BAPTIST.

Matthew 11:2-19. June 16.

Golden Text.—Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he. Luke 7:28. (R. V.).

Time.—Summer A. D. 28, soon after the sermon on the mount. According to Luke, Christ had just raised the son of the widow of Nain.

Place.—Galilee. John was in prison in Castle of Machaerus, located on the spur of a hill overlooking the Dead Sea from the east. Herod the Great had fortified it, and at the date of this lesson it was the property of Herod Antipas.

QUESTIONS.

Where was John the Baptist at

this time?

Tell what you can of him and his work up to this time. Why had he been put in prison? Matt. 14:3-4.

What caused John to send his disciples to Jesus?

What wonderful miracle had just been performed by Jesus? Luke 7:11-18.

What was the question asked by those sent to Jesus?

Was the question for their own sakes or John's? (When we remember John's testimony to Christ, Jno. 1:29-34, we conclude he sent, not for his own satisfaction, but for that of his disciples, or, having preached "the kingdom of heaven is at hand," expecting as did Jesus disciples, that He was at this time to "restore the kingdom to Israel," Luke 24:21; Acts 1:6, and having waited in vain for Jesus to put forth His royal claim, sent his disciples to question Him.)

How did Jesus answer them? Luke 7:21-22.

"The poor have the gospel preached to them." Was this a new thing? (This was but little less singular than the miracles wrought, for neither Rabbis nor philosophers ever condescended to teach the lower classes.)

Explain verse 6. See R. V. "Offended"—made to stumble—The same Messiah who was promised as the foundation stone of His Church, was also predicted a stumbling block to those who rejected Him through unbelief. 1 Pet. 2:6-8.

Of whom did Jesus now speak to the multitude?

What are we to understand by "a reed shaken by the wind"? Eph. 4:14. (The reed of Egypt and Palestine is a very tall cane, so slender and yielding that it will lie perfectly flat under a gust of wind and immediately resume its upright position. This was not John's character, for it was on account of his fidelity and firmness that Herod had imprisoned him.)

What other comparison? Luke 7:25. (This reminded His listeners of John's simple, unselfish and hardy nature.)

Was John regarded as a prophet? Matt. 21:26.

In what way was he "more than a prophet"? (The prophets bore witness by foretelling. John pointed to Him in person. Jno. 1:36.)

Explain "he that is least in the kingdom of heaven is greater than John." (The humblest of Christ's followers possessed a fuller revelation of the gospel. Matt. 13:17.)

Explain verse 12—The Jews were blinded by their preconceived notions of the kingdom. There was a vision of the glory of that of David and Solomon, with their enemies humbled in the dust. It was by violence

and force they expected the world to be conquered, and the kingdom set up, when the Messiah came. As the lowly Jesus did not fill their expectation, they rejected Him and had shut up his herald in prison, and were already plotting against the Heir. How had men been guided to the time of John?

"This is Elias"—how harmonize with John 1:21 and Matt. 17:10-13? See Luke 1:17.

Meaning of verse 15? (A proverbial expression calling close attention to the subject in hand.)

To whom does Jesus refer by "this generation"? Luke 7:30. (They were the religious leaders of the Jewish people at that date.)

To what does He liken them?

On what grounds did they reject John the Baptist and Jesus? (This shows their fickle and inconsistent conduct for which Jesus reproves them.)

"And wisdom is here personified. 'The children of God may be termed Wisdom's works.' Though great numbers rejected His counsels, yet some faithful ones were being called out from among them. What wisdom should we seek? Jas. 3:17.

What of the word of God to such as seek wisdom? Prov. 8:9.

To what extent are we responsible for what we hear?

What should be our main object in this life? Matt. 6:33.

Anna E. Drew.

Announcements and Programs.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

IMPORTANT NOTICE!

At the 3rd Quarterly Meeting of the Illinois Conference Board of Managers held in Oregon, May 25th, we found a shortage of funds to pay our State Evangelist. Now to avoid this for another year we ask all isolated brethren and churches to notify the Conference Secretary, Miss Grace M. Williams, R. F. D., Ash ton, Illinois, what they will contribute toward the support of a State Evangelist during the coming year. This we should know by August 1st.

Another important matter must not be overlooked. See that you remit to J. M. Glatfelly, Lanark, Illinois, that individual tax of one dollar. (If you have not already done so), to defray the expenses of the Annual Conference, including bread and meat.

J. M. Glatfelly, Treas.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God:

We give you greeting and in the language of the Master say: "Wist you not that we must be about our Father's business?"

Through the will of the Father we are permitted still to stand in our wonted place, and to perform a part in the plan of God for mankind. Let us therefore as a Church show our thankfulness by putting aside the cares of this life for a brief season to offer our thankfulness and praise to Him who gives us all things and has promised us abundantly more if only we will serve him to the end.

Those coming to Plymouth please write Bro. F. M. McCrory, so that arrangements can be made for conveyance to the Church. Those coming to Argos notify Sister Jane Taber or Bro. Frank P. Boggs both of Argos and you will be cared for.

F. M. McCrory, Pres.
Flora Harris, Sec.

NOTICE TO INDIANA BEREANS.

The Berean business meeting will be held as heretofore during the Bible School on Wednesday P. M., June 12.

We are expecting a good attendance of Bereans throughout the state. Let every one who expects to come try to bring some one else with them. This is an excellent opportunity for searching the scriptures under the guidance of able teachers.

If we are hungering for the bread of life, we will make many worldly sacrifices in order to attend this school and may we all gain a stronger desire to help promote the Berean organization in our state, that the young people may be encouraged in the regular, systematic study of the Bible. Let us work while we may.

In the Master's cause,

Emma C. Railsback, Pres.

ANTIOCH CONFERENCE PROGRAM.

Friday, June 7.

10:30 A. M. Address by president F. M. McCrory.

11:00 A. M. A talk: Prime Needs of the Church, Mrs. D. C. Robison.

12:00 M. Dinner on grounds.
2:00 P. M. Business Meeting.
3:00 P. M. Sermon, J. F. Waggoner.

7:00 P. M. Song and Social Service, Mrs. Ella Demont.
7:45 P. M. Sermon, D. E. Van Vactor.

Saturday, June 8.

9:30 A. M. Social Meeting, R. C. Railsback.

10:30 A. M. Sermon, D. C.

Robison.

12:00 M. Dinner on grounds.

2:00 P. M. Sermon, Mrs. D. C. Robison.

3:00 P. M. Business Meeting.

7:00 P. M. Berean Meeting, Mrs. Emma Railsback.

7:45 P. M. Sermon, Joseph Williams.

Sunday, June 9.

9:30 A. M. Social Meeting, Wm M. Huffer.

10:30 A. M. Sermon, D. C. Robison.

12:00 M. Dinner on grounds.

2:00 P. M. Sermon, Mrs. D. C. Robison.

3:00 P. M. Communion, J. F. Waggoner.

6:45 P. M. Social Meeting, Lawrence M. Howell.

7:30 P. M. Sermon, Joseph Williams.

Frank P. Boggs,

Mrs. Jane Taber.

Sylvester Logan,

Committee.

INDIANA BIBLE SCHOOL

The Indiana Bible School will convene this year at Plymouth, June 10, and continue one week. We not only invite, but urge the young people, and old also, to come to the conference prepared to stay for a week's study of Bible truth.

Brothers Robison and Williams have been selected as teachers. No tuition fee will be charged and lodging and meals free to all. Those coming should notify Mrs. F. M. McCrory or Dessie McDonald so that lodging places may be secured. A fund to meet expenses has been started, and contributions will be received according to the will of friends of the cause.

In His name,

Asa O. Roose, Mrs. F. M. McCrory, Dessie McDonald, Com.

NOTICE.

To the Brethren scattered throughout Michigan and elsewhere, Greetings:

The Annual Conference and Bible School of Michigan will be held at Lemon Park on Indian Lake. Conference commencing Thursday evening, May 30, and continuing over Sunday, June 2. The following full week, to June 9, will be devoted to Bible study. Bro. Joseph Williams has been secured as one of the speakers and teachers. We who know something of Bro Williams' untiring efforts along Bible study work fully appreciate this opportunity of studying and searching "The Word" with him, as he always has food for our spiritual growth. Other competent speakers will be secured soon. The Ministerial Association will hold its Annual meeting, jointly or in connection with the conference meetings, on June 4, 5, 6. These

meetings will not conflict with the Bible School sessions. This assures us of the presence of some of the ministers of the gospel, who otherwise could not be with us.

As Bro. Blakely has before stated, this is a rare opportunity for any one wishing a vacation as it offers both, a beautiful location for an outing and a spiritual feast. There are plenty of cottages and a large pavilion in which to hold the meetings. These are offered us at a very low rate. Each one should be provided with cutlery, sheet and pillow slip.

We aim with the advantages at hand, to have the largest delegation, from every part of the state, present and to do stronger and wider work for the Master, in spreading the Gospel of the Kingdom of God, that many more may come into the fold while it is yet day, for soon "the night cometh when no man can work." Let us arise and work, realizing that at the most we can do only a little, till Jesus comes.

Lemon Park on Indian Lake, is three miles N. E. of Vicksburg, in Kalamazoo Co., and is on the main line of the Grand Trunk R'y, nearly midway between Vicksburg and Pavilion. Persons coming from north of Kalamazoo, take the G. T. & I. R'y to Vicksburg, changing to G. T. R'y (same depot) for Lemon Park. Parties coming from south of Vicksburg, do the same. And those coming from the eastern part of the state (Adrian for instance) go direct to Battle Creek, then take G. T. R'y, to Lemon park. It would be best for all who are contemplating attending the meetings to go to your home station agents and look up the best route for you.

Program will appear later with a very cordial invitation to all interested in the Master's work.

I am your sister in Christ,
Rose Miller, Sec'y

For the upright shall dwell in the land and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. 2:21-22.

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Prov. 3:1-2

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner. Prov. 11:31.

The righteous shall never be removed: but the wicked shall not inhabit the earth. Prov. 10:30

If a ruler hearken to lies, all his servants are wicked. Prov. 29:12.

THE OBJECT OF THE ESTABLISHMENT OF THE KINGDOM OF GOD.

There are a great many of our brethren who never take time to inquire as to the object of the establishment of the kingdom of God. While God may have some objects that I have not learned, I think I have learned some of them, and one of the great objects is, that "all people, nations and languages should serve him." Dan. 7:14. I am so glad that I have learned that God is "No respecter of persons." That He loves one of Adam's children just as well as another. I am also glad that I have learned that all who will be saved, must, and will be saved through Christ. Peter makes this plain in Acts 4:12. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Hence you see that God does not propose to save any one except through Christ. Many times I have been told that the heathen knew that there was a God, that "the heavens declare the glory of God, and the firmaments his handy work," which is true, and they are "without an excuse" so far as believing that there is a God is concerned, but while this is true, it has nothing whatever to do with their salvation, from the fact that Christ is the Savior, and there is nothing in nature to teach us of Christ. Hence you see the great necessity of preaching the gospel. For they cannot be saved except through Christ, and cannot be saved without faith in his name, and they cannot believe on him of whom they have not heard, and they cannot hear without a preacher. See Rom. 10. And again we read, "The world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe."

According to the best information we can get, only a very few, comparatively speaking, have heard of the only name by which they can be saved. Will God cut them off without a chance? Is there anything wrong, or dangerous, about His giving them a chance? Is it not a fact, if He is no respecter of persons, that if He gives one a chance, He ought to give all a chance? I think it is, and this is one of the great objects in establishing the kingdom of God, in as much as only a few have ever had a chance. Now let us see if the Bible confirms this view. We are all agreed that Christ is the rightful heir to the throne and kingdom of David. God's oath and promise are behind this. We are also agreed that Christ will take the throne, when he comes again. Now listen to James,

"After this, I will return, and will build again the tabernacle of David that is fallen down, and I will build again the ruins thereof, and I will set it up." What for? "That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called saith the Lord." Now this is perfectly plain. The great object of building again the tabernacle of David is, that those who have had no chance, might have a chance to seek after the Lord. Is not this clear? Now let us turn to Daniel 7:14 and read, "And I saw in the night vision, 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 unto him dominion, and glory, and a kingdom, that all people, nations and languages might serve him." Now what is the expressed object of this kingdom? Is it not that all people, nations and languages might serve him? Certainly so.

In harmony with this, Paul says, "There is one God and one Mediator, between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." From this it is clear, that Christ is to be testified to the same all, for which he died. Hence every son and daughter of Adam must and will have a chance to be saved. There is nothing dangerous about this, for if a man has had a chance in this life, there is no proof that he will ever have another. But if he has had no chance, he must have a chance, otherwise, God would be a respecter of persons. When I think of this, I am made to exclaim "The mercy of the Lord endureth for ever." Yes He is good; not willing that any should perish, but that all would turn and live.

Your loving brother in the One Hope,

T. J. Daniel.

BAPTISM AND THE NAME OF CHRIST.

The Mode of Baptism.

Is the mode of baptism of any importance? Before answering this question we ask another. Why should there be baptism at all? Because the Scriptures are of God, and it is undeniable that Baptism is in the Scriptures, and that it holds a prominent place in them is equally undeniable. There must be some reason for this.

We have already seen that Baptism is intimately connected with the name of Christ. Just another quotation to strengthen this. When Ananias at the command of the Lord went to see Saul (afterwards Paul the Apostle), he said to him, "And now

why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). We have seen how sin came, and that death follows sin. We have also seen that Christ is a covering for sin, that remission of sin is found in Him. Now note, "be baptized, and wash away thy sins." What does this mean? Water in the natural is for cleansing. But this cannot be a literal washing away. Yet there is a beautiful thought in it, that of cleansing. Sin is uncleanness, and it leads to the grave. If it can be washed away, then we are clean, forgiven, righteous, and have hope of deliverance from death and the grave. Note also, "calling on the name of the Lord," the obedient Adam the sinless One, the God-provided covering. It is in Him that there is cleansing from, or forgiveness of sin.

But there is an act of getting into Him. "To believe on Him whom God hath sent" is the state of mind that prompts the act and makes it acceptable. The Ethiopian Eunuch after he had been instructed by Philip said, "See, here is water; what doth hinder me to be baptized?" (Act 8:36). The word impelled him. And the Apostle Peter after having preached the things of the name of Christ to Cornelius and his household, said, "Can any man forbid water, that these should not be baptized which have received the Holy Spirit, as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10:47-48). The Apostle Paul puts it in this way, "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27).

There is only one mode of baptism that is in keeping with "wash away," "into," "put on," and that is immersion. Indeed, etymologically, the Greek word baptizo is to immerse, submerge, plunge, put out of sight. In every instance where the word is found, immerse is the only English equivalent for the Greek baptizo. In Apostolic times, Baptism was always by immersion in water. And why was it thus? Because there is a beautiful teaching in it which is entirely wanting in the idea of sprinkling. Christ is the covering for sin. We can put on a covering. Sprinkling is out of keeping with the figure. Immersion is in harmony with it. Still further, to immerse is to put out of sight, to bury. Paul says, "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 into death." (Rom. 6:3-4). What an expressive symbol! Christ died. We have to recognize that we are sinners, under death, and if we are to have re-

lation to Him, we must be buried—"buried with Him." But that is not all. Christ is not now dead. God raised Him from the dead. He is now the Living One. So Paul adds, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (verses 4 and 5).

Thus the believer in rising from the watery grave rises in the risen and glorified Christ, to walk in newness of life, after the example left by his Lord.

Baptism is of course only a symbol—of death, burial, and resurrection. But there cannot be the symbol without immersion in water. The symbol points forward to the reality, when we shall have to pass into the grave. But we know that One has risen, "the first-fruits of them that are asleep." Those who "sleep in Jesus will God bring with Him." Reverting to Romans, chapter 6, Paul says, "Now if we died with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him" (verses 8-9). The Christ Himself said to His followers, "Because I live, ye shall live also." *

Thus Baptism, although a command, is much more than a command. It is the doctrinal signification of the rite that constitutes immersion baptism. It signifies dying with Christ to sin, and rising in Him to newness of life. This, of course, following the belief of the promises of God as they center in Christ. Those who live the new life in Christ during their mortal career, will have the unspeakably high honor of living with Him in an incorruptible nature throughout the endless ages to come. What a destiny for mortal man!

When the significance of Baptism is unknown, it seems foolish. But it is a test. It cuts at the root of self-glory. Only the humble, contrite heart will submit to it. To the proud it is puerile. They would like to be asked to do some great thing. They consider that thereby they would be entitled to eternal life. But no flesh shall glory in God's sight.

"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?"

—Selected from Bible Themes.

A CONTRADICTION?

15. God is Cruel, Unmerciful, Destructive and Ferocious. —I will not pity, nor spare, nor have mercy, but destroy. Jer. 13:

14.—And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them. Deut. 7:16.—Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling. I Sam. 15:3.—Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men. I Sam. 6:19.—The Lord thy God is a consuming fire. Deut. 4:24. **God is Kind, Merciful and Good.**

—The Lord is very pitiful, and of tender mercy. Jas. 5:11.—For he doth not afflict willingly, nor grieve the children of men. Lam. 3:33.—For his mercy endureth for ever. I Chron 16:34.—I have no pleasure in the death of him that dieth, saith the Lord God. Ezek. 18:32.—The Lord is good to all, and his tender mercies are over all his works. Psal. 145:9.—Who will have all men to be saved, and to come unto the knowledge of the truth. I Tim. 2:4.—God is love. I John 4:16.—Good and upright is the Lord. Psal. 25:8.

REPLY.

It has ever been the boast of infidel writers, that the God of the Bible is cruel and unmerciful, and the texts brought forth in the first part of the above proposition are ever quoted to sustain this idea. If the reader will take the trouble to examine the passages referred to, in their connections, he will see that they all allude to the judgments of God falling upon wicked nations, for their sins against him. In Jer. 13:14 God threatens to destroy the nation of Israel from the land, because they had sinned with a high hand, and trampled on his holy law; but before the threatened judgment was executed, he offered them pardon and forgiveness if they would turn unto him and cease to pervert his ways. Hence this text is purely of a judicial character, and cannot be made to sustain the skeptic's attack. Deut. 7:16, alludes to those nations that were vindictive enemies to God's people, and he commanded Israel to destroy them. This also was a judgment visited upon the sinful, and therefore founded in justice. The same is true of I Sam. 15:2. Amalek had done much evil to the people of Israel when they were in the wilderness, killing those who were fatigued and weary and who lingered behind in the march. And for these acts of hostility God has decreed the overthrow of the Amalekites. Now the time came for its execution. "But why," it will be asked, "did God decree the destruction of women and helpless infants?" We answer, it was a judgment upon a nation, and as

such it fell upon all. It was so in the days of the flood; and so of Sodom and Gomorrah. Indeed, the infidel who blames the "God of the Bible" and boasts of his "God of Nature," is in a worse difficulty than we; for his God buries millions by earthquakes and volcanoes, many of whom are innocent women and helpless babes. His acts have not even the appearance of being deserved judgments for sin, and they come without warning or mercy upon the innocent and helpless. "But," says the infidel, "they transgressed a physical law, and must suffer its penalty." So we say of those nations. They transgressed a moral law, and they suffered its penalty. The infidel sees no cruelty in his "God of Nature" visiting families by disease, by famine and pestilence, taking all the little ones from affectionate parents: he sees no injustice in his "God of Nature," in executing the penalty of violated law. Yet if the God of the Bible inflicts a judgment upon a nation of sinners he is frightened, and exclaims, Cruel! unmerciful! ferocious!!! Reader be not deceived. It is done to lead you from the God of truth who does all things in righteousness, and for the best—for the good of man, and for his own glory.

—From "The Bible Triumphant" by Elizabeth Reed.

Editor of Restitution Herald,
Dear Brother:

To comply with Bro. Williams' kind request in May 22 number, I am expected to write something. Nevertheless I do not think comments and arguments avail much, in this doctrine of the atonement for sin. It is so plainly set forth both in the Old and New covenant books, in the words of the Spirit, that our words would only mar its completeness.

As to the argument that while Christ died "for" us, He did not die "instead" of us, in many passages of scripture relating to the atonement, while the word "instead" does not appear its meaning is surely implied. If a friend should take his own money and pay a fine "for" me, he paid what I did owe, and so might properly be said to pay the fine "instead" of me.

The following scriptures (and many more) seem to imply the sense of "instead of:" Isa. 53, "Surely he hath borne our griefs and hath carried our sorrows, yet we did esteem him smitten of God and afflicted, but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed.....he poured out his soul unto death.....and he bear the sins of many." Also in Gal. 3:13, "Christ hath

redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every one that hangeth on a tree." I consider also such expressions as:—"He gave himself a ransom," His blood bought us," and that we are his purchased possession." The above scriptures seem plainly to imply that Jesus suffered both "for" us and "instead" of us. I cannot recall any atonement-texts that do violence to that thought.

It is written: "Without shedding of blood there is no forgiveness," Heb. 9:22. All the Old Covenant scriptures made atonement for the sins of the offerer. His sins were laid upon the sacrifice. The victim suffered instead of the offerer. In Heb. 5:7 where the Aronic and Christ's priesthoods were contrasted, it says of the former: (5:3) "on this account (of infirmity) as for the people so also for himself he is obliged to offer for sins." Then contrasting the priesthood of Christ it says: 7:27-28, "One who had not daily necessity like the High Priest, first to offer sacrifice for their own sins, then for that of the people, for this he did once having offered himself." Jesus, our sin-bearer has borne our sins in His own body on the tree, I am unable to understand these scriptures in any other sense, than that He suffered as the "New Covenant Victim" (see Diaglott. Heb. 9:16-18.) "instead" of us.

However I believe that Bro. Williams agrees with me that all "forgiveness of sin" is based on the foundation fact, that "Jesus died for our sins according to the scripture" and that He is now able to save to the uttermost all that come unto God by Him," and that this includes salvation from sin in the present life.

With loving greetings to all,
Chas. Strand.

AN INFIDEL NO.

A young man, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise, found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentleman here who desires to deny that the best things in the Bible are better stated in other ancient books: let him stand up and say so."

Instantly the young student arose, and in order to be seen by

everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure.

"He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves, which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the sermon on the mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer for this appeal. After waiting a moment, the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain. His power over his audience was broken.—Selected from Last Days.

To the Brothers and Sisters in Illinois:

Good morning and the Father's blessings rest on you. And as you are sowing the truth in His name may it sink into many good hearts; and may many, when He knocks at their door, let Him in and obey His command. He that believes on the Son of God and His kingdom and is baptized in His name shall what? Shall arise with Him. Let us strive more than ever to live that we may be worthy to live with Him.

Amy A. Johnson.

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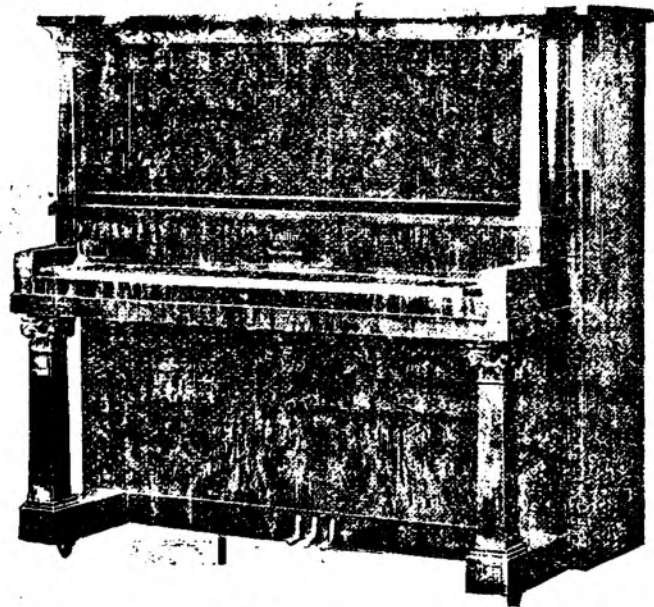
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THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, June 12, 1912.

Number 35.

POEM.

What is the time to trust?
Is it when all is calm?
When waves the victor's palm,
And life is one glad Psalm
Of joy and praise?
Nay; but the time to trust
Is when the waves beat high,
When storm clouds fill the sky
And prayer is one long cry,
O help and save!

What is the time to trust?
Is it when friends are true?
And all we say and do
We meet but praise?
Nay; but the time to trust
Is when we stand alone,
And summer birds have flown,
And every prop has gone—
All else but God.

What is the time to trust?
Is it when hopes beat high,
When the sunshine fills the sky
And joy and ecstasy
Fill all thy heart?
Nay; but the time to trust
Is when your joy is fled,
When sorrow bows the head
And all is cold and dead,—
All else but trust.

What is the time to trust?
Is it some future day,
When you have tried your way,
And learned to trust and pray
By bitter woe?
Nay; but the time to trust
Is in this moment's need,
Poor, broken, bruised seed!
Poor troubled soul, make speed
To trust thy God.
Selected from Bible Themes.

SERMONETTE. No. 11.

Our Mediator and Our Life Giver.

Text.— This is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. I Tim. 2:3-6.

I. God's Approval.

In any undertaking it is a satisfaction, and a help, to know that we have God's approval. God estimates our efforts by the scales of righteousness. There are no enterprises in which a person may engage, that are more important for the world of mankind, than to obtain a knowledge of the truth, upon which salvation depends.

According to the writer of this text there are two things which God regards with especial favor. They are:

1. That all men should be saved. You perceive at once, that there are no reservations in the Apostle's statement. It includes all. It expresses the broadness of God's desire. It seems good to him, and is acceptable in his sight. Could it be any less to us? We who are under the condemnation of guilt—we who are the lost ones, wandering in the darkness, and away from home, should it not meet with our approval, that somehow God in his wonderful love had made provision for us, and for all?

2. And to come to a knowledge of the truth. Would it become us, having been favored with a knowledge of the truth, selfishly to withhold that truth from others, or deny them the opportunity to be saved? If God is pleased that all men should share alike in those truths that would make men better, can we who have been blessed through having been favored with a knowledge of them, feel aggrieved because God has provided this privilege for all men? Especially when it is the will of God? You will notice it is stated that it is the will of God not only that all should be saved, but that all should come to a knowledge of the truth.

II. The Order.

The order in which these two statements are found, has much to do with their meaning. If the truth here spoken of is the basis of our faith and hope, then it would be necessary to have the truth in order to be saved. But the order of the text is saved first, and then come to a knowledge of the truth. The salvation spoken of therefore must be some act necessary to place all men in a condition where they can get a knowledge of the truth. I know of no event that could so affect the unnumbered millions of the dead as their resurrection to life. The Syriac of this text makes all plain "Who would have all men to live, and be converted to the knowledge of the truth." Live first, then come to the knowledge of the truth. When we consider the great majority of mankind have gone into death in ignorance of the truth, is it any wonder that the kind Father in heaven desires that they obtain the truth? And the only way they can obtain a

knowledge of it, is by making them alive first.

III. The Reason of It All

is that there is one God and one Mediator. The unity of God is a fundamental truth of the sacred scriptures. By this statement I mean, that the scriptures do not present the idea of a trinity of Gods in unity. The scriptures teach but one God. Equally plain and forceful is the teaching in regard to the Mediator.

1. One Mediator.—Not two, or any other number but one Not Mary, nor any priest or pope, but "the man Christ Jesus."

There has been much unnecessary speculation in regard to the nature of the mediator. Some suppose him to be a God, or the second person in a supposed trinity of gods. Others suppose that the Mediator was only a part God, and a part man. Others that while begotten of God on the plane of the flesh, yet had all the nature of the human and none of the divine, and was wholly mortal. But Paul puts all these theories aside, with the plain unvarnished truth, amply taught everywhere, that the Mediator between God and men is "the man Christ Jesus."

2. Who gave himself a ransom for all. Whatever theological meaning you may give to the term RANSOM, the fact remains and is repeated here—is for all.

3. To be testified in due time. This phrase seems to apply not only to the present but to the future. Some apply it to the future alone, but from the fact that we have the knowledge now, to a certain degree, and from the fact that Paul was made a minister of it, seems to establish the thought of present as well as future application. We conclude then that the salvation of all spoken of in the text, is life for all that all may get a knowledge of the truth. For Jesus is the true light that lighteth every man who cometh into the world. John 1:9. "We have this treasure in earthen vessels." II Cor. 4:7.

A. J. Eychaner.

THE DAY OF UNREST.

The movements of the nations at the present time plainly indicate the restless spirit which fills with fear and trembling the monarchs of earth. Their speech is lies and their practice is deceit. They are crying peace to allay

the fear of their subjects. They are pleading for universal peace through arbitration to hide their treachery from their rivals. While preaching safety and prosperity they are burdening their subjects with taxation beyond the limit of endurance to supply the funds to maintain their standing armies and to equip and enlarge their navies with the most powerful and destructive implements of warfare. They are each continually striving to excel the other in the efficiency of their engines of destruction and death. Trivial offenses and slight encroachments by one power upon the rights of another is met with a threat of war, to be followed with cringing, cowardly withdrawals of severe demands. Peace is apparently restored; the surface seems quiet while beneath, the fires of hatred, vengeance, strife and conquest are still smouldering. The heat is still generating, however, and like a caldron an occasional bubble rises to the surface and may suddenly become a boiling mass, overflowing its bounds and spreading ruin all round.

Philosophers and sages are everywhere striving to discover the reason for this unrest. Preachers and professors everywhere have discovered an undercurrent of restlessness and are unable to grasp its meaning. While fear and consternation fill their minds as they behold this turbulence, they are loud in their protestations of danger, and are trying to teach peace. Great financiers have contributed liberally to promote peace conferences at the Hague and elsewhere; but in spite of it all there is a continual rumble in the war-clouds.

Books and papers of every description are being printed and scattered broadcast over the earth, leaflets on every subject, anarchism, socialism, infidelity, religion, new heresies in religion, new thought, free thought, Christian science, metaphysical theories, women's suffrage, commission government, public ownership, progressive taxation, single taxation, severe criticisms of judges, trusts and "trust busting," graft, greed and official scandal. They are distributed in hundreds and thousands with an enthusiasm never before witnessed in the history of printing. The thoughts and subjects of discussion are different from those of a few years ago. Formerly only professors dared to write for pub-

lication; but now the ordinary layman, the day laborer is reading, and thinking, and advancing ideas as well as the college professor and graduates from our highest institutions of learning. The spell is over all, rich and poor alike. The very poor are being ground down by the very rich. The great industrial masters fear the strike and the strikers. Capital is a coward and will hide from every signal of danger. Industrial masters fear the mob. The politician can see his influence gradually waning. The masters have been too busy amassing colossal fortunes and the politician too much concerned in corrupt practices to devote any time to the signs of the times. They know from the bitter complaints of the masses and from the general unrest that there is something the matter. Statesmen in every nation are looking for some great event to take place, but they know not what. They are expecting some great change but cannot tell its nature. None are so dull as not to see that danger lies ahead if they would but consider the present for a moment. The student and investigator of current events and of prophecy can easily discern the signs of the times. To him the approaching changes are very important. The changes of today are more radical and important and rapid than they have been in past years. Never before have the masses of the common people read and studied for themselves as they are doing today. The wealthy have always lead the poor and dictated to them as to what they should do; but "knowledge is being increased," and the poor are getting enough to cause them to think and reason. This great wave of learning is moving everything before it. It has required many years to develop this powerful agency which is destined to sweep the wealthy into a vortex of misery. Children are now living whom I believe will see the greatest changes ever wrought in the affairs of men and nations. All are seeking and demanding something new. The old is passing, the new is coming; the old is treated lightly, the new is being investigated; the old is crumbling, while the new grows stronger; the old is groaning, the new is rejoicing; the old is dying, the new is coming into life; the old is sinking in the west, while the new is girdling the eastern horizon with its rays of light which will grow brighter till the Son of Righteousness will arise and usher in the day of eternal glory, and the whole earth be "filled with the knowledge of the Lord as the waters cover the sea." When the King in his beauty shall take the reigns of government and bring peace, sweet peace to the

nations of earth. Then will the hungry be fed, the weary find rest and the poor obtain plenty.

L. Booth.

INTERCESSION.

If our Father is so reluctant to answer prayer that it required our Mediator's presence at his throne to urge his willingness, we are worshipping the wrong one. Moreover, the question arises, How so many prayers granted before the birth of Messiah? No, our Father delights to give good gifts to those that ask him.

What, then, is the present work of the Christ? For he is making intercession for us. He ascended to God's "right hand." That is, he has been given power. For our Lord in explanation of this said, "Hereafter shall ye see the Son of man sitting on the right hand of Power," Matt. 26:64. For since with people in general the right hand is the strong one, it is the one used to express power. Our salvation from God is "by the saving strength of his right hand," Psa. 20:6. This is a frequent figure in scripture. Jesus being at the Father's right hand is therefore second greatest in power in God's realm. He is with him "in his throne" thus, Rev. 3:21, as Solomon reigned with David, in his throne, 1 Kings 1:35, or "in my stead," as David said, while David was yet alive.

Therefore, since God is King and Judge, Jesus is already ruling and judging some people. But not the world, not his own kingdom. He does that when he takes his own throne. He is at God's right hand "until" that time, when the Father will make his enemies his "footstool." That is put them under his feet, where they will be ruled over. Psa. 110:1-3. He is now preparing a place for us, Jno. 14:1-3, that is, preparing us for the kingdom to come.

God used to judge his people directly, through the typical mediators, the prophets and priests, at whose word troubles came and went, but now the Son informs us, "The Father judges no man, but has committed all judgment to the Son.... and has given him authority (power, at his right hand) to execute judgment also, because he is the Son of man." Jno. 5:22, 27. Authority and power are used synonymously in the scriptures.

If we can see who are now being judged we shall know what the Savior is doing. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:7. "But when we are judged we are chastened of the Lord, that we

should not be condemned with the world," 1 Cor. 11:32. Therefore Jesus, who is now judging the Church, says, "As many as I love I rebuke and chasten," Rev. 3:19. He trims the lamps (prunes the Churches) and threatens judgments.

Above in Jno. 5, we find the reason why he is appointed our judge to be "because he is the Son of man." "For we have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity." Heb. 4:15; 5:2.

From this we see why he was made our judge: he knows how to sympathize with us in trouble and say, "you will come out all right because I did," as pointed out in previous lessons. And having learned obedience and become perfect through suffering, he knows just what tribulations to give to each of us to do the same for us.

And when our prayers ascend to the Father's throne the Intercessor corrects the mistakes in them, that is, the trials he sends us correct the faults in us that caused us to ask amiss. Judgment, trial or trouble is thus not something so dreadful, though indeed unpleasant, for it comes from Heaven's love, and desire that we be purified and perfect. Resist not the will of the judge, therefore, but ask for grace to bear your lot, finding in him that sustaining sympathy. For thus only can we learn to sympathize with others in tribulation, which we will be called on to do when we judge the world, or bring tribulation upon those who need it. For he promised those who overcome that they will receive "power (that is, be at his right hand) over the nations," Rev. 2:26-27, or sit with him in his throne, Rev. 3:21, when he ceases to judge the Church and begins to judge the world when he comes and sits upon his own throne, teaching and ruling, and the saints with him, until all the world bows the knee and the Father's will is done by all as it is now by his obedient saints. For he said in Matt. 26:64 above, after explaining that God's right hand means authority to execute judgment, that they should see the Son of man "coming in the clouds of heaven." For by Nahum 1 clouds represent judg-

ment, and just as his going away in clouds meant to Israel the day of his wrath upon them, which soon occurred, so his coming again in clouds will represent to the world that the time of their judgment is at hand. So in Matt. 24:30 he says they will mourn then because his coming in clouds will be with "power." For we have seen the connection of power and judgment. So in 1 Cor. 11:32 above, we see that our present judgment is in order that we may not have to suffer that one.

Thus we see that our Lord has not been sitting down literally in one place two thousand years. Stephen beheld him standing at God's right hand, Ac. 7:55-56, and he at one time appeared personally to Paul and gave him his affliction of eyes, and later "stood by" him, Ac. 23:11. Instead of idly sitting down, he is very busy. Instead of idly whiling away the hours sitting on golden thrones and fingering harp-strings, the "saints.....in glory" will be very busy people, executing upon the people "the judgment written," Psa. 149.

So as he now sends out his angels to perfect us by suffering, they are represented in Rev. 1 as seven stars, and are in his right hand. That is, he does not personally look after all judgments now executed, but his right hand, his power, has given like authority and power to the angels who minister to us, Heb. 1:14. For they minister not only tribulation, but the more pleasant things of God's providence, as well.

By Rom. 8:26-27 we see that intercession involves the work of the holy spirit, so we will next take up a series of lessons on The Comforter, as we have on The Mediator. No questions have been asked on the present lessons, but perhaps you may have something to say on the ones on the Holy Spirit. If so, please speak, for the benefit others may derive from your words.

Joseph Williams.

THE COMFORTER.

A Series of Lessons on The Holy Spirit.

IDENTITY OF THE SPIRIT.

Lesson 1.

The general theological view of the holy spirit is that it is "the third person of the God-head," the trinity. If that be so how can it be a separate person from the other two?

Study carefully 1 Cor. 2.

Does "the spirit of man" in v. 11 mean the breath of life? You find a similar passage in Eph. 4:23. See the margin of Gen. 26:35.

In what different ways do you find the idea of the holy spirit

expressed in I Cor. 2? See also Rom. 8:9-10, 15:19 and I Pet. 3:18 with Rom. 1:4.

Notice by I Cor. 2:11 that this spirit knows.

Purpose of the spirit, I Cor. 2:12.

Process of operation, v. 13; Prov. 1:23. Notice the connection of the purpose and the process in vs. 12 and 13.

How do you put into the mind of another person what is in your mind? Give as many ways as you can. Give illustrations of conveying sadness, joy, news, anger and righteousness from mind to mind in some of the ways you named.

Suppose the person does not understand the language used, or the other means of communication? Notice the parallel to this in I Cor. 2:13-16.

What different ways has God used to convey his mind to us? Does he still use all these ways? Did he express all that was in his mind? Deut. 29:29. Do you when you communicate with others? Why? Did God say enough to get what he wished into our minds, or does he need to keep on sending messages to us in some form? See II Tim. 3:15-17 and look at the end of his letter and see if he finished it before he sent it to us. Did he forget anything that should have been expressed? Can we trust his message, or do we need him to say it over to us by some other form of communication?

See how many different phases of God's mind he has conveyed to us, that you can find, as joy, peace, etc.

Using the likeness of "spirit" and "mind" in I Cor. 2, you can now make a definition of the "holy" spirit.

Then notice the state of mind expressed by the word "spirit" in the following:

Num. 5:14; Prov. 14:29; Judg. 8:3; I Sam. 1:15; Eccl. 7:18; Isa. 19:14; Matt. 5:3; Rom. 12:11; II Tim. 1:7; I Pet. 3:4. That will help you understand the article to follow this.

Joseph Williams.

Dear Brothers and Sisters:

I wish to make some remarks on the passage found in Matt. 24:34. "This generation shall not pass till all these things be fulfilled."

What generation does this passage have reference to? The generation to whom the words were spoken, or some future one? The context shows beyond question, as to what generation has the promise of witnessing the incoming of the great consummation without passing away. Verses 33 and 34. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all

things be fulfilled." Verses 29-30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." "These things" consist of five distinct points: 1. The darkening of the sun, 2. The moon shall not give her light, 3. The stars, shall fall from heaven, 4. The powers of the heavens shall be shaken, 5. The sign of the Son of man in heaven. Thus far none of these things has been seen by this, or any other generation. It is true there are some who claim a fulfillment of this prophecy when the sun was darkened in 1780. But that cannot be true, because it was too limited in its extent, for "all of the tribes" of the earth to see. Besides this, the lapse of time has proved it a failure. The generation witnessing the dark day, has long since passed away, without the events it was supposed to foreshadow, taking place. It seems to me, verse 29 tells us exactly when to expect "these things" to come to pass. It reads, "Immediately after the tribulation of those days, shall the sun be darkened," etc. These signs are not to be seen until "After the tribulation of those days," which tribulation still exists. Now the question arises, What tribulation does this refer to? Verses 20-21: "But pray ye that your flight be not in the winter, neither on the Sabbath day; for there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The context shows that the tribulation is upon Israel. The corresponding text in Luke 21:20-24, shows beyond doubt that it is Israel. "But woe unto them that are with child in those days; for there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles shall be fulfilled, and there shall be signs in the sun, and in the moon, and upon the earth, distress of nations, etc." According to Luke these signs will not take place "until the times of the Gentiles be fulfilled." And Matt. says they are to come to pass "immediately after the tribulation of those days." It cannot be that these things have been fulfilled, for Israel still suffers great tribulation, at the hands of the Russians and others. Just after the sun

is darkened etc., will be seen "the sign of the Son of man in heaven" and his "coming in the clouds of heaven with power and great glory." I conclude that at the longest, these two events will not be more than one generation apart. I base my conclusion on Luke 21:28, 31-32. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh..... So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." How near? Verily I say unto you, this generation shall not pass, away, till all be fulfilled." The generation which shall not cease to exist before the kingdom of God shall come, must be the generation which is in existence when "the kingdom is nigh at hand," and that will be nigh at hand when the "times of the Gentiles be fulfilled."

Your sister in hope.

Mrs. Ernest Crundwell.

PARABLES.

How to Study Them.

Things we must know before we can intelligently interpret a parable:

1. Who is the author?
2. To whom is it spoken?
3. What circumstances provoked the utterance?

With this in view, let us take up the language of Luke 15 and 16 wherein are found various parables.

Who is the author?

By reading the context we find that Jesus is the author.

To whom is it spoken?

Luke 15:1-2, answers the question: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees murmured, saying, This man receiveth sinners, and eateth with them."

Jesus had for his audience, then, the publicans and sinners on the one hand and the Pharisees and scribes on the other. It was to this multitude that he spoke and we read, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them," etc.

Jesus was the speaker and He evidently had a definite purpose in saying what he said to them.

What circumstance provoked the utterance?

"The Pharisees and scribes murmured." Why? Because "This man receiveth sinners and eateth with them."

In the Jewish mind, there was no salvation for Gentiles. Indeed, in Eph. 2:11-12, Paul sets forth that until Christ came they were without God and without hope in the world. The Jewish mind was in a measure reasonably

biased against the publicans and sinners. The Jews spoke of Gentiles as dogs—as sinners beyond the pale of any promise of God. God had helped Israel against the nations so many times that there had grown up with these Pharisees and scribes a well established idea that Gentiles had no rights before God which they were bound to respect. On the other hand, God had chosen the fathers of these same Pharisees and scribes as His peculiar people. To them the promises were given and they doubtless had some reason to believe that they were better in the sight of God than were these publicans and sinners. Paul says in Rom. 3:1-2: "What advantage then hath the Jew? He answers by saying, "Much every way."

Let us have charity enough, then, to say that the Jew had some reason to make adverse comment on Jesus' conduct when studied from the selfish, Jewish standpoint.

Between these two classes—publicans and sinners and Pharisees and scribes there had come to be bitter hatred. We find a number of texts where the Jews expressed themselves against the outcasts, calling them "sinners," "dogs," etc., and for a Jew to eat with them was contaminating beyond endurance.

The spirit which predominated the Jewish mind in this respect can hardly be understood in many localities in this country. The social difference between the better class of white people and the "low white trash" in some of the southern states comes as nearly fitting the case as our imagination serves us, and yet it must be that the difference between Jew and Gentile was even worse than this, for the Jew regarded the Gentile as having no opportunity for salvation.

Now we know who is the speaker, to whom He spoke, and the circumstances which led Him to give utterance as He did. Jesus had been breaking over their time-worn customs. He was a Jew and He not only earnestly taught publicans and sinners, but he even went so far as to eat with them! And because of this they murmured against Him as they had often done before. Sizing up the situation as it really was, the record says:

"And He spake this parable unto them," etc.

We will take this up in our next.

S. J. Lindsay.

"Growth in grace, like plant growth, is promoted by the quality of its surroundings and culture. The plant reaches toward the sun, and the sun warms it."

"A clear conscience can bear any trouble."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

The editor had a pleasant visit with the Michigan brethren who were in attendance at their annual Bible school at Indian Lake on Monday, Tuesday, and Wednesday of last week. One of the events especially pleasant was the meeting with Sister Mattie Neill, of Salem, Ohio, for the first time. There are many items of interest which we could mention but since reports of these meetings, including the meeting of the Ministerial Association will soon be furnished us, we will

desist giving further comment other than to say that we had a good time together in the Lord and fully appreciate the many kindly acts done toward us.

We are giving in this issue the first of a series of lessons by Bro. Williams on the Holy Spirit. He may view the matter differently from the rest of us or he may not. If he does, we will accept what he says in the same kindly spirit that he exercises in giving it and if occasion demands an answer from us, we will reply kindly and with love in our hearts. We are personally acquainted with Bro. Williams. He is logical to a fault. His kindness and gentleness are unexcelled, and we can learn from him. None of us know it all and neither does he assume such proportions. Let us give close attention to his arguments and then if we feel that his conclusions are based upon unsound principles we will kindly show where the unsoundness is. The time is short for doing anything. Let us be earnest, zealous learners at the shrine of God's word.

Announcements and Programs.

The North West Conference of the Churches of God in Oregon and Washington will be held at Pelfida, Wash., on June 21, 22 and 23; preaching to commence the 20th.

Trains will leave Portland from both Union and North Branch Depots.

A cordial welcome to all who can come.

Mrs. Libbie Palmer, Sec.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

IMPORTANT NOTICE!

At the 3rd Quarterly Meeting of the Illinois Conference Board of Managers held in Oregon, May 25th, we found a shortage of funds to pay our State Evangelist. Now to avoid this for another year we ask all isolated brethren and churches to notify the Conference Secretary, Miss Grace M. Williams, R. F. D., Ash ton, Illinois, what they will contribute toward the support of a State Evangelist during the coming year. This we should know by August 1st.

Another important matter must not be overlooked. See that you remit to J. M. Glotfelty, Lanark,

Illinois, that individual tax of one dollar, (if you have not already done so), to defray the expenses of the Annual Conference, including bread and meat.

J. M. Glotfelty, Treas.

REPORT OF MEETING.

Bro. F. V. Blakely of Grand Rapids, Mich., preached 3 very interesting sermons to good sized audiences at Eastport, Michigan, recently.

The old, old story, ever new, was made so plain it seemed as though a child ought to understand.

It was a feast to those of the faith, hearing the gospel as preached to Abraham and the apostles of old and it was enjoyed immensely.

We are told in Gal. 1:8-9 "Though an angel from heaven preach any other gospel than this let him be accursed." So it behooves us to study for ourselves that we may have nothing but the truth. Psa. 117:2 says "That the truth of the Lord endureth forever.

Carrie M. Chamberlin.

Ontario May Meeting

with its spiritual feast of good things is numbered with the past. Perhaps it is only because the last one is always most fresh to the mind, that we annually hear the repeated word, "I believe this is the best meeting we ever held." Whether the one just closed is the "best" or not, it remains that the subjects as presented by Sister Woodward and Bro. Conner were all forceful, but a number of other people were interested in the things pertaining to the kingdom of God and the name of Jesus Christ.

One of the pleasing features of the meeting was the increased local attendance and interest, the building being in vain taxed to its utmost to seat the people.

All regretted that some who had intended coming from a distance were hindered. Among such were Bro. Stephen Hogarth and others from Solina, who were detained because of the death of one of Sr. Daniel Hogarth's sons, in Michigan. Truly they do not mourn as those who have no hope.

Pursuant to the notice given in connection with the call of the meeting, the matter of the isolated members of the faith who are scattered throughout Western New York and Ontario associating themselves together for more effective work was carefully considered.

With one or two exceptions those present were unanimous in favoring such an effort. Accordingly, Bro. J. A. Railton of Fonthill was appointed to take the matter up with others who were

not in attendance; and, if possible, promote such an association. To assist in this work, the writer suggests, yes, asks, those interested in this move to send Bro. Railton the names and addresses of any and all persons who would likely be interested in considering this work. There are undoubtedly numbers in this section who hold with all of us in faith, but who do not know of our work, and who are not known to Bro. Railton. To be known to each other is the first necessary step. Let all help bringing all of like faith together. Send in names and addresses.

One lesson, always "as plain as the nose on your face," was again noticeably plain at this gathering. It was this.—Those whose hearts and strength were absorbed in the work, who gave of their talent and means, gladly and freely, were the ones who received and enjoyed most. How wonderfully true are the words,— "It is more blessed to give than to receive." How else can one really obtain than by giving. If one wants strength he must give action. If knowledge is wanted, study must be given. Proficiency in music, arts, the trades—everything, demands positively that much practice and effort must be given. So with Christian development. It is impossible without climbing the hills, surmounting the obstacles, conquering the adversities before us. And so those who heartily and consistently give the most constant efforts toward Christian accomplishment and growth, naturally and truly become most appreciative of results, become most strengthened, edified and transformed. 'Tis an eternal principle. All may apply it.

The Young People's Meeting, Sunday at 2 P. M. was not given full time. Some eighteen of their number, waited on the tables at dinner. By the time they had served plates to upwards of two hundred people and themselves eaten it was half past the hour. But the balance of the hour was made to count. A number spoke of the splendid sentiment expressed by the young.

The writer believes he is expressing the sentiment of a great majority, if not all, when he says that these gatherings planned and carried out at no small effort and expense, are helpful far beyond their cost. While life continues, may such and other opportunities for growth be continually appropriated in honor of Him who has so abundantly provided life with blessings.

F. L. Austin.

Fonthill, Ontario.

As Bro. Austin is also writing respecting the May Meeting I thought I would add a few lines.

We are thankful to Bro. Conner and Sister Woodward for the excellent sermons preached during the meeting. Sunday was a beautiful day and at nine A. M. the people began coming in from all directions until the Church was crowded. There were over two hundred who took dinner in the basement of the Church and one hundred and fifty at supper. This was the manner in which the ladies of the Church took pleasure in entertaining their many guests.

The large audiences gave splendid attention to the thrilling words of truth that came from Bro. Austin, Sister Woodward and Bro. Conner. This shows us that the truth when presented in the right manner will have a drawing effect. People love to hear of the beautiful, sinless life of Christ and the glories of our future home.

May the time soon come when we shall see the King in his beauty.

Yours in the Blessed Hope,
A Railton.

The Sunday School.

TEMPERANCE LESSON.

Eph. 5:11-21. June 23.

Golden Text.—Wine is a mocker, strong drink is raging. Prov. 20:1.

This letter to the Church in Ephesus, where Paul had labored for two years and three months, was written to them, by him, from his prison in Rome.

Questions.

What had Paul, in the portion of his epistle that we study today, been exhorting the Church? Eph. 5:1-2.

From what had they come? Eph. 5:8.

How should they be known as children of light? Matt. 7:20; Eph. 5:9.

From whom were they to withdraw? 11 Thess. 3:6, 14.

What are classed as works of darkness? Gal. 19-21.

What attitude should the followers of Christ take toward all evil? 1 Tim. 5:20.

In what manner are evil works conducted? verse 12.

How then can evil be reprovod? John 3:20-21; Heb. 4:13.

Who is addressed as "dead" in verse 14, the sinner or believer? Eph. 2:2-5.

Is there danger of the believer being "asleep"? Rom. 13:11-14.

How are we to walk? "Circumspectly"—carefully. Col. 4:5.

How "redeem the time"—save it from waste? Rom. 12:9-13; Titus 2:12.

"The days are evil." When

Paul wrote, the times were indeed evil. Nero held power in Rome, the common people were sadly oppressed. Ignorance, superstitions, drunkenness, cruelties and unmentionable vices prevailed in Rome, Greece and Asia Minor.

What great evil of Paul's time is with us today? Drunkenness. "Wine"—the common drink in Paul's day, and the word is used as we now often use "whiskey" as a synonym of all intoxicants.

What are some of the evils of drunkenness? It destroys health, Isa. 5:11; 28:7. A tablespoonful of alcohol diluted, taken in 24 hours causes 4300 extra heartbeats. Life is considerably shortened by use of alcohol in large quantities, but a moderate consumption of the same also shortens life by an average of five or six years.

It dethrones reason, Prov. 23:35. In Mass., 1800 cases of insanity were investigated: in 69 cases in every 100, where the facts could be determined, one or both of the parents of the insane person were intemperate, and in 25 cases in every 100, the intemperate habits of the person himself were considered the cause of insanity.

It benumbs the conscience, Prov. 20:1; Dan. 5:4. Hosea 4:11 (R. V.) expels from men's minds all reverence both to God and others, excites unruly passions, causing them to say and do things without restraint or discretion.

It leads men to disobey God, Prov. 31:4-5; Luke 21:34. Tell the story of Nadab and Abihu, Lev. 10:1-2, 8-11.

It is a fruitful cause of strife, crimes and woes innumerable, Prov. 23:29; Rom. 13:13. One saloon keeper who dropped his business after many years experience said, "Liquor is the promoter of nearly every evil. No man but a full-fledged saloon keeper will ever know the inside of this nefarious business." One W. C. T. U. worker who has spent midnight hours on the streets of large cities, searching for lost girls and women, says she never touched hands with one that she did not get the odor of liquor.

It produces poverty, insanity and death, Prov. 23:21; 21:17. More than one-half the paupers in the almshouses, are there through drink. One man who once owned a costly, attractive saloon said, "I sold liquor for 11 years, long enough to see the beginning of the end of its effects. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy his dinner. I can recall 20 customers worth from \$100,000 to \$500,000, who are now without money, place or friends." So it is ever with the drink habit. Be-

ware of the first glass. The intemperate cannot suffer alone, they drag others with them, the mothers, the wives and children. "Our nation's 2500000 drunkards are an awful funeral procession, but the weeping fathers and mothers, poverty stricken widows and orphans are a girdle of sorrow beyond mortal conception." One sorrowful woman said to a judge who imprisoned her drinking husband, "Your honor, would it not be better for me and the children if you locked up the saloon and let my husband go to work?" But more solemn than all, is the truth, "No drunkard shall inherit the kingdom of God." 1 Cor. 6:9-10; Gal. 5:21. In that kingdom where there shall be no curse, no night, where the Lamb shall be the light thereof, where tears shall be wiped from all eyes, and there shall be no more death, neither sorrow, nor crying, nor pain; from all these blessings shall the drunkard be shut off. Should we not use our utmost efforts to uproot traffic and turn men from this evil? Never let us be guilty of helping to license a traffic which increases crime, insanity, pauperism and wickedness, spreading tears and woe throughout the land. If we seek to be filled with the spirit of Christ, we will "love our neighbor as ourselves," and not only seek to turn him from evil, but lead him in the path that points to life eternal.

Anna E. Drew.

OUR EIGHTY YEAR CLASS.



Peter H. Bouk was born in Thorold Township, Ontario, March 24, 1824, being now in his eighty ninth year. When in his nineteenth year he began school teaching and taught about two years.

In the year 1845, he married Mary Ann Damude. In the same year he heard Bro. Shipman of Hamilton, Ontario, speak on the kingdom of God, the earth made new, etc. Later he heard J. B. Cook, O. R. L. Crozier, and others speak on these themes. He accepted these truths at once,

and was baptized in the all saving name of Jesus, Feb. 2, 1846. He has done more or less speaking in the little Church near his home. His doors have always been open for the comfort and convenience of those of like precious faith. His wife was laid away in the silent tomb, Sept. 31, 1891. Since that he has lived with his daughter and son-in-law, Mr. and Mrs. Railton. Father Bouk is the father of twelve children, of which three are lying in the silent tomb. The remaining nine are trying to follow the straight and narrow path. Father Bouk is a man that loves the truth, and always talks it whenever he has opportunity. His life and example in the vicinity where he lives, has been for good. The Church at Fonhill was started by him over fifty years ago, and has slowly and steadily grown. Now they have a nice, neat little Church building that will seat two hundred and fifty people, with a membership of seventy five, and a flourishing Sunday School of forty five children. The seed that was sown by him years ago, has taken root and has grown and is now bearing fruit and may it continue to bear fruit unto life eternal.

His health is remarkable for one of his years, enabling him to attend Church nearly every Sunday and to continue daily his studies of God's Word and His promises which of all things are most dear to him.

Of all our acquaintances among those who are in the faith, none are more fervent than he. His reproof has an added quality because those who are its subjects know that it comes from a heart free from any other thought than to do God's service. It is our prayer for Bro. Bouk that he may live until the Lord comes. It is a real pleasure to us to be able to speak thus of our worthy brother to whose wise counsel we have hearkened so many times.

Give neither counsel nor salt until you are asked for it.

Seek not to please the world but your own enlightened conscience.

You may take the greatest trouble and by turning it around find joys on the other side.

If one thinks he shall not, it too often happens that he will not release.

The righteous shall inherit the land and dwell therein forever. Psa. 37:29.

A grateful heart always finds a way to express its thankfulness.

Blessed are the meek: for they shall inherit the earth. Matt. 5:5.

THE DAY OF PREPARATION. (The first part of two lectures.)

In various ways there are active agencies operating to create the situation, and prepare the way indicated prophetically for the inauguration of the reign of Christ. The change of administration and government will prove to be an upheaval so violent and world wide as to cause the complete revolution and overthrow of the present civil and ecclesiastical order of things. "For thus saith the Lord of hosts, yet once it is a little while, and I will shake the heavens and the earth, the sea and the dry land and I will shake all nations, and the desire of all nations shall come." Hag. 2:6

The apostle commenting on this prophecy, says, Yet once more I shake not the earth only but also heaven. And this word, yet once more signifieth the renewing of those things that are shaken, as of things that are made that those things that cannot be shaken may remain; wherefore we receiving a kingdom which cannot be moved let us have grace, whereby we may serve God acceptably with reverence and Godly fear."

It will therefore be seen that the shaking of the heavens and earth (the people and their rulers) ultimates in the establishment of the kingdom of God. In another place the change from the human to the divine order is symbolized by a great earthquake such as was not since men were upon the earth so mighty an earthquake and so great. Rev. 16:18. A political upheaval and revolution as described in the foregoing testimony must necessarily be preceded by a condition of things that would to those looking and waiting for the kingdom indicate its near approach; also a preparation in a material way for what is to follow after, would also constitute a sign of the times that could hardly pass unnoticed by those anxiously waiting for the day of deliverance.

The Lord Jesus is the embodiment of what all nations desire. Their highest and noblest aspirations find their fulfillment in him. Therefore he is truly the desire of all, in that he is able to convert the ideal desire into a glorious and substantial reality. The masses of the people desire liberty, but they do not know how to use it. They desire prosperity in material things, but lack of knowledge causes them to abuse it. They desire good health and strength of mind and body, but cannot of, and in themselves attain unto it. They desire peace, fraternity and pleasurable activity, but their covetousness thwarts every effort to obtain them.

The knowledge of God is what the people of the world most need, but they do not know it. They may have a great deal of learning, but is lacks the necessary element of true wisdom. "The fear of God is the beginning of wisdom." For so he has declared, God will be honored, his name revered, his word believed, his commands obeyed, for he demands it; and there can be no peace and good will among men until the knowledge and fear of God is everywhere dominant and triumphant.

Jehovah has declared, "As surely as I live the whole earth shall be filled with my glory." And again, "The knowledge of God shall fill the earth as the waters cover the sea." We believe that current events clearly show that the millennial era is at hand and that we are truly living in an epoch of time, when we can see what has been and is now transpiring in the way of preparing the world for the new heavens and earth God has promised to his people. First of all there is the general and universal distribution of the Bible, the book of God, among all nations in all languages, ostensibly for the mistaken purpose of extending the kingdom of Christ and converting the world, but provisionally to provide the means of divine instruction in the day when "the law shall go forth from Zion and the word of the Lord from Jerusalem" as written in the prophets. The Bible societies and missionaries in modern times have done work wiser than they thought, and for a purpose of which they were unconscious and therefore not recognized by them; but nevertheless essential for the future enlightenment of all people in the way of truth, righteousness and peace.

It is therefore a sign of the times, and prophetic of a work to be consummated when the Gentiles will come from the ends of the earth and say to the King reigning in Zion "Our fathers inherited lies and vanity and things wherein there is no profit," Jer. 16:19. Faith, not sight, is the uplifting power of God. It is the hearing of the ear, and not the seeing of the eye, that supplies the nutriment that develops the mental and moral constitution and keeps the carnal in subjection. The scriptures therefore in all tongues will be accessible to all classes as the written word of the creation, at the present item misapprehended and perverted, but in the age to come open to all, and free from the false doctrines, and the discolorings of pagan philosophy, papal tradition and the spurious philosophising of minds darkened by the wisdom of the world. Historically they will make the people acquainted with what has

been in the providential history of Israel as a nation; thus making known the character and power of Israel's God, inspiring faith and trust in him who is the omnipotent sovereign of the universe.

Again as a preparatory work there is the vast accumulation of wealth, immense riches, though in the hands of the comparative few, will nevertheless be at hand ready for use, when a greater than Solomon shall command the allegiance and loyalty of all the earth. The unparalleled stores of gold, silver, copper and other minerals is almost beyond computation, and when we add to these all other conspicuous forms of wealth in the way of merchandise, transportation and manufactures it enables us to identify the present era as without a parallel in the history of the world. It is the word employing the genius and enterprise of man to store up treasure for the use of one who will feed the hungry, clothe the naked, and "save the souls of the needy." Of him it is written, "In his days shall the righteous flourish.....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 shall offer gifts. Yea all kings shall fall down before him all nations shall serve him." Psa 72. The daughter of tyre (England) will be there with a gift, even the rich among the people shall intreat thy favor." Psa. 45, and bring their gold and silver as a free will offering of fraternity and peace. The accumulated wealth of the nations will be at his service not only as the ornamental beauty and glory of royalty, but to feed the famishing, clothe the destitute, and otherwise provide for and protect the helpless and needy. Hence it is written, "He hath cast down the high from the seats of luxury and power, and exalted them of low degree. He fills the hungry with good things and the rich he hath sent empty away." Luke 1. The unprecedented discovery of gold and silver greatly increasing the supply of money in recent years enhancing the value of productive labor and stimulating and increasing the volume of traffic, and otherwise imparting energy and new life to the various forms of industry beyond anything heretofore witnessed justifies the conclusion that we are living in the noon day of the world's ripening harvest foretold by the prophets of God. With the increase of the money supply of recent years comes the necessity of further improvement of transportation facilities demanding more direct and shorter

routes of travel to eliminate distance in the movement of the world's trade and commerce and especially for the rapid movement of military and naval forces that both may be quickly mobilized at any given location desired. To this end mechanical and civil engineering has been taxed to the limit in cutting roads through mountains, and underneath the bed of rivers in separating continents and uniting seas by digging ship canals, all to shorten distance and economize time. At no previous date in history was the value of time so precious from a material and worldly point of view as it is at this hour. There is apparently some invisible and unknown energy moving the world to prepare for an emergency that none of the wise and prudent are able to define or explain. No obstacle so difficult, no reverse so great, no accident so discouraging as to check the mad rush for gold and power. The nations great and small are actuated by the spirit of gain and conquest to get as much of the earth as possible, and get it quickly, rivaling each other in competing for every advantage that promises to increase their wealth or add to their domain the coveted lands of their neighbors. Their greed knows no limit, their ambition fears no restraint, their vanity and pride trembles not at the earthquake's shock, nor hesitates at the sight of pestilence and death. But what does all this strenuous activity of modern times mean? How long can the world of mankind stand up under the feverish effort and the ever increasing burden of taxation, to which may be added the oppression and artificial desires of modern culture and civilization? Most assuredly not very long for the ravages of time and the vicissitudes of our lawlessness and revolution certain to follow would prove the undoing and ruin of all of man's proud achievements and the human race would be all the poorer. For this reason we look upon the present condition of material progress as preparing a state of things required and that under the overruling providence of God has been provided for a wise and beneficent purpose. That purpose is the kingdom and reign of Christ over all the earth. "He that ruleth over man must be just ruling in the fear of God" is the divine decree, but such is not the case under the present order of things. Designing men greedily of gain and guilty of fraud, deception and extortion, and in fact guilty of all forms of forbidden wickedness spring into places of trust and power, and influence legislation to their own advantage. This in turn creates a feeling of unrest and

discontent among the masses who loudly protest against the inequality that prevails between the few and many—the idle rich, and the wage earning multitude creating and fostering a spirit of hatred and envy between the two classes that foreshadows the lawlessness of the mob and the bloody violence of revolution. Man is equally as destructive as he is constructive, and hesitates not to pull down the strongholds of wealth and civilization whenever it serves his selfish ends best.

In view therefore of present conditions as we see them, we are compelled as it were to conclude that we are standing on the brink of a critical period such as man has never witnessed before. The inconstant and restless state of society is in itself the result of the general diffusion of knowledge foretold by the prophet. "Many shall run to and fro and knowledge shall be increased." Dan. 12. When does this increase of knowledge occur? The answer is clear and direct. "At the time of the end." The general unrest that prevails at this hour in all lands, and among all people is the visible outgrowth of the increase of knowledge that has turned on the light and opened the eyes of the masses to see what was hitherto concealed and unknown. In a word the world of mankind have waked up from a long slumber of ignorance and oppression and demand their rights—the exercise of civil and religious liberty, and a voice in the legislative affairs of Church and state. It is not simply reforms that is impending, but revolution that threatens violence and blood. And in some parts of the world it is already in active operation. It is in fact the "sea and waves roaring." The boisterous multitudes clamoring for a betterment of conditions that cannot be obtained under the old order of church and state. While therefore the powers of the political and ecclesiastical heavens are shaken, there is in the meantime "on the earth distress of nations with perplexity, men's hearts failing them for fear of the things coming on the earth." There is a superabundance of money, business prosperity and industrial activity, and yet the spirit of unrest is constantly increasing in force and energy. Surely the harvest of the world is ripe, and ready for the angel's sickle.

Geo. Moyer.

FINE WOODS BIBLE CLASS.

Leader.—Our topic for tonight will be:

The Ten Horns and The Little Horn.

I read in Daniel 8:8-12, that out of one of the four divisions

of the Grecian Empire should arise a "Little Horn," (vesse 11) "and by him the daily sacrifice was taken away."

Carrie, please tell us who the "Little Horn" will be. We must determine that in order to locate his taking away the "daily sacrifice."

Carrie.—Well, I was taught that the "Little Horn," symbolized popery, and in reading history I found popery took its rise about 608, and still I was sorely perplexed, for at that date I knew the temple was burned up, the city was in ruins, and its people in exile. So there was no "daily sacrifice," to take away as that was already done in A. D. 70.

Leader.—Still we are in the dark. Albert, can you help us?

Albert.—Well, the statement is clear in Daniel, "by him (the Little Horn) the daily sacrifice was taken away." Perhaps our teachers are wrong in their teaching that the "Little Horn," is synonymous with popery.

Leader.—Your suggestion with regard to our teachers may be correct. But we have ascertained one fact, that the "Little Horn" is the party to whom we must look for the taking away of the "daily sacrifice." Arloa, can you indicate about the time he will rise?

Arloa.—It is indicated in Dan. 7:24. Here we are told that he shall arise "after" the "ten horns," or "ten kings" out of the fourth beast.—"which shall be the fourth kingdom upon earth."

Leader.—That is another point—"after" the "ten horns." That necessitates finding out when the "ten horns" should rise, as the "Little Horn" who takes away "the daily sacrifices," cannot rise until they have appeared. It is a circuitous route, but never mind, it will pay if we thereby arrive at the truth. Lucy, what have you to say?

Lucy.—For hundreds of years people have been making out lists of the "ten kingdoms," but they differ very much as to the kingdoms which should compose the "ten;" out of six lists that I know of, eighteen different powers are named, just eight too many. This shows it to be largely guess-work. If we should follow the Bible description of the "ten" which should arise we would not make so many mistakes. See Rev. 16:12. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." They have received no kingdom as yet," and when they do "receive power," it is not as real crowned monarchs, but only "as kings," and their power "as kings," will be only for "one hour with the beast," a very

brief period of time. A person who acts "as" a king, is not a real king, he simply acts in that capacity during the time which the power is delegated to him. And in the case of the "ten kings," the original manuscripts indicate that they never were crowned monarchies from the beginning to the end of their career. The Alexandrine manuscript omits the words, "as yet." from the phrase "received no kingdom as yet." S. P. Tregelles, L. L. D., says: "And the ten horns which thou sawest are ten kings who received not a kingdom," etc. He says the words "received not," are "found in the most ancient copy, and some versions." In the lists of the supposed "ten kingdoms," we find mighty crowned monarchies named, who have received kingdoms, and who never did reign simply "as kings," but were kings such as England, France, Spain, Italy, etc. It is a certain fact that history does not furnish us with a single instance in which a confederacy of ten powers ever did exercise power "as kings" on the old Roman territory. As the "ten kings" have not yet made their appearance, the "Little Horn," who is to take away the "daily sacrifice," has not either, because he is to arise "after" them, as we are told by the sacred Word of God.

Leader.—Very good Lucy. Lud, at what time will the "ten horns" appear?

Lud.—As the ten toes of the image is the last portion of the image, so the ten kingdoms are last of all human governments. See Dan. 2:42-44. "And the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Here it is distinctly affirmed that "the God of heaven" will set up his kingdom "in the days" of this ten-toe kingdom.

Leader.—Will Ella please tell us how long this ten-horned confederacy acting under the leadership of the Little Horn will exercise power?

I see it is now time to adjourn, so we will leave the answer of that question until next week.

In the Blessed Hope,
W. H. Wilson.

"The only rose without thorns—is friendship."

BIRTH OF CHRIST.

Few babes in the world were born in a more humble place than Jesus. Joseph and Mary went to their native city to pay their taxes. The place was filled with people for the same purpose and there was not room for so many people to lodge. So it came to pass Jesus was born in a cattle stall. We often wonder why such a child should be born in a place like that, for in Isa. 9:6 we read: For unto us a child is born, unto us a son is given, etc.

The angel message was surely good news. For unto you is born this day in the city of David a Savior which is Christ the Lord, Luke 2:11. Then gives them the sign saying they would find him lying in a manger. And all at once there were many angels singing and praising God. And the shepherds hurried and found the babe lying in a manger. Many people that heard of these things wondered. Some were glad and some were very sad. Matt. 2:3 says Herod was troubled and said: Where is he that is born King of the Jews?

Simeon took him up in his arms and blessed him. Some loved him, others hated him and wished to kill him. Mary said he would fill the hungry with good things, and the rich empty away. Luke 1:53, The angel told Mary he would grow and some day he would give unto him the throne of his father David.

Charlie Fletcher, age 10.

"I cannot always know and understand

The Master's rule;

I cannot always do the tasks he gives

In life's hard school;

But I am learning, with his help, to solve

Them one by one,

And when I cannot understand, to say—

Thy will be done."

"It is impossible for God to meet His saints in the way of fellowship, except in the path of obedience. When they are out of that path, He meets them with correction, in order to bring them into fellowship with Himself."—R. C. Chapman.

"Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character."

—Malthie D. Babeock.

"I must stand with any body that stands right; stand with him while he is right, and part with him when he goes wrong."

—Lincoln.

"Know how sublime a thing it is to suffer and be strong."

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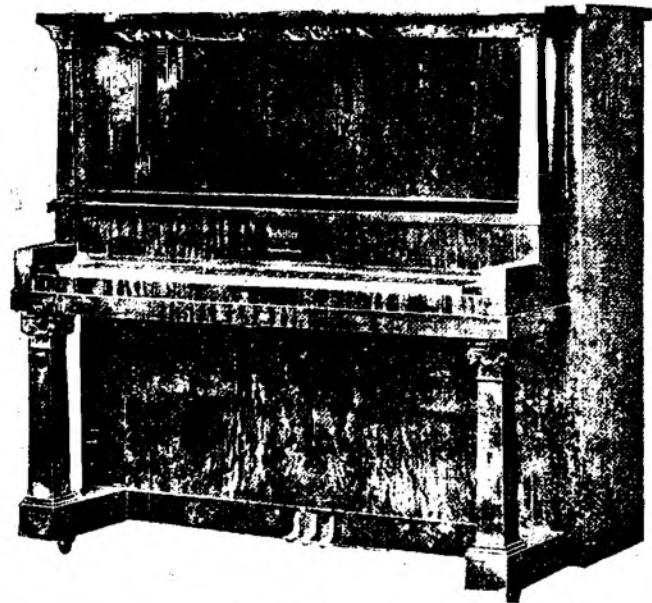
LOVE IS THE FULFILLING OF LAW.

If I love my friend will I steal from him? No. Why not? Simply because I love him, and love forbids me do so evil a thing. If I love him will I envy him, his good fortune? No, I will rather be glad that he is so prospered, and will wish that he may go on in the same line. Love will lead me to rejoice with him when he rejoices, and not indulge in the spirit of envy. Envy implies dislike or even hat-

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red, which are the opposite of love. If I love my friend, will I run him down in my conversation about him with others? No: for that would harm him, and as love never harms, it would forbid me to talk in that way about him. Yes, if love were the rule in any village, the inhabitants of that place would live like true loving brothers and sisters, and there would be a kind of heaven below, because in heaven the law of heaven is universally obeyed. —Sel.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, June 19, 1912.

Number 36.

COME LORD JESUS.

Come, Jesus, our dear Savior,
Come quickly, for we mourn;
Come gather up Thy children
And take them to Thy home;
Thy weary ones cry for Thee,
We're waiting for the Day;
How long dost Thou now tarry,
Thy coming now delay?

Come, Jesus, our dear Master,
Come with Thy power to save,
Come with the keys of Hades,
And open Thou the graves;
Thy sleeping ones have waited
These many silent years:
Oh, call them out to praise Thee,
And lift our hearts with cheer.

Come, then, in all Thy splendor,
Come with the angel band,
With all the crowns of glory
That fill Thy strong right hand;
And come with all Thy power
And all Thy holy ways,
And do away with evil,
That earth may sing Thy praise.

Come conquer Thou the nations,
Come take Thy power and reign.
Come that the saints immortal
May have that power the same.
Then shall the nations love Thee,
And serve Thee and obey,
One thousand years of safety
Shall own Messiah's sway.
—Bible Themes.

SERMONETTE No. 12.

God's Goodness and Severity.

Text.—Behold therefore the goodness, and severity of God, on them which fell severity; but toward thee goodness if thou continue in his goodness; otherwise thou also shalt be cut off. Rom. 11:22.

The principles involved in this text are of general application, extending to all nations, while primarily used with reference to Israel. Its consideration leads into a field so vast that we hesitate to enter.

It is a conclusion arrived at by Paul while discussing the past, present, and future of Israel. His heart's desire, and prayer to God for Israel was, that they might be saved. Their unbelief however stood like a great barrier between them and the promised reward.

The condition of that people nationally, at the time of Paul's writing was not very flattering. Branches of the national olive-tree had been broken off. No king of the royal line sat upon the throne. Ten of the tribes were in captivity. The veil of

the temple had been rent, and the glory of the Shekina had departed. The promises of the prophets and the covenants of God were the only rays of light that illumined the dark picture.

The goodness, and severity of God, had disciplined a remnant according to the election of grace, through whom God would yet build a mighty nation. Unbelief had broken off some branches, but faith could graft them in again. If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Through goodness and severity God will win not only the nation of Israel but the whole world when the great Redeemer shall return to Zion.

I. Behold, the Goodness of God!

Was ever a nation blessed like Israel? With leaders, and teachers guided by the Spirit of God. With laws so just and perfect. With a land flowing with milk and honey, and whose God was Jehovah. A God whose very name was a synonym of goodness. Goodness was the essence of his character. How radiantly goodness shines out in his dealings with Israel. Through Joseph he fed them in Egypt during a seven year famine. He gave them water out of a flinty rock in a thirsty wilderness. He renewed their clothing and shoes for 40 years, too wonderful for them to understand. He supplied them with bread from his heavenly store-house all those years in a desert land. He lighted their entire camp all the dark night through by a lamp made from the mist of the skies. He shielded them during the day from the heat of the sun by a curtain of clouds. He sent them a wise man for a leader guided by the angel of his presence. He sent prophets to teach them his law, and place before them glorious promises. These are a few examples of God's goodness as manifested toward Israel; but his goodness is over all nations, and over all his works. O that man would praise the Lord for his goodness, and for his wonderful works to the children of men. His goodness is seen everywhere in the provision made for all his creatures. When man sinned and death came, he provided for redemption and the dead. Whether we look at the physical or the spiritual, the same watchful eye is over all to do good. How care-

ful we should be to return his love with grateful obedience.

II. Behold, the Severity of God.

We have no word in the English which is fully synonymous with the word Paul used here. "SEVERITY" comes nearest, and we understand it when we look at God's dealings with Israel when they were disobedient to him. While the Lord God is merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, he will by no means clear the guilty, but visit the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation. We can understand the "severity of God," when we know, that for eating a forbidden fruit Adam lost paradise and his life. Saul lost his kingdom for one act of disobedience. For touching the ark of the covenant, Uzza fell dead. For murmuring, all Israel over 20 years old died in the wilderness. For a violation of God's law the Ante-diluvians were destroyed by a flood, and the Sodomites by fire. For unbelief the branches of Israel were broken off. Selfishness and pride carried Sodom and the cities of the plain to a fiery death.

Who shall say, that God does not rule the world today, and does not visit the iniquity of men upon them. How else shall we explain the burial of Herculaneum and Pompeii—the Mt. Pelee disaster; the San Francisco earthquake and fire, the burning of Chicago, and the Titanic disaster? Has God ceased to reckon with the nations? How terribly severe have been the punishments in the past of Tyre, Sidon, Babylon, Egypt, and Jerusalem. In all these, and others, we may behold the severity of God.

With such examples before us shall we not be careful always to do those things that are pleasing to God? Shall we not measure our lives by the rule and standard God has given? To consider well the goodness of God, will draw us nearer to him, and mould us in the divine likeness. God has always followed two ways to keep men upright. One way by goodness, as a reward of obedience. The other way by severity for disobedience. "Behold the goodness and severity of God."

A. J. Eychaner.

PARABLES.

How to Study Them.

And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. . . . Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it? Luke 15:3-5, 8.

The lesson taught in these two preliminary parables of the five in the discourse, is that Jesus came to seek and to save that which was lost. There are three classes of the lost,—the ignorant represented by the sheep; the helpless, represented by the coin, and the willfully lost, represented by the parable of the prodigal son which follows. The lesson also teaches that all may rid themselves of their lost condition through repentance.

The Gentiles were helplessly lost. They were without God and without hope in the world. Eph. 2:11-12, and had no power to bring themselves within the scope of God's plan of redemption. In this respect they were like the coin. Like the coin, too, while lost, their value was nothing, but when found and used of God, they became a mighty instrument in carrying out His purposes.

Then there were multitudes of the Jews who were the true sheep of the fold who through ignorance had come to be lost. False shepherds had misguided them and had been careless and reckless in their conduct as shepherds. It is against these false shepherds that God through His prophets issues many warnings and judgments. These are the lost sheep, devout and zealous to a fault. In Acts 13:50 we read, "But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." There are many other records given which need not be repeated here.

The third class, or those who are self-willed and love to have their own way,—the scribes and Pharisees, are fitly represented by the prodigal son. We believe that this thought may be plentifully

amplified from the scriptures as covering the present dispensation as well as those that are past. Take for instance Paul's language in 1 Cor. 5:5, wherein he utters condemnation against the one who had committed the worst kind of vileness in the Corinthian church. Of him he says, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Practically the same is spoken of Hymenaeus and Alexander in 1 Tim. 1:20. These parables of the coin and the sheep doubtless have a bearing upon individuals only, while in the three which follow we have the history of rations past, present and future from the time the language was spoken. We will take up the parable of the prodigal son in our next.

S. J. Lindsay.

Berean Column.

Dear Bereans:

Our Savior says: "If any man serve me, let him follow me." John 12:26. "If any man serve me, him will my Father honor."

There is a depth of meaning in this short sentence which is not seen at first sight. It distinguishes the service, which Christ demands and which is acceptable to Him.

"If any man will come after me let him deny himself and take up his cross and follow me." Matt. 16:24.

This means active service, cross-bearing service; we should not think this service hard for it is coupled with the promise: "My grace is sufficient for thee." II Cor. 12:9. It is a mistake to think any service will take the place of obedience.

"Even Christ, Himself, although a Son, yet learned He obedience by the things which He suffered. And being made perfect He became the author of eternal salvation unto all them that obey Him." Heb. 5:8-9.

Oh, blessed Son of God, we adore Thee for Thy greatness of power and for thy greatness of humility.

May each one of us strive to be doers of the Word and at last be numbered with the worthy ones.

Yours in Christian love,
Mittie Chandler.

USING OUR TALENTS.

Dear Bereans:

Let us study for a while the parable in Matt. 25:14-28.

A nobleman is going away to a far country and leaves his goods in charge of his three servants.

Unto one he gave five talents, unto the second two, and unto the third one.

After his return he called the servants to him and asked them about their work.

When the two servants told him how they had doubled their talents, he rewarded them greatly, but when the third one told how he had hidden his talent, he punished him and took away even his one talent. Let us apply this to the Christian life.

Christ has gone away and left us all in charge of talents. Are we using our talents, or talent to the best of our ability, or are we hiding it? Our talents differ. It may be for one, praying, teaching, or singing. No matter what our talent is, we must do our best with it. Christ will return and we will each give an account of how we have used our talents. Then if we are worthy we will be rewarded, and if not we will be punished.

Let us each try to do our best with our talents in the Berean and Sunday School work, in order to be worthy of that great reward that awaits us at the Master's coming.

Your sister in Christ,
Mary J. Cooper.

Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" Psa. 24:3.

The earth is the Lord's for He hath formed it.

Who shall rule the earth, or ascend into the hill of the Lord?

"Who shall abide in thy tabernacle? Who shall dwell in thy holy hill? We find the character of those who will receive the great blessing and marked distinction of those who attain unto "the prize of the high calling (co-heirs with Christ in ruling the earth) of God in Christ Jesus."

Study well their character. How many of us have it? Here are the requirements: "He that walketh uprightly, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Be thoughtful about this dear Bereans, it is very easy to forget this. "In whose eyes a vile person is contemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, (or unlawful interest) nor taketh reward against the innocent. He that doeth these things shall never be moved, or will abide in thy tabernacle, or rule the earth with Christ." It is a question of obedience and worthiness.

The Lamb was found worthy for "thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue,

and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5:9-10. Who shall ascend into the hill (or high place of authority) of the Lord? or who shall stand in his holy place? Ans.—He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the God of his salvation. Psa. 24:3-4.

Your sister in Christ,
Mrs. C. N. Howard.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

"But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12.

Prefatory Remarks.

The following pages have been written in order to present to the subject of Baptism to the understanding of the reader in a clear and scriptural manner. Many who profess to be teachers of the word of God, either do not apprehend the meaning of this sacred ordinance, or they wilfully pervert the truth, and in consequence those who rely upon their teachings are led astray. That all may be taught "the way of God more perfectly," and thus be delivered from the traditions of men, the writer earnestly invites attention to his plain presentation of the Bible testimony on this important subject.

SCRIPTURAL BAPTISM.

The rite of Baptism occupies a prominent place in the New Testament scriptures. It stands at the very entrance into the one body—the church. The great head of the congregation placed it there, and no human authority can lawfully displace it. There is only "one Lord, one faith, one baptism," and by "one spirit are we all baptized into one body, whether we be Jews or Gentiles." Eph 4:4; 1 Cor. 12:13.

The word BAPTISM, and kindred words, occurs about one hundred times, and as it is used mostly in the literal sense, it is easily understood. Its first mention is in connection with John's mission, as the forerunner of the Messiah. Matt. 3:6. He was sent to "preach the baptism of repentance for the remission of sins," (Mark 1:4.) and thus to prepare the way of the Lord. This was his special work. He said concerning Jesus, "This is He of whom I said, after me cometh a man which is preferred before me; for He was before me. And I know him not; but that He should be made manifest to

Israel, therefore am I come baptizing with water." John 1:30-31. On this account he was named John the Baptist.

Baptism is a Divine Institution.

The commission given to John proves this: "There was a man SENT FROM GOD, whose name was John." John 1:6. He was sent to baptize. See John 1:33-34. The people believed him to be a prophet, and came in multitudes to his baptism. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark 1:5; Matt. 3:4-5. Jesus also came to John for baptism, thereby recognizing his mission as Divine. John said, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for it becometh us to fulfill all righteousness. Then he suffered him." Matt. 3:13-15. Some translators render this—to confirm, satisfy, or establish every Divine ordinance or appointment. Jesus, as an obedient and dutiful son was ready to obey all his Father's commands, whether they were given through the law of Moses, under which he lived, or specially given through John, or to himself; and thus he became an example of obedience to all his disciples worthy of imitation. That baptism was from God is evident from what Jesus said about it, as recorded in Luke 7:20, 30,— "and all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers REJECTED THE COUNSEL OF GOD against themselves, being not baptized of him." Jesus, by his disciples, also assisted John in his work, for some of the Jews came to John and said, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him FROM HEAVEN. Jno. 3:26-27. Thus John acknowledged the authority of Jesus to baptize. "Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.)" Jno. 4:1-2. John said,—"He must increase, but I must decrease." "The Father loveth the Son, and hath given all things into his hand." Jno. 3:30, 35. And when, after his resurrection, Jesus was invested with all authority in heaven and on earth, he sent forth his disciples "to teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit." Matt. 28:18-19. In obedience to this command the apostles went forth proclaiming the gospel, and baptizing the

converts,—“God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will.” Heb. 2:4. Thus was Christianity established, and the ordinance of Baptism stamped with Divine authority, as the first and only initiatory rite, obligatory upon every believer of the gospel, who would take the name of Christ, and enter into his body, the church.

Having proved beyond dispute that Baptism is from heaven, and therefore binding upon every one who is desirous of becoming a Christian, we will now endeavor to define

I. What is Scriptural Baptism? (To be continued).

AN IDEAL KINGDOM.

In presenting this subject I do not present it from a critical standpoint but to throw on the light of the ages, in the purposes of God in the construction, and the building of a kingdom.

The kingdom of God as I understand it is in extension through the ages and the perfection of the skill of the divine mind is being worked out as history unfolds, according to the purpose of Him who worketh all things after the counsel of His own will. It is easy for God to determine the end from the beginning, and guide the generations of the created after His purpose, and bring what seems to be a confused mass, in its complications, to a thorough and complete harmony.

Before our world was, God saw the drift of the minds of some of His creatures, that they would construct wrong principles of government and through them they would be guided as a wandering star, and settled in a wrong course. That they would leave “their own habitation” to build themselves a kingdom where their principles could be tested.

We often speak of the testing time in our lives, a motion of crucial test which is brought upon us to try us. These trials are more precious than the pure gold if we stand the test. The gold that can stand the acid test is pure gold, for acid is the strongest test that can be put. That which is proved is admired above rubies.

The testing time came in the lives of the angels and the result was that some of them revolted, rebelled and finally left the government of God with the determination to build a kingdom of their own where they could test the principles of their own devisings. God foresaw this and laid plans whereby they might be able to carry out their purpose.

The short-sightedness of men

would have forced an acquiescence in the established theocracy, but not so with God. He points out the way, and when we understand that way, and wish some other, there will be a way for us to carry out our purpose.

The only feasible plan in the mind of God was to build a new kingdom. So a kingdom was constructed, adequate for the purpose we see unfolding in our creation that shall be completed in seven millenniums.

The plans of this building were laid in the second person of the God-head, who is known to us as Jesus Christ. In these plans we find the complications in harmony from a chaotic mass.

The working out of the true principles in the presence of the wrong, many times so nearly blended, that it takes the divine eye to distinguish which are God's principles and which are the principles of the god of this world.

A revelation was to be made and these revelations should pass over the period of this world's history, which in His times—a suitable and convenient time—He shall show who is the blessed and only Potentate, the King of kings, and Lord of lords who only hath immortality dwelling in the light.” Also that God is light and in Him is no darkness at all.

God's purpose in us cannot fail; if we work in harmony with Him, we will lead a successful life. All things are not a failure that seem to fail, for God is able to take our slender buildings that shake in the wind and make them to stand the test of the strongest storms. We, each of Adam's race, are in the plan, and we are the subjects of the kingdom in which these severe tests are made. Oh! mighty man, the subjects of God's choice! whose home is the battle-ground for the testing of the principles of the Good and the Evil.

An enmity was laid deep in our hearts, the seat of our affections, and an hatred for things of God was brought forth in our lives, and this, too, in the beginning of our race, in the heart of our fore-father, Adam. The sin of rebellion was laid upon us, and we were led captive by the evil one. Death was the penalty, for “the wages of sin is death.”

The plan laid in Christ was built upon the old, tried principles of God's heart.—a seed of righteousness and a definite prescription for sin.

The Holy Spirit, working in connection with God's commands, is a sure cure for the malady of the soul, and heals all of her infirmities. They point the way to Christ, the Character Moulder of the ages, who perfects the

heart in love, the bond of perfection.

This world was laid in Christ and given to Him for an inheritance, He being the only begotten Son of the Father, full of grace and truth. “And this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing.”

The ideal kingdom is the kingdom planned and built by the Father for His well-beloved Son. Every stone that is laid in this structure is a tried stone, polished and fitted by the great and Master Workman. These stones are living stones, filled with spiritual life from their Master and their hearts are filled with His love. The love of Jesus permeates every fiber of their being and all of them are imaged after His likeness. Jesus was the tried Servant of the Throne who was put to the crucial test of temptation and suffering to make the Captain of our salvation perfect. He was the only begotten from the Father, the first born from the dead. He was the first stone laid in the new creation, that in all things He might have the pre-eminence. He is the ideal of His Father's heart, an example and pattern for the dispensations, for the building of the ideal kingdom.

Jesus as head of this new creation sleeps not, but toils and will not be satisfied, until He establishes righteousness in the earth, and everyone whom the Father hath given to Him, shall come to Him.

We hear the melodious voice as the sound of many waters, with their musical harmony speaking words of comfort to the marred visaged race whose home is spoiled, scattered and torn by the hand of Death, saying, “Behold, I make all things new.”

George M. Ellis.

SOUND DOCTRINE.

I came across something the other day that I think sound doctrine, so I send it to the Advocate, in hope that it will be food for others also.—Paul Mahoney.

I am a confirmed believer in repentance and baptism performing a distinct office in the formation of spiritual birth, believing that repentance is the first and greatest essential for forgiveness of sins. 1st. I believe in an existence of a God, not only in his existence, I believe in him, trust, depend and rely upon him to save us until we have repented from dead works. Heb. 6:52. That is, giving up the idea of saving ourselves by works. Hence repentance is necessarily, logically and scripturally the leading prerequisite to the spiritual birth.

Now, when I say repentance, I do not mean a howling, screaming prostrate form hanging over a mourner's bench; but a cool, deliberate, sensible, sober, earnest and sincere godly sorrow for sin and open rebellion against God. God's call to all men since the earliest dawn of the new Christian dispensation is to repent, with no exception. Except ye repent ye shall all likewise perish. Luke 13:3. I say unto you, likewise, there shall be joy over one sinner that repenteth, more than over ninety and nine just persons who need no repentance. Luke 15:7. Repentance produces faith, loving and trusting obedience. Now we consummate the Christian birth with the beautiful ordinance of baptism, burial with Christ into death, to rise with him to walk in newness of life, a pure and noble Christian life in love to God and our fellow man. Paul and the apostles impressed the people with repentance more than baptism, because they knew the heart must be right with God and baptism would naturally and surely follow in its wake. Pardon me when I say I do not believe that hundreds in the church today have ever had a scriptural repentance, who do not realize its significance and meaning. Baptized into the church on merely forming a resolution so often resulting in an inconsistent life if not an absolute failure. The Pharisees and Sadducees came to the beloved apostle John for baptism. John knowing our Savior's plan of salvation perfectly, refused to baptize them into the church, and demanded of them fruit meet for repentance. They may have thought they were eligible and worthy, but John knew they had never repented of their sins.

Today, perhaps, they would be baptized into the church without question. The essential and indispensable need of scriptural repentance, is not impressed upon the child and the world as it should be, its true meaning and relation to the spiritual birth of the Christian. The true repentant subject in consummating the Christian covenant in the beautiful ordinance of baptism in loving, trusting obedience to his Savior's will, his mind reverts back to that beautiful scene, Jesus standing with John in the river of Jordan.

—The Bible Advocate.

“The world may close its doors against us, or even the church shut us from their society, but when the King of kings shall open wide to us the gates of the City of Gold, no person can hinder us from entering.”

“Exaltation from humility is better than humility from exaltation. Don't forget Luke 14:11.”

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S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.'

Editorials and Church News.

If any of our readers have a copy of "The Law, The Covenants, and the Sabbath," by Dr. L. C. Thomas, to spare, please write the fact to Bro. Jas. A. Patrick, Eden Valley, Minn. who wishes to purchase one.

With this issue we begin the publication of "Scriptural Baptism Defined," an article issued some years ago by Benjamin Wilson, now deceased. In it the subject is thoroughly discussed in a most scholarly way

and we are pleased to be able to give it to our readers.

The Illinois Bible School will convene this year on Aug. 12th. Will all those contemplating attendance please notify us so that we may prepare entertainment accordingly. Bro. Marsh and the editor will do the work again this year, with a promise from Bro. Williams that may sandwich him into the work. Be sure to come.

Some complaint has recently been made that our paper has been received printed only on one side. This is possible, for in feeding the papers into our press at the rate of 20 per minute, it would take a deft hand to separate them the way they stick together at times. We cannot understand, however, how they happen to pass by in folding without being noticed. Please, when you get a copy like that, just notify us by post card and a good copy will be sent. We do our best to do everything just right, but mistakes will occur.

MARRIED.

From the Waterloo, Iowa, Tribune we clip the following:

"A very pretty wedding took place yesterday morning (June 4) at the home of Mr. and Mrs. Eychaner at Cedar Heights when Miss Elva C. Chapin was united in marriage to Mr. Fred C. Barr of Clarksville. The impressive ceremony was performed by Mr. Eychaner, an old friend of the bride, in the presence of twenty relatives and intimate friends. The young couple went to Cedar Falls in an auto, from which place they left at 10 o'clock for a short wedding trip to Minneapolis and St. Paul, after which they will return to Clarksville (Iowa) where they will make their future home."

We are pleased to note this happy event because of our very agreeable acquaintance with the bride. The best wishes of the editor go with them to their new home.

Announcements and Programs.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

IMPORTANT NOTICE!

At the 3rd Quarterly Meeting of the Illinois Conference Board of Managers held in Oregon, May

25th, we found a shortage of funds to pay our State Evangelist. Now to avoid this for another year we ask all isolated brethren and churches to notify the Conference Secretary, Miss Grace M. Williams, R. F. D., Ash ton, Illinois, what they will contribute toward the support of a State Evangelist during the coming year. This we should know by August 1st.

Another important matter must not be overlooked. See that you remit to J. M. Glotfelty, Lanark, Illinois, that individual tax of one dollar, (If you have not already done so), to defray the expenses of the Annual Conference, including bread and meat.

J. M. Glotfelty, Treas.

CONFERENCE REPORT.

The Annual June Meeting at Old Antioch convened June 7 to 9, 1912, being presided over by the president, F. M. McCrory.

Ministers present were Bro. and Sr. D. C. Robison of Salem, Ohio, and Bro. D. E. Vanvactor of Indiana, who gave us splendid and helpful discourses. There was a general disappointment in not having the privilege of listening to Bros. Wagoner and Williams who were unable to attend and fill their places on the program.

Four churches, viz: Argos Plymouth, Rensselaer and South Bend answered to roll call and gave reports.

Though the attendance was not as large as usual this year, there seemed to be an increased interest. Many of the familiar faces that we are accustomed to see at Old Antioch were missing but new ones filled their places. It was a pleasure to welcome several brothers and sisters from Ohio, a sister and little son from Ill. and a brother from Iowa, as our guests.

A kindly Christian spirit and wide awake interest was manifested throughout the meeting, which was edifying. This was especially noticeable in the social and Berean meetings.

Financial Report

from the time of Annual Conference, Oct. 1911.

Amount in treasury.....	\$121.43
Amount paid in.....	88.29.
Total paid in.....	209.72.
Amount paid out during conference held at Rensselaer, Oct. 1911, and June conference and Bible School at Plymouth.....	176.90
Balance on hand.....	32.82.

Flora Harris, Sec.

Letters.

Chicago, Ill., June 2, 1912.
Dear Sir and Brother in Christ:
Through the kindness of some

one the Restitution Herald has been sent to me for the last month, and I wish to express my gratitude and appreciation for same, and at the same time enclose two dollars—the subscription for the coming year.

I would like to know if there are any of your people meeting here in Chicago. It is strange to say, but I am lonesome for Christian fellowship. Until about three years ago, I was actively engaged in the Millennial Dawn movement, but the doctrines there persistently advocated that the Church needed no mediator, that the Church was not under the new covenant, and that the Church was part of the sin-offering for the world, and that justice would not be satisfied until the last member of the Church was sacrificed. These were things that set me thinking, and I finally could not help but express my doubt as to the truthfulness of these, and of course that made a great change in the attitude of the friends toward me. In respect to the atonement I am inclined toward Joseph Williams' view rather than substitution. In substitution the real party is not dealt with at all but one who takes the place is dealt with instead. But in representation the real party is dealt with but through a representative or one who goes between, a mediator. It is according to this tho't that I understand the apostle in II Cor. 5:14, The love of Christ constraineth us for we thus judge that if one died for all, then ALL DIED (R. V.)

In God's sight it was the real party—the sinners who died and thus the sinful state into which the sin of Adam brought them ended in God's sight, a state in which they could not please him nor be subject to his law because a judicially dead person is judicially free from sin. They died to that sinful state as well as to the law and thus Christ put away sin by the sacrifice of himself. God's salvation is from sin, and from death by means of a new creation, a regeneration, and the generator, or second Adam, is the faithful, powerful Lord from heaven who has conquered death and has the keys of death and hell (the grave). And so when we believe the good news we see ourselves as God sees us as having died with Christ, the old man was crucified with him. We see ourselves also as having been raised in him, for he that believeth on the Son hath everlasting life but this life is in his Son and the promise is: Because I live you shall live also. Christ's death saves us from sin. His life and regenerating power saves us from death. Praise the Lord.

With Christian love I am yours truly,
Jacob Christensen.

THANKS, BRETHERN.

Extracts from Letters.

"Well, Bro. Lindsay, I don't like to speak of one writer above another, but those Sermonettes of Bro Eychaner's are hard to beat. I like your articles and most pieces are good. I think the Restitution Herald is ahead of any other paper I have ever read.

R. P. S

The Restitution Herald has many articles that are valuable in her columns this week.

Bro Eychaner's Sermonette on the Clock of the Skies is definite in its explanation of the dial of the heavens, and the movements of the hands, as they point out the time of earth's history. And it would seem from the history of creation in its cycle of days that when seven millenniums are marked off, on the dial, that all things of this present world would be completed. I would say to Bro. Eychaner to keep on with his investigation and give us the result.

In the same paper of June 5 Bro. Lindsay gives us a striking picture of the miracle working power and advances some thought that would be well for us to remember, and spend some time maturing our knowledge along the line of natural law, not that we expect to figure out God's work on the natural law system, but the wise of God shall understand.

I think Anna E. Drew should be encouraged for her splendid work on the Sunday School page. The items she places in this column are thought producers and very concise in their construction.

In all we have a valuable paper. —George M Ellis.

The Sunday School.

REVIEW.

June 30.

Golden Text.—I am not come to destroy but to fulfill. Matt. 15:17.

Questions.

Lesson I. I Cor. 15:1-11.

What did Paul preach as the "gospel" in this chapter?

What part has it in our salvation?

How does Paul prove the resurrection of Christ?

Upon what do we base our hope of a future life? John 11:26-25; I Cor. 16:20-23.

If there be no resurrection of the dead, what would be the result? I Cor. 15:13-18.

Lesson II. Mark 2:23-3:6.

What was the law concerning the Sabbath and to whom was it

given? Ex. 20:8-11; Deut. 5:12-15.

Who accused Jesus' disciples of breaking the Sabbath and why?

What was Jesus' answer?

What miracle did Jesus perform on the Sabbath day?

What was the "law" Jesus gave? Matt. 22:36-40; Gal. 5:15. (Paul.)

Lesson III. Mark 3:7-19;

Matt. 5:13-16.

Where was Jesus when he appointed His twelve disciples?

For what were they appointed? Mark 3:14-15.

To what does He compare them? Matt. 5:13-14.

Make the applications—How shall all followers of Christ let their light shine? Phil. 2:14-16; I Pet. 2:12.

Lesson IV. Matt. 5:1-12.

To whom was the sermon on the mount preached?

Who in the lesson are called "blessed"?

What is the "kingdom of heaven" which is promised as a reward?

How are Christ's followers to receive persecutions?

"Great is your reward in heaven"—Find texts showing how and when they receive it?

Lesson V. Luke 6:20-26;

16:19-31.

Point out the contrasts between the poor "in spirit" and the rich, in this age and that which is to come.

What parable in this lesson?

What was the lesson taught from it?

Lesson VI. Luke 6:27-38;

Rom. 13:8-10.

What were Jesus instructions for treating enemies?

What is the reward if we follow His directions?

What is the rule by which we are to govern our acts? Luke 6:31.

What is the one debt we may owe? Rom. 13:8.

To whom do we owe it?

What law do we fulfill? Verse 10.

What does James call it? Jas. 2:8.

Lesson VII. Matt. 5:17-26.

What does Jesus mean by "the law and the prophets"?

What must we do to enter the kingdom of heaven? Verse 20; II Pet. 1:4-11.

Point out the contrasts between the old law and the teachings of Jesus.

Lesson VIII. Matt. 5:33-37;

Jas 3:1-12; 5:12.

What does the Old Testament say about swearing? Ex. 20:7.

How did the Jews of Christ's time interpret these commands?

What rule did Christ lay down?

To what does Jesus compare the tongue?

How can we become absolutely truthful?

Lesson IX. Matt. 6:1-18.

What instructions does Jesus give regarding almsgiving?

What, as to prayer?

What prayer did Jesus give His disciples?

How many petitions in it and what are they?

What did He say of fasting?

Lesson X. Luke 6:39-49.

What is a parable?

How many in this lesson?

Relate each one in its turn and give the truth it is supposed to teach.

Questions to put to ourselves: Are we building our foundation on the rock or sand? Are the materials we are using, those that will stand the test? How may we be wise builders? Psa. 119:9; Jas. 1:22, 25.

Lesson XI. Matt. 11:2-19.

Why had John the Baptist been imprisoned?

What caused him to send his disciples to Jesus?

How did Jesus prove to them that He was the Christ?

What did Jesus say of John?

Lesson XII. Eph. 5:11-21.

What does Paul give to the church in this lesson?

How does he counsel them to walk?

How use their time?

Why?

In what sense are our days "evil"?

What are some of the fruits of intemperance, drunkenness?

What can we do to help lessen this evil?

Anna E. Drew.

THE RESURRECTION OF JESUS.

The meaning of the word resurrection is a rising again to life. Therefore, before any could be resurrected they must pass into the death state. There have been a number of people resurrected or rather their mortal or natural life has been restored. Jesus is the only one that ever overcame death - an accomplished fact, he rose again from among the dead, no more subjected to death, dieth no more, Rom. 6:9. And became the first fruits of them that slept, I Cor. 15:23. As he took upon himself our nature, he had many temptations of the flesh to overcome; but like other men he overcame them all. For he understood by doing his Father's will in putting down the flesh, he would also overcome death. Had he yielded to any of these temptations and not rising again, no hope would have been left for the whole race (after death).

The special purpose of sending his son to earth was to teach people what would take place after death. So when Jesus came, he knew what his work was and taught the people what to believe and how to live that they too might also understand that through him they might have life

(immortal) after resurrection. Many of the learned people of that day ignored his teaching, finally rejecting him and his teaching.

After they had captured him and brought him up for trial, they found false witnesses repeating a true statement but misunderstood by his accusers. Destroy this temple and in three days I will raise it up, John 2:19. They thought this meant the temple in which they worshiped. He meant the temple of his body. Rightly understood they would destroy his body and in three days he would rise again after they had nailed him on the cross; and for three hours darkness prevailed over the earth, and as he died the veil of the temple was rent in two. The earth shook, the rocks rent. And after his resurrection the graves were opened and the saints (some of them) which slept got up and went into the city. Then Pilate and others began to think of Jesus' words: Hereafter shall ye see the Son of man sitting on the right hand of power, Matt. 26:64. So after he died they buried him and set a band of soldiers to watch the grave to see what would happen, and see his disciples did not steal the body. But on the third day true to his own words he arose and walked out of the grave right past the soldiers who were fast asleep. And when they awoke Jesus was gone and believed he was risen from the dead. They started for the city to break the news, but when the scribes and Pharisees heard of the resurrection they bribed the soldiers offering them large sums of money to say his disciples came and stole him away while we were sleeping. And promised to secure them under any circumstances, as the nature of the case meant death to the soldiers. On the same morning the two Marys came to the grave and likewise found it empty. Jesus was gone, but where? Suddenly they were assured by persons in shining raiment that Jesus was risen from the dead; commanded them to tell his disciples and as they were going to tell them behold Jesus met them, but they knew him not. After talking with them for a little while, Jesus told them who he was, and told them where his disciples would find him. They also were slow of heart to believe his words, but when he went up into the mountain and ascended to heaven they were sorry they had such little faith. But they lived and learned to walk faithfully till death with a full assurance that Christ is coming again to this earth and all that are in the graves will hear his voice and come forth, this is resurrection.

Joseph H. Fletcher, age 16.

**WORD OF MAN; vs.
THE WORD OF GOD.****Word of Man:**

"Man has a body and a soul. The body dies, the soul never dies. The souls of the good will be happy in heaven. The souls of the wicked will be miserable in hell." Scripture Lessons, Am. Tract Society.

The Word of God:

"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die!" Ezek. 18:4.

Word of Man:

"God has revealed it to be his will to punish some of man kind forever. You know not but you are one of them. Whether you will be saved or damned depends entirely on his will. And supposing he sees it most for his glory and the general good that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will." —Works of Hopkins, D. D., Vol. 3, page 145.

The Word of God:

"The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

"For I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore turn yourselves and live ye."

See II Pet. 3:9; Ezek. 18:23-32.

Word of Man:

"The bodies of the damned will be salted with fire so tempered and prepared as to burn the more fiercely, and yet never consume." —John Whitaker.

The Word of God:

"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.

Word of Man:

"Sinners shall suffer the most grievous torments both in soul and body, and without interruption for evermore. These torments are beyond expression, and our most fearful thoughts cannot equal the horror of them."

—Body of Divinity, Boston

The Word of God:

"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 hell."

"For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made."

"For yet a little while and the wicked shall not be; yea thou

shalt diligently consider his place and it shall not be." Matt. 10:28; Is. 57:16; Ps. 37:10.

Word of Man:

"It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of these rebels against his government."

While his powerful presence and operation maintain their being and render their powers most acutely sensible.....He will exert all his divine attributes to make them as wretched as the capacity of their mind will admit." —Benson on Endless Misery.

The Word of God:

"Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." II Thess. 1:8-9.

"The Lord preserveth all them that love him, but all the wicked he will destroy." Ps. 145:20.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." John 3:16.

Word of Man:

The world will probably be converted into a great lake, or liquid globe of fire, a vast ocean of fire in which the wicked will be overwhelmed.....and also they shall be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for two ages, nor for a hundred years, nor for ten thousand millions of ages, one after another, but forever and ever, without any end at all and never, never to be delivered." Sermons, Vol. VII, p. 166. Jonathan Edwards.

The Word of God:

"But as truly as I live all the earth shall be filled with the glory of the Lord." Rom. 14:21. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

We ask the reader to seriously consider the foregoing contrast between the Word of God and the word of man. God is revealed to us as a loving Father not willing to prolong the sufferings of men but to offer to them eternal life in his kingdom. He has no pleasure in the death of the wicked. How could he then take pleasure in the endless suffering of finite man?

The Gospel offers life and immortality to all who will come to our blessed Lord." Rom. 7:23.

"He who converts a sinner from the error of his way shall save a soul from death." "When sin is finished it bringeth forth death," beyond which there shall be no more pain. The second death closes the scene of earth's sufferings and beyond we behold the earth filled with the glory of God. No eternal hell. "For death and hell were cast into the lake of fire which is the second death."

Then, says the word of God: "Every creature which is in Heaven, and on the earth and under the earth, and such as are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

In conclusion we may say in the language of the apostle: "For this cause also thank we God without ceasing, because when ye received the Word of God.....ye received not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe." I Thess. 2:13.

H. V. Reed in "Words of Truth."

**IS CONSCIENCE
A SAFE GUIDE?**

Yes, if instructed in the scriptures of truth. "There is a way that seemeth right to a man, but the end thereof are the ways of death." Paul was conscientious in his zeal for the Jew's religion; e. g., "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them, and punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Our Savior in His last discourse warned His disciples, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me." Their ignorance, however, did not justify them in their cruel course. As with Paul, so with all whose eyes are open to the truth, they verily become a new creation: "old things pass away, and behold all things become new." Paul, in contemplating his previous course, considered himself the least of all the apostles, "because I persecuted the church of God" (I Cor. 15:9) He was truly a chosen vessel, set

apart for a pattern for them which should hereafter believe on Him to life everlasting." Like our Savior, he humbled himself and God lifted him up, putting him into the ministry, "who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy because I did it ignorantly in unbelief." "The grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus." "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." (I Tim. 1).

From what we have said concerning Paul before his conversion, we have no reason to call in question his own estimate of himself as being the "chief of sinners."

Few have had to pass through the sufferings and trials of Paul. The care of all the churches was no small burden. "I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." Oh, that we had a few more of such characters in these last days (read Acts 20:17-22). Let us like him "exercise ourselves to have always a conscience void of offence toward God and man."

Bible Themes.

One of the passengers of the "Titanic" was Mr. W. T. Stead, who was amongst the drowned. From his well-known connection with the advocacy and practice of Spiritism, it was to be expected that claims would soon be made on his behalf that he is alive and speaking messages through human mediums. Already he is said to have delivered a long message at a seance in Rothesay, and at another in North London, where also Captain Smith and Mr. Brailey (one of the handsmen) are alleged to have spoken. In these communications, one of which appears in LIGHT, the Spiritist organ, it is noticeable that Stead is the hero of the hour and catastrophe. It is his praise that is sung, even in the message purporting to have come from himself; he is all right with God; he stands apart from the rest in that respect; he is "free"; it was he who suggested that the band should play at the last moment, "Nearer, My God, to Thee"; and he is actively engaged in helping the others who went down with him; Captain Smith thanks him as the first to come to him "on the other side," and so on. We must not think evil of Mr. Stead for thus sounding his own praises, for he knows nothing about it. It is evident, however, that lying or "seducing" (deceiving) spirits are abroad. Either those who have published these messages, and attributed them to

Stead, have forged them, with the object of praising one who had helped their cause much during his life time, and with a natural desire thereby to help it still further by his death; or they themselves have been imposed upon by the "seducing spirits," against whom the Word of God warns solemnly.

—'Words of Life.'

SEALED.

I was once riding in an electric car, and I said to a friend who was engaged in that business: "How much power is there on this car?" Said he, "There is about twenty-five thousand horsepower on this car, and if anything gets in the way of that power, everything concentrates right there." There was power enough to smash the whole thing into splinters if there was anything in the way. You see a Christian, and you think there is not much power there. You try to stop him, and see how much power there is. Put a little Jew into a lion's den to be eaten up, and you will find out how much power there is. God has been running this world in spite of all the powers of earth and hell, and when the stamp of God is on a man, he is going through. You write a letter. There are only two words in it, perhaps, but you put it in an envelope; it is only a little ink and paper, not worth anything, but you put a stamp on it—that costs two or five cents—and drop it into the box. It is out of your reach. Nobody touches that but a sworn official of the government. It goes, and no man can hinder it. It crosses the ocean, maybe, guarded by all the power of the government, and perhaps thousands of miles away through flood and flame and storm and hindrances of various kinds, that little stamp carries the letter. It has all the power of the government behind it. So when a man has the seal of God upon him, you may think you can restrain or crush him, but He who has all power in heaven and earth is behind him.

—H. L. Hastings.

ADVERSE CIRCUMSTANCES.

"Against thy holy child Jesus, both Herod and Pontius Pilate were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." This is a remarkable passage. It takes us by surprise. The sentence ends just in the opposite way to what we are prepared for.

We expect it to read thus: "Against Thy holy child Jesus both Herod and Pilate have gathered together to circumvent the course of Thy divine will." Instead of that we read: "Against Thy

holy child Jesus both Herod and Pilate were gathered together to do whatever Thy counsel had determined to be done." The idea is that their effort of opposition to the divine will proved to be a stroke of alliance with it. The measures they took to wreck the ship became the very means of keeping the ship afloat. They met together in a council of war against Christ; unconsciously to themselves they signed a treaty for the promotion of Christ's glory. They thought they were making a will in favor of their enemies; They were really bequeathing all their wealth to the Man of Nazareth. They decreed that he should die; that decree was their contribution of palm leaves. No one has done so much for the triumphal entry of Jesus into this world as did Herod and Pilate when they met together to shut the door. They opened the door in their effort to lock it. They made a laurel for Jesus in their effort to make a cypress. In the darkness of the night they constructed what seemed to be a cross; they came back in the morning, and lo! it was a crown!

—Sel.

JUSTIN MARTYR'S TRANSLATION OF ISAIAH 65:17-25.

For Isaiah spake thus concerning this space of a thousand years: For there shall be a new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create. For, behold, I make Jerusalem a rejoicing, and my people a joy; and I shall rejoice over Jerusalem, and be glad over my people. And the voice of weeping shall be no more heard in her, nor the voice of crying, and there shall be no more then a person of immature years, or an old man who shall not fulfill his days. For the young man shall be an hundred years old; but the sinner who dies an hundred years old, he shall be accursed.

And they shall build houses and shall inhabit them; and they shall plant vines, and shall themselves eat the product of them and drink the wine.

They shall not build, and others inhabit; they shall not plant and others eat.

For according to the days of the tree of life shall be the days of my people; the works of their toil shall abound; mine elect shall not toil fruitlessly, or beget children to be cursed; for they shall be a seed righteous and blessed by the Lord, and their offspring with them, and it shall come to pass, that before they call I will hear; while they are still speaking, I shall say, What is it? Then shall the wolves and the lambs feed together, and the

lion shall eat straw like the ox; but the serpent (shall eat) earth as bread; they shall not hurt or maltreat each other on the holy mountain, saith the Lord.

Now we have understood that the expression used among these words, 'according to the days of the tree (of life) shall be the days of my people; the words of their toil shall abound,' obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years, is connected with this subject; and further there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said, They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection.—From the writings of Justin Martyr and Athenagoras.—Pages 200-202

GOOD ADVICE.

The Rev. Augustus M. Toplady, a minister of the Church of England, who died in 1778, and the author of the popular hymn,

"Rock of ages, cleft for me,
Let me hide myself in thee," says: "I am one of those old-fashioned people who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead: first, of the just; and secondly, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect." He places the first resurrection "when Shiloh comes the second time, to renew the face of the earth;" and adds by way of advice "to those who have not considered that subject," that "it would be prudent in them to suspend their judgment about it, and not be too quick in determining against it, merely because it seems to lie out of the common road. As doctrines of this kind should not be admitted hastily, so they should not be rejected prematurely." — Light Bearer.

QUERIES.

In reading your Bible, have any of you ever thought to notice whether the record anywhere states what position Jesus and His apostles took with regard to the politics of their day? If so,

can you tell us if they were as divided in their opinions then as Christ's professed followers in the United States are today? We'd like to have some positive knowledge on the subject. Also, what was our Master's attitude toward criminals in His time? Was he ever heard to say, "Well that fellow deserves hanging!" or some kindred expression? Where do we find Bible authority for funeral sermons?—From the Editor's Query Book.

"No matter what others do or refuse to do, the man who is faithful will work out his own salvation. The promise of the CROWN is made in the singular: 'Be THOU faithful unto death and I will give thee a crown of life.'"

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"'The Lord is Coming': let this be the herald note of Jubilee: and when we meet, and when we part, the salutation from the heart."

"If we would reap life everlasting in the age to come, we must now sow to the Spirit and manifest its fruits."

"Man wastes his mornings in anticipating his afternoons, and wastes his afternoons in regretting his mornings."

"Seek for knowledge, above all the knowledge of God, for all other knowledge will fail you at last."

"To learn much—we must learn a little at a time and learn it well."

"Beauty is no longer amiable than while virtue adorns it, and virtue itself is true beauty."

"Do not waste your time by chasing a lie, for it will be of no value even if you catch it."

"If you always 'pay as you go,' then you will never go where you cannot pay."

"He that continually walks with God will always be sure of good company."

The righteous are said to go, at death, to heaven, in the Bible—not once.

The wicked are said to have eternal or everlasting life in the Bible—not once.

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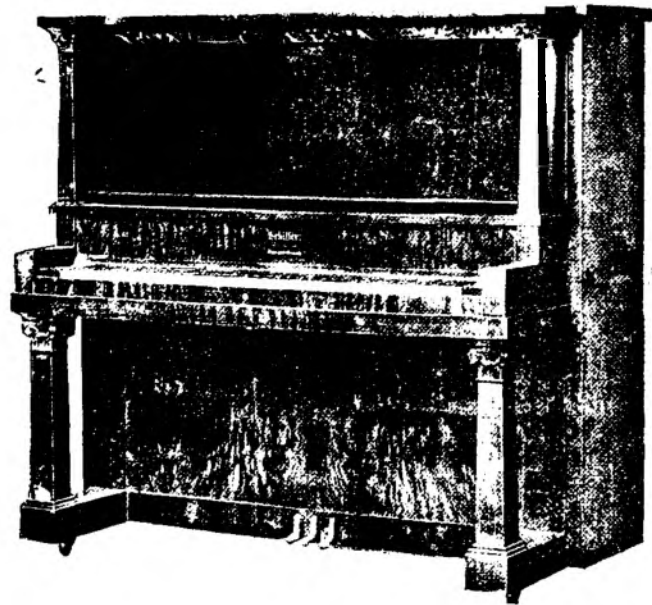
Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Remembering the "Fear of the Lord is the beginning (or the chief part) of wisdom—and a good understanding have all they who keep His command-

ments." —o— "For a man to tip his hat may be considered a mark of etiquette, but for him to bend his back and help to lift the burden of some poor struggling one, would be better."

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"If you are in the warfare it is possible you may get hit; but a wound on a soldier is no mark of disgrace."

"When the church has become allied with the world it is then shorn of its power, and the glory of God has departed from it."

THE RESTITUTION HERALD.

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Number 37.

ISRAEL AND THEIR KING.

Luke 18:8.

I tell you He will avenge them speedily,
 God's own anointed will return to Israel's hosts ere long,
 And gain a glorious victory Where once He suffered wrong.
 O'er nineteen centuries ago He visited the place:
 Offered salvation full and free To Israel's chosen race.
 He longed to gather them in love Neath His protecting wing:
 But in their blindness they refused
 "Immanuel" — Christ their King.
 The Roman ruler they preferred To David's greatest Son!
 Who in God's appointed time Had to the nation come.
 "Away with Him! away with Him!"
 They in their anger cry:
 "He made Himself the Son of God
 And by our law should die."
 Pilate came forth and washed his hands
 That all around might see;
 He would not slay so just a man Or implicated be.
 "His blood be on us and our seed!"
 The Jews' derisive cry;
 So midst their mockery and hate,
 The Christ they crucify.
 Their King, the "prince of peace" who brought
 Such blessings in His train,
 Was from His own cast forth to be
 Nefariously slain.
 And Jews for centuries have groaned
 Beneath the Gentile yoke;
 Only to find, if they complain,
 More heavy falls the stroke.
 But Jacob's time of trouble sore
 Is coming very soon;
 We see the threatening storm cloud
 With its increasing gloom.
 When crushed in helpless misery
 Their cry will reach their God!
 And He will very gracious be,
 According to His Word.
 Beloved still for their fathers' sake,
 God yet intends to bring
 This people to their own fair land,

And give them back their King.

By the nail-prints they will know Him
 And by His pierced side,
 And mourn with bitter grief to find
 'Twas Him they crucified.
 Then like a father pitieth His children in distress,
 And like a mother comforteth The babe upon her breast,
 So the Lord will comfort them,
 And they with joy shall sing
 His praises in Jerusalem—
 The City of their King.
 —From Bible Themes.

SERMONETTE. No. 13.

The Work of Life.

Text.—Let all things be done decently and in order. I Cor. 14:40.

Many of the failures in life are due to the fact that the work undertaken is not properly done. If any one who has started for eternal life and the kingdom of God fails to gain them it will be because the work required was imperfectly done.

I. All Work Must Be Done Decently.

By this word "decently" the apostle means in a suitable way—in a becoming manner. All will agree that to do work decently, it cannot be slighted. It must be finished. It must be done in the right way, and according to science of labor. The right means must be used to reach the highest state of perfection.

II. All Work Must Be Done in Order.

Success depends upon system. To change the order, is to invite defeat. Suppose the farmer would try to change the order of nature by planting his corn in the snow in the winter time instead of planting in the soil after spring time has come, would he succeed in agriculture? Or suppose a man would sow to the spirit when life is about to end, would he, could he develop a well rounded Christian character by a faithful continuance in well doing, be worthy of the great reward?

There is perfect order in all God's works. Nothing is irregular. System is stamped upon every thing. The order of the seasons is regular. Spring, summer, autumn and winter march

along through the ages with unwavering tread. "The sun also ariseth and the sun goeth down and hasteth to his place where he arose." It is said that "Order is heaven's first law," and the same thing may be said of nature. And is it probable that God should vary, when it comes to the higher or spiritual? Paul is speaking of this very thing in the text.

III. There Should Be Dignity in Divine Things.

There should be grace in godliness. There should be the most delicate decency in the presence of the great King while doing his work. System should mark every step in the ministry of truth and righteousness. There is a time to every purpose and to every work. There is system in agriculture, in the arts, in the sciences, in the trades, in the rail roads, in mining, and education. Should not order and system enter into the Christian life?

IV. Division of Labor.

Men are learning to specialize labor. Experience has shown that doing one thing and doing it well, is more profitable than doing many things imperfectly. Hence labor is divided and men work "by the piece." There was a time when one man was a wagon maker. Piece work has crowded him out of the shop and a dozen men have come in to take his place; and by working in union make the wagon cheaper. God intended that men should specialize in spiritual work so that working in unity more might be done. Hence he has plainly taught specialization of work, but union of effort as a whole. The spirit is given to every man to profit withal. For to one is given by the spirit, the word of wisdom, to another the word of knowledge, to another faith, to another gift of healing, to another prophecy, to another discerning of spirits, to another divers kind of tongues." We see by thus endowing different members of the body with different abilities and these abilities suited to different varieties of work, that God intended that his spiritual wagon should be made by the piece. Much of the efficiency of the individual Christian is therefore lost by his, not doing the work decently and in the order God has planned.

Some men think they know all about the different subjects of the Bible and imagine they can

answer all questions; but it would be more to their credit if they knew only one thing well, and let some one else know something too. These spiritual wagon-makers are out of date and the specialists are crowding them out of the business.

V. Physical and Moral.

The physical and moral demands upon the Christian require the best he can give. He has not only to fight the fight of faith, but in common with all men, he has to fight decay, the winds, and the storms, the wear upon his frame, disease, to care for his health and avoid the temptations and trials with which he is surrounded. Therefore to do good work for the Master he should study

1. To save time.
2. To improve his condition and surroundings.
3. To lay a sure foundation upon which to build a good character.
4. To choose that labor to which he has been fitted naturally and specially by the spirit. In other words, to specialize.
5. To work for permanence here and hereafter.
6. To memorize God's word for future use.
7. To converse and read in order to gather facts and truths from all available sources. In short, I cannot close this Sermonette better than to repeat the language of Paul to Timothy for it is properly applicable to us all. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These sermonettes are not perfect nor exhaustive, but only suggestive.

A. J. Eychaner.

PARABLES.

How to Study Them.

The Prodigal Son.

Jesus had for His audience scribes, Pharisees, publicans and sinners as well as some of His followers. What He had to say to them was a matter of vast import. There was great need for what He was about to say. The hatred of the scribes and Pharisees for the publicans and sinners was so outspoken and so bitter and was the cause of such bitter comment on this occasion, that Jesus saw the need of showing all classes their true relationship past, present and future.

This He did by parable which was a very popular means in Jewish speech for conveying thought.

"A certain man had two sons." We can see the home, the father and two boys well grown in this word picture. These boys had grown up together and, like other boys, had enjoyed the home together, sharing equally the benefits of home and parental attention. The point we wish to make here is that these boys were at home together before the separation took place.

The interpretation given this text, generally heard on revival occasions, is that the prodigal represents the sinner who has wandered off in sin—one who was born in sin, etc., and that now, having tired of sin, he is coming back to his Father, God, and to his home, the church. There is seldom anything said of the elder son—the one who remained at home. On one occasion we heard the expounder say that the son who remained at home represented the members of the church—already in the home. This application of the parable is so far-fetched and so lacking in logic that we will dismiss it by saying that if the application is true, then it becomes every church member to leave the home and to chide the Father for taking the prodigal in whenever any sinner is found to be seeking peace with God.

But before Jesus stood two classes the Jews and all who were not Jews. The line of difference was drawn so rigidly between these classes that no mistake could be made as to where each belonged. To the Jews, represented by the scribes and Pharisees, all others were as dogs. To the Jew, there was no salvation for the Gentiles. Their hatred for the Gentiles knew no bounds. Jesus in His ministry showed favor to the publicans and sinners—ate with them—a thing no other Jew would do. Jesus spoke frequently "to the multitude" and gave the sinner a glimmer of hope. All this was contrary to the self-righteous ideas of the scribe and Pharisee. This attitude of the one toward the other called for a rebuke from the Master and a lesson as well. So the two classes are represented by two sons.

The two had been at home with the father, representatively at least, in the two sons of Noah, Shem and Japheth. Shem was the ancestor of Israel and consequently of the Jews. Japheth peopled the isles of the Gentiles. At this time the boy Japheth stood in favor with God, but soon after his offspring withdrew themselves from God, and God gave the oracles into the hands of the offspring of Shem—the boy who remained at home.

Long years passed, the Gentiles the meanwhile suffering untold misery because of the course through which their sin led them. We follow the history of the two classes down to the time of Christ's first advent into the world. We find the Jews still in possession of the oracles of God and the Gentiles the vile outcasts which they had become.

Hearing the words of Jesus, hope sprang up among the Gentiles and they longed to return to their Father. Humiliation and repentance on their part had won the Father's love. God had prepared a great feast—the fattened calf—Jesus, our Lord, for the returning prodigal class—the Gentiles; but there was the son who remained at home who was not in harmony with the Father's plan and he complained bitterly, as did the Jews on this occasion. The Father entreated the son who remained at home to partake of the feast also, but he would not. He remained out about the barns instead, fault-finding and clamouring against the prodigal brother who had spent his strength in wicked pursuits. And he did not partake of the feast. So it was with Jews and Gentiles. God prepared in Jesus a feast for all people, but the Jews wished the feast to be exclusively theirs and they would not partake of it if the Gentiles were to sit at the table with them to be partakers of the Father's good things. And so it has been for 2000 years. The boy who remained at home, the Jew, still remains away from the feast while the prodigal, the Gentile, is receiving comfort at his Father's table.

In our next we will consider the parable of the unjust steward in this connection.

S. J. Lindsay.

PINE WOODS BIBLE CLASS.

Leader. Last week our lesson was:

The Ten Horns and The Little Horn.

We resume this lesson where we left off last week. The last question asked Ella, was, How long will this Little Horn exercise power with the Ten Horned Confederacy?

Ella—Not longer than seven years. See Dan. 9:24-25: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to appoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and

three-score and two weeks: the street shall be built again, and the wall, even in troublous times."

This seventy were determined upon Daniel's city, and Daniel's people has nothing whatever to do with the Gentiles. At the end of the sixty-nine weeks Israel's clock ceased to measure time any longer. The Gentiles took possession of Daniel's city, and exiled Daniel's people. Then the Gentile clock commenced to tick off the times of the Gentiles, and Israel went into captivity until the times of the Gentiles are completed, and then Jewish time will be resumed, and the seventieth week of seven years resumed. The taking away of the "Daily Sacrifice," spoken of by the prophet Daniel, was to be accomplished by the "Little Horn," in the middle of the seventieth week. The seventieth week will be the most remarkable of all the weeks which have preceded it. It will indeed be filled with momentous events, moving in rapid succession.

Leader.—What about the covenant the Little Horn of Dan. 8, will make with the Jews?

Albert.—I will read it to you from Dan. 9:27: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This Little Horn also called a King of fierce countenance will make a covenant with the Jews for a week of seven years, and under this covenant, the Jews will again offer sacrifice, but in the middle of the week he will break his covenant, and "he shall cause the sacrifice and oblation to cease for the overspreading of abominations." And right here is the period of time spoken of in Dan. 12:11-13. Let us read it: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and fifty and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

It is in the middle of the seventieth week that the "daily sacrifice" here spoken of is to be taken away, and from that time, "1290" literal "days," (not years) will elapse between the taking away of the daily sacrifice, and the setting up of the abomination, and also at the end of the "1335" days Daniel will stand in his lot. In this way the matter is made plain and harmoni-

ous, without the necessity of changing "days" into years.

Leader.—Carrie told us about an article she read with regard to Antiochus Epiphanes being the Little Horn, and that he set up the abomination, how does this accord with the divine interpretation given to Daniel?

Carrie.—It does not accord at all. Antiochus Epiphanes died hundreds of years before Christ's advent, but Daniel's interpreter says the Little Horn continued in power "until" the time came that the saints possessed the kingdom.

Leader.—We are sometimes told that popery represents the Little Horn, does the career of that power harmonize with the interpretation given to Daniel? Arloa, how does this strike you?

Arloa.—That cannot be: Daniel's interpreter says with regard to this Little Horn: "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." Popery has no such power, her civil power has long since passed away, she has no power either to "make war," or prevail against the saints, but Daniel's interpreter says the Little Horn would have power to do all this, "until" "the time came that the saints possessed the kingdom."

Leader.—Daniel was informed as to how long he would have power to make war and prevail over the saints. Albert, will you explain that?

Albert.—Verse 25 says: "they shall be given into his hand until a time and times and the dividing of time." I have been taught that popery was the Little Horn, and that "time and times and the dividing of time," was 1260 years. My faith was much shaken in this interpretation, when I found that the 1260 years of the papacy has long since passed away, and that she had no power to make war against the saints. But the Little Horn who will exercise power for "a time, times and the dividing of time" which period lasts until "the time came that the saints possessed the kingdom."

Leader.—Does Daniel indicate how long a period "a time and times and a dividing of time" is? Lucy give us the result of your study.

As it is now time to adjourn we will postpone the answer until next week.

In the Blessed Hope,

W. H. Wilson.

POPULAR STATEMENTS, Contrasted with the Bible.

Having in previous articles, pointed out some (among many)

contradictions, between modern theology and the Bible, concerning man's nature, and his condition in death. I will now direct the reader's attention to some of the perversions of truth, concerning the Bible doctrine of the "resurrection of the dead." I have heard it advocated from the pulpit, that man is now essentially a spiritual being, immaterial, invisible, and immortal; and that he occupies the body, as a tenant occupies a house. In fact we are taught that this (imaginary) "spirit-man" is what animates the body, and when the tenant moves out, death to the body inevitably ensues, and the spirit-man going up out of the body, is the resurrection revealed in the Bible. According to this doctrine, death and resurrection are simultaneous events. Neither can occur without the other. According to this Utopian view of unreal existence, death and resurrection are as indissolubly joined together as is cause and effect. If the living tenant moving upward out of the old house (the body) is the resurrection, and in this act of leaving the body, necessarily produces death,—whenever a death takes place, a resurrection occurs, and vice versa. Now let us turn the search-light of truth on this doctrine by comparing it with the "testimony" of God's infallible word. Isa. 8:20. The Bible teaches that "Christ died," "was buried," and "rose again the third day according to the scriptures." I Cor. 15:3-4. That does not look much like death and resurrection being simultaneous events does it? I will now cite you to John 11th chapter, wherein is recorded the resurrection of Lazarus of Bethany. His resurrection took place after he had "been dead four days," verses 39, 43-44. Isn't it strange that this doctrine of death and resurrection, both occurring simultaneously, are here separated by a period of four days? Queer isn't it, that both Martha and Mary thought their brother Lazarus had actually "died" four days previously, see verses 21-22, and knew that he would "rise again in the resurrection at the last day," verse 24, when, according to the doctrine under consideration, he was immortal, hence could not die, but by vacating the body, had caused a death to the body, and a resurrection to the "spirit man" to occur instantaneously "four days" before the events narrated in this chapter occurred? This doctrine of an invisible and deathless Lazarus will not harmonize with the Bible narrative at all. Nay, more, it falsifies Jesus' words, for he "said unto them plainly, LAZARUS IS DEAD." John 11:14. This theory falsifies the Bible concerning "dead men" (Isa. 26:

19) by teaching that there are no "dead men".

The Lazarus of tradition and the Lazarus of the Bible are altogether different. The one is a myth, the other a reality. One could not die at all, while the other was "dead." One was supposed to be invisible and immaterial, while the other was visible and tangible, as evidenced by their taking "the stone from the place where the dead was laid," that he might come forth in resurrection life at Jesus' command. The Lazarus that Jesus raised up from the dead, so far from being an immaterial personage, had hands, feet and face that were "bound about with a napkin." John 11:39, 41, 43, 44. Try to imagine, without laughing if you can, an invisible, immaterial, immortal ghost, "bound hand and foot with grave clothes," and then try to "loose him and let him go." We do not envy these modern ministers for their kinship in faith, with Hymeneus and Philetus, who, concerning the TRUTH have erred, saying that the resurrection is past already; and (as a result of such teaching) overthrow the faith of some." 2 Tim. 2:17-18.

Your brother, willing and anxious to accept everything that the Bible teaches concerning "Jesus and the resurrection," Acts 17:18, and just as willing and anxious to reject everything it does not teach. Our motto should be, "Let God be true, but every man a liar." Rom. 3:4. "Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30:6.

Rufus A. Curtis.

ROME SEES RETURN OF GLORY.

Turkish War Spreads Dominion of the Kingdom of Italy.

(Special correspondence of the Chicago Daily News).

Rome, Italy, May 28.—Italians feel that the war with Turkey is contributing in restoring to their country the glories of ancient Rome and the republic of Venice. The African colonies of Rome and the conquests in the Levant made by Venice and the Italian Knights of St. John after many centuries, are gradually being restored to Italy. The Islands of Stampalia and Rhodes in the Aegean Sea, still bearing the relics and remains of Venetian rule and the destroyed cities built by the Romans in Africa are once more becoming Italian. The Italian flag again waves over the fortifications erected by the Knights of St. John in Rhodes, and ancient marble statues of Roman divinities and emperors, remains of buildings and triumphal arches are being daily discovered by the Italian soldiers

in the deserts of Africa.

R. Mackenzie.

We clip the above item from the Evening News of our city. It contains an important statement bearing upon the reconstruction of the Roman kingdom.

The book of Revelation clearly outlines the final phase of the kingdom of men in the 17th chapter. In the 13th chapter the prophet presents the world-power as coming up from the sea, and in his description he includes all the phases of the three former kingdoms. The feet of the bear, Persia; the mouth of the lion, Babylon, and the body of the leopard, Greece. These beasts together have six heads. Then he brings out the last beast having seven heads and ten horns. This includes Daniel's four beasts, etc. The world-power then, as described in Revelation, contains all the points presented in Daniel. But John sees one of the heads wounded to death, and then the wound is healed, and all the world wonders after the beast. This last phase is more fully explained in Rev. 17. The beast that was, and is not, even he is the eighth, and is of the seven that goeth unto perdition. This last, or eighth form must continue a "short space."

John shows that this world-power will enter into a covenant with the ten kings, and during their agreement they destroy the woman, or mystic Babylon and finally make war with the Lamb. While in joint agreement these ten kings have a twofold mission, as stated above. So it is clear that the last phase of the kingdom of men will be Daniel's fourth kingdom as symbolized by the ten toes of the great image of Dan. 2 and the ten horns of the fourth beast. The two legs of the image will remain until the toes are developed, as seen in Rev. 17. The theory that ten toes came into existence less than 200 years after Rome was divided by Constantine seems to give no space for Eastern and Western Rome to fill out the chronology of the symbol. The toes of the image according to this view seem to have a duration over 1400 years, which covers more time than the whole of the other parts of metallic man. But the whole image is to be made manifest when the stone smites it upon the feet and toes, at which time the whole of the kingdom of men is to be

broken to pieces together!

This shows that John's prophecy is consistent when he includes the elements of the lion, the bear and the leopard in the 4th kingdom of the world-power. The deadly wound being healed and the ten horns as the ten kingdoms in confederacy with

the last phase of this world-wide enemy of our Lord, who consigns the beast and false prophet to the lake of fire, brings before us a complete harmony between Daniel and John. Daniel consigns the 4th beast with all its associations to the burning flame which is John's lake of fire,

and the dragon is bound in the abyss as the last and final act connected with the introduction of the stone kingdom, which will become a great mountain and fill the whole earth. This will take a period of time, but it must result in the enthronement of Messiah, and those who are with him, who are the called and the faithful.

H. V. Reed.

"Make a note of the boy that is respectful and kind to his mother. He has a fiber of real manhood in him. The odds are all in favor of the supposition that he will grow up to be a useful and good citizen. We never see a boy escorting his mother as if he were proud of the service without being disposed to lift our hat to him."

"At every trifle scorn to take offense; That always shows great pride, or little sense." —Pope.

"The greatest empire in the world is self-command."

"The Lord's prayer contains the sum total of religion and morals." —Wellington.

"It is, or may be, hard to work for a living, but it is sweet to be living to work."

"Self made fools are more plenty than self made men."

Life is represented in the Bible as continuous and uninterrupted for all mankind—not once. —Words of Life.

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, attentively consider these things.

Do not complain that the way is dark: Jesus has said, "He that followeth Me shall not walk in darkness." "How, then, can the way be dark if we are following Jesus?"

If some persons were to spend one-half their fortune in learning how to spend the other half, it would be extremely well laid out.—Bible Themes.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

In the next two or three weeks we wish to send out many samples of our paper. Brethren, will you help us? Please drop us a card with the names and addresses of those who may be interested and we will mail direct to them, or send for the number you can yourself use and we will send direct to you. Please drop a card NOW.

Honest differences of opinion are a good thing and there is benefit in a discussion of them

where those who discuss have enough of the Spirit of God to lose self entirely. When self enters in, then disputants become "hobby" riders and the more ridiculous they become. We remember meeting a brother once who had a question on baptism with which he would always try to begin his argument. It was something like this: Suppose you were holding meetings in a desert place where no water could be had, how would you baptize? He could talk for a long time surmising and if-ing on a point like this. He'd got used to it and if you didn't care to spend time on any such useless talk, his declaration was that you were not progressive and that you were narrow. Let us have less talk-talk on inconsiderate subjects and more on the essential points of our faith and practice when we meet individually or collectively. Talking with a sister recently, as the tears filled her eyes she said, "Bro. Lindsay, I am getting old; I have had a hard life of it in this life and I don't want to miss the life which is to come which gives hope of something better." This is something we'd all better be thinking about. When we come together let it be to exhort one another to love and good works and to build one another up in our most holy faith.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

IMPORTANT NOTICE!

At the 3rd Quarterly Meeting of the Illinois Conference Board of Managers held in Oregon, May 25th, we found a shortage of funds to pay our State Evangelist. Now to avoid this for another year we ask all isolated brethren and churches to notify the Conference Secretary, Miss Grace M. Williams, R. F. D., Ashton, Illinois, what they will contribute toward the support of a State Evangelist during the coming year. This we should know by August 1st.

Another important matter must not be overlooked. See that you remit to J. M. Glatfely, Lanark, Illinois, that individual tax of one dollar. (If you have not already done so), to defray the expenses of the Annual Conference, including bread and meat.

J. M. Glatfely, Treas.

BIBLE SCHOOL REPORT.

The sixth session of the Indiana Bible School convened at Plymouth at the close of the annual conference at old Antioch and a most interesting and in-

structive session was held during the week of June 10 to 15 inclusive. Young and old to the number of 71 were enrolled for instruction in the truths of God's word. Bro. D. C. Robison, of Salem, Ohio, and Bro. Joseph Williams, our state evangelist, were teachers, and they began their instructions with the subject "The Covenants of Promise Made to the Fathers," then the study of "the kingdom of God" over which Jesus will rule in righteousness. Then Bro. Williams taught a lesson on, "The Forgiveness of Sins," and Bro. Robison followed in the afternoon with "Planting and Growing," next the subjects of "Works Plus What?" and "Salvation"; and Saturday, Bro. Williams closed the work with a lesson on "Adoption," and the week's work was ended. Bro. Robison openly commended the students for their attention and work showing thereby they desired to understand for themselves by what means they are assured of their salvation. Six states were represented at the school, viz: Ohio, Mich., Ind., Ill., Iowa and Nebraska. Sister Idona Romine and children and her mother Mrs. H. F. Cordill so timing their visit to their old home as to become students at the school while they represented this farthest away state.

This school is conducted on funds donated by the brethren and they were sufficiently liberal this year to pay all expenses and add a small amount to the nest egg already on hand. On Friday, Miss Ethel Cordray of South Bend, Ind., announced her desire for baptism and she was buried into the all saving name of Jesus, by Bro. Williams. Sister Ethel lives with her grandmother who has carefully instilled into the mind of the child what is best for her future welfare as well as the present and was present to see the sacred rite ministered.

The Bible School board is proud to say the school was a success and invites all and more to share with us again next year.

Mrs. F. M. McCrory,
Sec. and Treas.

REPORT OF MINISTERIAL ASSOCIATION MEETING.

The Ministerial Association of the Church of God met in regular session at Indian Lake, Mich., June 4, 1912, S. J. Lindsay presiding. Upon roll call seven members responded, four members being absent.

Minutes of last meeting read and approved. Treasurer's report read and approved. The president then announced that the business next in order would be the election of officers for the

ensuing year.

S. J. Lindsay was placed in nomination for president, and there being no other nominations, the rules were suspended and S. J. Lindsay elected by acclamation. Joseph Williams was nominated for vice president, and on motion rules were suspended and Joseph Williams elected by acclamation. L. E. Conner was nominated for secretary-treasurer and on motion rules were suspended and L. E. Conner elected by acclamation.

Pres. Lindsay then gave a short address, after which F. L. Austin was asked to present the subject: "The Object and Field of the Ministerial Association," which he proceeded to do, after which the subject was discussed generally by other members of the Association. On motion the session adjourned to meet at nine o'clock the following morning.

June 5th, 9 A. M., Association met pursuant to adjournment, but owing to some members being delayed in reaching place of meeting, no business was transacted until ten o'clock. Resolutions upon the illness of Bro. F. V. Blakey were then adopted. Joseph Williams was then called upon to present the subject: "Should a Christian Vote at Political Elections?" After presentation by Bro. Williams the subject was discussed generally by members of the Association and others present. On motion adjournment was taken to meet at 3:30 P. M.

Association met at 3:30 pursuant to adjournment and after some preliminary statements by the president, B. W. Woodward was called upon to present the subject of divorce and remarriage of members of the church, which he proceeded to do and which presentation was followed by general discussion of that complicated subject, with its many phases, by the members of the Association and others present, after which adjournment was taken until 9 A. M. the following morning.

At 9 A. M., June 6th, Association met pursuant to adjournment with Vice President Williams presiding. President Lindsay having left for his home to attend to public school matters which demanded his attention.

The first business of this session was the presentation of the following resolution by F. L. Austin:

"Whereas we, believing that it would be highly beneficial to encourage the distribution of proper literature much more freely than is now being done, therefore, be it resolved: That this Association appoint a committee consisting of three of its members to select and prepare literature for general distribution, such as shall meet the approval

of our brotherhood generally, as likely to encourage obedience to the gospel and Christian growth and patience."

The above resolution was adopted, and on motion the president, vice president and secretary-treasurer were appointed to constitute such committee.

Owing to the fact that a number of our church brotherhood had given evidence that it was their understanding that the Ministerial Association and the Company which publishes the Restitution Herald are identical, it was therefore the sense of this meeting that the secretary incorporate in this report a short statement explaining the facts in this regard. The facts are that the two organizations are entirely separate and distinct organizations, the one being an association of ministers of the Church of God, organized for the purpose set out in its constitution, while the other is a corporation created under the laws of Illinois, for the purpose of publishing religious literature, etc, and its business is controlled by a Board of Directors composed of five members, a majority of whom are not members of the Ministerial Association, and are not eligible for membership thereof. The Restitution Herald is indorsed by the Ministerial Association and is supported by its members for the reason that they favored the organization of The Restitution Publishing Co. which publishes that paper, and are in full sympathy with the business management of that Company and the editorial policy of The Restitution Herald. Likewise, The Restitution Herald is in sympathy with, and endorses the Ministerial Association. The two organizations are co-operative in so far as they can be, but each stands separate and distinct from the other, neither being dependent upon the other for its existence or success.

The question of church co-operation for keeping in touch with those who move away from the local churches of which they are members and go into new and strange communities, where many of them, on account of being isolated from the church body become inactive in church work and cease to make further growth, faithwise, was taken up and discussed freely. It was resolved by the Association that each member thereof work out what he believes to be the best method to be adopted for recommendation to our several churches to be applied in such cases, etc., and to report upon their conclusions at the next Association meeting.

The Association then entered into free discussion and consideration of other church and Bible matters, and explanations

were freely offered for the enlightenment of those present, both members of the Association and others who were not members, but interested in the welfare of the church in general; after which the Association adjourned subject to the call of the Executive Board.

We were much pleased to have Sister Mattie Neill, of Salem, O., with others, in attendance at our sessions, and from whom we received some valuable suggestions. Our meeting together was enjoyed by us all, and we trust it has brought us into closer union and fellowship, and that our exchange of thought upon the subjects considered has broadened our intellects and given us a better understanding of those subjects. There is much room for spiritual and intellectual growth, and we find these meetings to contain rich soil for such development.

Those who were attending the Michigan conference, and the Bible School, which was in session during the period of the Association sessions, entertained the members of our Association very generously, for which they have our heartfelt thanks, and from our hearts we say: "God be with you till we meet aggain."

L. E. Conner, Sec.

The Sunday School.

MALIGNANT UNBELIEF.

Mark 3:20-35.

July 7.

Golden Text.—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3:19.

Time.—Probably in the autumn of A. D. 28, a few weeks after Jesus' return from the mount.

Place.—Somewhere in Galilee, probably in Capernaum. This was toward the close of the second year of Christ's ministry.

Questions.

Who came to Jesus?

What miracle did He perform? Matt. 12:22.

What question was asked concerning Him? Matt. 12:33.

How did the Scribes and Pharisees answer it? (The Jews expected the Messiah to work miracles, as had been predicted by the prophets, and when they saw the miracles of Jesus, very naturally, concluded this must be the "Son of David." But the Scribes and Pharisees, would neither listen to His doctrine nor regard His miracles, and though they could not deny His power, they were so perverse as to say anything to prejudice the people and blind them to the truth.)

When had His enemies uttered this same falsehood before? Matt.

9:34.

"He called them unto Him"—why? Matt. 12:25.

How did He speak unto them?

What does the word "Beelzebub" mean? (The Greek form is unknown. Jesus calls it "Satan" which means, adversary, opposer.)

Was Jesus act one of good or evil?

Give the two illustrations by which He enforces His argument—verses 24, 25.

How is this true?

If the Scribes were right, then verse 26 would be fulfilled. Show how.

What further argument does He use? verse 27. (Jesus by delivering the demoniac from the power of sin, had conquered sin, and thus could not be its ally.)

Who was on the side of the "adversary" in this case? (The Pharisees by refusing to take part in the work of Christ had joined the forces of the enemy. They were not on God's side, therefore they were against Him." Matt. 12:30.)

How are sins forgiven? (John 1:7, 9; Ps. 32:5.)

What is the meaning of the Holy Ghost (Spirit)? Luke 24:49; Micah 3:8.

What was the purpose of Jesus in performing miracles? John 20:30-31.

Read Matt. 12:28, 32. These texts destroy the doctrine of three Gods in One, who are co-equal. Jesus taught the One omnipotent God, and "the Holy Spirit being the agency by which He empowered the Son to work."

What was the sin committed by the Pharisees in this instance? verses 22, 30.

Can we apply Heb. 6:4-6 to this case?

Can any sin in that sense in this age?

"In danger of eternal damnation"—see R. V.

What is the wages of sin? Rom. 6:23.

In what sense can one be unforgiven in this age and that which is to come? Luke 12:9; Mark 8:34-38.

What was Jesus mission in the world? 1 Tim. 1:15.

Is there pardon for all who seek for it? Give texts.

Who are seeking for Jesus and why? Mark 3:21.

Whom did Jesus designate as His mother and brethren? Matt. 12:49.

Does this refer to the twelve only or all who were following Him in Spirit and truth? verse 35; Luke 8:21.

What other great privileges have those who "hear the word of God and do it"? 1 Cor. 6:18; Rom. 8:17; Gal. 3:29; 4:7.

When we think of the great love of the Father and the untold blessings that may be ours, if we do His will, is it not worth

our most earnest efforts to do that which is well pleasing in His sight?

Anna E. Drew.

THE CONSTITUTION
of the Organization of the Isolated Members of the Church of God of the Abrahamic Faith in the United States and Canada.

Article 1.

This organization shall be called the Organization of the Isolated Members of the Church of God of the Abrahamic Faith in the United States and Canada.

Article 2.

The membership shall be composed of the isolated members of the One Faith, others of the Faith not barred, who wish to work with them.

Article 3.

The officers shall consist of a President, Vice-president, Secretary, Assistant-secretary and Treasurer.

Article 4.

It shall be the duty of the president to preside at all the meetings, issue all orders on the treasurer and take general oversight of the work.

Article 5.

The vice-president shall assume the duties of the president in his absence, or inability to act.

Article 6.

It shall be the duty of the secretary to carry on all necessary correspondence. Record in a book, provided for that purpose, the names of all members and their addresses. Receive all subscriptions to the working fund, and turn same when collected, over to the treasurer. Sign all orders with the president, and publish a report of the work being done every quarter.

Article 7.

The assistant secretary shall assume the duties of the secretary upon his inability to act.

Article 8.

It shall be the duty of the treasurer to receive all money from the secretary, receipting for same. The treasurer shall pay no money without an order from the president signed by the secretary.

Article 9.

The officers shall be permanent and their positions can become vacant only by death, resignation or removal for cause.

Article 10.

The president, secretary and treasurer shall constitute a board of directors who shall send out evangelists, who according to their judgment are the best fitted for the work in hand. The selection shall be made with a view to as little expense as possible, when it can be done without detriment to the cause.

Article 11.

The evangelists are to receive not less than \$65.00, nor more

than \$75.00 and expenses per month.

Article 12.

Each member shall be required to send 25 cents with his membership, as a fee which shall be sent every year, the same to be used as an expense fund to provide stationery, stamps and books for the officers, and any other expense incurred by them.

Article 13.

All money collected by the evangelist, shall be accounted for, to the secretary and treasurer.

Article 14.

The evangelist shall report once a month to the president.

Article 15.

While we believe that God's way of giving to support his cause is the tenth, it will be left to the members to give as the Lord has prospered them.

Article 16.

Five members shall constitute a quorum who shall have power to transact any business of the organization.

Article 17.

This constitution can be amended by a two-third's vote of members present.

Minutes.

The undersigned members of the Church of God of the Abrahamic faith met at Blair, Nebraska, May 27, 1912, and effected the organization known as the Organization of the Isolated Members of the Church of God of the Abrahamic Faith of the United States and Canada.

Bro. Almus Adams of Omaha, Neb. stated the object of the meeting and moved that Bro. M. D. Newell be elected temporary chairman. The motion was seconded and carried.

The chairman appointed Sister Carrie Free temporary secretary. Motion was made and seconded to make the temporary organization a permanent organization. Motion carried.

It was moved and seconded that the president appoint a committee to draft a constitution and the following committee was appointed: Bro. Almus Adams of Omaha and Sister Carrie Free. It was moved and seconded that the constitution be read and considered as a whole. Motion carried.

It was moved and seconded that the constitution be adopted as read. Motion carried.

The following permanent officers were elected: -

Pres. Carrie Free, Blair, Neb.; Vice-Pres. Helen Eberle, Kansas City, Kans.; Sec. Leota B. Hanson, 3609 McDonald Ave., St. Louis, Mo.; Asst. Sec., Jessie Watt, Buffalo, Texas; Treas. Mrs. E. A. Pendarvis, Enid, Okla.

Moved and seconded that we adjourn. Motion carried.

Almus Adams, M. D. Newell, Sue Newell, John Compton, Nan-

cy Compton, Carrie Free, Carrie Free, Sec'y.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

I. What is Scriptural Baptism?

It will be necessary to find out what is the meaning of the word BAPTIZE before the reader can have a proper understanding of this sacred institution. If the translators of the common, revised, and many other versions of the New Testament had been faithful in translating the original Greek words relating to this subject, there could be no difference of opinion as to what is called the MODE of baptism.

Is it not strange that there should have been such an effort on the part of learned men, professed ministers of Christ, to cover up the word of the Lord, by leaving words untranslated, lest the mere English reader should grasp the truth? No valid reason can be given why the Greek words BAPTISMA and BAPTIZO should be transferred rather than translated. The English reader can see that the words BAPTISM and BAPTIZE are pure Greek words—one having the final a cut off, and the other the final o changed into e. These changes, however, do not affect the signification of the words in the least degree. A host of lexicons give the definition of BAPTO and BAPTIZO, as to dip, to dye, to plunge, to immerse, to overwhelm. Not one of them gives to SPRINKLE or to POUR as the meaning. The Great Lawgiver of this dispensation said to his apostles: "Go, teach all nations, immersing (baptizantes) them into (eis) the name," etc. Matt. 28:10. "immersing them (in water) into the name," is understood. To read it pouring or sprinkling them into the name would be absurd, and yet this is the practice of the church. If pouring or sprinkling were the meaning of the original words, the translators would have so rendered, because in agreement with the usage of the church. Although the words BAPTO, BAPTIZO, and BAPTISMOS occur so many times in the Greek Testament, yet our Pedobaptist translators have not dared even once to give sprinkle or pour as the meaning. Catholic, Episcopal, Lutheran, Presbyterian, and Methodist writers and commentators unite in their testimony, that the meaning of the Greek is in perfect accord with the practice of the primitive church—viz: immersion. If great names are of any weight, we might cite many—

such as Luther, Calvin, Wesley, Whitby, Lightfoot, Doddridge, Campbell, Clarke, Stewart, etc., who, though all Pedobaptists, ad-

mit that immersion was practiced by John the Baptist, commanded by Christ, and followed by the apostles. This admission on the part of these learned men, connected with their knowledge of the Greek language, and the history of the church, ought to carry great weight, or tend to convince the reader that if there is only "one baptism," as Paul says, that one must be that which Christ commanded, the apostles taught, and the ancient church practiced.

The fact that immersion was the generally recognized mode of baptism in the professedly Christian church for over twelve centuries, and that it was thus handed down from apostolic times, conclusively proves that this is the only true method. Then again, immersion being the practice of the Greek church today, strongly fortifies the position. The Greeks understand their own language, and they know that BAPTO and BAPTIZO mean to dip, to plunge, to immerse, and so they practice accordingly. Another important and significant fact may be mentioned as corroborating the ancient usage of the church to have been immersion—viz: that in the old church edifices of Great Britain and on the continent of Europe, the fonts are large, and amply sufficient for the purpose of dipping. It is also a matter of history, that in clinical cases, sprinkling and pouring, were both recognized as valid baptism, from very early times; but that in no way disproves immersion to be the true and proper mode, because that was the general practice. All sections of the church.—Catholic, Protestant, and Dissenting,—admit that immersion is baptism: but they also assume the right to legislate and say that pouring and sprinkling is also baptism, and will do just as well. Nay, some Pedobaptist writers are bold to say that this modern practice is an improvement upon ancient usage. Adam Clarke, the learned Methodist commentator says that "if John the Baptist had opened his commission in the north of Great Britain he would not have dipped either man or woman for many months of the year, unless he could have procured a tepid bath." Besides, he suggests that immersion is neither safe to health nor decent, though he thinks that those who came to John's baptism probably immersed themselves. Dr. Lightfoot, another learned man of the Pedobaptist order says that "the baptism of John was by plunging the body." He also says that these converts dipped themselves, and therefore required much water. How regardless these commentators are of the express words of scripture! John bap-

tized Jesus and the multitudes who came to him. Mark 1:8-9. They did not baptize themselves. Dean Stanley, a learned divine of the English Episcopal church, frankly states, "that immersion was peculiarly suitable to the southern and eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the feelings, and the convenience of the countries of the north and west. There is no one now who would wish to go back to the old practice. It had no doubt the sanction of the apostles, and of the Master. It had the sanction of the churches of the early ages, and of the sacred countries of the East. But speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom." These examples are given to show the reader how even the learned men can prevent the truth, and "teach for doctrines the commandments of men."

The translators of the common version, (and of some modern ones too,) could render the Greek word bapto properly, when their peculiar tenets concerning baptism were not involved. For instance, in Matt. 26:23, our Savior says—"He that dippeth (embapsas) his hand with me in the dish, the same shall betray me." So also in John 13:26, referring to the same translation, he says—"He it is, to whom I shall give a sop when I have dipped (bapsas) it. And when he had dipped (embapsas) the sop, he gave it to Judas Iscariot, the son of Simon." A gain, in Luke 16:24, the word bapsee is rendered dip—"that he may dip the tip of his finger in water." And so in Rev. 19:13—"And he was clothed in a vesture dipped (behammenon) in blood." These Greek words are all properly translated, and the reader can understand without any one to explain. So it would have been in the 77 times where the rite of Baptism is concerned, if the words had been translated. The doctrines and practices of the church were against a translation of these words, and so they were only transferred, and the minister left to explain to the unlearned. In the Septuagint version of Lev. 14:15-16, we have a good example of the faithful translation of the Greek words, involved in the discussion of this subject.—"And the priest shall take some of the log of oil, and pour (cheo) it into the palm of his own left hand; and the priest shall dip (bapto) his right finger in the oil that is in his left hand, and shall sprinkle (raino) of the oil with his finger seven times before the Lord." Here the difference of meaning in the three words is truly and plainly set forth. Each

word has its own meaning, and is not interchangeable. The apostle Paul was a good Greek scholar, and when he wrote concerning Baptism, he never blundered, and used the word *rantismos* (sprinkling) when he meant *BAPTISMOS* (immersion). In Heb. 12:24, he writes "the blood of sprinkling" (*rantismos*.) So also in Heb. 9:13, 19; 10:22. The Greek word *ekcheo*, to pour out, is never used for, or instead of *baptizo*, though our modern divines practice pouring for baptism, and some of them esteem it as an improvement on the ancient practice of immersion. *Ekcheo* occurs many times in the New Testament, and is always translated pour or shed. See Acts 2:17-18, 33; 10:45; Matt. 9:17; 26:28; Mark 14:24, etc.

The Greek preposition *en*, which means in, has been incorrectly translated with in our common version, in the following passages—Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26, 33; Acts 1:5; 11:16; 19:4. And why was it so rendered? Evidently for no other reason than to accommodate the pouring and sprinkling practices of the church. When John said, "I indeed (*baptizo*), dip you in water," his language is appropriate and makes good sense; but to say—"I dip you with water" is nonsense. So either *baptizo* must be left untranslated, or be rendered sprinkle, to agree with *en* as rendered in the above texts. As they have not dared to translate *baptizo*, they ventured to render *en* by with—leaving the reader to infer that the meaning of *baptizo* is to sprinkle or pour with water. In Matt. 3:6, the word *en* is properly rendered in—"in Jordan." To sprinkle with Jordan would be a very awkward expression, as well as action; and to sprinkle in Jordan is not much better; but to read—"And they were immersed by him in Jordan," makes very good sense, and good language. It requires *baptizo* and *en* to be correctly translated, in order to properly understand what the New Testament writers have written on the subject of baptism.

(To be continued.)

THE HOUSE OF GOD.

In my Father's house are many mansions, I go to prepare a place for you, that where I am, there ye may be also. The Father's house of many mansions and the place that Jesus has gone to prepare for us, are different houses.

The latter house is referred to under many names.

It is spoken of as a city, and was a remote object in the Abrahamic faith, for he looked for a city which hath foundations whose builder and maker is

God.

Paul says here we have no continuing city, but we seek one to come. Our faith looks forward to the city of God, but by reason of death we cannot inhabit it till we are made perfect and enter into the promised inheritance with all the saints of God of every age. It is referred to as Mt. Zion, the heavenly Jerusalem, the general assembly and church of the firstborn, which are written in heaven, Heb. 12:23. It was stipulated in the everlasting covenant made with David, that his son shall build me a house for my name and I will establish the throne of his kingdom forever. 11 Sam. 7:13. The great house built by David's son, Solomon, went together without the sound of a hammer, the stones being made ready before hand, but the house to be built by the "greater than Solomon," will be a spiritual house, composed of "living stones" prepared, shaped and polished by trials afflictions and persecutions, for the places they are to occupy in the spiritual house where spiritual sacrifices acceptable to God, through Jesus Christ, will be offered up. 1 Pet. 2:5. The sacrifices of God are a broken spirit; a broken and a contrite heart. O God, thou wilt not despise. Psa. 51:18. Silently as the tide of time sweeps along the ages, these stones of the house are being prepared for their several positions in the great house. Once they 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), but God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. Eph. 2:19-21. This great temple, or church, is built for an habitation of God through the spirit.

Here we meet and commune with Him, and enjoy the sweet fellowship of the saints, and having an high priest over the house of God, whose house are we, if we hold the beginning of the hope, firm unto the end; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. 10:21-22. Let us consider that we are members of his body, of his flesh, and of his bones, and

members one of another, and that he is the head over all things to the church which is his body, the pillar and ground of the truth. 1 Tim. 3:15. The union of Christ and his church is as the vine and its branches, or the body and its members. If one suffers, all suffer alike.

Let us suffer with him, and his members that we may reign with him.

As he was made perfect by suffering, so must we be.

This house has been presented by the prophets in different degrees of development. Isaiah saw it prepared on the tops of the mountains, and all nations flowing unto it. Isa. 2:2. In Micah 4:1, the same scene is presented with "people flowing unto it." In that day they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem. Jer. 3:17. Ezeziel saw this great house framed on the mountains of Israel with waters issuing out from under the threshold of the house eastward, becomes a great river making every thing it touches live and healing the waters of the sea. On both sides of this river grow all trees for meat whose leaves shall not fade, neither shall the fruit thereof be consumed, but the fruit shall be for meat and the leaves for medicine. See Ezeziel 47. Another prophet (Zech. 14:8) says it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former (Dead) Sea and half of them toward the hinder (Mediterranean) Sea. In winter and summer shall it be. These prophetic views concerning rivers flowing out from the city of God and causing every thing they touch to live, having fruit for meat, and leaves for medicine, maturing monthly, in exhaustless quantities on their banks, suggest the restoration of Eden, as well as an increased food supply and a remedy in their leaves for the "healing of the nations." These Bible views present a progressive opening of the ascending scale of being as the house of God nears its perfect state in the beautiful pictures presented by the visions of John.

In describing the closing scenes of the millennial reign, he saw the old heaven and earth flee away from the face of the Judge on the "great white throne" and no place was found for them.

The dark messenger, death, with sin and its long train of evils, sorrow and sighing, fled away with them. He saw the victory of Jesus completed and the world redeemed and the new heaven and the new earth take the place of the old. And I, John, saw the holy city, New Jerusa-

lem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. 21:3-4. This is the great house of God, the city which hath foundations, the fulfillment of the Abrahamic faith, "the general assembly and church of the first born."

H. M. Lucas.

Fonthill, Ontario,

June 17, 1912.

Dear Bro. Lindsay:

I would hereby acknowledge with thankfulness the receipt of those cards mentioned in your kind letter to me. I still feel thankful to our Heavenly Father for the great salvation manifested in the gift of His beloved Son through whom we can obtain everlasting life. To this end I am striving to enter in at the straight gate knowing that many will seek to enter in and shall not be able. Jesus said: Not every one who says Lord, Lord, shall enter in but he who doeth the will of my Father in heaven.

I fear that watchfulness and prayerfulness is too much neglected at the present time. May we all take heed, watch and pray.

Yours in hope.

P. H. Bouk.

KEEP UP COURAGE.

You are never defeated until you lose faith in yourself, said some philosopher of long ago. He was right.

This loss of faith has no foundation whatever. Fight it to the bitter end. Despair is fatal to every ambition. Don't conclude that your future must be a failure because your past has been. Follow the doctrine of pessimism and it will be, but gather hope, try again and your success will make you wonder why you ever had that feeling of despair.

WEIGHING WORDS.

Weigh your words before you speak them,

Or most surely you will find That the weight you meant to give them

Has been somehow left behind, Swiftly spoken—soon unheeded; Ill considered—worthless quite For the meaning that they needed,

Half expressed has left them light.

Reason holds the scale to weigh them,

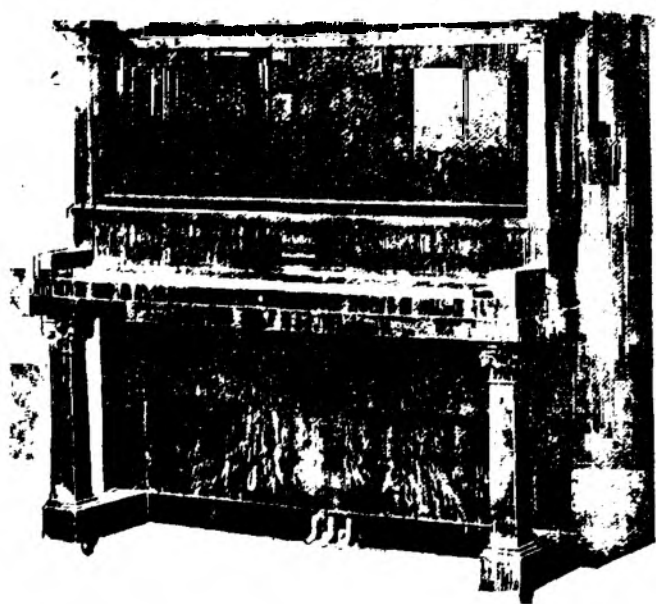
Tests their value as she ought; Then, by all means, ere we say them,

Let's throw in some golden thought.—Selected.

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FAITH AND WORKS.

The author of "Seventy Years of kindness, altogether inexcusable Young." Mrs. Emily P. Bishop, declares that it is as easy to do as to wish to do, and quotes this incident in illustration:

A little girl's brother set a trap and inquired as to the cause.

"What did you do?" asked the mother.

"I prayed for my brother to become a better boy."

"What else?"

"I prayed that the trap would not catch any little birds."

"What else?"

"Then I went out and kicked the old trap all to pieces."

"We may be seen to do good, but not do good to be seen. Show when tempted to hide, hide when tempted to show."

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, July 3, 1912.

Number 38.

A THREE-FOLD CORD.

The People.

A strange bewildering People,
The Israelitish race,
Whom God chose from the na-
tions

To magnify His grace;
At first they were but feeble,
Yet fast their numbers grew,
Until in every country
To-day we find the Jew.

A proverb and a by-word,
Accursed in many lands,
And yet forever graven
Upon Jehovah's hands,
Of ages past the wonder,
A marvel still to-day,
They rode in Pharaoh's chariot,
Then made him bricks of clay.

We see them still adapting
Themselves to every clime,
And spite of persecution
How bright their talents shine!
Defying competition,
They oft win wealth and powe
And rise to great distinction
E'en in oppression's hour.

Not numbered with the people,
We see them dwell alone—
Without a King or Temple,
Far from their native home.
Dead as a body-politic,
Immortal as a race,
They are a perplexing problem
For nations now to face.

The Land.

When God called forth this peo-
ple,
He chose for them a land,
A perfect Microcosm—
Prepared by His own hand;
A land that knew no scarceness,
Where plenty did abound,
And there placed them as ten-
ants
To occupy His ground.

He laid no burden on them,
No rent or tax to pay,
They simply had—as children—
His precepts to obey;
But soon they disobeyed Him,
His Son and servants slew;—
So scattered through the nations
To-day we find the Jew.

And Canaan, glorious Canaan,
Once richly blest of God,
Is now most sore afflicted
Beneath His chastening rod,
Her glory has departed,
Laid low her Temple grand;
The besom of destruction
Has swept "The pleasant
Land."

A bone of sore contention
The country is to-day,

Each power desires to have it,
But none dare snatch the prey,
Yet Palestine the famous
Land of Messiah's birth,
Shall shine again with splendor
The center of the earth.

The Book.

Then to this land and people
The oracles were given,
And Code of Laws the wisest
Was framed for them in hea-
ven.

God's Holy Book the Bible,
Old and yet ever new,
His perfect revelation
For Gentile and for Jew.

The Devil knows and fears it,
And has in every age
Waged bitter war against it
Through infidel and sage.

No other proofs are needed
To show God's words are true
Than those that are before us—
The Book—The Land—The
Jew.

Never has sage or Satan
Broken this three-fold cord:
Firm as the Rock of Ages,
Strong as Jehovah's Word.

Come, Lord, in mighty power;
Then shall the nations see
The Book, The Land, The People,
Alike belong to Thee.
From Bible Themes.

PARABLES.

How to Study Them.

The Unjust Steward.

Jesus had proceeded now to the point where he had just closed the history of the past of these two classes in his parable of the prodigal son. Now he has come to the place in his discourse where it is necessary to take up another feature of conditions as they were before him, so He utters the parable of the unjust steward. Without narrating it in detail, we will simply take up the interpretation of it. If you are not refreshed in your mind as to the detail of the parable, turn to Luke 16 and read it.

A steward is any one who has been placed in charge of a service that requires a great deal of trust and confidence on the part of the one who bestows it and integrity and faithfulness on the part of the one who receives it, where faithful stewardship is rendered. Israel, through her priestly and temple classes had been entrusted with the oracles

of God. The way into the "holy of holies" was in the hand of the Israelitish high priest. The whole service of God for mankind had been placed in their keeping. If faithfully done, it required great fidelity to God on the part of Israel. But they were not faithful. Read Ezekiel 37 and other like prophecies given to warn the false shepherds of Israel. Their conduct was so unbecoming that to give them proper discipline, God gave them over into the hands of their enemies until they should learn faithfulness and obedience by the things that they suffered. And through all this He did not take away their stewardship, for after their return from Babylon and up to the time of Christ's advent into the world, they were still in possession of the oracles. But because of their unfaithfulness and their misuse of their stewardship, the time had now come when "The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43.

The steward thus threatened thus comments to himself: What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed."

Those who read and know history will remember that Israel were during the success of their nation very successful agriculturalists and that they despised merchandizing, thinking it wrong to traffic for gain, but now they had reached a time when all this must change. From now on he would deal wittily with mankind. It is the history of the Jew since that time that he is a failure as a farmer. Much money and great effort have been wasted in trying to colonize the Jews on farms where fully 95 per cent. of them have proved failures. The Jews are neither diggers of ditches nor beggars.

"I am resolved what to do," etc. What did he then do according to the parable? He began to exercise himself in sharp practices with his neighbors. His deals are not on the square. His object is to possess himself of wealth. Where you find a Jew, you find a man of one ambition and that to make money. This, during his trying time, is to be his salvation, for if it were not for his money today, the Jew would be driven out of every nation, but they receive him into their houses because he lets them

use his money. The financiers among the Jews today could, by withdrawing their money from circulation, ruin the nations of earth. They have been and are today the most successful financiers on the face of the earth. Walk up State St. in Chicago and note the names of the immense firms doing business there and you will find them Jews.

Jesus, in this parable, points out the future of the Jewish people, showing that instead of the stewardship, they were to occupy a very different relationship in the future, while the stewardship was in the hands of others who would bring forth the fruits.

Our next will be the parable of the rich man and Lazarus. Please bear in mind what has been said of parables in past articles.

S. J. Lindsay.

"For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it, lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying: This man began to build and was not able to finish." Luke 14:28-30. "These unfinished towers that loom up in the twilight shadows, and gathering gloom of darkness, that have been forsaken, given over as the habitation for owls and bats, ah! it chills the heart of the traveler, he passes on with a shiver. Who blames him if we see the sneer of derision on his face? Yes "all that behold it, begin to mock him." There is a great contrast between these unfinished towers of darkness, and the finished towers, that have their lights brightly burning, sending out their beams, rejoicing and making glad the heart of all that love the light. One is a stumbling block in the way of all that come in contact with them, while the other is like the "city set on a hill." We are commanded to let our light shine, not only for them that are within, but also toward them that are filling and trimming our lamps without. Christ has given us the light not to be hid, but put on a candlestick." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If we have not sufficient oil to last till the dawning of the coming day, we should be filling and trimming our lamps

that we may joyfully go forth to meet our Lord.

Your sister in hope,
Lanra Skeels.

SERMONETTE. No. 14.

Side-view of Redemption.

Text.—Every High Priest, taken from among men, is ordained for men, in things pertaining to God: that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way. Heb. 5:1-2.

Briefly, this morning, we wish to consider one of God's methods of reaching those who have wandered away from him. It is the purpose of God to select through the gospel, the purest and ablest men and women to lead and guide those who are less fortunate by birth or environment. The very spirit of the gospel of Christ is to make men better, purer, more noble, and God-like. Men and women selected of God, to carry out his plan must be actuated by motives of philanthropy, and not by hopes of financial rewards. For want of a better word we call them "priests" of God. Conspicuous and above all is

I. Christ, the Great High Priest.

His was a pure life; a life of devotion: a life of sacrifice in behalf of those who were living contrary to the laws of God, either from choice or from ignorance. His constant work was to lead them by his example and to guide them by his teaching. The highest mead of praise ever given, and bestowed in the fewest words upon his labor, was that given at the house of Cornelius by Peter: "He went about doing good." It was this loyalty to the will of God in harmony with his purpose to bless all nations and families of the earth, that made him the Captain of our salvation. He was eminently worthy to be called "Our Great High Priest." He was according to our text "taken from among men," to be a priest because he could have compassion upon those who were living in ignorance, and those who were out of the right way that leads to eternal life. Such a high priest we need, who is holy, harmless, undefiled, separate from sinners, and exalted of God to be a prince and our Savior.

II. Taken From Among Men.

God selects the best, the choicest. He is to do a great work through the priests who can measure up to the standard pattern. Is it not written "They shall be priests of God and of Christ"? And again, is it not said of God's people that they "Are a chosen generation, a royal priesthood," that shall show forth the praises of him who has called them?

It is not an imaginary idea that in the plan of future redemption there will be priests, but a promise of Jehovah through them as one of the means used through which God is to bless the world.

III. Ordained for Men.

God is now calling out such a people for a future, as well as for a present work. The object as stated in the text for which, and to which they are called is for benefitting the race of mankind. They are ordained for man. It is not to secure riches in silver and gold. It is not to secure office, or the adulations of the world. It is not to satisfy the cravings of depraved flesh. It is not that the false pride of life may be fostered, that these called out ones are so prominently selected but they are ordained for men—

IV. In Things Pertaining to God.

They are called to carry out God's plan of work. This world is too fair to be scarred by sin. Its grassy lawns are no places for graves. The perfume of its sweet flowers was never intended to be mixed with the odor of the dead. These priests under the leadership of the Christ according to the promise of God will be co-workers with him until there will be no sorrow nor crying, and the hideousness of sin will be replaced by a new heaven and a new earth in which righteousness shall dwell.

V. To Offer Gifts and Sacrifices for Sins.

It is not my purpose at this time to discuss Atonement. We have only to consider whether the office of priesthood applies to the future or wholly to the present—whether the work of the children of God is confined to the present, relating to the priesthood and to the things of God for men, or relating mostly to the future. It would seem that the promise in Rev. 20:6 refers to the future—"They shall be priests of God, and of Christ and shall reign with him a thousand years." Also, Rev. 5:10 "Hast made us unto our God kings and priests, and we shall reign on the earth." If the future tense is the mind of the spirit in these passages, and others, then it is clear that there is to be an opportunity for men to reform under a divinely ordained priesthood. There are offerings of gifts, and also sacrifices made for sins. Compassion, tenderness, pity and love are the mainsprings which prompt the whole plan. Truly God still loves the world when he will do so much for the erring. There is one more thought. Who are the ones intended to receive this ministration? The text teaches they are—

VI. The Ignorant and Those Who Are Out of the Way.

We cannot for a moment conclude that the righteous are meant by the "ignorant." It cannot be God's children for which these priests minister, for they are not "out of the way." The saints themselves are the priests—the ministers. It must therefore be left as stated by the apostle in the text—the ignorant and those out of the way. We conclude then that this side view is in reality a part of God's plan to redeem the world of mankind. Whether every individual will accept, is another question: the fact still remains that Christ is the true light that lightens every man that cometh into the world, and that there will be compassion shown to the ignorant and those who are out of the way. Even we are encompassed by infirmity, therefore compassion is due from us.

A. J. Eychaner.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

Baptism Requires Much Water.

"John was baptizing in Enon near Salim, because there was much water there." John 3:23. John also baptized in the river Jordan, chosen no doubt as well adapted for the purpose. Our Savior was baptized in Jordan. Much water is not required for either pouring or sprinkling. No pond, lake, or river is necessary. A gallon or two of water is enough to sprinkle thousands. It would be quite unreasonable for John to require the multitudes who came to his baptism to go down into the Jordan in order to have a few drops of water thrown upon them. But all is clear and appropriate when we know the meaning of the word baptize, and the place where the ceremony was performed, that they were immersed. We read that those who were baptized went down into the water. See Matt. 3:16; Mark 1:10; Acts 8:38-39. These instances prove that much water was required, or at least enough for the candidate to be dipped in it.

Baptism as Set Forth in Symbol.

The symbols used by Jesus and his apostles prove Baptism to be immersion.

1. Birth. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of spirit, he cannot enter into the Kingdom of God." John 3:5. The literal rendering here is "born out of (ek) water." A person must first be in or under the water before he can be born out of it. The apostle Paul makes use of the same symbol in Titus 3:5, when he calls baptism "the washing of regeneration, (palaggenesias new birth.) Hence those are thus born out of water.

are called "new-born babes"—"new creatures." 1 Pet. 2:1; 11 Cor. 5:17. There is no analogy between sprinkling or pouring and a birth, but when applied to immersion it is very striking.

2. Burial. Rom. 6:4; Col. 2:12—"Buried with him by baptism." A body to be buried must be covered up, put out of sight, entombed. So the person immersed in water is buried for the time being, showing that he has died to sin, and is now buried with Christ. The act also signifies a belief in the death and burial of his Lord.

3. Resurrection. This is aptly illustrated by the rising of the individual out of the watery grave to walk in a new life. The baptized person is said to be risen with Christ. See Col. 2:12; 3:1. Rising "out of the water" to live the new Christian life is a beautiful figure of the resurrection of the believer to eternal life and glory in the kingdom of God. Sprinkling and pouring have no significance in this respect, and therefore prove that they are not Baptism.

4. Planting. Rom. 6:5—"Planted together in the likeness of his death." As seeds and the roots of the trees are covered up with earth in order to grow and bring forth fruit, so believers are planted together in the baptismal waters, that they may "bring forth fruit unto holiness, that the end may be everlasting life."

These symbols unmistakably imply immersion. They agree with the true definition of the word baptism—are in accord with the ancient usage of the church—and with the opinions of the learned Pedobaptists themselves. Commenting in their writings on the death, burial and resurrection of Christ, they candidly admit that immersion very plainly represented these three great gospel facts. Among those who thus write, we may mention the names of Luther, Melancthon, Dodridge, Stuart, Wesley, Clarke, Macknight, Campbelle, Hall, Secker, Lange, Whithy, Chalmers, etc., etc. Hence we conclude the baptism as administered by John the Baptist—as commanded by Christ—and as practiced by the apostles and others by their direction, is nothing more or less than the immersion or burial of a person in water.

Israel in the Cloud and in the Sea

The apostle says—"Our fathers were under the cloud, and all passed through the sea: and were all baptized into Moses in the cloud and in the sea." 1 Cor. 10:1-2. "The waters were a wall unto them on their right hand, and on their left." Exod. 17:22, 30. The host of Israel was not literally immersed in water, when they passed through the sea on dry land—nor were they sprinkled by rain from the cloud

which was over them, as some suppose;—but being covered with the cloud and walled in by the sea on either hand, they were as Paul says "baptized into Moses," etc., entombed, buried, typically; for in the same connection we read—"Now all these things happened unto them for ensamples (tupoi, types;) and they are written for our admonition, upon whom the ends of the world (aioonan, ages) are come." I Cor. 10:11. Christ and his church are the antitypes of Moses and Israel; and the literal immersion in water of all believers into Christ is the antitype of the typical immersion of the nation of Israel into Moses.

(To be continued).

THE IDENTITY OF THE HOLY SPIRIT.

You have observed by I Cor. 2:11, that "spirit" is used for that which knows, that is, for "mind," or as Rom. 8:9 expresses it, "the spirit of Christ." And since the Father and the Son are "one" in accord, it is at the last reference called also "the spirit of God." The above chapter in I Cor. also calls it "the holy ghost," that is, the holy spirit, as seen by a comparison of II Pet. 1:21 with Neh. 9:30 and what we have just quoted, for in these two places we find "prophecy" was spoken by men as they were moved by "the holy ghost," or "thy spirit," for we have seen above that God's spirit and the holy spirit are the same, which by I Pet. 1:11 we see again to be "the spirit of Christ" as being the inspiring mind of prophecy. Therefore, since "God is holy" and Jesus "did no sin," the spirit or mind of both Father and Son is holy, and so when it is testified in I Pet. 3:18 that the Father raised the Son from death through the spirit, his is identified again in Rom. 1:4, where this same holy spirit is "the spirit of holiness."

Whoever, therefore, today has "the spirit of holiness," has "the mind of Christ," has "the spirit of Christ, the mind of God," "the spirit of God," "the holy spirit."

First, how does God express his mind to us, so that we may get his mind, his spirit?

How do you express your mind to another person, that such person may have the same mind you have? For in I Cor. 2:11 the comparison is made between the divine and the human.

Well, you use speech, writing, personal messenger, telephone, telegraph, bodily expression, or possibly telepathy. Any means of communication that is understood by both parties.

Just so he spoke "in time past" by "prophets" in "divers manners," Heb. 1:1. He used angels,

men and women and children, dreams, visions, voices, unnatural manifestations of nature, as the burning bush and the quaking mount of Sinai. And he spoke by the mouths of his prophets by putting his mind directly into theirs. And on one occasion he even used a donkey to talk.

When you are sad and want human sympathy, perhaps you write a letter to a friend. Your sadness takes form of ink, which sadness goes through eyesight into your friend's mind, who in turn becomes sad and weeps. If you desire a funeral sermon preached you communicate that part of your mind, or spirit to a minister, perhaps by telephone or telegraph. The information takes form of words spoken into the transmitter of the telephone, which go into the minister's ear, and the information that was in your mind gets into his mind. Or if the telegraph is used, the information takes form first of writing, then of the operator's mind, then through his fingers into the wire, then through the receiving operator's ear and hand, and finally by eyesight into the minister's mind as he reads the message. I am getting my mind into manuscript now, which will go through Bro. Lindsay's mind and the printing press to your mind, and if I have a proper connection with the divine message printed and given to me, you will get something of the divine mind, the holy spirit, into your mind, but if the connection is faulty at this end it may be like the man in Texas who telegraphed his hired man for his dog, but the operator sent the message "sheep" instead of "Shep." From the diversity of scriptural messages sent by modern ministers to the people, they have reason to believe we must have a mixed connection, partly with the wrong transmitting mind.

If you should see me coming across the line between our premises early some morning, with my hat and coat off, fists clenched and teeth set, you would likely know by the mind I was expressing through my body that your chickens were in my garden again, before I said a word, and when I got close enough to say things you would likely know what I meant. I probably would not stop to tell you all the poetry and knowledge in me, but would only give you "a piece of my mind," just enough to get into your mind what I thought of you. And if there was any similar mind dormant in you, it likely would catch fire from the heat fired at you, but perhaps you would start back toward me the mind of Christ, and I would go home ashamed, for "a soft answer turns away wrath, but grievous words stir up anger."

God has not sent us all his mind. He has not told us when Jesus is coming, for instance. Jesus would not tell Peter what John should do. But God has given us a finished letter and warned us that no one dare add to his revelation, for he declares he has sent enough to make us perfect. For just as you have seen at the end of the lesson reference that our "spirit" expresses the state of our mind, so God has expressed his mind to us in the Bible. He instructs us and we become so, for by I Cor. 2 we see that although men could not fathom to know what he had prepared for us, yet he revealed them by the spirit. He speaks of power, peace, joy and love, and we get the same mind he has in these things, just as your letter puts joy or sadness in your friend's mind. Because he believes you. Because we believe God. And he speaks of holiness and we have a holy mind, his holy mind or spirit, just as the teacher's proverb says, "Teach yourself into your pupils," and just as a person's habits show how he was taught at home, so do we manifest who is our teacher and what we have learned of him.

From Acts 5:1-5 we learn that since Ananias lied to "the holy ghost," or as also stated, "to God," therefore the holy spirit is God. Or as we have learned in this last lesson, it is God's mind present to us in knowledge, peace, power, love, holiness, or aught else of the divine fulness, for Jesus said of the Comforter that the Father and the Son would by that Comforter come to the believer and abide with him.

Revelation.

Lesson 2.

From Gal. 1:12, Eph. 3:3 and Rev. 1:1-2 get the idea of "revelation."

What reason have you for believing that God would give us a revelation?

By I Cor. 2: 6-10 you notice that revelation is through the spirit, and by vs. 12-13 that this has a revelation to the speaking of "words." Why?

By vs. 9-10 you see the relation of the spirit to revelation, and by vs. 12-13 the relation of the word to the spirit. Now read John 6:63.

Would present miraculous revelation be better than the scripture?

Joseph Williams.

A LETTER and REPLY.

(Omitting name and place).

Would you please let me know which name you baptize in? I have heard from some of your religion that you baptize in the name of the Lord Jesus, and if

so, I do not see where you get that from, because I see in the 28th chapter of Matthew, 19th verse, that Jesus told His disciples to go out and baptize in the name of the Father, the Son and the Holy Ghost. If I get this clear, I should like to be baptized.

Yours truly,

N. J. A.

Oregon, Illinois,

June 25, 1912.

Mr. N. J. A.—

My dear Friend and Brother: Yours of June 20th is just at hand and I am glad of the opportunity to answer your question.

I baptize in the name of the Lord Jesus for the remission of sins.

You refer to Matt. 28:19. It reads, "baptizing them in the NAME of the Father, and of the Son, and of the Holy Ghost."

Jesus said, "All power is given unto me in heaven and in earth." Matt. 28:18. That being the case, whatever is done in His name, is done in the name of the Father, and of the Son, and of the Holy Spirit.

There is no other name given among men whereby we must be saved other than the name of Jesus.

Not only these truths, but the fact that Father and Son are not names, but titles, leads me to look for a NAME in which these titles center and this name is JESUS.

It is always safe to do as the apostles did in such matters.

Acts 2:38 shows that Peter directed the converted Jews to be baptized in the

Name of Jesus Christ

for the remission of sins. In Acts 10:48, Peter commanded that Cornelius be baptized in the name of the Lord. In Acts 19:5, we find certain ones who were baptized in the name of the Lord Jesus.

JESUS is the name of the Father, Son, and Holy Ghost in so far as their power among men is concerned, and when we baptize in the name of the Lord Jesus, we meet the demand of Matt 28:19.

At any time I can give you further help, I shall be glad to do so.

Your friend and brother,
S. J. Lindsay.

Death is spoken of in the Bible as an inferior sort of life—not once.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish. Prov. 12:1

If thou faint in the day of adversity, thy strength is small.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Terms: One dollar fifty cents per year in advance. Fractional parts of a year at the same rate.

Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

As we have accepted the contract of running into type our city ordinances, our editorials will be few for a time at least since that added work falls to the lot of the editor.

Conferences and Bible schools which have been held have shown the usual interest. Other conferences and schools are soon to be held. Let us prepare to attend some of these.

We expect soon to begin giving

a series of photo cuts of the scenery lying in and about Oregon which is the regular yearly meeting place of the Illinois conference. We are enabled to do this through the kindness of our friend Z. A. Landers of The Ogle County Republican who has been to us as a father to a son in the printing business.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

IMPORTANT NOTICE!

At the 3rd Quarterly Meeting of the Illinois Conference Board of Managers held in Oregon, May 25th, we found a shortage of funds to pay our State Evangelist. Now to avoid this for another year we ask all isolated brethren and churches to notify the Conference Secretary, Miss Grace M. Williams, R. F. D., Ash-ton, Illinois, what they will contribute toward the support of a State Evangelist during the coming year. This we should know by August 1st.

Another important matter must not be overlooked. See that you remit to J. M. Glotfelty, Lanark, Illinois, that individual tax of one dollar, (if you have not already done so), to defray the expenses of the Annual Conference, including bread and meat.

J. M. Glotfelty, Treas.

MICHIGAN CONFERENCE REPORT.

The annual Michigan Conference convened at Lemon Park, Indian Lake, Thursday evening, May 30 to Sunday evening, June 2, inclusive.

We were glad to hear Bro. B. W. Woodward extend the words of welcome to the brethren gathered in interest of the Lord's work. Bro. and Sr. Woodward and Bro. Jos. Williams expounded the Word of Life earnestly and fearlessly, ever urging that we live very near the Word, lest in an unguarded moment we fall and at last come short of the Crown of Life promised only to the overcomer.

The interest was very good though the attendance was smaller than usual, due no doubt to the change of place and the late spring which kept many on farms at home. We were pleased to have as our Indiana guests: Bros. and Srs. Railsback and Srs. Seraphine and Virginia Ritenour, formerly of Virginia.

All present enjoyed the privileges of the beautiful Lake and the kindnesses and untiring efforts on our behalf of Bro. and Sr. Lemon; for which all feel very grateful to them.

Bro. F. V. Blakely was unable, because of ill health, to be present. In his absence and that of the vice president, Bro. B. W. Woodward was elected pres. pro tem. It was voted to adopt the Restitution Herald for our church organ. Voted that: as it was impossible at present to secure a state evangelist, the executive committee be empowered to engage one or more as is deemed necessary to carry on the evangelistic work in the state. Voted to hold next annual conference at Dutton, seeming most central for all, and that any necessary expense for same (as for caring for delegates, etc.) be met by conf. fund. The conf., while fully appreciating Bro. Blakely's ability and efforts as president, felt it a duty to a Christian brother to relieve him of all responsibilities of said office until his health should permit him to again assume such duties, trusting it shall be very soon.

Election of officers as follows: Pres., A. Decker; Vice pres., Frank Richardson; Secretary, Rose Miller; Treasurer, A. K. Richardson.

Financial Report.

Am't on hand	
June 5, 1911.....	\$257.76.
Am't col. since	
June 5, 1911.....	\$171.91.
Am't paid out since	
June 5, 1911.....	\$143.22.
Amt. on hand to date.....	\$286.45.

Bro. Jos. Williams was in charge of the Bible School continuing over Friday, June 7, and gave excellent and helpful lessons. We were able from the joint ministerial meeting to secure as speakers, Sr. Mattie Neill of Salem, Ohio, Bro. Conner of Cleveland and Bro. S. J. Lindsay of Oregon, Ill., who gave some timely and stirring discourses during the school. We take this means to express our thanks to each for the same.

If you are one who could not be present this year, plan to be at Dutton next June and share in this great and good work till Jesus comes.

Rose Miller, Sec'y.

The Indiana Bereans held their annual business meeting at Plymouth, Indiana, on Wednesday, of the Bible School, June 12, 1912.

The meeting was opened with song followed by prayer offered by the president, Sister Emma C. Railsback. After which the different reports were read and accepted. A motion was then carried to draw funds from the treasury to pay for new Berean outlines.

The following officers were then elected by ballot: Emma C. Railsback, President; Rosa Roose Vice Pres.; Flora Harris, Treasurer; Glenn O. Logan, Correspond-

ing Secretary; and Minnie Rouch, Recording Secretary.

Minnie Rouch, Sec.

The Sunday School.

THE SEED IN FOUR KINDS OF SOIL.

Mark 4:1-20. Read Matt 13:1-23; Luke 8:4-15. July 14.

Golden Text.—Receive with meekness the engrafted word, which is able to save your souls. Jas. 1:21.

Time.—Immediately after the last lesson. (Matt. 13:1) the autumn of A. D. 28.

Place.—By the shores of the the Sea of Galilee, not far from Capernaum.

Eight parables were spoken at this time.—two recorded in all of the first three gospels, one in Matthew and Luke, four by Matthew only and one by Mark alone. Five of the parables were spoken to the multitudes including the disciples, three to the disciples alone. The subject of them all, is the kingdom of heaven in its many aspects and relations.

Questions.

What is a parable? Where was Jesus when He gave this parable? v. 1.

Why did Jesus now begin to teach in parables? Matt. 13:10-16. (He had taught the good news of the kingdom, but it was necessary that those who should continue His friends, be instructed in yet deeper truths. Parables presented the truth in such a way that those who wished to know the truth, could see it more and more clearly, but those who were prejudiced, and would distort and pervert it, could not in that condition see its depth of meaning. The gospel was for them as well as others, but "they would not." Matt. 23:37.)

Relate the parable of the sower (The farmer in Palestine, then as now, lived in villages as a protection against robbers, and went forth to the open fields when they would sow.)

Did the disciples understand the parable?

What was Jesus answer?

In His explanation of the parable, what does the seed represent? Matt. 13:19; Luke 8:11.

What becomes of the seed by the wayside? (The sower could scarcely keep many seeds from falling by the wayside, for grain-fields in Palestine are seldom fenced and both pedestrians and beasts of burden, use freely the narrow paths intersecting them, and the ground is naturally beaten hard.)

In the application, how does the heart become hardened? Heb.

3:13; Dan. 5:20.

What represents "the fowls of the air"? v. 15.

What example had we in last Sunday's lesson? (The Scribes and Pharisees were the opposers, in their efforts to prejudice the people as to the source from which Jesus received power to perform miracles.)

Give the application for the stony or rocky soil. We can also liken this to the house built on the sand—the foundation not such as can stand tribulation and persecution—the seed had no depth of earth, no foundation. When testings and trials come, fall away.

What of the seed among the thorns?

The "thorn seed" was already in the soil. When was it sown?

What are some of the "cares" which may choke out the word?

How are riches "deceitful"? (The seed planted, and in good, rich soil, with vast possibilities of harvest; in persons who are active, skillful, talented, capable, who ought to be powers for good," in the spreading of the gospel, but the cares of this world, the deceitfulness of riches, and the lust of other things choke out the Word. How true we have found this to be and how much the cause of the Master has suffered thereby.)

What of the seed on good ground?

They "hear and understand" (Matt.) they "hold it fast and bring forth fruit with patience" (Luke). What fruits will they manifest? Gal. 5:22-23.

Does fruitfulness depend on the seed or the soil?

How may we prepare the soil (the heart) that we may bring forth fruit? John 15:4-5; Matt. 11:29. "The word being spirit must produce spiritual fruit." John 6:63—where the spirit-word germinates, a new mind is produced. Rom. 12:2; Eph. 4:22-24.

Not he who seeks to perform the greatest actions will shine the brightest in the world to come, but he who reflects the greatest measure of "the light"; and he who produces the most perfectly, the likeness of Jesus, will bring forth the golden grain a hundred fold in God's great harvest home."

Anna E. Drew.

TYPES AND FIGURES.

I Tim. 2:14.

"Adam was not deceived, but the woman being deceived was in the transgression."

From this scripture we learn that the mother of the race was deceived but Adam was not, nevertheless he ate of the forbidden fruit and fell under condemnation with Eve. This agrees with the account in Gen. 3rd. chapter.

The question will be suggested to analytical minds somewhat like this. If Adam was not deceived why did he partake of the fruit? If Eve being deceived and partaking of the forbidden fruit was in the transgression, why does it not follow that Adam was in a greater degree a transgressor, seeing he was not deceived and ate of it knowing he would be remanded back to dust? Eve was, at least, partly blinded by the subtle argument of the deceiver as to the dreadful results of her disobedience, but Adam was not, for the record says so. Then why did he follow Eve's example and enter into condemnation and death with her? Can there be any good reason given why he did? What would have been the result had he not? The rule which applies in all nature, that "Like produces like," would not have applied in that instance. For there would have been two unlike and the result would have been a third, unlike either. The mother being a transgressor and under the sentence of condemnation and death, from which no human agency could free her, could not possibly have brought forth a pure and sinless progeny, because it is impossible for a stream to rise higher than its source, hence she being a sinner could not have brought forth righteous descendants. Had Adam continued obedient after Eve sinned and they had been permitted to have propagated their species the result might have been very serious; more so than the mixing of the whites and blacks of the present times. We might indulge in much speculation as to the results, but will forbear seeing such a course was not permitted; and besides, we do not indulge in vain speculation.

There may have been a better reason for Adam's transgression, but I fancy that he was prompted to do so through his great love of companionship, which, no doubt, was as firmly implanted in his nature and as perfectly developed between them as between any two of their descendants.

No doubt but that Eve's transgression caused Adam distress of mind and great sorrow, when he realized that the object of his greatest admiration and his strongest love had fallen, and when he thought she had estranged herself from Him who had created them and given them every possible opportunity of enjoying perfect happiness and attaining an endless life. But she had fallen. She had disobeyed the command. She had sinned. She had incurred her Creator's displeasure. What could Adam do? He could not raise her. He could not rectify her mistake. He could not effectively intercede in her behalf for her forgiveness.

He could not restore her to her former estate. To desert her in her calamity would have been cowardly. To have cast her away would have been cruel. His love for his companion caused him to stoop and listen to her and he condescended to go with her to share with her all the sorrow and disfavor into which she had fallen, to share her distress and grief, to take upon himself the same burden of sin and go down in death with her. Could he have done better? Some censure him for his disobedience; but how often do we see this love of companionship manifested? How often does it occur in disastrous wrecks on land and sea where only one could be rescued who refuse help and prefer to die with their companion? Chivalry, bravery, and heroism sink into insignificance when compared with the love of companionship, which is second only to Divine love; that love which prompted our Lord and Master to taste death and to go down into the tomb that he might rescue his bride from the bondage of death and bring her to honor at his side in the presence of his Father.

The First Adam sinned for his beloved, and the Second Adam became a sin-offering for the sake of his beloved. Both entered the death state voluntarily. Neither was deceived. The first was tested and fell in Eden, surrounded by everything beautiful, supplied with God's bounties, and the dominion of the world was his. The second was made perfect through suffering, the crowning act being on Golgotha, surrounded by fiendish persecutors, deserted by his friends, and left almost alone to perish on the cross. He was poor but became heir of all things; winning the dominion of the world, a king's scepter, and an unfading crown of glory.

As Eve was created to be a help-meet (or worthy help) for Adam and to share with him the dominion of earth, there is now being prepared and developed a second help-meet, (worthy) to share with the second Adam the dominion of the world in its perfected state. The first bride was taken from man and bore his name, (Adam, Gen. 5:2.) The second bride is now being selected from among men, developed by the Word of God, and will take the bridegroom's name. (Christ.) The first Adam introduced sin, toil, sorrow and death. They were driven from their beautiful Eden home. The ground was cursed for their sake, (or on account of disobedience.) Thorns and thistles sprang up. All the ills incident to our race soon followed. The Second will destroy sin, bring rest, heal the sick, remove sorrow and vanquish

death. He will remove the curse from the ground. Instead of the thorn and brier will grow the fir tree and the myrtle. Through obedience he has regained and will enter the new Eden home to dispense blessings to every family, kindred, tongue and people.

The first Adam filled the earth with a fallen, ignorant, unholly and sinful race; the Second will develop a holy, righteous, perfect, sinless people, and will fill the earth with happiness and the knowledge of the Lord.

How very similar are the two Adams and yet so dissimilar. The First could not raise his fallen bride to her former estate. Could not lift her out of sin, could not save her from death, could not redeem her from the power of the grave. The Second can and will lift his bride from the depths of sin, can open her grave and deliver her from the bondage of corruption and place upon her a robe of incorruptibility and a crown of immortality in a home of indescribable beauty.

From the bride of the former sprang all the nations of earth; from the nations of earth will come the bride of the Second. As the desire of the former was to Adam, so shall the desire of the latter be to her espoused, only in an infinitely greater degree; because, "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Then in view of the amazing gift of his love which the dear Savior has manifested toward us, the members of his bride, should we not endure the many trials with which we meet; in patience pass through tribulation; and in hope look, with joyful exultation, for his return to claim his waiting bride?

"Then glory to him, the great Father above,

Who sends with such blessings the Son of his love!

O let us be ready to meet him with joy,

When nothing whatever our peace can destroy."

L. Booth.

The Y. M. C. A. is doing splendid work in the U. S. Army and Navy, in both of which it has a large membership and many branches, and its activities have the hearty approval and encouragement of our government.

The distribution of good reading matter among our soldiers and sailors is one of the many good things it does, but it seems that the demand for current literature at the army posts and naval stations exceeds the supply and John S. Tichenor, Secretary of the Army and Navy Y. M. C. A. Headquarters in New York

City is making a general appeal to the people to send in their spare reading matter for this purpose. By his request we print the following extract from his recent letter to "Comfort."

Publisher Comfort.—Old books and magazines are greatly appreciated by our U. S. soldiers and sailors all over the world. We are constantly receiving urgent requests from Alaska, Philippine Islands, and other isolated posts, as well as from our men-of-war, for reading matter. Would you be willing to mention this fact in your paper and state that books and magazines may be sent freight prepaid to the Army and Navy Y. M. C. A. 124 E. 28th St., New York City, from which office they will be forwarded to the men.

Very truly yours,

J. S. Tichenor.

Don't forget to prepay freight express, or postage, on anything you send as this is a most worthy charity.

THE COVERING FOR SIN.

"Unto Adam also and his wife did the Lord God make coats of skins, and clothed them."

You ask why was this necessary? I will tell you why. It was because Adam and Eve had disobeyed God and had eaten of the tree of which He had told them not to eat, thereby bringing upon themselves shame and disgrace, which they, themselves, were not able to hide or cover up.

When God created them He created them pure and holy. They needed no covering. Before they sinned it was said of them that they were naked and were not ashamed. But after they had sinned it is said that their eyes were opened and they knew that they were naked, and they sewed fig leaves together and made themselves aprons.

Soon after this Adam heard the voice of God calling him: "Adam where art thou." Then he was afraid and tried to hide himself from God. Now, why this fear and hiding? Because he knew he had sinned in disobeying God and after he had sinned he realized that it was not possible for him to cover his own guilt and shame. Ah, no, after sin is once committed no sewing together of figleaves or any other human effort will hide it from God or cover it up. Nothing but the shedding of blood can do that. For, "Without the shedding of blood is no remission."

You can readily see that in order to secure the skins of which to make the coats it was necessary for the animals to be slain. This is, I believe, the first type given to us of the blood of Christ. Soon after, however, we

Abel's lamb which was also a type of the lamb of God slain from the foundation of the world.

All the way through it takes the blood of the innocent to free the guilty. As the first sin had to be covered by the shedding of blood, so it ever has and ever will be. We may try, as did our first parents, to cover our own sins but to no avail. Nothing but the blood of Christ can do that.

John tells us that if we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin. We see that as soon as Adam and Eve acknowledged their sin, God was ready and willing to provide through the death of innocent animals a covering for their nakedness which was disclosed by their sin. So He ever stands ready and willing to cover our sins by the blood of Christ, whenever we, on our part, are willing to confess and forsake our sins. Has He not told us that if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?

Then, dear ones, one and all, let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. And when Jesus comes may we all be found with that great company who have washed their robes and made them white in the blood of the Lamb.

Lizzie C. Hanson in "The Day Dawn."

Obituaries.

Laban Tilton,

who for nearly half a century has been a firm and zealous believer in the things concerning the kingdom of God and the name of Jesus Christ, fell asleep Sunday morning, June 23, 1912, at the advanced age 92 years, 4 months and 11 days.

Brother Tilton was born in Shockton County, Ohio, February 12, 1820. He was united in marriage January 14, 1841, to Susan Harper. Shortly after their marriage they removed to Ogle County, Illinois, where they made their home until the time of their death. Mrs. Tilton was the first to be taken, having preceded her husband to the land of shadows, by eight years.

Mr. and Mrs. Tilton were the parents of ten children, of whom two sons and three daughters are still living. Bro. Tilton is also survived by one brother, 27 grandchildren and 35 great grandchildren.

By request of Brother Tilton expressed a short time before his death, the funeral services were

conducted by G. Eldred Marsh of Oregon. The sermon, expressive of the faith of the deceased followed a line of thought suggested to the speaker by Brother Tilton himself.

A large number of brethren and friends assembled in the Christian Church where the funeral was held to pay a last tribute of respect to their old time friend and neighbor.

Brother Tilton was laid to rest in Washington Grove Cemetery to await the Master's summons.

ANDREW JACKSON'S FAITH.

HERMITAGE,

Mar. 27, 1845.

Commodore F. D. Elliott,

United States Navy.

My Dear Sir: Your letter of the 18th instant, together with the copy of the proceedings of the National Institute, furnished me by their corresponding secretary, on the presentation by you, of the sarcophagus for their acceptance, on condition it shall be preserved, and in honor of my memory have been received, and are now before me.

Although laboring under great debility and affliction, from a severe attack, from which I may not recover, I raise my pen, and endeavor to reply. The steadiness of my nerves may perhaps lead you to conclude my prostration of strength is not as great as here expressed: strange as it may appear, my nerves are as steady as they were forty years gone by, whilst from debility and affliction, I am gasping for breath.

I have read the whole proceedings of the presentation by you of the sarcophagus, and the resolutions passed by the board of directors so honorable to my fame, with sensations and feelings more easily to be conjectured than by me expressed. The whole proceedings call for my most grateful thanks, which are hereby tendered to you, and through you, to the President and Directors of the National Institute. But, with the warmest sensations that can aspire a grateful heart, I must decline accepting the honor intended to be bestowed. I cannot consent that my mortal body shall be laid in a repository prepared for an emperor or a king. My republican feelings and principles forbid it; the simplicity of our system of government forbids it. Every monument erected to perpetuate the memory of our heroes and statesmen ought to bear evidence of the economy and simplicity of our republican institutions and the plainness of our republican citizens, who are the sovereigns of our glorious union, and whose virtue is to perpetuate it. True virtue cannot exist where pomp

and parade are the governing passions; it can only dwell with the people, the great laboring and producing classes, that form the bone and sinew of our Confederacy.

For these reasons I cannot accept the honor you, and the President and Directors of the National Institute, intended to bestow. I cannot permit my remains to be the first in these United States to be deposited in a sarcophagus made for an emperor or king. I again repeat, please accept for yourself, and convey to the President and directors of the National Institute, my most profound respects for the honor you and they intended to bestow. I have prepared a humble depository for my mortal body beside that wherein lies my beloved wife, where, without any pomp and parade, I have requested, when my God calls me to sleep with my fathers, to be laid, for both of us there to remain until the last trumpet sounds to call the dead to judgment, when we, I hope, shall rise together, clothed with the heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live, and by whose atonement I hope for a blessed immortality.

I am with greatest respect,
your friend and fellow citizen,

Andrew Jackson.

A HOARY HEADED ERROR.

There lies before me as I write, an article in "Collier's Weekly" of July 2, 1910, entitled "The Church and the World," one of three essays on that theme. Among other things the writer makes the statement that man was redeemed by the sufferings of Christ. This is a very common error, and arises from a misunderstanding of Scripture statements and the nature of man.

Christ's sufferings, and even his death, availed not to redeem man from the penalty of sin. It was His triumphant release from the grave which redeemed man, who would otherwise always have slept beneath the clods of the valley. Without the resurrection of Christ, death would have ended all for the human race. Reason, science and observation disprove the idea that there is a something in man, or as is commonly asserted, the real man, that escapes death and lives on to all eternity. Scripture, which all Christians accept as final authority, teaches the contrary.

The Scriptures know nothing of any life beyond the grave except through a resurrection of the dead, which means just what it says, and not the reuniting of an imaginary spirit entity, known as the soul, with the risen body. This theory makes the resurrec-

tion, and in fact the death and resurrection of the world's Redeemer, wholly unnecessary. If the body is simply a house for the man, in which he lives, and a hindrance to the growth of the soul, as we are often told is the case, why resurrect it, and bring back a soul already in bliss to dwell again therein?

With an open Bible, which from cover to cover hinges man's future existence wholly upon a resurrection from the dead, it seems incredible that its teaching of man's nature and only hope of eternal life should be so misunderstood. The few texts which seem to teach that man survives when life has departed from the body, and lives on forever, are easily explained in harmony with the mortality of man. Several of them are mistranslations, some made so by biased translators.

"By man came death, by man (the man Christ Jesus) came also the resurrection of the dead; for as in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:21-22). Supporting texts can be found from Genesis to Revelations.—By J. E. Orr.

BIBLE NUMBERS.

Bible numbers are taken from nature, God's plan of building in nature, as we will see as we progress. We will not be able to give you all the scripture references.

One is unity and shows us the unity of God. Deut. 4:4. The unity of His church. I Cor. 12:12-13.

Two is fulness of testimony, by the mouth of two witnesses shall every word be established. Deut. 17:6.

Three represents, Father, Son and Holy Spirit, perfect in unity and strength.

"Four in (3 and 1) unity and trinity and is used as the world power. Four universal kingdoms, four living creatures. Dan. 7:25; Rev. 4:6.

Five is symbolical of human weakness. It is (4 and 1) human and divine, made perfect in divine strength. God brought Israel out of Egypt by fives. Ex. 13:18. David's five stones. The feeding of the multitude with five loaves.

Six is the number of imperfection (7 and 1) 666 is the number of the beast. He shall deliver thee in six troubles. Job 5:19.

Seven, the perfect number which satisfies so many things in nature; the weekly cycle of the week, seven days; the seventh day a perfect day, holy, set apart; the seven notes in music; the seven colors in the rainbow; the seven times seven times seven years jubilee.

Ten, man's responsibility to

God, the ten commandments; ten great nations of Canaan; ten generations of the antediluvians; the tithe; the ten toes of Nebuchadnezzar's image; the ten virgins.

Twelve (3 times 4) multiplication of the divine and human, the perfection and universality of government. The twelve patriarchs and twelve apostles, they are combined in the millennium, the number of the Jewish remnant. Matt. 19:28; Rev. 7.

Twenty four, the twenty four elders. The heads of the twelve tribes and the apostles. Rev. 4.

One hundred forty four (12 times 12) the product of the fulness of the administration as seen in the one hundred forty four thousand of Rev. 7—twelve thousand of each of the twelve tribes, the remnant that are saved.

These are only a few suggestions along this line. If any one has more interest if they will write I will answer further on the subject.

George M. Ellis.

RESURRECTION.

There is a prophetic scene in the book of Kings in which there seems to be a reference at least to the resurrection. Jezebel's daughter, Athaliah, had attempted to destroy all the seed royal; but though she thought she had succeeded, one "from among the slain" was taken and hidden in the temple of the Lord till the time for his proclamation asking. He was the heir to the throne, but a usurper reigned; just as now the heir to the same throne, the throne of David and the throne of Jehovah, I Chron. 29:23, is hidden for a time in the presence of God, and will not be seen by the world till "the crowning day that's coming by-and-by." The usurper thought to have destroyed Him on Calvary; but He rose from the dead, and will soon take His power and reign. We see from Rev. 2:20-23, that Jezebel and her children are evidently types of Satan's power and the evil systems which he has introduced; and Athaliah's reign is a striking picture of Christendom just now.

We have noticed how the position of the Levites on this occasion illustrates our attitude as waiting for the signal that shall call us to the side of the King's Son who "shall reign." that we may be "with the King when He cometh in and goeth out." The Levites of all the cities of Judah, and the chief of the fathers of Israel, were by the high priest let into the secret that changed their lives. He "showed them the king's son." They learnt that he was not dead, but that he was alive; and that when the

right time had come he would be proclaimed king. Faith in the resurrection of the Lord Jesus has changed men's lives ever since that resurrection took place; for 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." No longer the servants of the usurper, but knowing that his dominion will soon cease, we wait for the Son from heaven, when we shall be caught up to meet the Lord in the air, and afterwards shall come with Him in His glory. "Surely I come quickly: Amen. Even so come, Lord Jesus."

Ada R. Habershon.

CHARACTER BUILDING.

A little boy watched day by day the building of a house across the street. His father, noticing it, said to him one day:

"My son, are you going to be a bricklayer?"

"No, father," he answered: "I have been thinking what a little thing a brick is, and yet what a great house they make of it." What a summing up this is of a great fact in life! It is not great things but very many small things, that make up the sum of life. It is out of the daily thoughts and deeds, insignificant as many of them appear, that a beautiful and strong character is built.

Sometimes there will come a great strain or test of man's character. This will show of what materials it is constructed, and how the materials are put together.

Character building proceeds slowly, but goes on all the time. Every day some of the work is done; for every day's thoughts, words, impulses, passions, and deeds enter into our building.

Every young person should see that the materials entering his structure and that the construction itself be of the best, so as to be capable of sustaining any strain that may be put upon it in life.—Selected.

"EVEN SO COME."

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

It is claimed by some students that the Revelation, as well as the other books of the New Testament, show that the Lord announced His Return as due to take place "quickly" or "imminently" after His departure, and that it was, in fact, accomplished in A. D. 70. There is no evidence that this actually occurred, and it is not easy to harmonize the proposition with many other

Scriptural teachings.

But there is one truth which is pre-eminent in all the Lord's references to His return, and that is that His people should ever be "ready" and "watching" because they could not definitely foreknow the time of His coming. It was to be accomplished "suddenly,"—so that neither the wicked, nor the sleeping ones, could escape. It was to be "stealthy"—as a thief in the night—so that none save those who were wide awake, and watching, and ready, should be aware of it until it was enacted. The only sense in which the Lord's own people are declared to be "enlightened" in this matter is, that they will not be ensnared as unready. Being awake, and children of the light, they will equip themselves with the divine armour, and so ensure salvation by Jesus Christ their Lord, I Thess. 5:1-11.

To-day Christians would fain determine the year and the day of the Lord's arrival. Their language is "Don't come suddenly, Lord: let us know a good while beforehand." But inasmuch as the Master has plainly declared the hidden manner of His return, every truly consecrated heart will respond: "Even so, come, Lord Jesus!"—"Good News of The Coming Age."

DON'T MENTION THE BRIERS.

I once met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such berries?"

"Over there, sir, in the briers."

"Wont your mother be glad to see you come home with a basket of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I show her the berries, and I don't tell her anything about the briers in my feet."

I rode on. But Sammy's remarks had given me a lesson; and I resolved that henceforth in my daily life I would try to think of the berries, and say nothing about the briers.—Sel.

WHICH?

Which think you is the blessing greater?

Is it giving or receiving?

Think deep before you answer pray!

And speak His Word believing. In thanks and sheaves

He who binds receives;

How greatly blest is the donor!

For the bread that is on

The water sown

Shall a harvest be to the loaner.

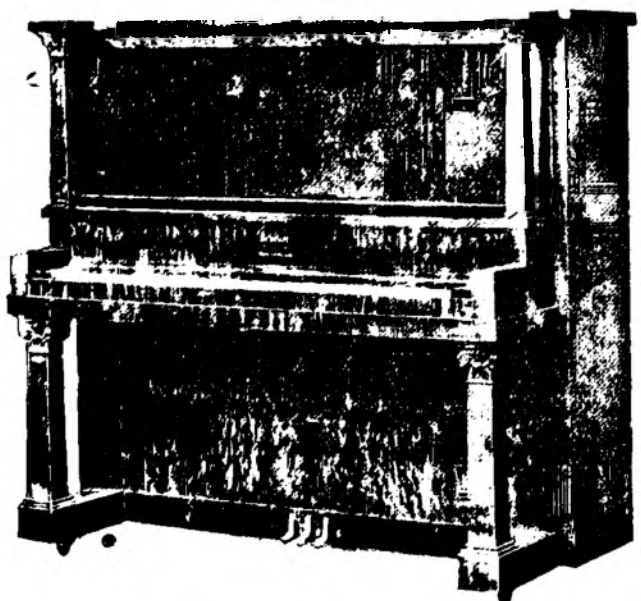
—Prisca.

Open rebuke is better than secret love.

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The strength of Criticism lies only in the weakness of the thing criticised. Longfellow.

A good name is rather to be chosen than great riches, and loving favor than silver and gold.

Train up a child in the way

he should go and when he is old, he will not depart from it.

Be not thou one of them that strike hands, or of them that are sureties for debts.

Buy the truth and sell it not; also wisdom, and instruction, and

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understanding.

The fear of the Lord prolongeth days: but the years of the wicked shall be shortened. Prov. 10:27.

The righteous shall never be

removed: but the wicked shall not inhabit the earth. Prov 10:30

Forsake the foolish, and live; and go in the way of understanding. Prov. 9:6.

Being, not Seeming.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, July 10, 1912.

Number 39.

JESUS THE WAY.

Listen! Jesus now is teaching;
Words were never so sublime!
Truth and justice, love and
mercy,
In a bounteous stream sublime.

God, in Christ, is reconciling,
To Himself, our fellow race;
By His Precious-gift He offers
Life eternal!—"Saved-by-Grace."

Guided by God's Holy Spirit—
Boundless wisdom here we see:
Well-beloved of the Father
Offers life so rich and free.

Why did Moses lift the serpent?
That the penitent might look!
Here our antitype is Jesus!
Trust Him! Verily on Him look.

Peace He offers! Look you up-
ward;

See the Gospel Plan to Save?
Life-eternal in God's Kingdom?
And the Price, the Life He gave!

Here an offering unblemished—
Pure and spotless—hath God
given

As a ransom! Great His mercy!
Lay up treasures now in heaven!

Plight your troth! O, be you
ready!

Ready, that great Name to wear:
Jesus—Savior, the Anointed!
Wonderful this troth to share!

Verily, "My yoke is easy!
And my burden is light!"
Follow closely in my footsteps,
I will guide your feet aright!

"I will lead you to the Jordan—
Be not fearful of this grave!
'Tis the straight and narrow
pathway—

Putting on the Name—to Save!

"My commandments follow
daily:

Free from sin your calling keep:
In my service be you ready,
Life eternal ever seek."

"Note obedience in Samuel,
And a living-faith in Paul!
These insure a heavenly blessing!
Come, Sweet Peace there is for
all."

To be meet for that fair haven,
Meet to anchor safely there,
Grant me daily, loving favor!
In thy love O, let me share,
Prisca.

"Service must be joyous or it
becomes a burden both to giver
and receiver."

"Before honor is humility."



SERMONETTE. No. 15.

The Potter and the Clay.

Text.—"Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?" Rom. 9:21.

This text involves the principle of God's sovereignty. While God permits the freedom of the will, and man may choose, yet God holds the reigns of control whenever it is for the best.

I. The Power of the Potter.

The man who forms vessels from clay, is called a potter. His power is limited, because he does not create the clay. He takes the clay as he finds it, tempers it, moistens it, molds it and bakes or dries it. It will be seen at once that the potter is limited in his creations to giving form to the clay, but does not originate it. There is a power behind him which he does not control. The clay is subject to laws over which he does not exercise any influence. These laws antedate the potter and originated with the clay. The power which the potter exercises is limited and secondary. He can mold the clay into different forms, yet he cannot impart to it any primary principles.

The clay is passive so far as the power of the potter goes,

but unchangeable in its primary laws.

The apostle uses this figure in the secondary sense, to show what man cannot do; to show that which God can do.

II. Good and Poor Clay.

There is perhaps a use for all kinds of clay. But it is also true that certain primary elements in some clays are not adapted to making fine pottery ware. In this parable

III. God is the Potter and We are the Clay.

The power of the human potter is limited. But the power of the divine potter is supreme, for he not only controls the secondary laws of the clay, but also the primary laws. While the clay is passive and submits to the human potter to be tempered, molded and baked, yet its primary laws are not under the potter's control. But when God is considered as the potter and man is the clay, the higher laws of the clay are under the control of the great Potter.

Thus Paul in this text, and in this chapter, shows plainly that the human is under the control of the divine—that the human will, while free to a limited degree, is nevertheless under divine control.

IV. The Two Examples.

1. The case of Pharaoh. This man asked who is God that I should obey him? He thought he had perfect freedom of the will, and could do as he pleased. He perhaps did not know that he was only clay, in the hands of a potter. He was poor clay. Some clay is unfit for vessels of honor. Whether God will ever make good vessels out of some kinds of clay, I do not know. But I do know that he is a skillful potter, and that he will use every method under divine wisdom to succeed; for he is not willing that any should perish, but that all should come to repentance. Pharaoh was a bad man in character and disposition—a wilful inbred sinner. His ambition was to domineer over his fellows, and subject them to his purposes. So God allowed him to have his way, by raising him from his Assyrian obscurity to a position as king upon the throne of Egypt. Paul words it in this way—"For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared through-

out all the earth." That the Pharaoh who oppressed Israel in Egypt was a native of Assyria is stated by the prophet Isaiah (52:4). How he obtained the throne, or what God did to place him there, we are not told. It is sufficient to know that God's hand seated him and placed the scepter of the valley of the Nile within his reach for a wise purpose. He was clay in the hands of the potter and was fitted only for destruction—a vessel of dishonor.

2. The case of Israel. The example given above is individual, but this one is national. At the command of God, Jeremiah was directed to visit the potter's house. (18:2.) When he arrived there the potter was busy, "and behold he wrought a work upon the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as it seemed good unto the potter to make it."

The lesson taught by this case is not as in the former one. When the potter designed to make a certain style of vessel and found after trial that the clay did not pass inspection he did not throw the clay away as worthless, but made another vessel out of it, "as it seemed good unto the potter to make."

God had purposed to make a kingdom of priests out of natural Israel. They failed to keep his law and lost that exalted reward—they "marred in the hands of the potter." But God will not cast them off, but make of them "another vessel," upon conditions with which they can, and will comply in the future. God's finger moves the complicated web of human destiny, for he has power over the clay. He says to Israel, "As the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." There is a superabundance of evidence to show that Israel will in the future—beyond the return of their Messiah—repent or turn from their evil ways. Then will not God according to this promise repent of the evil which he, as the great Judge had pro-

nounced against them? Will he not make a new covenant with the house of Israel and the house of Judah?

We may not perfectly understand how far the freedom of our will is under the will and plan of Deity. We may not know just what is the design of the potter to make out of us as the clay, but we can rest assured that he is kind, and wise, and good, and that the ware that he will finally bring to adorn his house, will be an honor to the great Potter, and that there will not be much of the clay unnecessarily wasted.

A. J. Eychaner.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

Without further remarks in proof that baptism means immersion, we proceed to notice

II. The Subjects of Baptism.

The scriptures are very clear and decisive on this point. The commission which Christ gave to his apostles ought to be sufficient to settle this matter. Those admitted to the privilege to Baptism were first to be taught. "Go ye, therefore, and teach (mattheusate - disciple) all nations, baptizing them into (eis) the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." Matt. 28:18-20. Those who were to be baptized were to be capable of being taught before baptism, and of being instructed after baptism. The apostles had no authority to baptize any but believers. In order to believe, the people must know what to believe; hence the command "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved," etc. Mark 14:15-16. The reader cannot but see that as belief of the gospel is required in connection with baptism, that those to whom the gospel was sent must be persons capable of hearing, understanding, and believing. The apostles went forth preaching "the word of the truth of the gospel" to intelligent men and women, and, when they believed and repented, they baptized such as gladly received their word. Acts 2:41. "Many of them which heard the word believed; and the number of the men were about five thousand." Chap. 4:4. Thus we see that "faith comes by hearing, and hearing by the word of God." Rom. 10:17. It was in this way persons were prepared for Baptism, and were said to be thus added to the Lord, and to the church. In Acts 5:14 we read -

"And believers were the more

added to the Lord, multitudes both of men and women." This implies that these believers, were baptized. Acts 8:12 fully confirms this. 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." Simon the sorcerer, also believed and was baptized. Verse 13. See also the case of the Ethiopian eunuch in the same chapter. He heard, believed, and was baptized. So likewise the rest of the examples we find in the Acts of Apostles—all were disciples or made Christians in the same way. For instance,—Saul of Tarsus—Cornelius and his house—the jailor and his house—Lydia and her house—Crispus and all his house—and the Corinthians. See Acts 9:18; 22:14-16; 10:33, 45-48; 11:14; 16:14-15; 31-34 40; 17:11-12; 18:8; 19:5.

Infants not Proper Subjects.

Pedobaptists claim that infant baptism is scriptural. They say that infants were embraced in the Patriarchal and Mosaic dispensations, and by a religious ceremony were inducted into the covenant—an everlasting covenant—which has never been repealed. That sacred rite was circumcision. Male infants only were admitted, and at eight days old. They also say that Baptism came in the room of circumcision. This, however, is mere assumption. The Scriptures do not say so. Besides, circumcision is a fleshly ordinance, and belonged to Israel according to the flesh. Baptism is not of the flesh at all, but of faith, and belongs to believers. Circumcised persons were also baptized. Circumcision did not stand for baptism, nor baptism for circumcision. Take as an example, the case of Paul circumcising Timothy, who was a disciple. Acts 16:1-3. Natural birth does not introduce any one into the household of faith, or family, of Abraham, spiritually; nor did circumcision. None can become the children of Abraham according to the faith, except through the law of adoption, prescribed in the gospel plan, viz. by faith and baptism. As infants cannot conform to or obey this law, they are not and cannot be proper subjects of baptism. This is not a fleshly institution, nor for putting away the filth of the flesh, but the answer of a good conscience toward God; therefore infants can have no part nor lot in the matter. They have no conscience, either good or bad, and being thus devoid of account ability to God, they are not able to enter into covenant with God in baptism.

Some infant sprinklers think that because there are households mentioned in connection

with the baptism of the heads of families, that infants were included in them. It cannot be proved that such was the case. The jailor believed with all his house. Acts 16:34; Lydia, a trader from Thyatira, heard the gospel preached by Paul at Philippi. She attended to the things spoken by Paul. She was baptized and her household. There is no evidence to show that Lydia was a married woman; and even if she was that she had small children with her. Being some two hundred miles from home, and trading, it is probable that her household consisted in her assistants in the business. These were baptized with her, and are called "brethren," and were capable of being comforted by Paul and Silas. Acts 16:14-15, 40. We also read of "Crispus the chief ruler of the synagogues, believing on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Acts 18:8. Seeing all in his house believing on the Lord, infants are necessarily ruled out. Paul says that he baptized the household of Stephanas; but as he also adds that they had "admitted themselves to the ministry of the saints," and the Corinthians were called upon to submit themselves to such, they were not infants, but persons of mature age." 1 Cor. 1:16; 16:15. There is only one more household mentioned, that of Cornelius. These heard Peter preach—believed and were baptized. No infants here, for on all who heard the word the Holy Spirit fell, and they all spake with tongues. Acts 10:44-48; 15:7-9. Are we not scripturally correct when we say, none but believers are the proper subjects of baptism?

(To be continued).

A WORLD OF OPPORTUNITIES.

The above suggests some good thoughts. A world of opportunities. I call to mind an old Spanish proverb, viz: "A lost opportunity is one of three things that never return." There are a thousand opportunities that relate to this life the loss of which has but little effect as another comes up, if embraced will render us useful or famous. The Civil War developed a Grant, a Sherman and a Sheridan. Their opportunity came and they embraced it, and will go down in history as the great military chiefs. Lincoln and Garfield, though born and reared on the frontier became famous, chiefly because they embraced the opportunity offered. Lincoln with few advantages to learn good English produced in his speeches and papers the clearest English of the age in

which he lived. His Gettysburg speech contains 266 words and yet it carries with it the inner thoughts of the great liberator. He said, "We have come here to dedicate a portion of that field as a final resting place for those who here gave their lives that this nation might live. But in a large sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract." It requires some effort to call up the name of the one who delivered the oration for the day. Lincoln's speech is in the minds of many and will so remain as long as the English language is used as the vehicle of thought. I am creditably informed that this speech is preserved in the British museum in London and is one of two selected on account of its pure English. What a lesson we have in the life of Garfield. Born and reared in a log cabin, yet by his own efforts he reached the summit.

Few men have been loved as was Garfield. On his death bed it was said, "the American people are bowing at his bed side. And the whole world is waiting at his chamber door. I mention these things to show the young people what may be accomplished if they will but embrace the opportunity as it comes to them. My observations as a teacher lead me to state that if a young man or woman does not want an education you cannot give it to them. If they are determined to get an education you cannot prevent it. We must become receptive to good impressions or we will not be benefitted. Too many resolve and resolve and then die the same. Our environments have much to do in shaping our lives. The Catholics boast that if you give them a child until it is fifteen years old it will not depart from the faith of the church. We must rise above our environments and produce a character as God requires.

Adam was created and given an opportunity of elevating himself to the head of the race and becoming the ruler of the earth. His disobedience wrought his downfall and all those who are born of the flesh. Our heavenly Father has given to each son and daughter of Adam an opportunity to become one of the rulers in the "age to come." This opportunity comes but once, and if neglected it will never return. What a sad fate was that of Cain's, who neglected to offer the sacrifice required, and when Abel's was accepted he became angry and murdered his brother.

Esau's opportunity to be the one through whom the seed should be called, sold it for a

mess of pottage. Saul's opportunity was lost through his wilful disobedience. The Son of Man embraced his opportunity and lived a life that merited the Father's approbation; "This is my beloved Son in whom I am well pleased, hear ye him." He was tempted like as we are, but sinned not. Though put to death the Father raised him from the dead and is now seated at the right hand of the Father.

Paul though educated a Pharisee became a follower of Christ and a co-worker with those whom he had persecuted and gave his consent to their death. Near his death he knew that God had approved of his work. His words are these, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." Paul embraced his opportunity and near the end of his life expressed an abiding faith. There are three things that we must do to place ourselves in a justified position before God. Believe the gospel of the kingdom of God which embraces the future ruling of the earth. Repent of your former sins, and be baptized into the name of the Lord Jesus Christ. If you have done this you are admonished to "Walk ye in him (Christ)." Don't deceive your selves with the idea that your baptism is valid if your faith is valid.

Your brother in the hope of the gospel of the kingdom of God.

D. C. Robison.

THE INTENTS OF THE HEART.

Thou understandest my thoughts afar off. Thou art acquainted with all my ways. A word in my tongue. Thou knowest it altogether." Psa. 139: 2-4.

Life is the expression of natural energy, and is said to be made up of seven present participles, viz.: eating, drinking, working, playing, fighting, loving, and sleeping; but that is the life of the world, of each unit of the groaning creation. Life is, however, more and better than that. Another analysis of individual life is that it consists of desires, thoughts, words, and deeds; the two former make character; the two latter reveal character and make conduct.

Thinking and wishing occur in the inner man, in the mind, and are unknown to others. Our

words not only reveal character, but culture and education, as well as predilection and disposition, "for out of the abundance of the heart (i.e., the fulness of the mind) the mouth speaketh;" but deeds are the truest indication of character, and show forth the spirit of the man which is in him. Both words and deeds discover the harsh or the gentle disposition, pride or humility, the presence or absence of conscience, so that by a consideration of these two (deeds and words) we estimate character; yet we may judge wrongly, words are often misunderstood, and actions sometimes difficult of interpretation; hence it becomes us to draw conclusions as to motive, purpose, and character in others very gently, very generously, remembering that with what judgment we judge so we shall be judged; and with what measure we mete, so it shall be measured to us, Matt. 7:2.

There's no place where earthly sorrows

Are more felt than up in heaven;

There's no place where earthly failings

Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind;

And the heart of the Eternal
Is most wonderfully kind.

Words and deeds not only bring their inevitable harvest or result, on the principle of what ever is sown shall be reaped; but all will be finally judged by these two demonstrations of character and conduct. The Lord Jesus explained that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12:36-37. At the resurrection men that have done good will come forth to life, and those that have done evil will come forth to Judgment, John 5:29; and at the end of the great Day of Judgment itself, the everlasting punishment or life eternal will be decided upon by what has been done, Matt. 25:40, 45. God will render to every man according to his deeds Rom. 2:7.

The thoughts and desires of the heart, which come from within, and which are hidden and unknown to our fellow men, these are seen, and known, and noticed by God. He understands our thoughts afar off. Our fellow men only know our thoughts when we express them, but the thought is there before the words are uttered. God knows it then,

and earlier yet, even before it is born in the cells of the grey matter of the brain, the precise physiological process of which is quite unknown to man. The will, the intellect, the conscience, all have something to do, not only with every word and deed, but also in allowing that thought to be born. Since it is the evil thoughts which come from within that defile a man—that make badness of character—and seeing that the inward parts (the brain, the mind), are the very source of wickedness. God desires truth in those inward parts, Hsa. 5:9; 62:4; and 51:6. For this reason our warfare is to be directed against ourselves—against the development of pride, and the control of the very thoughts, bringing them into captivity to the obedience of Christ. That is self-control indeed, for which the highest grace is needed: it is something to restrain one's self from rash action or speech; but it is much more a moral victory to suppress desire, and to subdue an evil thought at its very inception. This should be the aim and the effort of every one seeking to win Christ, and share with Him the kingdom and its glory.

The word of God is a discern-er of the thoughts and the intents of the heart (mind), neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do. Therefore in humility let us pray, "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."

—"Good News of The Coming Age."

INTELLECTUAL GLUTTONY.

A pastry-cheeked, heavy-eyed child always had a cookie or a slice of bread and butter in his hand. "I don't see why Ernie doesn't pick up and get strong," said Ernie's anxious mother. "He's always eating." As a matter of fact that was just what ailed Ernie. A stomach continually stuffed, lacks the power to perform its functions. Over-eating is a frequent cause of ill health.

Many a young man whose boyhood gave promise of a remarkable future, formed the habit of intellectual stuffing. For years he read a book a day, and often two. The intellectual ability so marked in his boyhood, is quiescent, if not dead. His constant eating has left him no time for thinking. He is not a success socially. He has been so absorbed in books that he is out of touch with his fellow human be-

ings. He is now forty years of age, a very mediocre man, occupying a mediocre place at a moderate salary.

A librarian in a town small enough so that she has time to think of something beside the mechanical side of her profession, called aside a girl who had come in to exchange a book. You got this book yesterday," she said.

"Yes."

"And the day before, another, and another the day before that."

"Yes, I've been getting a book a day for some time. That's allowed, isn't it?" asked the girl.

And then the librarian took fifteen minutes of her busy day to show the result of intellectual gluttony of the sort she was practicing, with the result that the girl departed carrying a book she could not possibly have finished in twenty-four hours, and with some brand new ideas in her head. It was two weeks before she returned to the library, and in the interval she had done some careful reading and not too much of it.

All reading must be supplemented by thinking, just as digestion must supplement eating. The girl who is too busy devouring books to do any thinking about what she has read, is on the way to become an intellectual dyspeptic.

—The Girl's Companion.

THE GREAT GENERAL'S LESSON.

Before Napoleon Bonaparte invaded Russia, he told the Russian Ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant Corsican, "that I am he that disposes."

He challenged the living God to show who is the ruler of this world; and God accepted the challenge. He moved not from His throne, but sent the crystal snowflake from heaven, to punish the audacious boaster. Napoleon flung his forces into Moscow, but in his retreat he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses.

When, in 1815, Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning point of the conflict of Waterloo, and by that decisive battle turn the fate of Europe. That crowning victory ushered in thirty years of peace. Napoleon found, at St. Helena, that God does dispose.

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S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

We are very thankful for the large amount of extremely good "copy" that has come to us this week. Some of it will have to wait. Be patient brethren, and we'll get it before the brethren as fast as we can.

This week we are beginning a series of articles from the pen of Bro. D. C. Robison. While good for all, yet we ask especially that our young people read these articles. You will be edified by them.

We are giving this week a cut of the Indian statue which occupies a position on Eagle's Nest Bluff just a mile north of Oregon on Rock River.

This statue is erected in commemoration of the Indian tribes which used to occupy this valley at an early day. Lorado Taft is the artist and builder. He has a summer home on the bluff near by. Eagle's Nest Bluff is only one of the beauty spots which may be enjoyed by those visiting our conference and Bible school, Aug. 12-25th.

A letter received on Monday, July 1st, and written by Bro. L. E. Conner in Chicago, says:

"You will be surprised to learn that I am on my way to California to preach the funeral of Bro. H. W. Stadden, formerly of Cleveland, and one of the Lord's most faithful sons."

Only recently Bro. Stadden requested the address on his paper changed from Benson, Neb., to Patterson, California, the land of flowers. We wrote him that when he had been long enough there to tell us all about the country—its drawbacks as well as its good features—he should write us. He will never answer our letter until in a land that is fairer than even California. Will publish full obituary later.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

The Sunday School.

THE GROWTH OF THE KINGDOM.

Mark 4:26-32; Matthew 13:33. July 21.

Golden Text.—Thy kingdom come. Thy will be done in earth, as it is in heaven. Matt. 6:10.

Time.—Same as last lesson, the autumn of A. D. 28.

Place.—By the sea side, near Capernaum.

We study in today's lesson, the third, fourth and fifth parables, spoken by Jesus at this time. For these no explanation is given. He had explained that of the Sower, and the Tares (which we study next lesson) and it is evident that the disciples were able to understand the others without specific explanation. Mark alone reports the parable of the Seed, which is the first in our lesson to-day.

Questions.

The "kingdom of God"—What

term does Matthew use?

Are they the same?

Is it a kingdom "in" heaven? Matt. 6:10; Psa. 2:8; Isa. 26:9.

In the interpretation of the parable, who is the "man"? I Cor. 3:5; I Pet. 4:11.

What is the seed?

What the ground?

How does the sower show faith?

What is the result?

How apply? Eph. 4:11-13, 15.

How compare the growth of the seed? I Cor. 3:6-7.

To what does the "harvest time" refer? Matt. 13:39; Rev. 4:15.

Where will the ripe grain be gathered? Matthew 3:12; 24:31; Luke 13:29.

What will be the reward of the sower for his work and faith? John 4:36; I Cor. 3:8.

To what aspect of the kingdom would you apply the above parable?

Relate the next parable. (The mustard seed was the smallest seed used in Jewish husbandry. This term was used proverbially as a figure of anything exceedingly small.)

Does this parable relate to the present gospel dispensation in its entirety? Luke 18:8; II Tim. 3:1-5.

Jesus is comparing the "kingdom of God"—is it "in" the heart? Dan. 2:44; 7:22, 27.

When shall we expect it? II Tim. 4:1; Matt. 25:31-34.

The seed sowing time is in this age. It produces a "little flock." Luke 12:32. During this age "evil men and impostors wax worse and worse," but when Jesus comes and with His Bride (the little flock) take the reign of government, when "a king shall reign in righteousness and princes shall rule in judgment," then shall the kingdom of this world become the kingdom of our Lord and His Christ. The kingdom though small at its beginning as to righteousness, will grow until its dominion shall fill the earth. Psa. 72:8; Hab. 2:14.

To what may we compare the "fowls" or "birds of the air" in this parable?—These find rest and safety. Isa. 60:19-21; Rev. 7:16-17.

Relate the parable of the leaven.

What is leaven?

Among the Jews it commonly consisted of a piece of old dough which was in a high state of fermentation. It was used as we use yeast. It is a combination of living organism. Elsewhere in the scriptures leaven is used to symbolize evil, but in this parable the emphasis is on the method of its working. Here it cannot mean corrupting influences. It is the "mysteries of the kingdom" which Jesus was teaching. "The saints collectively are com-

pared to a woman, and human instrumentality has been the means employed for proclaiming the word of life"—Christ—His bride, representing the woman; the "spirit word," the living principle, which produced in the Bride the likeness of Christ, representing the leaven, the meal, the world. (A measure was the ordinary amount for household purposes, three measures would represent a vast amount of meal to be leavened.) Applying, would represent a great extent of dominion to be subjected. We have in this a picture of the work of Christ and His Bride in the future, through whom, like the hidden, noiseless leaven, the world will be so transformed that all shall know and obey Him;—until "He shall have dominion from sea to sea, and from the river unto the ends of the earth," and "the whole earth be filled with His glory." Then will the prayer, in our Golden text be fulfilled, and not before.

Anna E. Drew.

Letters.

"VICARIOUS ATONEMENT."

Dear Bro. Lindsay:

I was much interested in the friendly exchange between Bros. S. and W. touching this subject, and like many others was gratified to see the spirit of gentleness so much in evidence. This gave promise of so much that was edifying that I for one would wish that the subject had been treated of at greater length. It is of course a misfortune that there should be such diversity of thought in regard to a matter that enters into the very vitals of Christian service, but when such diversity becomes apparent, it would appear to be a still greater misfortune to "agree to disagree" until every possible means has been employed to bring about a mutual understanding of the scriptures upon which those differences are presumably based. Anything short of an earnest effort in this direction, has a tendency to weaken ones confidence in the uniformity of Bible teaching, especially those who are deprived of such powers of perception as these brethren doubtless possess. Might I suggest therefore that Bros. S. and W. weigh well the scriptures that each has advanced showing the process by which their varying conclusions are reached so that the true principles of Bible exegesis may be known, enjoyed and applied by others. The little humiliation that one or the other may experience at having their judgment found faulty will be robbed of its bitterness, by the joy of discover-

ing their error, before continuing in the propagation of ideas at variance with the Word.

James Browning.



While Bro. Boyer is not yet in "Our Eighty Year Class," yet his years are well advanced and his work and faithfulness of such a quality that we felt it due to Bro. Boyer and to the brethren in general to know that we have a work going on in Virginia.

The Editor's visits to that locality have been with delight for a more zealous, God fearing people cannot be found. We long for another visit there. We will give the history of the work there in Bro. Boyer's own words as we requested him to write.

Woodstock, Va., June 24, 1912
Dear Bro. Lindsay:—

I herein submit a brief account of my religious experiences and fellowship with the Church of God in Christ Jesus in the valley of Virginia.

I was born November 1, 1837, and belong to a family of eleven children, eight of whom were boys, and three girls. My parents were close Bible students, whose example was emulated by the children. After having gained a knowledge of the plan of salvation and a belief in the things concerning the Kingdom of God and the name of Jesus Christ, in the year 1862 two brothers and myself put on Christ, by being baptized into His Holy Saving Name by Elder B. F. Boyer, who was our elder at that time.

Our membership at that time was composed of disciples without a regular organization with regular church officers. In November 2, 1878 the church assumed a more perfect organization with its regular appointed officers known as the Church of God at Seven Fountains, Va., with the following named officers: B. F. Boyer and J. D. Boyer, Elders;

both of whom were engaged in farming to some extent in order to gain a livelihood and not dependent upon the Church for a supported ministry, but only in cases where travelling and extra expenses were involved. The other officers were: David S. Boyer and S. E. Boyer, Deacons; and J. E. Boyer, Sec. and Treas.

Our field of labor has been rather of a local nature, confined to Virginia and West Virginia with some few exceptions.

We as a people, after the pentecostal type, have had to labor under many disadvantages. Surrounded as we are by some of the popular orders of the day, yet all things considered we have succeeded fairly well as a church, devoted to God's service.

The church not only feels that it would be neglect but also uncharitable to omit expressing our gratitude to the able and much esteemed brother ministers who have on various occasions visited us and held quite a number of meetings with us, of whom we are pleased to mention, Allen P. Magruder, H. Dauterick, Md., J. F. Wagoner, Rochester, Indiana, 1900; C. C. Ramsey, Philadelphia, Pa., 1901; W. H. Wilson, Chicago, Ill., 1903; C. C. Ramsey, Philadelphia, Pa., 1904; J. B. Craton, Kansas, 1905; C. C. Ramsey, Philadelphia, Pa., 1906; Geo. Neill, South Bend, Ind., 1907; S. J. Lindsay, Oregon, Ill., 1909; H. V. Reed, Chicago, Ill., 1910; Samuel Wilson, Brooklyn, N. Y., 1899; S. J. Lindsay, Oregon, Ill., 1910; whom we trust will visit us soon again, as his good work is still fresh in our memory.

As our esteemed Editor asked for only a short account of my services as a teacher in word and doctrine I will not take up any more of the limited space in your valuable paper with any further details in the present article.

I may further mention that I was the instrument in the hands of God, if allowed so to speak, in administering the ordinance of baptism to twenty eight penitent applicants for connection with Christ in the church, and whatever I may have done in the interest of the church, give God the glory, and those for whom I have labored the benefit.

With cordial messages and best wishes for your personal joy and success, and with an earnest prayer that the blessing of God may always attend you in your labors, I remain as ever, your brother,

John D. Boyer.

REVELATION.

A revelation is that which is made known to the understanding. In Eph. 1:17-18 Paul prays

that the church may have a revelation by means of the knowledge sent us, so that we may know to what we are called of glory and riches in store for us. For by chapter 3:5 he shows that this inheritance of Ephesian Gentiles was revealed to the apostles by the spirit and made known by them to us in writing, so that we v. 10, might communicate it to all civil powers or nations.

By 1 Cor. 2:9 we have seen that man, unaided of God could not discern the things that God then revealed by the spirit, v. 10. And by chapter 1:21 we learn why it was hidden from them: that when they realized they had failed he might send it as a gift and thus prove his love. Therefore faith says, "God loves me, and since he loves me he will manifest himself to me, for I cannot find him of myself." For Confucius could only teach good morals, Socrates had nothing but speculative philosophy to offer, and Aristotle, the inventor of logic failed to find God and his saving gospel by his reasoning. Because God's truth is unique. No heathen religion ever taught the resurrection of the dead. They believed in the immortality of the soul, the bliss or torment of the dead, departed from earth, and salvation by good or heroic deeds of their own: the gospel shows us that we are mortal and sin can therefore be destroyed by the death of the body in which it originates, that the future of bliss is to be obtained in this earth by a resurrection at the coming of the Life-giver, and salvation by the works the divine Power is performing in us while we die to sin and are quickened by him into righteousness, that man may have nothing for which to glory, but give his God the thanks for all he receives. Heathen error and divine truth are thus opposite, because God's ways are not man's ways nor his thoughts theirs.

So when the spirit made a revelation to prophets and apostles they made it known to the believers by "words." 1 Cor. 2:12-13, so "that we might know the things that are freely given to us of God." The spirit becomes to us words, as Jesus said, "The words that I speak unto you, they are spirit and they are life." Because if God should use some other signs of thought than words we should miss the intended revelation. Language being human, requires a revelation by "words."

Some have coveted a revelation today by means of continued inspiration. We shall consider this later, but will only say here, in relation to the reliability of a revelation in language, that the voice of the scripture is abundantly sufficient for all our

needs, and the assurance it offers that we are really God's own, and in the way of salvation, as if an angel should come in the stillness of the night, flooding our bedchamber with glory and speak the sweet words of assurance that God will really save us. For when the three wise men were miraculously guided by a star revealing the birth of a Savior, it led them to Jerusalem. But here they needed the guidance of the written word, when the priests and scribes answered Herod that Christ should be born in Bethlehem because the prophet wrote it so. The voice of the scripture giving the city of his birth was just as reliable as the guidance of the star that then led them to the manger. And the record was better than the heavenly clock, because it was a more complete revelation. Then let us follow that word which is able to make us perfect, and let who will agonize for a latter day inspiration and guidance that Jehovah has not promised.

The Credibility of The Bible, Lesson 3.

Is man able to preserve the scripture from being corrupted by interpolations or curtailed by omissions?

Do you find any guarantee in it that God will preserve it pure?

John 7:17 offers a practical test. We shall use it later.

Joseph Williams.

PARABLES.

How to Study Them.

The Rich Man and Lazarus.

In this parable we find the same principles that we find in the parable of the prodigal son. Here the Jewish class is represented by a rich man who was clothed in purple and fine linen and fared sumptuously every day. This is a very perfect description of this class since God had clothed them with the purple robes of heavenly royalty, for it was out of Judah that kings were to come, and they had been empowered to administer spiritual blessings to all. Then again, God had clothed them with the white robe of righteousness in the plan He had devised for them and they were fed upon the fat of the land, not only in a material way, but also in a spiritual sense. They were, indeed, rich. Lazarus, representing the Gentiles, is now found lying at this rich man's door, but desiring only the crumbs of blessing that fell from this rich man's table, but even this is refused on the part of the Pharisees. They were not willing that Lazarus, the Gentile, should have any spiritual comfort from the Father's table. The time has come now when the two

must die. The rich man dies and is buried. As a class favored of God and granted all the good things which they had enjoyed, they were to die, or cease to be what they had been before God, a distinct people highly favored and were to enter into the hell prepared for them. This hell is the Greek Hades which is also translated grave in the margin of Rev. 20:13. This people died to their former relationship as a nation and politically they were dead and buried after that among the nations of the world where they lie buried to this day and where as individuals they are tormented. How many time have the leading Jews of the world importuned the Gentile nations to aid their suffering brethren in Russia and elsewhere, but to no avail, since there is an impassible gulf fixed, beyond which it is impossible for Lazarus to pass. There is a gulf fixed between Jew and Gentile today which prevents them as distinct classes from marrying, from either social or religious relations, and this condition will obtain until such time as new life shall spring up out of this valley of dry bones. In his extremity the rich man desires that father Abraham should carry the news by Lazarus to his five brothers so that they come not into this condition of torment. Since this class is made up of the two tribes, Benjamin and Judah, in the same proportion the other ten tribes would be represented by five brothers. This idea is further strengthened by the answer that Abraham gives, wherein he tells them that they have Moses and the prophets. No one ever had Moses and the prophets except the twelve tribes of Israel. This would leave the other ten tribes to be included by the term "brothers."

Lazarus died and was carried by the angels into Abraham's bosom. He was not buried. The Gentiles died to their former condition in which they were without God and without hope in the world, and were carried over in to the Abrahamic promises where they stand today. Those who were once afar off are now made nigh by the blood of Christ. You and I, dear reader, are today standing in the favor of God as Gentiles where Gentiles before the advent of Christ into the world were without hope. We died to that condition through the virtue of one who spoke this parable and it was with this in view that he taught as he did.

I have gone into detail with this article as much as time and space would permit. Some have raised objection to this view that it argues that dead men can talk. Well, if the parable of the trees in Judges 9 argues that trees

really talk, then we will admit the reasonableness of the criticism. If after you have read this, you are not satisfied, send in your objections and give us a chance to explain.

S. J. Lindsay.

POPULAR STATEMENTS, Contrasted with the Bible.

The apostle Peter propounds the following question, "What shall the end be of them that obey not the gospel of God?" I Pet. 4:17.

From the days of Athenagoras to the present time, those holding to the natural immortality of man, have, in most instances, believed in, and taught the "endless misery" of the finally impenitent. In the early centuries, Hippolytus wrote concerning good and evil doers: "To those who have done well shall be assigned righteously, eternal bliss, and to the lovers of iniquity shall be given eternal punishment. And this fire which is unquenchable and without end, awaits those latter, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body, with unending pain. No sleep will give them rest; no night will soothe them; no death will deliver them from punishment; no voice of interceding friends will profit them." Nearly all advocates of endless misery, make the mistake of supposing that pain and punishment are synonymous terms. They are not. Fines, imprisonments, and banishments, are all punishments, but they do not necessarily involve any physical pain whatever. Let us contrast this theory of "no death," with the Bible.

"What fruit had ye then in those things wherof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is DEATH; but the gift of God is ETERNAL LIFE through Jesus Christ our Lord." Rom. 6: 21-23.

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that we have on earth, thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of Hell's Unutterable Lament." Spurgeon's sermon, on the "Resurrection of the Dead."

Now concerning this "asbestos-like" sinner, that we are taught, will be "forever unconsumed," let us turn on the search-light of truth, and watch him "consume away," "into smoke."

The Bible says: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: They shall consume away." Psa. 37:20. "For behold the day cometh, that shall burn as an oven; and ALL the PROUD, yea, and ALL that DO WICKEDLY, (which will certainly include even "asbestos-like" sinners, if such exists,) shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." nothing but "ashes under the souls of your feet. Mal. 4:1-3. Why not believe the Bible, which says Christ "will burn up the chaff with unquenchable fire?" Matt. 3:12.

"It is an unspeakably terrible thing for any one to be lost;" said Wm. Davidson, in one of his sermons. "Even to those who suffer least, it is not only the loss of all, and a horrible lake of ever-burning fire; but there are horrible objects filling every sense, and horrible engines and instruments of torture. Nor is this all. Unmortified appetites, hungry as death, insatiable as the grave, are so many springs of excruciating and ever-increasing agonies, so many hot and stifling winds, tossing the swooning soul on waves of fire. And there will be terrible companions; and every one utterly selfish, malignant, fierce and devilish. There will be terrible sights and sounds. Fathers and sons, pastors and people, husbands and wives, brothers and sisters, with swollen veins and bloodshot eyes, straining towards each other's throats and hearts. Upon such an assembly, God, who is of purer eyes than to behold iniquity, cannot look but with utter detestation. His face shall be red in His anger, His eyes shall not pity, nor shall His soul spare for their crying. The day of vengeance in his heart. It is what His heart is set upon. HE WILL DELIGHT IN IT.....It shall never, never end. The wicked go away into everlasting torment. If after enduring it all for twice ten thousand times ten thousand years, they might have a deliverance, or, at least, some abatement, it were less terrible. But this may never, never be. There is a great gulf fixed, and they cannot pass from thence. Or if after suffering all this as many years as there are sand grains in the globe, they might then be delivered, there would be some hope. Or if you multiply this sum, too infinite to be expressed by figures, and too

limitless to be comprehended by angels—by the number of atoms that compose the universe, and there might be deliverance when they had passed those abysmal gulfs of duration, then there would be some hope. But no! When all is suffered, and all is passed, still all beyond is ETERNITY. From this terrible libel, upon the character of our Heavenly Father, who "delighteth in mercy," Micah 7:18, we turn with utter loathing. Is it any wonder that men become indifferent and avowedly skeptical toward God, and His claims upon them, for a "reasonable service," Rom. 12:1, and a merited love, John 3:14-17, when His professed friends represent His character, as utterly unlovely, vindictive, and merciless, beyond a parallel, even in the heart of a savage. Imagine the most fiendish savage, that ever wore war-paint and feathers, bending over the mutilated and suffering body of his helpless victim, and then you are beholding an angel of mercy, in comparison with such a God, as portrayed by some believers in "Eternal Torment," with vengeance "in His heart. It is what His heart is set upon. He will delight in it." Wicked men, says J. Edwards, (in Sermons, Vol. 11,) "are kept in being for no other purpose," "but to suffer torment." "The damned," (writes Isaac Ambrose,) "shall be packed like brick in a kiln, and be so bound that they cannot move a limb, nor even the eye lid; and while thus fixed, the Almighty will blow the fires of hell through them forever." From such sickening portrayals of the God of (so called) Orthodoxy, who not only makes His creatures deathless, and fits up a place for the majority of them, in which he will "blow the fires of hell through them forever," and "delight in it," we turn to the God the Bible reveals, and find "His way is perfect." Psa. 18:30. "He is the Rock, His work is perfect, for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32:4. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger forever." Psa. 103:8-9. "The Lord is gracious, and full of compassion: slow to anger, and of great mercy. The Lord is good to all: and His tender mercies are over all His works." "The Lord is righteous in all His ways, and holy in all His works." Psa 145: 8-9. 17. "GOD IS LOVE." I John 4:8. Every act of His, in the moral government of His creatures, is in perfect harmony with the divine principle of love. The wicked being "unworthy of everlasting life," Acts 13:46,

which is God's gracious "gift" to the holy, Rom. 2:6-7; Rom. 6:2-3; I John 5:9-12, will never possess it. "He shall be driven from light into darkness, and chased out of the world." Job 18:18; 20:7-8. "Sin when it is finished, bringeth forth death," James 1:15, which punishment they are "worthy of," the Bible declares, and reason assents to its declaration. Rom. 1:29-32. So far from God being vindictive, and delighting in torture, His message is: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. 33:11. "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 thou and thy seed may live." Deut. 30:19; John 5:39-40; 6:39-40. Seeing that the everlasting punishment of the wicked, Matt. 25:46, will consist in their "everlasting destruction," II Thess. 1:6-10, and not endless suffering, the time will eventually come, when David's prayer will be answered, "Let the sinners be consumed out of the earth, and let the wicked be no more." Psa. 92:7; 104:35. They "shall not be," or exist. Psa. 37:10. "They shall be as though they had not been." Obad. 16; Prov. 10:25. "The Lord preserveth all them that love Him: but all the wicked will He destroy." Psa. 145:20. What a blissful era will then be ushered in, when there shall be no more curse." Rev. 22:3; Isa. 51:3. When "every creature will render ascriptions of praise unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. God's inspired penman has given us a word-picture of the coming glory, that shall fill "all the earth," Num. 14:21, when she shall "put on her bridal robes, and witness the coronation of her "King." You whose eyes have been suffused with tears of bereavement, and whose body has been racked with pain, gaze with me upon this blissful picture, that will soon become a divine reality: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow,

nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21:1-5.

Rufus A. Curtis.

PINE WOODS BIBLE CLASS.

Leader.—The last question asked Lucy as we adjourned last week was: "Does Daniel indicate how long a period 'a time and time and a dividing of time is?'" We will now listen to her answer.

Lucy.—Daniel settles the matter in a plain manner, and if we would accept it in place of human affirmations we would have less difficulty in comprehending the Prophetic Word. The margin of Dan. 11:13, says at the end of times even years." Also in Dan. 4:32, the king was sent to dwell with the beasts of the field, until "seven times shall pass over thee." Our teachers have told us that "time times and the dividing of time," means 1260 years. If that is correct, then the king must have been sent to dwell with the beasts for 2,520 years, which you will observe would far exceed the average life of man.

Leader.—Your observations are to the point. We read with regard to this Little Horn, "he shall come in peaceably," "shall enter peaceably even upon the fattest places," shall obtain the kingdom by "flatteries," he will "confirm the covenant with many (Jews) for one week"—of years. Is this week of years literal or symbolie time?

Lucy.—It is just as literal time as a week of days. A week is simply "seven sevens," whether it be seven days, or seven years. If you reckon seven days as a week, it is literal time. If you reckon seven years as a week, that also is just as literal as seven days as a week.

Leader.—Carrie can you give us a sample of the literal use of seven years as meaning one week of literal time?

Carrie.—Yes, sir; I can. Read Gen. 24:1-31. Here Laban asked Jacob what wages he wanted for his services? Jacob contracted to work for him seven years, if he would give him his youngest daughter Rachel. After he had worked seven years, he claimed his bride. Here Laban played a trick on Jacob and gave him Leah, his oldest daughter in place of Rachel. Laban explained that it was against the custom of that country to give the youngest daughter first. In verse 27, Laban said to Jacob: "Fulfil the WEEK of this one, and we will give thee the other also for

the service which thou shalt serve with me yet SEVEN other years. And he fulfilled her WEEK: and he gave him Rachel his daughter to wife. In ver. 30: He "served with him yet SEVEN other years."

Jacob was asked to work a "week," and he said he did so, but in working a week, he said that he worked SEVEN years.

With the Jews, the week of seven years was just as literal a time, as a week of seven days.

Leader.—On the second contract, how long was he required to work?

Carrie.—Laban said, "Fulfil the WEEK of this one and we will give thee the other also." I never heard of contracts being made on what people call symbolie time. Jacob had to do literal WORK, and no doubt he thought his TIME was just as literal as his work.

Leader.—In the middle of the coming seventieth week what will the coming Antichrist do, when he appears?

Carrie.—He shall cause the sacrifice and oblation to cease, "his heart will be against the holy covenant." Here he will throw off the sheep clothing he has been wearing for three years and a half and show that he is in reality a wolf. He breaks this covenant "in the midst of the week" of seven years, and this leaves him just three years and a half,—"time times and a dividing of time," he will now become "a vile person," "shall do according to his will," "exalt himself against every god" makes "war with the saints," "and they shall be given into his hand until a time and times and the dividing of time,"—three and a half, dating from the time "he shall cause the sacrifice and oblation to cease," "and shall prosper till the indignation be accomplished." And 1290 days (not years) from this time, he will set up the abomination, and at the end of the "1335 days," Daniel and all those who wait for it will stand in their lot "at the end of the days."

Leader.—We are told by some people that the Little Horn is historically fulfilled in the papacy, and the papacy is the Antichrist. Do you regard these as one or two characters?

Carrie.—I regard them two characters, for the reason they have two separate and distinct origins. Dan. 8:8-9 shows clearly that the "little horn" rises out of one of the four divisions of the Grecian Empire.

Leader.—How about Popery?

Carrie.—Why that is of Latin origin.

Leader.—Then it would be somewhat difficult to show that two parties originating from two different sources can mean the

same thing? We will continue this phase of the question next week.

We are just on the edge of a seething volcano, on the verge of an awful chasm—the great tribulation such as was not from the beginning of the world to this same time, no, or ever shall be." I frequently hope and pray that God will open the eyes of many who are blind to the perils and judgments of the last days that are rapidly coming upon us."

Let us sing hymn No. 244.

"Go tyrants! to the rocks complain!

Go, seek the mountain-cleft in vain!

But faith victorious over the tomb Shall sing for joy, the Lord has come!

In the Blessed Hope,

W. H. Wilson.

SCOTT'S LASTING LEGACY.

A few years before the death of the great novelist, Sir Walter Scott by the failure of his publishing house was thrown into heavy debt. His creditors would have been very glad to compromise the matter, and willingly offered to accept his personal share of the debt, amounting to \$600,000. His high sense of honor, however, would not permit this, and he declared that every pound must be paid.

Thus it was at an age when many would have felt disabled for hard work, the novelist again took up his pen, and for six years worked early and late, in order to free his honor from all stain; meanwhile giving to the world some of his best books. Finally, the last pound was paid; Sir Walter Scott was a free man; but the freedom had been dearly bought. His health was ruined.

Toward his last day, realizing his weakness, he sank back in his chair in tears. "Put the pen again in my hand," he said to his daughter. She complied with the request, but the feeble hand refused to hold it. The life-work of the great hero was done! "I must not complain," he replied. And why should he? His ambition was realized, and he had left to his family and to the world a legacy that should gladden and brighten all humanity.

—Selected.

An old colored preacher upon being asked why he did not resent a slanderous attack made upon him, said: "Whenever de debbil wants a fire, I done make him furnish all de wood."

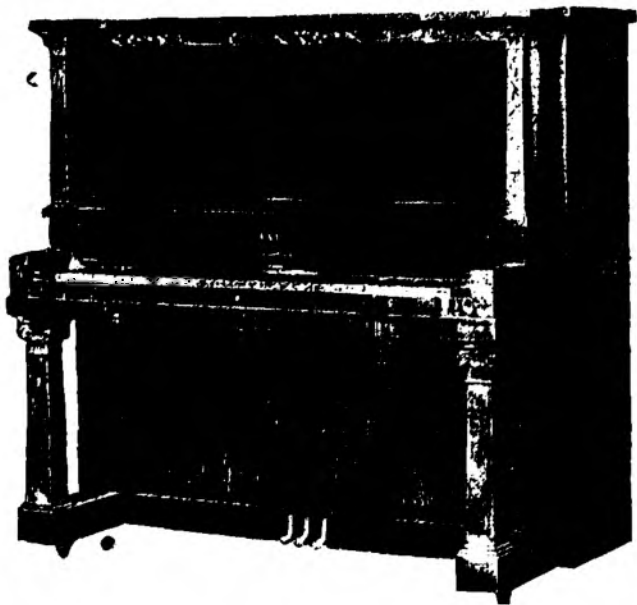
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LOYAL TO HIS MOTHER.

The late Dr. John Hall told of a poor woman who had sent her boy to school and college. When he was a graduate, he wrote to his mother to come, but she sent back word that she could not, because her only skirt had already

been turned once. She was so shabby that she was afraid he would be ashamed of her. He wrote back that he didn't care anything about how she went. He met her at the station and took her to a nice place to stay. The day arrived for his graduation, and he came down

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ONE DOLLAR
 PAYS THE BILL! WHO WILL BE THE FIRST?

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is the title of a monthly journal of 16 pages, now in its fifteenth year. It is not, and never has been, a competitor of any other publication as a church paper, as it is not an organ for denominational news, but it holds and teaches the Bible truths of Christ's second coming; the signs of the times; the nearing restoration of Israel to the Holy Land; the verbal inspiration of the Bible; the doctrine of life eternal only through faith in Christ, and other kindred truths. It is published at forty cents a year, but to any one of the subscribers to

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the broad aisle with that poor mother, dressed very shabbily, and put her into one of the best seats in the house.

To her great surprise, he was the valedictorian of his class, and carried everything before him; he won a prize, and when it was

given to him he went down before the whole audience and kissed his mother and said: "Here, mother, is the prize. It is yours; I would not have had it if it had not been for you."

—Christian Standard.

THE RESTITUTION HERALD.

Volume 1.

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Number 40.

THE STORM.

Wild nature now in grand array
Is hastening on to war;
The storm rages loud and long
Before her mighty car.

The thunder crashes in the sky,
The lightning's every where;
The wind with fury raves a-
round—
There's demons in the air.

The sea is lashed in wildest
mood,

And hurls her waves on high;
She dashes on a dangerous coast,
And black, black is the sky,

Our ship is driving in that storm;
Of sails there's scarce a shred;
She rocks and groans in agony,
On board there's fear and dread.

The scoffer's lip just trembles
now,
His cheek is blanched with fear.
His heart cries out in agony,
"Oh! God of storms do hear."

A little band amongst that crew,
They've often knelt in prayer.
They cry unto their Father now
To save men from despair.

He hears their cry; He answers
prayer;
By morning light He saves.
All then was gone of that wild
storm
But the long and swelling waves.

Another ship has just gone down
No human power could save;
Her crew was carried down with
her
To sleep beneath the wave.

This storm occurred off the
Cape of Good Hope in the sum-
mer of 1861.

A. Wallace Mason.

This poem was written many
years ago but has never been of-
fered for publication before.

SERMONETTE. No. 16.

Resurrection.

Text.—The hour is coming, in
the which all that are in the
graves shall hear his voice and
shall come forth. Jno. 5:28-29.

The earth shall cast out the
dead. Isa. 26:19.

The sentiment expressed in the
two texts given above from the
foundation of our hope. The resur-
rection is in fact the key-stone
of the Christian arch. The pure
in heart, the godly in life, and
the perfect in character would
have no hope for the future ex-



cept through resurrection. Paul
tells us in the Corinthian letter,
if the dead rise not, "Then they
ALSO who are fallen asleep in
Christ are perished.

I. The Necessity of a Resurrection.

The plan and purpose of God
in the creation of man, can never
be carried out without a resur-
rection of the dead. That man
dies as a matter of daily observa-
tion. That death is real cannot
be doubted. That it is a cessa-
tion of life and its functions, ad-
mit of the most positive, and in-
ferential proofs. In other words,
DEATH KILLS. Life is there-
fore not continuous. But if the
dead live in the future it must be
by re-living—a standing up a-
gain.

We are told that God made
the earth to be inhabited. We
are also told that the righteous
shall inherit the earth and dwell
therein forever. If they dwell
forever in future, since they die
now, then it follows that their
future must come through resur-
rection, and that show the neces-
sity of the resurrection.

Life is something real. Its
manifestation comes through phys-
ical forms, in the natural world.
Back of life is God, the great life
giver. He is the fountain of life.
While we may admit that future
life is a necessity, yet is it
possible?

II. Is a Resurrection Possible?

If death is simply the with-
drawal of life from a physical
form, cannot he who first mani-
fested that life through matter re-
store it again to matter a second
time? Resurrection therefore is
not a complex subject, but sim-
ply returning that which was tak-
en away. We may not know or
be able to analyze what life is,
yet we can understand that the
thing we call life was taken a-
way in death, but brought back
in resurrection. And cannot he
who gave it at first and has tak-

en it away, also return it?

Many urge the impossibility of
resurrection because of the vast
number of the dead. Let us
consider this form of objection.
It is this— if all the dead are
raised there would not be stand-
ing room on the earth!! But this
objection is overdrawn. The
earth is a large body when con-
sidered as a whole. Three fourths
of its surface is water. We
therefore should figure only one
fourth as standing room. But
John in the Revelations is told
of a time coming when there will
be no more sea.

But it is not necessary to fig-
ure the whole earth's surface in
order to do away with this ob-
jection—neither take the West-
ern hemisphere nor even the U-
nited States; but we will test
the objection on the one state of
Texas. This state contains
265780 square miles. There are
640 acres in one square mile, or
170,099,200 acres in the state.
There are 160 sq. rds. in one acre
or 27,215,872,000 sq. rds. in the
state. There are 272½ sq. ft. in
one sq. rod, or 1,966,346,752,000
sq. ft. in the state of Texas. Now
let us divide the number of sq.
ft. by three, thus giving each per-
son resurrected three sq. ft. to
stand upon, or 655,448,917,333½
standing places of 3 sq. ft. each.

Now count the dead to see if
Texas will afford them "standing
room." If it does then the ob-
jection is fairly answered that
Texas alone will give them stand-
ing room, the dead certainly
would have quite a farm if the
sea is dried up and the whole
world given them as their home,
—even if every one is saved. But
on the theory that only a cer-
tain sect is saved, and a small
sect at that, it begins to look as
if God miscalculated the outcome.

The world began with one pair,
and 130 years passed before their
first child was born. Then in the
year 1656 a flood destroyed all

up to that time, except 8 per-
sons; and the world had to be-
gin again. So that in the start
there were very few people for
hundreds and hundreds of years.
But we will give the objection all
the weight it would dare to ask,
and instead of starting with only
two to count we will also omit
the flood and start 6000 years ago
with one half the present popu-
lation of the world—1,600,000,000
or eight hundred millions. Can the
objector ask any more— instead
of one pair to start the world to
allow him eight hundred millions?
The claim is 6000 years has pas-
sed since Adam. There are 3
generations in 100 years, or 33½
years in a generation. There are
therefore 180 generations in 6000
years. If the world started with
800,000,000 times 180 generations
there would be—if births and
death keep pace as now—
800,000,000 times 180 generations
or 144,000,000,000 to stand in Tex-
as. But Texas contains 655,448,
917,333½ when we place the 144,
000,000,000 persons upon them we
find we have room for almost
four times as many places vacant
as are occupied or 511,448,917,
333½ left. This shows we can al-
low over 12 sq. ft. for all the
dead since Adam to stand upon,
in Texas. So there is nothing in
the objection, and the dead can
live again and have plenty of
room on the whole earth.

III. The Method Employed.

The works of God are all mani-
fested through physical agents so
far as we know. There is electri-
city, that subtle force, mani-
festing its power in many ways;
doing a variety of work conduct-
ed over a small wire. But the
wire is the physical agent with-
out which there is no manifesta-
tion of its power. So too with
life. In order to a re-living of
the dead, some physical agent is
necessary to carry the life from
God the fountain to the millions
slumbering in death. This agent
is Spirit. As the wire carries the
electricity to move the machinery
in machines, so the Spirit is the
physical agent to carry life from
God the fountain to the dead. So
Paul in explaining the resurrec-
tion of Jesus. Applies this meth-
od for the resurrection of God's
sleeping children." If the Spirit
of him that raised up Jesus from
the dead dwell in you, he that
raised up Christ from the dead,
shall also quicken your mortal
bodies, BY HIS SPIRIT that
dwelleth in you."

The resurrection is therefore not a mystery but a plain proposition in mechanics. Life is the most powerful thing in existence. In comparison electricity is only second—but acts in a different way. Life is unconquerable by death when carried by Spirit sent from God. But when God takes away his spirit, no life is manifested, but instead there is death. But when God sends forth his Spirit he renews with life even the face of the earth. There is necessity for resurrection, it is possible and it will be accomplished through the spirit of God. Yes, there is life for the dead.

A. J. Eychaner.

THE CREDIBILITY OF THE BIBLE.

The question has been raised, Since man has charge of the divinely given revelation, is he able to preserve it free from error? No, puny man is not equal to such a responsibility. Even in his own generation he can not undertake to do it, much less to guarantee what the next generation may or may not do when he is unconscious in inactive in his long sleep.

But for all that, there is a power that never sleeps, and a love that never fails in its vigil. Will he who gave us a revelation at such cost of martyrdom permit ruthless hands to destroy or corrupt it? Let him answer: "The word of the Lord endureth forever." "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." "Every word of God is pure." "The scripture cannot be broken." As far as we have record no word ever fell from our Teacher's lips casting doubt on the recorded miracles before him, or warning his followers against "corruptions of the text" or even "mistranslations" of any part, such as the foreign expressions in Daniel. On the contrary he quoted the narrative of Jonah and other miracles as the veriest truth, and his appeal was ever, "What says the scripture?"

But no attempt will here be made to vindicate the God of revelation nor to protect his message, for if he is not as therein represented we will not trouble ourselves about defending such a message and such a being, while if he is as therein represented, he is abundantly able to defend himself and to protect that revelation through a thousand centuries of attack and a universe full of foes, for it says of him that a thousand years are but as yesterday and as a watch in the night with him, and that in comparison with him all the

population of earth are but as the dust of the balance that sways no weight with him who "takes up the isles as a very little thing" and who counts and names all the stars while others sleep; for he says that before him all people are "as nothing and...as less than nothing, and vanity." In the care of such a Guardian the scriptures are safe. And that is just what this matter amounts to, faith in him. For what man is able to say which part of the record is credible if not all is? Has any man the guarantee that his reason is perfect, if he suggests to reason it out? If he appeals to manuscripts and history, what evidence does he offer for believing them and asserting that he cannot believe the Bible? If we cannot accept it as our Father gives it to us we are clearly without hope, but faith triumphantly rejoices, "I know that my Father loves me, and since he does, I will leave it to him to care for me, and eat the food he sends without any fear of poisoning."

But although the omnipotent and everlasting God needs no aid from us, yet you and I need something, and if we have something good in the Book we need the defense against unbelief and its consequences. Have we followed cunningly devised fables? Are we needlessly fearful of divine judgment for sin, or may we ruthlessly go to the depths of it? Have we deluded ourselves with a false hope? If so, what better god can science offer, what brighter hope inspire? Are the fruits of atheism purer and more sustaining than the gospel hope? Has paganism done more to bless mankind than has the Bible? Is the Book from heaven, or of men? If of men, why does not man duplicate it, or the evolution of the race improve the revelation? If from heaven, why not believe and act?

Testing The Bible.

Lesson 4.

Ps. 10:4 and Jno. 5:44 give the general cause of unbelief. Apply this to unbelievers in the Bible, in whole or in part.

Lu. 17:5-10 gives the general cause of faith. Apply this to those who have faith, in the Bible as a revelation, and in the particular promises it makes. Observe your own moods of doubt and see the working of pride and humility in relation to unbelief and faith in some promise, such as Matt. 6:33.

Joseph Williams.

THE LORD HIMSELF.

David L. Norrie.

This is a world of sin and sorrow and suffering; and because of that, men have looked for an-

other and a better world, where suffering shall be no more. The Indians have their Happy Hunting Grounds, the Greeks had their Islands of the Blest, the Christian has his Heaven. What though the name be different?—it is a home somewhere else, an "undiscovered country," "a happy land far, far away," on which the heart of man is set.

But God's thoughts are not men's thoughts, neither are His ways their ways. He, too, knows the sorrows of mankind, and hears the groans of His creation, and He has devised a remedy; and His remedy is to make this same poor, sorrow-stricken world a happier place than the Happy Hunting Grounds of the Indians, a more blessed abode for men than the Greeks ever imagined in their Islands of the Blest, a country whose delights far exceed the Christian's conception of Heaven. For the realisation of this we wait for the coming of the Lord Jesus Christ.

Man is looking forward to another place; God speaks of another time. Man contrasts here and there, and sighs to be "over yonder." God contrasts now and then, and teaches us to say, "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." God has appointed, not another world, but He has appointed a day in which He will rule this world in righteousness by a Man whom He has ordained. That Man is the Lord Himself.

"Here we suffer grief and pain,"—so writes the poet. But the Apostle speaks of the sufferings of this present time; and he looks for another place, but for a better time, called by the Holy Spirit the "times of restitution." That time will be ushered in by the advent of Jesus Christ. Now He is absent, but "yet a little while and He that shall come will come, and will not tarry."

I do not say that the saints are not to go to heaven. Indeed they are there already by faith, for it has pleased God to call us into fellowship with His Son Jesus Christ, a fellowship that began by our being crucified with Him, and being buried with Him, and then being raised up together with Him, and set down together in heavenly places in Christ. But the consummation is that we shall be glorified together. And for this we wait till He shall appear: for "We know that when He shall appear we shall be like Him; for we shall see Him as He is."

That is why the Apostle Paul speaks of "the Lord Jesus Christ, Who is our Hope." For it has pleased the Father that in Christ every longing should be satisfied, and in Christ all hope be

centered.

The need for His presence on earth is daily growing greater, for men are becoming feverish in their blundering quest for happiness, and they know not that the Lord Himself is the only One Who can meet the unexpressed desires of all nations. "God shall send Jesus Christ,"—that is God's answer to humanity's cries. Would that Christians realise this and held up this hope everywhere before a sin-stricken and Satan-ruled world. But, alas, instead of preaching this, Christ's servants are taken up with schemes of their own for improving the world, and are even allying themselves with the world itself in the effort to introduce a millennium of peace and blessedness whilst the Prince of Peace is still rejected. There was a time in the history of Israel when there was great distress amongst the people (civil war and anarchy were in the land. The Government had all gone to ruin. David the King was in exile, and in his absence no one could order the kingdom aright. And at last the people said one to another fiercely, "Why speak ye not a word of bringing the King back?" And to-day there is distress throughout all the world, and things are all going wrong. And the reason for it is just this, that the King is in exile. Why are there wars and rumors of wars? Why are populous lands devastated by famine? Why are there earthquakes in divers places, so that men's hearts are failing them for fear? Why does pestilence still stalk through the land? Why are our prisons filled with criminals, and our burying-grounds with the dead? Why is there someone sick or blind or lame or infirm in your home and mine? Why are wise and good men unable to stop the drink traffic? Why are infidels openly blaspheming the Word of God and Christian preachers trampling under foot the blood of God's Son? Why is the whole creation groaning and travailling in pain together until now? Why do even we who have the first-fruits of the Spirit groan within ourselves? Why does the whole world lie in the wicked one? Why does righteousness suffer and sin reign?—It is all because Jesus Christ is not here. Now, therefore, why speak ye not a word of bringing the King back again? He would soon put things right if He had the government upon His shoulder. He is the One, the only One. So when I hear of Christians meeting in annual assembly to listen to a flourish of statistics and to consider endless reports; when I hear of their making fresh organizations and adopting new schemes, and yet deploring how little is being done, and cry-

ing out for more help from their fellow Christians,—my heart burns within me, and I long to throw in among them this question, "Why speak ye not a word of bringing the King back again?" Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto His sorrow. He has been promised the heathen for His inheritance. Today there are 1,500 millions of people in the world, and more than a thousand millions of these have never bowed the knee to Him or confessed that He is Lord. He has been promised the uttermost parts of the earth for His possession; and to-day He has not got so much as a foot of ground to call His own; for His arch-enemy is in possession. Why, then, speak ye not a word of bringing the King back?

The world does not want Him back. For they have no room for Him or for His saints. So they are crying out for everything but the Christ. They are crying out for peace, but not for the Prince of Peace. But it is written of Him, and of no one else, "He maketh wars to cease unto the end of the earth." There will yet be "abundance of peace," but it will be "in His days."

Men are crying out for righteousness, but they know not that God has appointed a day in which He will rule the world in righteousness by a man whom He hath ordained. Even Jesus Christ the righteous.

Men are crying out for the conversion of the heathen. But they speak no word of bringing back the One who has told us that it will not be until after He returns that the residue of men will seek after the Lord (Acts 15:16-17).

Men are longing for the removal of the curse from nature; but they are helpless before devastating storms, drought, flood and earthquake. Has God an answer for this, too? He has. "Say among the nations, The Lord reigneth. The world also shall be established that it shall not be moved. He shall judge the people righteously. Let the heavens rejoice, 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 sing for joy before the Lord, for He cometh to judge the earth: He shall judge the world with righteousness and the peoples with His truth" (Psalm 96: 10-13).

This is God's answer to creation's groans; and "the zeal of the Lord of Hosts will perform it," when the "set time" comes. He has never had to alter His plan, for He has never found it insufficient to meet all the deep needs of mankind. But men have rejected God's thoughts and God's ways, and have devised ev-

er-changing schemes of their own for the realization of a millennium—without Christ. So they are tried by their own wisdom and power to solve the problem of universal peace and goodwill amongst men; and now in these last days they are sure the solution lies in a "parliament of men and the federation of the world." But, alas, the scriptures tell us that the only federation that the world will ever see is an armed alliance, to oppose the bringing back of the King. For the nations, headed by their ten kings, will "have one mind, and shall give their strength and power unto the Antichrist, and they shall make war with the Lamb" (Rev. 17:13-14). The kings of the earth shall yet set themselves and the rulers shall yet take counsel together, but it will be against the Lord and against His Christ; and the decision of the parliament of men will be this—"Let us break their bands asunder and cast away their cords from us" (Psalm 2). Yet, in spite of all, God will set His King upon His Holy hill of Zion; for "in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people: but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

Oh, that Christians realized that the best thing they can do for this poor world is to combine with their service, united fervent prayer that God will send the King back again. Missionaries and all other Christian workers are but as God's gardeners who, in a dry and thirsty land, are watering the ground with their scanty vessels; what the world needs is the blessed showers of heaven, and, praise the Lord, prayer will prevail and there shall yet be showers of blessing, for "He shall come down as rain upon the mown grass and showers that water the earth." "His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and former rain unto the earth."

He is the One, the only One. For the worn out, restless world there is no hope but in the Lord Himself. To Him give all the prophets witness. Isaiah describes a coming age of universal peace, but he cannot separate it from the Lord Himself. I open at his ninth chapter and read—"All the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. For unto us a child is born, and the government shall be upon His shoulder, and His name shall be called the Prince of Peace."

Abraham was not taught to

look for a golden age, but for One in whom all the families of the earth would be blessed; and he rejoiced to see Christ's day, and he saw it and was glad.

(Concluded next week.)

Letters.

Editor of Restitution Herald:

To Bro. Joseph William's "Identity of the Holy Spirit" in last Herald I would also add my testimony. In referring back to some notes or memoranda made by me some 20 years ago, of my impressions made while carefully reading the scriptures at that time, I find the following my definition of the term Holy Spirit, viz:—"The infusion of the divine mind and disposition, as well as of divine energy and power." I was led to this definition, not by outside suggestion, there was no one to suggest, neither did I at the time possess any religious literature outside of the Bible. I was simply reading and praying for guidance.

The manner of communicating the mind of God is seen in Acts 28:25-27; Heb. 1:1-2; 9:8. Sometimes the Apostle says that God spoke, and again that the Holy Spirit spoke. Compare Heb. 1:5-12 with Heb. 3:7-11, etc. But besides the influence and knowledge received from simply reading or studying God's word, it also implies the infusion of an inward working power, that quickens interest and love and guides the prayerful reader into an understanding of God's word.

Without this "power," "comforter" or "spirit of truth" we would have no advantage above that of the Jews, who also possessed the scriptures that the Apostle refers to in II Tim. 3:15-17. It was after the Ephesians had received and believed the gospel (which also is God's word, I Thess. 2:13) that they were sealed with the Holy Spirit.

That the Holy Spirit is not only divine mind or knowledge, but power is evident from the following references: I Cor. 2:1-5; 4:19-20. That it is also proper to pray for this spiritual power is evident from Eph. 1:15-20; Col. 1:9-11.

But as to the Holy Spirit being a person ("third person of the Trinity") that thought is dispelled from the mind of those weaned from milk, and removed from breasts," by such scriptures as: I Cor. 2:10-16; I Cor. 12:13, "We were all made to drink of one spirit." Also the expression: "Anointed by Holy Spirit" all serves to show it not to be a person, but mind, disposition, energy and power of God infused into the true believer.

Submitted in love,

Chas. Strand.

A CONTRADICTION?

Christ is Equal with God.—I and my Father are one. John 10:30.—Who being in the form of God, thought it not robbery to be equal with God. Phil. 2:6.

Christ is Not Equal with God.—My Father is greater than I. John 14:28.—Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. Matt. 24:36.

John 10:30, is beautifully explained by the connection. Please read what Christ says in speaking of his disciples, verse 29: "My Father, which gave them unto me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (Greek: one thing). "To snatch my true disciples out of my hand would be to snatch them out of my Father's hand, because I and my Father are one—one in design, action, agreement, and affection." (See Newcome). Christ also prays for his disciples to become one, in the same sense that he and the Father are one. (See John 17:11, 21-22). And certainly he never intended to pray that they might all become one person. See also Gal. 3:28.

In Phil. 2:5, we read: "Who being in the form of God, thought it not robbery to be equal with God:" that is, he did not regard it as an act of injustice to the Father, for him to exert on proper occasions, his miraculous powers. But King James' version is a little ambiguous here. McKnight renders the verse thus: "Who being in the form of God, did not think it robbery to be like God." Wakefield translates the text as follows: "Who, though in a Divine form, did not think of eagerly retaining this Divine likeness: but emptied (or divested) himself of it, by taking a servant's form; and being like other men, with the dispositions of a man, he became so obedient as to humble himself unto death, even death upon a cross." It must be borne in mind that the previous verses are an exhortation to humility, and the lowly Jesus is here mentioned as an example to believers. See also the Diaglott, and Newcome's Improved Version, on this point. It is the uniform teaching of the New Testament that the Father is greater than the Son.—The Bible Triumphant.

"At that time they shall call Jerusalem the throne of the Lord and all nations shall be gathered unto it, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." Jer. 3:17.

"He that is slow to anger is better than the mighty."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

We are thankful to the many brethren who are sending in names of persons to whom to send samples. We are sending out as fast as we can. Continue the good work. We might as well be sending the paper to many more than are now receiving it.

We are giving this week a view of Hemingway Rocks, one of the picturesque scenes on Rock River Illinois. This is just below Oregon a short distance and is a favorite resort for such as are

inclined to the sport of rod and line. The Rock River valley abounds in the most beautiful scenery. Come to Bible school and conference Aug. 12-25 and enjoy it all with us.

We make no apology for the length of the article, "The Lord Himself," begun in this issue and concluded in our next. It is published as a free tract by David L. Norrie, 25 Dick Place, Edinburg, Scotland. It is so good that we gladly give it place. After reading it, write Bro Norrie for some of the tracts which he will send you for free distribution.

ILLINOIS BIBLE SCHOOL.

Aug. 12-21.

Elder Fim Murra, Sec. and Treas. of the American Advent Mission Society, and who is now located in Boston, writes:

"You will be surprised when I tell you that the whole Murra family from Boston will swoop down in all probability upon Oregon and your special meetings, which will be in session that week I think, on August 15th.

If it is possible to find lodging for my large family we will probably arrange to stay over night and for which I will give a free lecture or sermon in the little stone church, ha! ha!"

Young people don't miss this. There are many things we'd like to say here using Bro. M. as our subject, but knowing his modesty as we do, we refrain. However, we never fail to think of Fim every time we hear a young man say that there is no chance for a fellow in these days.

Be sure to be at the Bible School. What he will say to you will pay you for coming and the rest you get will be over and above expenses.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

CONFERENCE DATE.

The Eleventh Annual Conference of the Church of God for Southern Illinois will be held at the Restitution Church at Moriah Illinois, Sept. 21-29. Program later.

Mrs. C. W. Weaver, Sec.

ANNOUNCEMENT.

The Sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will convene at Oregon, Ill., August 21 to 25 inclusive. An invitation is extended to all to come in Christ-

ian love and with the spirit of God in your hearts, and help us to make the meeting a powerful influence for good. All are welcome. A program will appear later.

Grace M. Williams, Sec'y.

CONFERENCE REPORT.

The North West Conference of the Churches of God in Oregon and Washington met in conference at Felida, Wash., June 21-23. There was a goodly number in attendance who were made more than welcome by the people of the neighborhood, as Felida is a country place.

The interest was good and altogether a pleasant and profitable meeting. The preaching brethren were A. W. Darby, and Bro. Edwin Groat from California. Sunday afternoon four young people put on Christ by baptism. They were Bro. Hathaway's two boys, Harry and Elmer, and Eva McErvin and Jennie Fisher.

The temperance people and local W. C. T. U. arranged a very interesting program for Saturday afternoon which was appreciated by all.

The evangelist reported:

No. of sermons and Bible readings	56.
Families visited	36.
Baptisms	4.
Total expenses	\$51.35
Wages for work done	\$82.50

\$133.85.

Total receipts	\$120.45
Still due	\$13.40

The Treasurer reported \$120.15 in the treasury at beginning of meeting, and received during the meeting in pledges and money \$155.00.

The following officers were elected,— President, Frank Smalley, of Eden, Wash.; Vice President, A. W. Darby, of Corvallis, Oregon; Secretary, Emmet McErvin, of Felida, Wash.; Treasurer, Goldie Darby, of Corvallis, Oregon.

In view of the loss to our cause by death during the year the following resolutions were adopted and ordered added to the minutes:

Resolved,— That we as a conference of brothers and sisters in Christ do extend to Bro. Smalley and family our heartfelt sympathy in their bereavement by the death of their mother, and pray God's loving kindness to comfort them; also, to Sister Darby and family, and the church at Corvallis for their great loss by the death of Bro. William Darby; also to Sister Smith in her great bereavement by the death of her only little grandchild; also to the son and friends of Bro. William Skeels,

who was so highly esteemed and appreciated by all the churches and friends of the cause, and we hereby commend them to the loving care of our heavenly Father and the hope of reunion in the kingdom of God.

On motion it was ordered that a copy of these resolutions be sent to the friends of the departed, also to each of the papers published by our cause.

Libbie Palmer.

REPORT OF MEETING.

Bro. S. E. Woods and family of Kewanee, Illinois, had been advising for some time that there was an opening for the truth at that point and had frequently urged that we make a visit for the purpose of giving a few discourses. Accordingly on Saturday, July 6th we went to Kewanee where we found upon arrival that plans had been made for preaching on Saturday evening and twice on Sunday. The Nazarene church people had not only consented to our use of their church building, but they advertised and did all they could to get out an audience for us. Saturday evening there were only a few out, but at both services on Sunday, the house was well filled. We found these people believers in the pre-millennial coming of our Lord into the earth. We preached the second coming of Christ, the inheritance, etc., to them as strongly as we ever preached it and we found them not only receptive to it, but loud in their praises to God because of it. We never received a more hearty welcome by one of our own churches than we did by this little band of Nazarenes. They used every effort to make us feel at home. On Sunday morning the Pastor's wife, Mrs. A. F. Moseley said, "Now Bro. Lindsay, feel free to speak the truth, there are no straps on you here," and we know she meant every word of it. We spoke with freedom of the coming of our Lord, His kingdom, our inheritance, etc., and the message was received with joy. This reception is so different from what we have been used to receiving under like circumstances that we must make mention of it. In our closing service there were many fervent "The Lord bless you's" and an urgent request for us to come soon again, which we hope to do. We regret that Pastor Moseley was not at home. Bro. and Sister Woods and family are to be congratulated on searching out and becoming acquainted with a people so good and so desirous of knowing the truth. May the good work continue in the name of the Lord.

S. J. Lindsay.

The Sunday School.

THE WHEAT AND THE TARES.

Matt. 13:24-30, 36-43. July 26.

Golden Text—Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn. Matt. 13:30.

Time and place same as in last two lessons. The parable of today's lesson stands second in order as recorded by Matthew. This, like the parable of the sower, was explained by Jesus, when at the close of the day, He with his disciples and other true followers had left the seaside and were in the house where Jesus was staying, probably that belonging to Peter.

Questions.

Where did Jesus give these series of parables we are studying?

To what great subject do they relate?

What is a parable? (The word means, "to place beside," and denotes that form of instruction in which a picture from the natural world is laid beside a spiritual truth, that through what can be seen and readily understood, the unseen spiritual truth may be made plain.)

Whose explanation have we in today's study?

Relate the story of the wheat and tares.

In the explanation, who is the sower of the good seed?

What is the good seed?

How does this differ from the explanation in the parable of the Sower? Luke 8:11. (In today's lesson it would seem that the Christians themselves are to be to the world, what the word the gospel of truth, has been to them.)

How does one become a "child of the kingdom"? Mark 4:20; I Pet. 1:23-25; Mark 16:15-16.

What is the field in the parable?

"While men slept"—does this refer to the Sower? Psa 2:3-4.

To whom does it refer? (It would seem, those in charge of the field.)

To what does "night" and "sleep" refer in a spiritual sense? I Thess. 5:5-8; Rom. 13:11-14; Luke 21:34.

What was sown by the enemy? (Tares or darnel is a common weed in Mediterranean countries. In its early stages of growth its appearance is so much like the wheat that no one would try to separate it, but in earing time, its difference is unmistakable.

Its seeds are poisonous, if eaten produces giddiness, stupor and even death. To sow it in a wheat field was a most malicious

and cruel way of injuring another.)

To whom does Jesus compare the tares? The enemy? ("Seeing that the field is God's, the enemy must be sin, which makes man God's adversary.")

When is the harvest?

Who are the servants of the householder?

Are they the same as the reapers?

Why not gather up the tares before the harvest?

In the application, can you see the need of the mingling of the false (tares) with the true (wheat)? I Pet. 1:6-7; 4:12-13; Jas. 1:2-4.

But the separation time will come. Psa. 37:7, 9-11, 34. How will it be accomplished?

Who only is competent to judge between the true and false? I Cor. 4:5.

How compare with Matt. 7:20?

Are we to do nothing to destroy the evil around us? (We are not to judge or condemn; that belongs to the Lord, Heb. 10:30, but we are to "overcome the evils as far as we can, by truer teaching, holier examples, by bearing better fruit.")

In the parable what does the treatment of the tares typify?

Can this be made to teach eternal preservation of man in any state? Psa. 37:20.

What will precede the destruction of the wicked?

Where is Christ's kingdom?

How will the children of God be manifested? Dan. 12:3; I Cor. 15:42, 49; Phil. 3:21.

What great privilege have all and what should be our aim in this life? II Cor. 6:17-18; I John 3:1-3.

How may we accomplish this? Psa. 119:9; II Cor. 7:1; Eph. 5:26.

Can we purify ourselves in our own strength? Phil. 4:13; John 15:4.

"What shall the harvest be"? Gal. 6:8.

Anna E. Drew.

SEARCH THE SCRIPTURES.

It is in the scriptures the record is written of our eternal life. If we would know about it we must search and see. And it is well for us to know for ourselves.

God in His great wisdom is making His revelations as the years roll by to the very ones who search the sacred page. The Bible yields under the hand of him who reads it, its treasure of gold, silver and precious stone in abundance, more rare than the gold of Ophir or the diamonds of Africa.

The treasures of His word are the heaven sent messages fresh from the sapphire throne and the light they bear is the light from the seven eyes and the seven

lamps before the throne, that lights up the most holy place of lights up the most holy place. The words are gems of truth that cheer the life and cause man's heart to quicken its pace in its life long service whilst we are in this dark world that casts its shadow both ways.

In God's word we read "the everlasting gospel" that brings before us the judgment hour and the messages for our time. And we find that Christ is that genial help that sticketh closer than a brother. He came to sympathize with us in our infirmities.

We should be like the wise men of the east who scanned hourly the sacred roll for new light. There have been men in every age who watch with intense interest the beat of the divine pulse, standing ready to take up the revelation as it falls from the lips of the Savior.

The little scene of the birth of Jesus in the stable and the manger cradle, has been the theme of the contrite in heart in every age since the days of Jesus. The painting artist has exhausted the power of the brush and color in portraying on the canvas the wonder of this hour.

The sculptor with chisel and stone has contributed his skill to engrave this truth of history upon the succeeding ages.

The writer with his skill in word has pictured the scene with many colors, and caused it to shine forth as a bright and effulgent light through the darkness of the ages past.

The engraver has astonished the world with his talented endeavor to picture the scene.

The man with the camera with his various setting has given us much to brighten and illuminate the subject.

The printing press, with its magical impress, has left its artistic print upon the page that all may view the sacred scene.

Thus have the talents of men, implanted by the divine Hand, contributed in their own way to the divine record and portrayed in no uncertain way the appreciated Christ. In these days the fact of Jesus' birth is well established, and none but the foolish and the untaught are in doubt.

There are but few who know that Jesus is the Christ, the Son of the living God.

We see in the life of Joseph and Mary that God has His own peculiar way of placing the settings of the gospel before the world and rendering it effective in His purpose.

Jesus, at His birth, was surrounded by the servants of His own kingdom and at an early age He began the great work for which He came to earth to do. Day by day He grew in stature and in favor with God and with

man. Remarkable was the display of the talent of the new born king. He disputed with the doctors and lawyers at the age of twelve years which revealed that His young life was filled with study of the scriptures and to His constant devotion to His Father's service and work. He reckoned that His Father's business was of the greater importance.

We should, as Jesus, show ourselves workmen that needeth not to be ashamed, rightly dividing the word of truth. Truth should be our thought in reading the word of God and we should search it diligently to find the truth.

The congenial elements in Christ's nature that draw and hold his creatures to Him are His devotion and continued loyalty to His subjects. His constant assurances are placed on the high banner of the cross and have been engraved in letters that will not fade. The constant reign of sin with all its blackening power will not wash them out. Love is traced so deep in His nature, by the iron pen of experience that it will abide for His people to the end.

Jesus laid down His life as a pledge to his people of his sincerity, and devotion to them. He desired our union with Him, and that union shall have no end.

Let us then search the scriptures for in them we think we have eternal life.

George M. Ellis.

HELL.

International Bible Students' Association Abolishes It By Resolution.

(By Associated Press.)

Washington, July 8.—By unanimous action today the International Bible Students' association adopted a resolution unreservedly repudiating as thoroughly unscriptural the teaching of a place, state or condition of "hellfire and brimstone" for the torment of the wicked.

Having done this, there can be but one of two conclusions left for them to draw,—either that man is mortal, not inherently possessing an immortal soul, and must be destroyed if wicked, or that all must finally be saved—universalism. Which will it be?—Ed.

The Logical Girl of Kansas.

One day last week two little girls in Parsons, Kan., were hurrying to school and were afraid they would be tardy. One little girl said: "Let's kneel right down and pray that we won't be tardy."

"Oh, no," said the other, "let's hike on to school and pray while we're hikin'."—Sel.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

III. The Design of Baptism.

Baptism in some way is connected with salvation. This seems to be according to the divine plan. Zacharias, the father of John the Baptist, speaking through the inspiration of the Holy Spirit, at the birth of his son, said, "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: to give knowledge of salvation unto his people, by the remission of their sins." Luke 1:76-77. This was fulfilled when "the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins." Luke 3:2-3; Mark 1:3-4. Those who came to John were baptized by him, confessing their sins. Matt. 3:5. Paul wrote to the Romans, that it is "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Those who came to Jordan confessed their sins and asked him what they should do, so as to bring forth fruits worthy of repentance. Having told them, he baptized them for the remission of their sins. Query, Were their sins forgiven in or before baptism? If the Baptist was to impart the knowledge of salvation unto the people by the remission of their sins, and he baptized them in the river Jordan for this purpose, was not that the time and place of forgiveness? If not, when did the people obtain this knowledge?

Christ in his last commission to his apostles has connected salvation with belief and baptism—"He that believeth and is baptized shall be saved." Mark 16:16; and in the same commission, as recorded by Luke, commanded "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47. We can learn how the apostles understood this command, by the way they acted on the day of Pentecost, when a large number of convicted Jews inquired what they should do. "Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38. Let the reader observe that remission of sins is granted to the repentant believer of the gospel, in baptism, in the name or by the authority of Jesus. Repentance and baptism are conjoined, and cannot be united without doing violence to the

words of the Holy spirit, as spoken by Peter on that occasion. Nor can faith be dispensed with, for it is written, "without faith it is impossible to please God." Heb. 11:6. Faith, repentance, and baptism are all necessary to obtain the blessing of pardon. Faith without "works is dead, being alone;" repentance unless it brings forth amendment of life is of no account; and baptism, except preceded by a belief of the gospel, and a sincere desire "to cease to do evil, and to learn to do well," will not be of any avail. Forgiveness is attached to baptism, because it is the first visible act of faith in our Lord Jesus Christ, and the manifest token of repentance toward God. Of course, remission of sins is as much dependent on faith and repentance, as it is on baptism, but all three items are necessary, and the last of the three—baptism—gives the obedient believer the assurance of salvation. In the name of the crucified Jesus Peter offered salvation to those who had wickedly put him to death on condition of their repentance and baptism. He called upon them saying, "save yourselves from this untoward generation. Then they that gladly received his word were baptized." What did these repentant believing Jews do to save themselves? They were baptized. What did they obtain by doing so? Salvation or remission of sins, and the gift of the Holy Spirit, according to the promise. It would be impossible for these Jews to misunderstand Peter's language, or to separate baptism from the remission of sins. And in what way could they "save themselves," except in obeying Peter's command to be baptized? They gladly submitted to his word, and three thousand of them were added to the church the same day.

Peter and the rest of the apostles had authority to offer the terms of salvation. They were sent to preach and baptize. Jesus had specially said to Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19. And to all his apostles, just before he was taken up to the right hand of God, he said—"whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20:23. In what way could they exercise this power or authority, except in the fulfillment of the high and responsible mission given them by their master? As Christ's ambassadors they offered

ed and obeyed, the parties were reconciled to God, and their "sins were forgiven them for his name's sake." The legal act by which this was known to all parties concerned was the baptism of the person accepting the terms so graciously offered in "the word of reconciliation."

Now let us look at a few more examples and tests which teach the Design of Baptism. Saul of Tarsus, afterwards Paul the apostle, when convinced of the error of his ways, immediately asked the Lord what he should do. He was sent into the city of Damascus for instructions—to the very parties he was intending to take as prisoners to Jerusalem. It might be asked, seeing that Jesus had convicted Saul that he was a sinner, why he did not forgive him, when he prayed to him? When a convicted sinner, in these days, is brought so far as to pray as he did—"Lord, what wilt thou have me to do? He is generally told to ask the Lord for pardon, and he will graciously forgive. The Son of man, when on earth, had power to forgive sins; but when he went away he delegated that power; hence he sent Saul to those duly authorized by him to convey that blessing. And we have no proof—no recorded instance—that any sinner from that day to this has ever received the remission of sins in any other than the legally appointed way. Saul went to Damascus, led by his companions, as he was blind, and fasted for three days. Then Ananias, a disciple, was sent to him by the Lord to give him his sight, and the Holy Spirit, by laying his hands upon him telling him at the same time what was appointed for him to do. Then he said—"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." See Acts 9: 22, 26. Will any one presume to say that Saul was forgiven, or had his sins washed away before baptism? If not, then baptism was appointed for the attainment of this end.

We have another striking case in the account given by Luke of Cornelius, a pious Gentile, a God fearing, devout, benevolent man. He was directed by an angel to send for Peter to instruct him—"who shall tell thee words, whereby thou and all thy house shall be saved." He sent for Peter, and when he arrived and inquired of Cornelius why he had him in a few words, and concluded by saying, now therefore are we all here present before God, to hear all things that are commanded thee of God." Acts 10:33. After Peter had spoken the word of the Lord to Cornelius and those of his household, and

was saying—"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins"—the Holy Spirit fell on all them that heard the word; thereby signifying to Peter and his brethren, that God was willing to receive the Gentiles as well as the Jews, and that "in every nation he that feareth him and worketh righteousness is accepted with him." As yet Peter had not told Cornelius what to do—had given no command. But when he saw that God was no respecter of persons, and had poured out his spirit upon them, then, he asked—"Can any man forbid water, that these should not be baptized which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:43-48. Did Cornelius receive salvation before or at his baptism in water? Peter had authority to tell him what to do—to tell him words by which he and all his house were to be saved. The command to be baptized was the only order he gave; therefore the obedience rendered by Cornelius and his household was for the remission of their sins.

The apostle Peter in his first epistle, chap. 3:21, connects baptism with salvation in these words—"The like figure whereunto even baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. The type—Noah and his family in the ark, saved by water; the antitype baptism now saves us, by the resurrection of Jesus Christ. In another letter Peter calls attention to the fact that there was a time when a believer was "purified from his old sins," which fact some were liable to forget. II Pet. 9. When does this purification take place? Answer, When the truth is obeyed, "Seeing you have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, love one another with a pure heart fervently." I Pet. 1:22. We are purified when "our hearts are sprinkled from an evil conscience and our bodies washed with pure water," Heb. 10:22; and thus are saved according to the mercy of God, by the washing (loutron, bath) of regeneration, and renewing of the Holy Spirit." Titus 3:5. The Corinthians—formerly some of them very wicked characters—were purified and saved in the same manner. Paul says, "And such were some of you; but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." I Cor. 5:11. And he likewise tells the Ephesians, that

"Christ loved the church, and gave himself for it, that he might sanctify and cleanse (purify) it with the washing (loutron, bath) of water, by the word." Eph. 5: 25-26. All the above allusions to the ordinance of baptism, as the means by which it was accomplished.

From these various references and examples, called from the apostolic writings, we learn that Baptism has been appointed by our great Lawgiver, as the means by which a sinner may obtain the knowledge of salvation—may receive remission—may be saved—may wash away his sins—may be reconciled to God—may be purified—may be justified and sanctified. If all these terms do not clearly indicate the Design of Baptism to be saving, then language cannot be found to express it. Of course, it must always be understood that Baptism—valid Baptism—is preceded by a belief of "the things concerning the kingdom of God, and the name of Jesus Christ," and a manifest disposition "to cease to do evil, and to learn of do well."

(To be continued).

THE COMING AGE.

The disorganization of society is a sign of the Coming Age. Strikes are on every hand. The spirit of the age is independence, waywardness, and self-seeking. Independence,—so desirable as an antidote to slavery or tyranny,—may yet be carried to an unwise extreme. Men are of necessity inter-dependent, for none can be skilful along all lines of art, nor be learned in all departments of knowledge.

The greatest strike which has yet taken hold of this country—that of the coal miners—fizzled out probably to the material disadvantage of everyone—capitalist, miner, public, all. There can be no doubt that the men lost more in wages than the advantages of increased pay will make up for a long time to come; and that the loss to the owners is greater than the cost would have been of a palliative—or even generous—concession to the men; and the loss to the nation in the disorganization of trade, making loss, beside leaving coal at a permanently higher price for us all.

Except when stirred to heroic effort, selfishness is more or less common to all men. Self-advantage is strongly and easily first to-day, instead of community advantage, or national advantage. If capital would consent to hold labor in higher esteem, it surely would be a steady influence, tending to strengthen the whole nation. If labor also would do honest, hearty work, shorter hours would be more feasible, and higher pay more practicable.

There is a deplorable lack of confidence between capital and labor, and the great gulf is widening to a crisis. Men are far too eager to strike, for every little cause of dissatisfaction there is a murmur to "down tools." Masters, on the other hand, might be much more ready to detect, and willing to remove, legitimate causes of dissatisfaction. The great throbbing heart of the country would like to see amongst both masters and men, mutual confidence and good-will displacing suspicion and mistrust.

Almost daily the newspapers have occasion to report some strike threatening, or prevailing, somewhere. The agitation of discontent is ever finding expression. The abandonment of the voyage of the Olympic must have cost the White Star Company a very great deal, while the loss to the men who caused it was comparatively insignificant. And in East London is a seriously disturbing element, though so far the police have been able to keep the non-union men at their work in place of the strikers.

Any development of ill-will, whether of justice on the one side, or defiance on the other, is a disturbing factor which, in these dangerous times, may lead to far-reaching and very unpleasant results. Certain it is that labor's spirit of discontent is rapidly becoming incurably chronic, and we think that nothing but the co-operative system applied all round, with the Government in control of all great industries, will suffice to neutralize the growing dissatisfaction. Yet that is destined not to be—at least on this side of the Millennium; and therefore we look for the inevitable disorganization of society, as a necessary prelude to the Coming Age.

—Good News of The Coming Age.

THE DANGER AND UNCERTAINTY OF RICHES.

Charge them that are rich in this world, that they be not high-minded, nor trust in the uncertainty of RICHES, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, to be liberal, willing to bestow; treasuring up for themselves a good foundation for the future, that they may lay hold of that life which is really LIFE. "The love of money is the ROOT of all evil: 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; godliness with contentment is great gain." "They that will be rich fall into temptation and a snare, and into many foolish and

injurious desires, which sink men into destruction and utter ruin. The longing after these things leads to a wandering from the faith, and piercing themselves around with many sorrows. But thou, O Man of God, flee these things, and pursue righteousness, piety, patience, love, meekness; maintain the good contest of THE FAITH; lay hold of Aionia Life" (1 Tim. 6). "What shall it profit a man if he gain the whole world and lose the promised — ZOE — LIFE" (and which is prefaced in the Scriptures by the words eternal or Everlasting). In Luke the words are rendered "losing HIMSELF or be a castaway." Thus we see the danger of trusting in riches. "Wilt Thou set thine eyes on that which is not (permanent); for RICHES certainly make themselves wings; they fly away" (Prov. 23:5). "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, neither let the rich man glory in HIS RICHES. But let him that glorieth, glory in this, that he understandeth and knoweth ME, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord" (Jer. 9:23-24). "Let the brother of low degree rejoice in that he is exalted: but the rich man, in that he is made low; because as a flower of the grass he shall pass away." "God hath chosen the poor of this world rich in faith and heirs of the kingdom which He hath promised to them that love Him." The reader can turn to Luke 1:46-56—Mary's prophetic utterances.

—From Bible Themes.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

The Coming of Christ, the resurrection of the dead, the setting up of His kingdom, and His universal and everlasting reign—are the main elements of the great Bible doctrine of the millennium; around which all the teachings of Moses and the prophets, of Christ and His Apostles cluster. This doctrine is presented in varied forms—in plain, simple language that a child could understand; in the most poetic figures and imagery, and in the most holy and sublime symbolical representations.

This doctrine underlies the whole system of revealed TRUTH. It is the golden thread that binds all in one harmonious whole, and to the throne of God itself. The revelation of Jesus the Christ and the restitution of all things was the hope of Israel, and is the only hope of this sin-stricken world.

That the Lord Jesus, who once vi-

ited our earth, is to return to it again, must be perfectly obvious to every attentive reader of the Sacred Scriptures. No unprejudiced mind can contemplate the numerous announcements of that grand and imposing scene, and remain in doubt. Enoch, before the flood, saw Him in the mighty distance of ages descending from heaven with myriads of the Holy Ones.

Patriarchs and prophets saw Him, conversed with Him, wrote of Him, and affirm in the most positive terms that "He is to stand in the latter day upon the earth." The Apostles take up the story of His coming and glory in the prospect; and the Lord Jesus Himself adds the sanction of His own name to the declaration—"Behold I come." But for what purpose is He to come? If the reader will turn to the 49th chapter of Isaiah, he will find an answer: He will come as a restorer, in fulfillment of the gracious promise made unto the Fathers of Israel.

—From Bible Themes.

A HAPPY NATION.

Psa. 33:12.

"If a sparrow cannot fall to the ground without God's notice, is it probable that an empire can rise without this aid?" These were the words of Franklin, whose constructive work for our nation in its beginnings is so well known. Washington, the Father of our country, in his letter to the governors of the states in 1783, said: "No people can be bound to acknowledge and adore an Invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

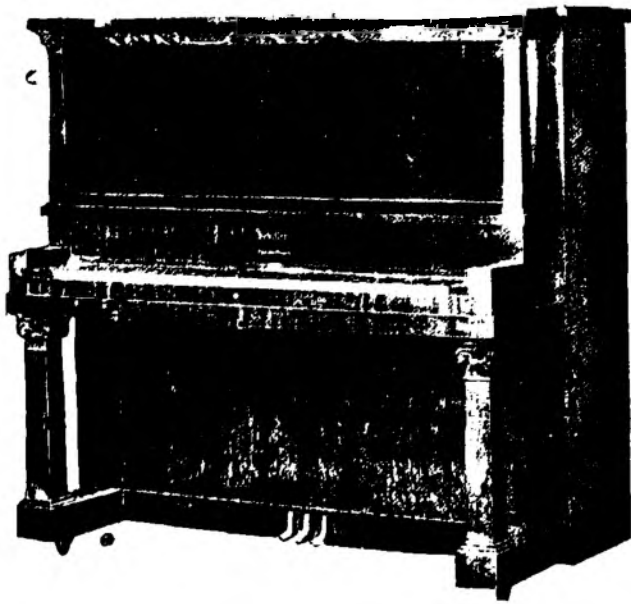
Surely we feel that the words of the Psalmist are true, that they apply to our own nation, if we consider how graciously we have been dealt with by the Lord, when he said, "The counsel of Jehovah standeth fast forever, the thoughts of his heart to all generations." Our fathers received the counsel of the Lord and built better than they knew, giving to succeeding generations the grand heritage of a compact nation which was founded upon the principles of justice and righteousness. Moreover, the blessings of divine favor have been granted to us continually.—S. E. Rupp in "The Bible Advocate."

"He who has a thousand friends
Has not a friend to spare,
While he who has one enemy
Shall meet him everywhere."
—Emerson.

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THE RESTITUTION HERALD.

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Number 41.

COMING BY AND BY.

A better day is coming,
A morning promised long,
When truth and right, with holy
might,
Will overthrow the wrong,
When Christ the Lord will listen
To every plaintive cry,
And stretch the hand o'er sea
and land
With justice by and by.

The boast of haughty tyrants
No more shall fill the air,
But age and youth shall love the
truth
And speed it everywhere;
No more from want and sorrow
Shall come the hopeless cry,
But war shall cease and perfect
peace
Shall flourish by and by.

Dear Saviour, haste Thy coming
On David's throne to reign;
Thy Kingdom come, Thy will be
done,
Throughout earth's vast do-
main;
Restore the tribes of Israel—
Their every want supply,
And let Thy hand through every
land
Bring blessing by and by.

Oh, for that glorious dawning
We wait, and watch, and pray,
Till o'er the height the morning
light
Shall drive the gloom away;
And when the heavenly glory
Shall flood the earth and sky,
We'll bless the Lord for all His
work,
And praise Him by and by.
—From Bible Themes.

A WORLD OF OPPORTUNITIES.

No. 2.

In writing the articles under this heading I have in view to be helpful to young readers of The Restitution Herald. I have been a teacher a number of years and I have the pleasure of knowing that more than a score of young men and women give me credit with helping them to make choice of the better part as far as this life is concerned.

In my first article I spoke of opportunities embraced. The poet has said truly:

"Of all sad words of tongue
or pen,

The saddest is,
It might have been."

We have this life to live and if



The cut presented this week is a view looking down Rock River from Ganymede spring and showing the north end of Margaret Fuller island. Standing at the top of the bluff, 200 feet above, and near the point where the camera caught this view, is the Indian monument a cut of which was given the third issue back. The monument itself is about 50 feet tall. The annual boat-ride takes you over this ground. Attend the Bible School, Aug. 12-21, and get some of this beautiful scenery first handed.

we make a failure we certainly have nothing to commend us for a future life. Let our efforts be to crown our present life with success. This we cannot do without an effort upon our part. Your talent has been given you for improvement, and if you neglect it you will become an unprofitable servant. You will pardon me if I speak of a few things that have come up in my work as a teacher. While teaching in Missouri a number of years ago a young man was a pupil of mine and was very much interested in the study of physiology. I took the heart of a hog to school and exhibited the structure of the human heart, and said to the class, you can become better acquainted with the human organs and their function by dissecting animals. This led this young man to a careful study of this subject and upon several occasions he followed my advice and today is one of the first surgeons in the west, with his residence in Burlington, Iowa. I met him after he had become a graduate of two medical schools as good as we have in the United States, and then besides had spent three years in Europe studying his chosen profession. His first words were, I owe it to you. I took your advice and studied medicine and surgery. This young man saw his opportunity and did not let it pass.

Another young man whom I advised to attend school and prepare himself for something better than he was then doing took

my advice. He is now filling an important position in the county in which he lives. These young men were both poor and were compelled to get their own education. Poverty is no bar to a good education. As I stated in my first article, "If a young man wants an education you cannot prevent him from getting it. Every young man and woman should choose early in life the business that they can put their whole heart in. If you do this you will win. I know some say, we are what our environments make us. That in a measure is true, but don't you know that you can create your own environments?"

When Napoleon Bonaparte concluded to take his army eastward his chief engineer said, "General, you cannot cross the Alps with your army." He answered with a wave of his hand, "Sir, there are no Alps." So it must be with you, if you succeed in this life. God wants the best of the human family.

If you have chosen the better part you must have more of that "spirit which will help mortals up than that which will drag angels down." We should set our mark high and then do what we can to reach it. I am pleased to know that our young people are Bereans in truth. Let me urge them to continue in this good work.

I say to my school girls that part of your education consists in learning how to wash dishes and make bread, and in doing all

kinds of house work. The boys should take delight in doing all kinds of farm work. Do you think that Lincoln or Garfield were ashamed that they had labored with their hands? What a beautiful lesson we have of a mother's influence over her boy. When Garfield took the oath of office as President of the United States, after kissing the Bible he turned to his mother who was standing by his side and impressed a kiss upon her brow. In this he remembered her who directed his footsteps from the log cabin to the White House. When President McKinley received a dispatch that his aged mother lay dying at her old home, with all the duties of the Chief Executive to discharge, he wired back and said, "Tell mother I am coming." As soon as steam could carry him he went to her dying bedside and remained there until her death and burial. No obligation or duty could have kept these men from doing honor to their aged parents.

When I left home for the first time to do for myself my mother said, "My son, make your employer's business your own. Don't be afraid of work and above all things be honest, and you will succeed." I did so, and did please the man for whom I worked.

D. C. Robison.

**PROVE ALL THINGS,
Hold Fast That Which Is Good.
I Thess. 5:21.**

Ten Points of Common Error.

1. That man has an immortal soul.
2. That good people go to heaven when they die.
3. That unbelievers go into conscious torment.
4. That hell is a prison-house of suffering.
5. That there is an intermediate state of consciousness between death and the resurrection.
6. That this life contains the whole probation of man.
7. That God is a Trinity of Beings.
8. That Jesus was never created,—on earth He was God-Man,—and is co-equal with the Father.
9. That the Holy Spirit is a third divine Person.
10. That God is seeking to save everybody now.

Ten Points of Uncommon Truth.

1. That God is One; the Cre-

ator and Father of us all.

2. That Jesus Christ is His Son and was created first of all creatures.

3. That the Holy Spirit is an emanation of Power—vital, physical, mental, mystical—from the Father, not a separate personality. It is the Spirit of God, the Father.

4. The wages of sin is death, which is the opposite of life, and therefore is obliteration.

5. That death is the cessation of life. The soul is extinct. The body crumbles to dust. The spirit is only power—or life-privilege given and withdrawn.

6. That Jesus Christ died for all men, thereby purchasing the whole human race with His own precious blood.

7. That God's present purpose is only the selection of the first-fruits unto salvation,—a designated small special class.

8. That all men, other than the first-fruits, are to be saved out of the first death,—by being raised again,—and will then be judged in righteousness by Christ and the Saints.

9. That the Judgment Day—which is the Millennium—is a time of probation, regeneration, restoration, and salvation, when the glory of God will fill the whole earth, and all flesh shall see it together.

10. That eternal punishment is the second death, that is the deprivation of the second life—for ever.—"Good News of The Coming Age."

THE LORD HIMSELF.

David L. Norrie.

The seventy-second Psalm gives us a picture of a golden age of universal blessedness, but if you take Christ out of that Psalm, with Him go all the blessing and all the gold. In the twenty verses there are only four of which the Christ is not referred to. It is all about what He will do. "Men shall be blessed" we are told, but it is to be "in Him." "The earth is to be filled with glory, but it is to be "His glory."

This same glorious Lord in Whose name the Gentiles shall hope (Matt. 12:21, R. V.), is also ordained of God to be "the Hope of Israel." For centuries this down-trodden nation has been seeking rest and finding none. Are there no comfortable words to be yet spoken to her? Yes, there are; for when she has received of the Lord's hand double for all her sins, they will yet tell good tidings to Jerusalem, lifting up their voice with strength and saying, "Behold the Lord God will come as a mighty One, and His arm shall rule for Him" (Isa. 50:1-10). This is something better, infinitely better than the Christless Zionism which in these

days is being acclaimed as the One hope of salvation for the Jews. Peter believed in the salvation of the Jews, but it was to be accomplished only when God would send Jesus Christ (Acts 3:20-21); and the Christ-rejecting Jewish nation will yet prove by bitter experience how true and faithful were Peter's words that "neither is there salvation in any other" (Acts 4:12). Paul likewise testifies of the restoration of Israel, but not by means of any ism. "All Israel shall be saved," he writes, "as it is written, There shall come out of Zion the Deliverer" (Rom. 11:26). For Israel, as for the world, the only hope is the Lord Himself.

And this same Jesus is preeminently the Hope of the Church. For the Church has but "one hope" (Eph. 4:4), "that blessed hope, even the glorious appearing of our great God and Savior Jesus Christ" (Titus 2:13).

The Apostle Paul cannot dissociate his hope from Christ. He speaks to Timothy of "the Lord Jesus Christ, who is our hope." The prospect that filled his mind as he wrote to the Thessalonians was not simply that he and his absent friends would one day gather together, and would meet again those whom they "had loved long since and lost awhile." Nay, his joy was that they were all going together "to meet the Lord" (1 Thess. 4:17). Nothing else than "a gathering together unto Him" would satisfy his longing heart (II Thess. 2:1). He writes to the Colossians, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." It was the Lord Himself, and the being with Him that filled his vision.

We speak of the coming of Christ; the Apostles love to speak rather of the parousia or the presence of Christ. Parousia really means "being close beside." What memories His disciples had of three and a half years already spent with Him. Were they sick? He healed them. Were they hungry? He fed them. Were they in danger? He saved them. Were their loved ones dead, He raised them up. He had filled them with unutterable joy by His presence, especially during these last forty days when He was seen of them. How they remembered that never-to-be-forgotten day when He was taken up out of their sight. And how these words thrilled their hearts: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." What a delightful thought that thus they would one day again be close beside Him! What times of refreshing would come to them from the

presence of the Lord when He would send Jesus Christ! But, oh! more glorious thought still—the Lord Himself shared their desire to meet again; for His prayer for them and for all those who should believe on Him was this: "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory." He does not pray that we may be there to behold one another's glory, but His glory. We shall have glory and honour and immortality; but we shall be satisfied only in beholding His glory.

"To behold the Chief of ten thousand,

Ah! my soul, this were joy enough;

'Twill suffice for the bliss of heaven

That the Lamb is the light thereof.

Who can tell the rapturous meeting

When the Lord shall bring home his own?

With one sight all His saints are ravished,

The Lamb in the midst of the Throne.

I shall see Him, I shall be like Him,

By one glance of His face transformed,

And this body of sin and darkness

To the image of Christ conformed."

It is Himself and His glory that will be all the attraction for ever. To the Thessalonian mourners Paul gives none of the comfort so often given by a false theology about the dead being alive in heaven. He does speak to them of heaven, but it is to remind them that the Lord Himself shall descend from heaven, and the dead and the living saints shall together be caught up to meet the Lord in the air, and so—not by their dying, but by His coming,—shall they ever be with the Lord. The Lord Himself is the beginning and the middle and the end of His comfort. It is the same message that the Lord Himself gave to His disciples ere He left them. "Let not your heart be troubled," He said, "..... I will come again and receive you unto Myself, that where I am there ye may be also." It is not heaven that He holds out to them in prospect, but rather the being where He is. Was it not the same assurance that made a crucified thief die happy? Christ does not give him a glowing picture of the felicity of heaven, and its freedom from pain and anguish. It was enough to satisfy his troubled soul with the gracious promise—"Thou shalt be with Me in Paradise."

See Paul in his prison. Dark days have fallen upon him. All his friends have forsaken him. He is a prisoner in chains, and face to face with a martyr's death. What is he thinking of? It is about the Lord Himself. His Lord had stood with him through evil report and through good report, and had taught him how to rejoice always. And Paul had a constraining passion that Christ might be magnified in his body, whether by life or by death. He would gladly live on and suffer with Christ, if it would bring more glory to His adorable name. He would gladly die for Him if that would glorify Him more. So he was in a strait betwixt the two, and did not know which to choose. But he has a desire to depart and be with Christ which, he says, is far better (Phil. 1:20-23). How far he does not tell us. The R. V. says "very far better," but the literal meaning is "altogether far better." Oh that men understood and shared the longing that was in the Apostle's heart! For men are putting death in the place of this blessed hope; they are vainly hoping to go to the Lord by dying; Paul's hope was to go to Him without dying; or, should he fall asleep, to be amongst the dead in Christ who shall be raised at His coming. But he told the Corinthians that he earnestly desired, not to be unclothed (that is to die), but to be clothed upon with his house from heaven, when, as he writes to the Philippians, the Lord would appear to change his body of humiliation and fashion it like unto His own glorious body. So much did the Lord Himself fill the Apostle's vision that he has little indeed to say about the white robes and the crowns of gold which many hymns put before us as the goal of the Christian's race. He himself was running with patience the race set before him, looking unto—Jesus. That was the goal of his ambitions, and he told the Philippians that he counted all things but loss that he might win—Christ. It is true that he does speak to the Philippians about heaven but it is to tell them that he is looking for some One to come from there, even "the Savior, the Lord Jesus Christ." To the Thessalonians, too, in his first chapter as in his fourth, he speaks of heaven, but it is to encourage them "to wait for God's Son from heaven, even Jesus,"—the same One whose descent from heaven he loves to linger over as he comforts the mourners in chapter 4. Indeed you may read the Acts and the Epistles and almost the only information you will get about heaven is that Jesus is coming from there. The disciples stood gazing up into heaven because they had seen Jesus going

there, and ever since then disciples have watched for Him to come back again, and often they have cried from the depths of their heart. "Lord, if Thou hadst been here." But, oh, my soul, feast again on this promise: "The Lord Himself shall descend from Heaven with a shout,.....and the dead in Christ shall rise first; then we that 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." We shall be with Him when He appears on the Mount of Olives in His glory, with Him when He takes to Himself His kingdom and sits upon His throne, with Him throughout the endless noon of eternity.

Would to God that Christians everywhere to-day could say with Paul, "The Lord Jesus Christ who is our Hope." For "Everyone that hath this hope set on Him purifieth himself, even as He is pure" (1 John 3:3 R. V.).

There is no doctrine that so powerfully helps the Christian to maintain his separation from the world as this hope of the Lord's return. During the time of King David's exile when a usurper reigned in Jerusalem we read of at least one man in the city, whose heart was true to the absent king. That was Jonathan's son Mephibosheth. Where the king had gone he could not follow, for he was lame in both his feet. But his heart was ever with him beyond Jordan. He might have made a name for himself by joining the side of Absalom, and then biding his time till the house of Israel restored to him the kingdom of his father (II Sam. 16:3). Absalom was moreover a goodly man, and there was beauty in him that men should desire him; and he had promised reforms in the government that would satisfy everybody (II Sam. 14:25; 15:1-6). Would it not be better to settle down and accept his rule, and join in the general rejoicing? Not so reasoned Mephibosheth. For there was another king whose right it was to reign, one who had shown to Mephibosheth "the kindness of God," causing him even to eat bread continually at his table as one of the king's sons. And now that the king's inheritance was in the hands of another, Mephibosheth at least would not help to divide the spoils. Nay, rather, so long as the king was rejected, Mephibosheth would find his truest joy in having fellowship with him in his sufferings, whilst longing for the day of his return. And so he "neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the King departed until the day he

came again in peace." And when he did come at last, and the night of weeping ended, Mephibosheth found his joy and satisfaction not in considering his own exalted state, but in beholding the joy and satisfaction of his king. What though during these times of trial, Mephibosheth's name had been slandered and his life misjudged? What though a treacherous servant had robbed him of half his goods? "Let him take all," cried Mephibosheth, for indeed nothing now was of any account in comparison with the joy of seeing the king again in peace in his own house.

And surely for us in these last days this story brings its lesson. For there is "another King, One Jesus (Acts 17:7), the One Whose right it is to reign. He is in "a far country," an outcast from the world; and in His absence the world is making spoil of His inheritance. But He too has His Mephibosheths, who are out of touch with the spirit of this present evil world. And though where He is, we cannot go now, because of this body of our humiliation, yet our hearts are with Him, and day and night we long for His return that we may behold His glory.

O Thou glorious Lord, Thou hast not forgotten Thy promise; but we would gladden Thy heart by putting ourselves and Thee in remembrance. On Thee all things are waiting. The groaning creation calls aloud for Thee. In Thee is bound up the hope of Israel. The desires of all nations can be met only in Thee. Come then, Lord Jesus, and take to Thyself Thy great power and reign. Thou didst come to Thine own before, and Thine own did not receive Thee. But Thou hast a fairer treasure now on earth in Thy blood-bought Church, and her voice calls Thee to come. Come for Thine own sake into Thine own inheritance. Our waiting eyes are turned to Thee, for Thou art our only Hope. Oh, that Thou wouldst rend the heavens and come down!

TESTING THE BIBLE.

If you were a traveler at a cross road in a strange land, and should see a sign-board asserting the direction and the distance to your destination, and some one questioned the authorship and truth of the assertion made on the sign, you would know how to determine if it was true.

If you were to question the authorship and authenticity of the multiplication table, on entrance into school, you could easily demonstrate to your full satisfaction that those tables are worthy your unbounded confidence, even into calculations involving millions of

money and thousands of lives.

If you were sick and the physician offered you a prescription of which you know neither the authorship nor the efficacy, you could determine its practical working: and if you were very sick you would not lose much time in testing it.

You and I are pilgrims: the Bible is the only sign-board on the road that offers directions into that unknown realm we are about to enter. We are calculating the cost as he bids us in Lu. 14: the Bible is the only specification we have by which to build. We are sick, very sick, and if we refuse medicine we shall speedily die. But if the traveler tests the sign-board and the pupil tests the multiplication table and the sick one tests the medicine, and each one finds the matter he tested works out without a flaw, he knows it is true, and believes the signature at the end of the sign or the table of figures or the prescription. His faith has changed to perfect certainty, and any one who cast doubts on it to such a one would sound foolish and idle, and he would know the doubter had never honestly tested the matter. But without faith he would not have arrived at certainty.

So with the Bible. We begin in faith, and later we may know. These two propositions on the working of faith and knowledge, we will now test, as scriptural statements, as one would test any of the things in the illustrations. "The wicked through the pride of his countenance, will not seek after God. All his thoughts are, There is no God," Ps. 10:4.

"How can you believe, who receive honor one of another, and seek not the honor that comes from God only?" Jno. 5:44.

From these words we see it is a Bible proposition that the cause of unbelief is pride. Test it and see when you doubt the food and clothes promised in Matt. 6:33 is it not because you are reposing your trust of obtaining them in yourself? Pride is a confidence in some way in self. When a man disbelieves the Bible is it not because he exalts his own knowledge to such an extent that God cannot teach him. And if you and I disbelieve any part of the book are we not doing so because we repose confidence in our own superior reason or knowledge, above that of common people who do not know so much? Who disbelieve the mortality of man as a Bible doctrine but those whose pride tells them they are above the rest of the animal creation in possessing immortality of the soul? Who refuse to come into Christ but those who think they can save themselves? Who are the "higher critics" today except those who are puffed up in scho-

lastic learning?

The deepness of the philosophy of this proposition is discerned when we see that as long as a man trusts his own strength, goodness, wisdom or wealth, he will not pray to God for what he thinks he has already, and so we see that pride really is the whole cause of unbelief.

The contrary proposition, that humility enables one to believe, is taught in Lu. 17:5-10. For when a man realizes his own insufficiency he can pray to God and trust him. The common people are not "higher critics." They take the Bible as their Father gives it to them. The sick can pray better than the well. When the Titanic is sinking, the music changes from the strains of the dance hall to "Nearer My God To Thee," and in times of disaster the hardest sinner will pray. Because humility brings faith. Children are trustful and believe everything, because they are humble in realizing that they know nothing of themselves.

The Test of Certainty.

Lesson 5.

See I Jno. 3:18-19, where the test is given to know to a certainty that you have found truth. What relation has "love" here to doing, as given in the same test in Jno. 7:17?

Why and how does love, or service, demonstrate the truth of scripture?

Joseph Williams.

THE GARDEN OF EDEN TO BLOOM AGAIN.

Mesopotamia, that many associate with the Garden of Eden, has for centuries been a barren, desertlike land, but it is to be restored to great fruitfulness by a British expert in irrigation—Sir William Willcocks—under authority of the Turkish Government, which provided \$750,000 for preliminary work. Sir William reports that 3,200,000 acres of desert land can be turned into garden at a cost of \$37,500,000 and expects to irrigate more than 3,000,000 acres in three years.

—Selected.

A FAMILY MATTER.

One day as a minister was passing down the street in Scranton, where he resided, he was seen by some hangers-on at a public house, which he was approaching and one of the number called to him and said:

"We have a dispute here of some importance, and would like you to decide. It is in relation to the age of the devil. Can you tell us how old he is?"

"Gentlemen," said the minister with dignity, "you must keep your own family records."—Phil Ledger.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Complaint comes to us from Ripley and Mt. Sterling, Illinois, that our issue of July 3rd did not reach our subscribers at these places. The fault is not with us since our list is run for a month or six weeks at a time and our mailing done by a mailer that cannot make a mistake. If you receive your paper once, this is reason sufficient why you should receive it every time so far as this office is concerned. We regret having any of our subscribers miss a number and so far as

—ANNOUNCEMENT—

The brethren of Illinois and other states, together with their friends are cordially invited to attend the Annual Conference of the Churches of God in Christ Jesus which will be held in Oregon, Illinois, August 21st to 25th inclusive.

The admonition addressed to the Hebrew brethren is equally applicable to the Church today. "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 we see the day approaching."

Is not the work of the Lord, which He has entrusted to us, of far greater importance than the labor pertaining to this present world? Each individual member of the Church of God is personally responsible to perform his duty in the Master's service. You cannot do my work,— I cannot do yours: so let us meet in Oregon with the firm determination each to do his part that our united efforts may redound to the honor and glory of God.

Secretaries of local Churches are requested to bring complete reports of the year's work in their localities.

Local Conference Collectors are urged to see that the annual conference dues are paid and duly reported to the State Treasurer. Brother J. M. Glotfelty, Lanark, Illinois.

Ladies' Aid, Berean Societies and Sunday Schools are asked to submit reports of their respective departments.

Shall the Conference employ an evangelist next year? If so, come prepared to advise the Board as to whom you wish, and as to how much you are willing to subscribe to his support.

The following ministers are expected to be present this year: Joseph Williams of Indiana; L. E. Conner of Ohio; Peter Jeffrey, S. J. Lindsay and G. Eldred Marsh of Illinois.

Board and lodging will be furnished free to all who come.

For particulars regarding train service, etc., address G. Eldred Marsh, Box 626, Oregon, Illinois, who will cheerfully furnish any information in that regard you may desire.

A complete program will be provided by this committee at the time of the Conference.

COME and help us make this meeting a success. YOU are NEEDED!

J. M. Glotfelty,
E. F. Gesin,
G. Eldred Marsh, Committee.

we can we will gladly supply any missing numbers if you will be kind enough to notify us of any failure to receive it.

Several have written us their intention to be with us in our Bible School in Oregon, Aug. 12-21. We are glad to know just how many are planning to be present since it helps us to plan for their entertainment. Please come. Please write us that you are coming. Bros. Williams, Murra, Marsh, and ye editor will be present to do their best to break the Bread of Life and you will be well cared for. Write us NOW that you are planning to come.

ANNOUNCEMENT.

The Sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will convene at Oregon, Ill., August 21 to 25 inclusive. An invitation is extended to all to come in Christian love and with the spirit of God in your hearts, and help us

to make the meeting a powerful influence for good. All are welcome. A program will appear later.

Grace M. Williams, Sec'y.

CONFERENCE DATE.

The Eleventh Annual Conference of the Church of God for Southern Illinois will be held at the Restitution Church at Moriah Illinois, Sept. 21-29. Program later.

Mrs. C. W. Weaver, Sec.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

NOTICE.

The Missouri State Conference will convene at the Blush Church near Fredericktown on the evening of Aug. 14th and continue over Sunday of the 18th.

All those wishing to attend this conference should communicate with Bro. W. S. Cooper of Fredericktown, Mo.

Edw. M. Williams, Sec'y.

The Sunday School.

THE WORTH OF THE KINGDOM

Matt. 13:44-53. Aug 4.

Read Matt. 8:24-27; Luke 8:

23-25.

Golden Text.—Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you. Matt. 6:23.

Time.—The autumn of A. D. 28. On same occasion as the other parables by the sea.

Place.—In a house, probably in Capernaum with His disciples. It seems probable that Jesus gave the parables we have already studied, to the multitude from the boat; then dismissing the multitude withdrew to a house, followed by those most eager to know.

Questions.

What had Jesus already taught in parables about the kingdom?

"Again"—(v. 44) as showing the kingdom under yet another aspect.

Relate the parable of the hidden treasure. (In the land where Jesus lived, subject to frequent pillage by robbers, where there were no banks, safes, or other modern methods of securing property, the practice of burying treasure in the ground was very common. Often it would happen that he who buried it would never return, and it would be hidden for years, perhaps, until some accident brought it to light. The discovery of hidden treasure in the East is very common to this day.)

Why conceal the fact of finding the treasure? ("According to Jewish law, if a man found treasure in loose coins among the corn it would be his if he brought the coin. If he found it on the ground or in the soil, it would belong to him if he could claim ownership of the soil"—so a person finding treasure would try to purchase the land in which it was found so that his right to it would be protected by law.)

In the spiritual application what is the treasure? II Cor. 4:6-7; Col. 1:27; Eph. 3:6-8.

In what sense is salvation free? Isa. 55:1; Rev. 12:17.

To obtain this "treasure" what should one be eager to do? Phil. 3:8-14; Isa. 55:6-7; Luke 18:29-30. ("The figure of purchase, in reference to the offer of salvation is not uncommon in Scrip-

ture. The thought here is that it is more valuable than all other possessions.")

What is the parable of the pearl?

How does it differ from the previous parable? (In the first the man came upon the treasure by accident—the pearl is found by one who is seeking.)

"Seeking goodly pearls"—to what may we apply these? Prov. 2:3-5.

In seeking for these, is found the "pearl of great price." Eph. 1:18.

In the application, is the "treasure" and the "pearl" the same?

Relate the parable of the net.

To what may we apply the sea?

The net? (Jesus told His disciples He would make them "fishers of men"—the net may be compared to the glad tidings of the gospel. "It is sad to think how few out of the nations are being caught by "the net," still more humbling is the fact that there are those associated with His separated ones who will be cast away as utterly unfit for use.")

To what other parable we have studied is this similar?

In today's lesson, what terms are applied to the good and bad fish? v. 49.

What question did Jesus ask His disciples?

What was their reply?

What responsibility did He point out, that rested upon them?

What is the meaning of "scribe"? (Scribes were the writers and interpreters of the law, the teachers of their age. Now the disciples of Christ were to be a sort of new ordes of scribes.)

What comparison does He use to illustrate? (The householder is the head of the family whose duty is to provide for all dependent upon him. Jesus had by His instructions fed His disciple's minds, so they must go and do likewise.)

To what may we liken "treasure" in verse 52? (The truths they had learned, both old and new.)

When one understands the truth, what responsibility rests upon him?

If we have found the "treasure," or the pearl of great price" it should be our desire to help others gain possession of them, and the degree in which we value them and realize their fulness of blessing, is the measure of our desire to have others possess the same", that in the time of separation we with them may have an abundant entrance into the kingdom of God.

Anna E Drew.

Illinois Bible School, Aug. 12-21.

Berean Column.

THE LAST COMMANDMENT.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

How little we consider the real meaning of God's law of love as expressed in the above verse is shown by the utter selfishness of all the human race. There are too many who profess to love God who show by no deed the love they so strongly adhere to in words.

What does it mean to love God with all our heart, and soul, and strength, and mind? Do we each day feel that our work is not quite complete if we have not done something that will benefit another than ourselves? Such opportunities for little acts of kindness as come constantly within our reach, should not be overlooked. They should be performed, not from a sense of duty, but from the love of doing good. Until this is the case we do not love God with our whole heart and soul.

Are we too tired when our day's work is done to stop for a few moments and study the truths taught by Christ? There are many of us who read our Bibles daily just simply because we feel that we ought. But have you ever sought rest and quiet from a few minutes thoughtful reading of some portion of the Bible after a day of nerve-racking failures? If we read from the love of it, we are sure to find something that will encourage us and make us forget ourselves.

How often in the few idle moments that we sometimes let come into our days we pick up a book of popular fiction "to rest our minds"! Do we spend as much time in religious reading? If not, I fear that we do not love God with all our minds. What think you? I have heard people say that after a picnic excursion during the day they were too tired to attend church services that evening. Is that loving God with all our strength?

Many a person refuses the promise given to those who are faithful because they fear they can not live righteously; because they fear the ridicule of old associates; or because they are not yet ready to relinquish worldly pleasures. I say that such have not yet learned to love God with all their heart, and soul, and strength, and mind.

"And thy neighbor as thyself." Do we, Bereans, leave our own work and go to those who are

sick and in trouble with words and acts of sympathy and cheer? Are we willing to share our portion with the worthy needy whom we meet? Let us be ever ready to give to others in every way that we can, expecting no reward save the knowledge that we have lived in all good conscience before God. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." 1 Pet. 3:16.

"Pray for us: for we trust we have a good conscience, in all things willing to live honestly." Heb. 13:18.

Your sister in Christ,

Grace M. Williams.

Dear Bereans:

When we look about us and see how full the world is of wickedness, and how the few are trying to bring about the millennium, while the great majority are pulling in the opposite direction—then, as we let our gaze wander back to man fresh from the hand of his Maker, and the condition of things then, we can realize something of the "exceeding sinfulness of sin" and the great need the world has of the marked change that soon will come upon its inhabitants "as a snare." The cup of iniquity is surely beginning over, and the judgments of our God are about to be poured out in a way that will cause "all the ends of the world to remember and turn unto the Lord; and all the kindreds of the nations to worship before him. For the kingdom will be the Lord's; and he will be governor among the nations." It is a bright picture we can see as we peer into the future, and we can go forward with courage, journey, all will be well.

Lillie H. Willis.

STRENGTH.

There are at least three kinds of strength, viz., physical, intellectual, and spiritual.

The Philistines were a race of people physically strong. Goliath, for example, was nearly 12 ft. in height, and possessed strength according to his size.

Today we find many people who are physically weak, yet possess great intellectual strength. "They have sought out many inventions."

Thirdly, spiritual strength is obtained by obeying the Spirit's teachings. We may be filled with the Spirit, by having the word of Christ dwelling in us richly, for Jesus says: "The words that I speak, they are spirit and they are life. We may walk in the spirit by taking that word as a lamp to our feet and a light to our path. Paul in his Ephesian letter, admonishes the

brethren to "be strong in the Lord, and in the power of His might." In order to do this, we must "put on the whole armour of God, that we may be able to stand against the wiles of the devil." Spiritual strength is not gained by a single bound; it is a growth.

We grow stronger by overcoming instead of yielding to temptations. John found some young men in his day, that were spiritually strong, and wrote a letter commending them, saying: "I have written unto you young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." 1 Jno. 2:14.

We find a promise to the overcomer, recorded in Rev. 3:21. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Would like to say there are three degrees of strength, physical, intellectual and spiritual. If one being could possess strength in its fulness, what a power he would be for good.

Almeda Glotfelty.

THE LADDER.

If you've climbed up to the middle

Or beyond it and below

There are many, many climbers

Who have all the way to go;

Ah, turn not from them, scorn-

ing,

But in gentleness look down—

You can help them win the summit,

You can help them reach the crown!

It's a weary sort of climbing,

Rung by rung throughout the years;

With the fingers sometimes slipping,

And the spirit full of tears;

Then behold the weaker strugglers

Who have all the way to go,

And lean a bit to help them

As they watch you from below

It will not hurt your effort

If in helping them you slip,

For if you aid another,

When you make the second trip,

You will find the struggle lessened,

And each rung unto your feet

Will echo with a music

That will make the work seem sweet!

—Baltimore 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, whither thou goest." Eccl. 9:10.

THE MILLENNIUM.

As introductory to this glorious theme, I wish to mention the fact, that the Seventh Day Adventists recently pitched a large tent on some open lots, near our home, meetings to continue through the summer month. These meetings are led by a Mr. Russel, of Washington, D. C. He is an able, shrewd speaker, and says many good things, while on other themes he is wandering in an impenetrable maze of darkness. On Wednesday night July 10, his topic was: "The Millennium." It was painful to witness how dark his mind was on this glorious soul-inspiring theme. In order to show this, I will make a few quotations from his sermon, and compare them with the Word of God.

He said in substance, "The millennial reign with Christ brought to view in Rev. 20 is not on the EARTH but in HEAVEN during the thousand years after the first resurrection."

Mr. Russel affirmed over and over again that the Bible is its own best interpreter. I am of the same opinion, and thus believing I will appeal to the Bible, and find where the reign of Christ with his saints will be, in HEAVEN or on EARTH. Mr. Russel affirmed that the reign will be in HEAVEN, but he did not quote one single scripture which confirmed his statement. When people make affirmations and fail to give proof sustaining his affirmation, I begin to think it may simply be a human conjecture.

As to what the Bible says, read Rev. 5:10: "And hast made us unto our God kings and priests: and we shall REIGN on the EARTH."

Psa. 2:6-8: "Yet have I set my king upon my holy hill of Zion. The hill of Zion is on earth. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the EARTH for thy possession."

Dan. 7:27: "The kingdom and the dominion, and the greatness of the kingdom UNDER the whole heaven (not in heaven) shall be given to the people of the saints of the Most High."

Rev. 11:15: "The kingdoms of this world (not heaven) are become the kingdoms of our Lord and of his Christ: and he shall reign forever and ever." The King will be where the "kingdoms of this world" were located, which will be merged into his kingdom.

As to the condition of things that will exist on earth during the millennium he said: "It should be remembered that when Christ comes the second time, and gives life to the righteous, the brightness and glory of his pres-

ence consume the wicked, so that the earth is depopulated and left desolate." "The earth left desolate and uninhabited, is called the bottomless pit, into which satan is cast and shut up, where he remains bound during that period. The earth will be in a chaotic, empty, desolate condition during the millennium." Compare this gloomy, desolate, chaotic condition of things as described by these Adventists with the rapturous beauty as described by the prophets of old.

"For the Lord shall comfort Zion: he will comfort all her waste places, he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." It will be a glorious time of peace. See Micah 4:3: "They shall beat their swords into plowshares, and their spears into pruning hooks; and nation shall not lift up sword against nation, neither shall they learn war any more." Mr. Russel holds that this scripture "speaks of the exalted state of the professed church of Christ in the last days." Is it not sad how people will prostitute scripture to save a human theory? Mr. Russel says satan will be confined in this depopulated earth for one thousand years, when he is to be "loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." How can he find "nations" in the "four quarters of the earth," to deceive, if the earth is "depopulated"? Mr. Russel says, "There will be no one left to deceive."

What a glorious thing it is to have a knowledge concerning the sublime teaching of scripture about the times of restitution, so beautifully portrayed in Holy Writ. It opens up the vision of the future, so clearly, that the mind exults for joy, and drives away the misty fog which clouds the minds of such men as Mr. Russel, and those who follow his dark teaching.

What happens when the Lord comes? See Acts 3:20-21: "And he shall send Jesus Christ, which was before 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 the holy prophets since the world began."

Now notice this scripture affirms that the heavens retain Jesus until it is the time to commence the work of restitution. Mr. Russel contradicts this, and says by his teaching, that the heavens retain Jesus until the times of the "destruction of all things." The work of restitution will not begin until a thousand years after the heavens give up Jesus.

If Mr. Russel had a conception of the plan of salvation as revealed in Acts 15:13-17, it would cure him of the heartless theology he now teaches the people. That scripture tells of a special people being taken out of the Gentiles for a special work. This work is being done by the proclamation of the gospel of the kingdom. It never was designed to convert the world in this age. Verse 16 shows that when this special people has been selected, the Lord returns, and begins immediately the work of restitution. The 17th verse states the object of gathering out a special people and the work of restitution. "That the residue of all men might seek after the Lord," etc. The work of the salvation of the people doesn't get fairly under way until the Lord comes.

On Friday night his subject was, "The Unpardonable Sin." In the middle of his sermon he stopped to warn the congregation against those who teach future probation, and the return of the Jews. He declared that no Jew would ever return unless he became a Jew "inwardly."

I did wish that I had some cheap literature on the "Restitution Age" to freely distribute among them. If I could afford it I would order some forty or fifty copies of "Herald" in which this article may appear. Dear ones in Christ, we need to be energetic in the work we are engaged in.

In the Blessed Hope,
W. H. Wilson.

ANCIENT BABYLON.

Many and startling have been the discoveries that have been made in-Babylon, Ninevah, and in that region in the last hundred years. To the earnest Bible student they are of the highest value. I am told that some persons do not care to read history. Those that are thus minded should close up their Bibles or give them away to some who will make a better use of them for the scriptures are largely composed of history and prophecy which is history written in advance. These discoveries lift the veil of antiquity and bring before us the people and conditions before the days of Abraham and after. They confirm scriptural history and give us many fresh details. They give us side lights on creation and the flood and let us see how the apostasy from the true God started after the flood, how our modern idea of the immortality of the soul originated, as well as our modern ideas concerning hell and the devil originated. The Egyptians retained a knowledge of the true God longer than the Babylonians as I will show later (D. V.). These discoveries confirm in

the most striking manner the writings of God's servants and entirely put to rout the opponents of the Bible. Many have contended for ages that the book of Daniel was not written till about one hundred and fifty years before the birth of Christ. This was done because so many things predicted by Daniel were so literally fulfilled by that time as I will show later. Within the last hundred years the opponents of the scriptures have been gathering like vultures in an eastern land after a battle. As they increase in numbers and in bitterness against the scriptures more and more of these discoveries are being made, proving how accurate they are. Dr. Nicol says: "During the rainy season, early in 1876, one of the great mounds of Billah, the site of ancient Babylon had been cut up by the floods, and this accident had laid bare several large earthen jars, which had been buried in the debris. These jars had the form of the ancient crocks of the country. Their mouths were covered with lids cemented with bitumen. When opened they were found to be full of Babylonian documents in clay comprising contracts of every kind to the number of three or four thousand. They represent private transactions in which figure successively different members of the family of Egibe through a period of about two hundred years. The most ancient of the time of Sennacherib and the most recent are dated from the reign of Darius Hystaspes. A great number of them are of the period of Ezekiel and Daniel having been written when the Jews were in captivity. To the Bible student the great importance of this find is this: It has been contended by the opponents of the scriptures for ages that there was never such a king as Belteshazzar sat on the throne of Babylon; for no record of his existence could be found in any history outside of the Bible. Some of these records of the Egibe family were dated during the reign of Belteshazzar and it is now proved that he was associated with his father, Nibonidas, on the throne of Babylon and was killed as described in Isaiah, chap. 14, when the Medes and Persians captured Babylon. That explains the reason why Daniel was made the third ruler in the kingdom; for Belteshazzar himself was the second although his father was at that time, when he proclaimed Daniel to be the third ruler in the kingdom, a prisoner in the hands of the Medo-Persian armies although he probably did not know it. Joseph was made the second ruler in Egypt for at that time there was only one Pharaoh on the throne of Egypt; al-

though some times in Egypt there were two associated on the throne. The so-called higher critics, who are busy trying to tear the scriptures to pieces, have never to my knowledge taken any notice in their writings of this remarkable discovery concerning the reign of Belshazzar, for it does not suit them to let the public know of this wonderful confirmation. That the book of Daniel must have been written at the time it claims to have been for all knowledge of B's. existence seems to have been speedily lost after the Medes and Persians took the kingdom.

A. Wallace Mason.

A CHRISTIAN HOUSEHOLD.

In too many households prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies—for the blessed sunshine, the showers of rain which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the horse or ox goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave his life to ransom them; but they have little more appreciation of his great goodness than have the beasts that perish.

Like the patriarch of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.

From every Christian home, a holy light should shine forth. Love should be revealed in action. It should flow in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the morning dew.

A well-ordered Christian household is a powerful argument in favor of the reality of the Christ-

ian religion—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that effects the children, and the God of Abraham is with them. If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good. They would indeed be the light of the world. The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.—Selected.

LEGEND OF THE OLIVE TREE.

There was once an aged hermit in the Egyptian desert who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and thinking it might want water he prayed to God for rain, so rain came and watered his olive tree. Then he thought some warm sun to swell its buds would be desirable, so he prayed and the sun shone out. Now the nursing began to look feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoarfrost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and, after prayer, the south wind blew upon his olive tree and—it died.

Some little while after, the hermit visited a brother hermit, and lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I too planted an olive, and when I thought it wanted water I asked God to give it rain, and the rain came; and when I thought it wanted sun, I asked, and the sun shone; and when I deemed it needed strengthening, I prayed, and the frost came. God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands, for He knew what it wanted better than I."

—The Messenger.

FISHERS OF MEN.

(Luke 5:5.)

We should do all the good and get all the good we can. If our hearts are filled with gratitude to God for all His goodness to us, we should endeavor to show

our love by hearty loving service, and by trying all we can to make others happy. It is especially delightful to see young people trying to do good. We know two brothers, lads of fourteen and sixteen years of age, who on the Sabbath day are busily employed in the streets and roads, giving invitations to men to go to a religious service. They are young fishers, trying to draw sinners into the Gospel net. "Sir," said an old man one day to a minister, "would you like to know how it was that I, an old gray-headed sinner, was instrumentally led to become a Christian?" "Yes," replied the minister, "I should very much like to know." "Well, sir, I was walking along the street one morning, when I met a bright-eyed little boy. The little fellow stepped up to me, and in the most polite manner imaginable, said, 'Please, sir, will you take a tract, and please, sir, will you read it?' Now, I had always hated tracts; and when anybody offered them to me I generally got angry, and, shame to say it, I sometimes swore dreadfully at them. But that 'Please, sir,' overcame me that morning. I could not swear at that gentlemanly little fellow, with his kind 'Please, sir.' No, no; so I took the tract, and thanked the boy. As I had promised him that I would read it, I did read it. By God's mercy, the reading of that tract led me to see that I was a sinner. It showed me that Jesus Christ was my only Savior. It was the means of bringing me to Christ. That 'Please, sir,' was the key that unlocked my hard old heart."

There can be no doubt that good tracts, given in a kind, unostentatious way, do great good. The tract distributor may never know the results, but the seed sown in faith will bear fruit.

—Sel.

SUFFERING PERFECTS CHARACTER.

Love uses suffering and sorrow as among the best means for perfecting human character—as indispensable to human progress. Sin, or the abuse of freewill, having wrecked the moral constitution of this world, suffering and sorrow necessarily exist; and in their being utilized for the gracious purposes as stated above, we see a merciful demonstration of the power and goodness of God. Human character, having been wrecked by sin, before man can be happy his character must be repaired, restored, perfected. To accomplish this great, beneficent end, divine love utilizes the suffering and sorrow which sin inflicts as the means by which to mellow, rub down, polish, cleanse and beautify that which,

through the abuse of free will, was despoiled of its pristine moral beauty and loveliness. "For these light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory." II Cor. 4:17.—The Standard Bearer.

THE WORDS OF CHRIST.

There is a strange quality about the words of Christ that belongs to no other words that ever were spoken. They arrest the attention, they penetrate the heart, they abide in the memory as no other words do. They carry with them an authority that is indescribable, a finality that hushes argument. They are living words. Planted in the heart, they constantly exercise a restraining and transforming power. Issuing from the lips, they seem to bear with them the balms of paradise. Read in hours of sorrow or despondency, they revive hope and dissolve doubts and fears. What wonder that Mary sat at his feet to listen; and that the officers sent to arrest, returning empty-handed, reported, "never man spake like this man." His words are a comfort, a joy, and a defense to all who heed them.—Selected by Sister Amy Weaver.

LABOR AND LUCK.

Labor, not luck, makes men. Luck waits for something to turn up; labor, with keen eye and strong will, turns up something. Luck lies abed and waits for the postman to bring news of a legacy; labor turns out at six, and with stick and type, with ink and paper, wrings a competence from the raw material. Luck whines; labor whistles. Luck relies on luck is self-indulgent; labor is hard labor, we do not trust to luck.—Hankel.

Salvation Is of The Jews.

(John 4.)

Find if you can any ray of hope, any door of escape for this miserable world, save in the promises made to the "Jewish nation, and to the Gentiles through, and after them, and in the coming of the Lord, and in His universal reign, and kingdom. For which may our souls be stirred up to pray most fervently, and long most anxiously for the day of the glorious coming of this Kingdom, where His will shall be done on earth as it is in Heaven." Sel.

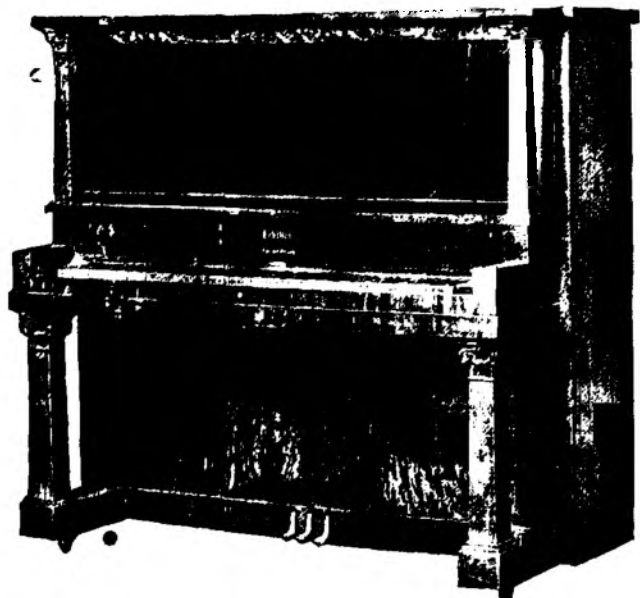
"Be thou faithful unto death, and I will give thee a crown of life."

"No cross, no crown." We all need to learn this lesson.

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Owing to the fact that so much Illinois Bible School, Aug. 12-21. space is taken up this week with Oregon, Illinois, announcements, we are leaving Write that you are coming. out much of our regular adver- We'll take good care of you. tising. It comes but once a year.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

Baptism Changes a Sinner's State and Relationship.

Paul when writing to the church at Ephesus, described the state and condition they were in prior to their conversion. "At that time," says he "ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Eph. 2:12. This was their state and is the condition of all before the gospel is believed and obeyed. But when the Ephesians received the truth a great change took place. "But now in Christ Jesus ye who were formerly far off are made nigh by the blood of Christ." Ver. 13. "Therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Ver. 19. What produced such a change of state? What quickened and saved these Ephesians "who were dead in trespasses and sins?" The answer is given by Paul—"By grace are ye saved through faith." "The grace of God which bringeth salvation" is displayed in "the gospel of the grace of God," which the apostles were sent to preach. Paul preached this gospel at Ephesus for over two years. Many heard, believed, and were baptized. See Acts 19. He writes to the baptized believers, saying, "In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the holy spirit of promise." Eph. 1:13. They were not made recipients of holy spirit until baptized. See Acts 19:5-6. Hence in order to be quickened, saved, and adopted as children of God, like all others, they had to hear, believe and be baptized. They were "saved through faith" or rather the faith which is the gospel. Paul wrote to the Galatians—"Ye are all the children of God by faith (dia tees pisteos, through the faith) in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." Gal. 3:26-27. Those who have put on Christ are in him; and if in him are one with him, and a member of his body,—the church. This implies an entire change of state and relationship. No longer in darkness, but light in the Lord. No longer under the power or dominion of darkness but changed for the kingdom of God's dear Son. Formerly were "not a people, but now the people of God; which had not obtained mercy, but now have obtained mercy." "If any

man be in Christ he is a new creature, old things are passed away, behold all things are become new." He is God's workmanship,—"created in Christ Jesus unto good works." "There is no condemnation to them which are in Christ Jesus." "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." The believer is in Christ by being baptized into him, and Christ then dwells in him by his spirit. This is reciprocal, and shows affinity and close relationship. In baptism we become the adopted sons of God,—receive "the adoption of children through Jesus Christ," and "the spirit of adoption, whereby we cry Abba Father." "And as many as are led by the spirit of God, they are the sons of God." None are led by God's spirit who ignore the truth, and will not obey it. That form of doctrine which the apostle delivered must be obeyed from the heart, in order to be free from sin, and become servants of righteousness. By baptism we take Christ's name upon us—because Christ's—are espoused to him. A mere profession of love and devotedness will not answer. Law and order require a ceremony to be performed, and until this is done, no proper or legal union is effected. A believer who takes Christ's name upon him in baptism, becomes one with him, and if faithful to his vows will share in all the fortunes of his royal consort, however great they may be. The church is called the bride of the Lamb; and by our union with him we become "members of his body, of his flesh, and of his bones." Eph. 5:30.

We will now consider the importance of Baptism as it stands related to the faith of the gospel, and therefore invite the reader's special attention to

IV. Baptism as Obedience to The Faith.

(To be continued).

"To love is better, nobler, more elevating, and more sure than to be loved. To love is to have found that which makes us capable of sacrifice; which unseals the force of another world. He who is loved has gained the highest tribute of earth; he who loves has entered into the spirit of heaven."—Bishop Westcott.

"Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and being served by others. It consists in giving and serving others. He that would be happy let him remember that there is but one way—it is more blessed to give than to receive."

—Professor Drummond.

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Number 42.

BIBLE THOUGHTS.

While the shepherds their watch there were keeping;
Wondrous tidings from heaven they bring:
"This day in David's own city There is born a Savior, a King!"
A light most resplendent beheld they!
The glory of the Lord shone around!
"I bring you great tidings of great joy,
Which shall to all people abound."
Now, list to the rest of the story!
The tidings that came to the plain!
Hear the Heavenly choristers singing:
"Peace! Peace! which shall be to all men!"
How the Lord hath favored the lowly!
See! In faith they search for the babe!
With this word of the angels to guide them,
"He swaddled in manger is laid!"
Sing, glory to God in the highest!
A gift most precious has come!
Surely hath he exalted the humble!
Reecho the gladsome refrain!
Glory, glory to God, in the highest!
"On earth, peace! good will toward men!"
Humility graced by God's favor,
And Bethlehem's stable an "Inn."
Our hearts exult as we linger
With Simeon, God's servant of old,
Mark reverence, devotion, contrition,
When his arms the Savior enfold!
In the temple, hath Anna—the aged—
Long waited this cycle to see;
To all she rehearsed the glad tidings
Of God's gracious Salvation to be.
The Wise-men beheld at a distance
The star, that over him shines:
Faith and love inspire them onward,
With offerings out of their shrines!
Appalled at this tidings was Herod!

"Go search, and bring me the news;
That I may, too, offer homage,
To Him born king of the Jews."
Now Jehovah—our Lord omnipresent—
Hath guided the Wise-men away.
To Egypt hasted Joseph for safety,
While Herod the innocents slay.
"God brought him forth out of Egypt."
The trio He guides home for aye!
Midst valleys, and fields, and fair mountains.
Strength and wisdom is gathered each day.
In Nazareth Jesus is dwelling,
"In favor with God and with man."
At Jerusalem, note you His wisdom!
Even teachers astonished were there.

Few can read the signs of the times or care to do so if they are pointed out to them. The national unrest of Europe; Italy, the old Roman power, again asserting itself; disaster on land and sea; floods; sickness and disease; forms of godliness denying its power; pleasure seeking; disrespect for the marriage relation, and the social evil so rampant that Sodom and Gomorrah are put to shame; all these mark the time when doom will overtake this sin cursed world as a thief in the night, and that right soon. Brethren, are we sure that we fully measure and appreciate the signs of the times?

To Jordan behold Him descending,
"That I may all righteousness fill!"
May we like our Savior discover
The truth, and obey God's own will.
See Him tempted! Yet naught of temptation
Hath baffled His power to stand
In God's way, in His love, and His favor!
May this "Tailsman" cover the land!
His ministry see Him beginning:
First in making of water good wine!
In the desert place feeding the hungry;
Nor was man's speech, ever, half so sublime!
The sick hath He healed, and the palsied;
Cured deaf ears and blind eyes made to see:—
O the joy to live in that era!
Even lepers were cleansed and made free!
Tabitha—the maiden lay dying;
Now, quickly they summon the

Lord!
To her loved ones He raised and restored her!
How sustaining, how blest is this Word.
Nain's widow "bereft"—is the story,
"Of a son,"—her only we see!
Here behold our Savior's compassion!
A true friend, a life giver is He.
The glory of God it is proven
In Bethany where beloved ones dwell;
He brought from the tomb life so wondrous
That all the glad tidings may tell.
For four days was Lazarus sleeping,
Four days in that home was the gloom!
He to Martha said, "Where have you laid Him?"

He shall live—shall rise from the tomb!"
To the sisters restored now behold him!
"Come forth!" was the Master's fond call!
Aye, He is a Life-giver, truly!
Now He offers salvation to all.
O how we long for the morning!
When life—life eternal He'll bring!
Then he that believeth and liveth
Shall never know death or its sting!
True, to sleep in Jesus my Savior,
At rest so blissful doth seem,
That I long to lay by my armour,
And awake at His coming again.
To sleep like the loved called sent ones,
Will seem but a moment of time,
To all the faithful and loving
In that morning of grace most sublime.
Prisca.
Bible School, Oregon, Aug. 12-21.

SERMONETTE. No. 17.

The Promises.

Text.—Now to Abraham and his seed were the promises made. He saith not "And to seeds," as of many, but as of one "And to thy seed, which is Christ." Gal. 3:16.

God selected Abraham as one who should take a prominent part, and one through whom he would bless the families of the earth. His firmness in the cause of right, and his influence personally may be seen from what God says of him—"For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment." He was not only a believer in God, but he was also a believer of God. He firmly believed every promise that God made to him. That is why his faith was counted for righteousness. In other words his righteousness grew out of his faith. There is much in the character of this good man, which commends itself to our love of fair dealing with men and a reverence of God. His dealing with Lot is a case in point. "Let there be no strife," he said, "between me and thee, and between our herdsmen for we are brethren. Is not the whole land before us? If thou wilt take the left then I will go to the right, or if thou depart to the right, then I will go to the left." Unselfish, magnanimous, fair in all his dealing is it any wonder that his name is honored by the three great religions of the world,—Jewish, Mohamedan and Christian. But it is not so much his character and influence which we wish to study today, as it is the nature of the promises stated in our text. Let us consider two of them,
I. The Promise to Abraham and His Literal Children.
I have stated this proposition in this way in order to draw attention to the difference in the two promises. Abraham and Christ are included as the unconditional heirs of both promises. These are God's part of two covenants. To aid the eye let us outline the first covenant with the things therein promised,
I. Covenant
1. A land.
2. A numerous posterity.
3. A blessing to all families of the earth.

Concerning the land it is said — "All the land which thou seest to thee will I give it and to thy seed forever." Gen. 13:15. This clearly and definitely assures a title to Abraham and to Christ of the land which Abraham could see from Bethel. The text in Gal. 3:16 quotes the words of this promise and says, "And to thy seed," refers to Christ. Abraham and Christ then are heirs to that land which Abraham could see in Canaan. And this heirship is forever. Notice further, it is literal land, literal Abraham and Christ the literal seed of Abraham. That it includes other children besides Christ is stated in these words, in verse 16. "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered." Here then is the second point in the above analysis—A posterity.

Again, this promise in its two fold aspect is again mentioned in chap. 15. "Tell the stars, if thou be able to number them: and he said so shall thy seed be." That the promise is concerning the natural seed of Abraham is again referred to in verse 13. "Thy seed shall be a stranger in a land that is not theirs" for 400 years. Then the second feature is spoken of by assuring Abraham that he must sleep before he can inherit the land. Then in chap. 17 God talks to Abraham again. Up to this time God had made no covenant with him, but when he was 99 years old God tells him that if he will "walk before me and be thou perfect, and I will make my covenant (the first one) between me and thee, and will multiply thee exceedingly." Verse 7, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, and I will give unto thee and to thy seed after thee the land of Canaan for an everlasting possession."

Here again are the natural seed of Abraham mentioned in their generations and a covenant promised. This covenant is brought to view in verses 9-14. Abraham and the seed were given the rite of circumcision, and the covenant was entered into by Abraham, and all males in his house were circumcised. It is an everlasting covenant. This covenant could not be broken with impunity. Eternal life and eternal inheritance were conditioned upon it. Circumcision was the seal of this covenant. It was a sign of the righteousness that Abraham had before the seal was affixed. Abraham had agreed to walk before God, and be perfect. And every child of Abraham would daily be reminded that he was oath-bound



Castle Rock, given in the accompanying cut, is a towering rock of sandstone some four miles down Rock River from Oregon. From its summit one can see long distances up and down the river. Just below it are several islands which add much to the beauty of the scenery. It is an easy matter to reach this point while at the Bible School, Aug. 12-21.

to keep God's commands while the promise was printed upon him physically. This is why Jesus of Nazareth was circumcised. For being the literal seed of Abraham, circumcision was imperative, according to the terms of the covenant. No one will question the fact that Jesus as well as Abraham kept God's commands (See Gen. 26:5 and Jno. 15:10.) and is established according to the terms of the first covenant to an everlasting inheritance in the land of Canaan. But this covenant is limited to the land of Canaan. Yet neither Abraham nor Christ have as yet received any part of it.

This covenant was entered by Israel under the "Law covenant" as it is sometimes spoken of. While Israel had covenanted at Sinai to keep the law which was given them they violated their pledge and broke the covenant by idolatry. They were therefore under a death sentence. To relieve the situation there was a tabernacle made and provision for remission of sins to last until the seed should come to whom (Christ) the promise was made. This statue was ordained through Moses as mediator. It was not written on the tables of stone but in the book of the law. And Paul tells us that it was added because of transgression, and limited in duration until the seed should come. And that he refers to this added Levitical code given to Moses and written by him in the book of the law is clear from his reference to it in verse 10. He says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." And the reason which he gives is, "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. 3. In the analysis above there is a blessing to all the families of the earth, and here we see it is to come to them through Christ.

From this brief statement it may be seen that the first covenant promised only an inheritance in Canaan. Israel failed to enter in because of unbelief. Abraham and Christ are the heirs as both were circumcised and kept the law and the blessing of Abraham shall yet come upon the Gentiles through Jesus Christ. Circumcision was the seal of the covenant and designed only for the literal seed of Abraham. The tabernacle service could teach obedience but could not cancel sin. It "stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation"—Until the seed should come to whom the promise is made.

(Continued.)

A. J. Eychaner.

THE TEST OF CERTAINTY.

There is a way by which we may know for ourselves the great saving truths of the Bible, and know that we know it. There are things in the midst of modern doubt of which we are really certain, such as our own existence, and the fact that we have eyes and ears, and these truths may be just as certain in our consciousness as the facts of our existence, because they become just as much a part of our real existence as that we have eyes and ears.

Any unbeliever who will honestly put the Lord to the test he himself has challenged us to do, will joyfully find the Savior. "If any man will do his will he shall know of the doctrine" is Jehovah's own test, and we may become just as certain of the existence and personal presence as we are of any other every day facts. The religion of our Lord is not a mere theory or fable: it is a living testimony that cannot be denied, and God be praised for the assurance! If you have been sinking in the quicksands

of modern unbelief, be sensible, and test the matter thoroughly in the way our God himself has said he is willing, yes, glad to be tested, and know whereof you speak. Do you not know that you have sinned? He says if you are humble about it you will have faith. Test him. Quit self-justifying, and confess, and see if the first test does not prove out and you find yourself rejoicing in faith as a result. Do not say, "I can't believe," for if you test the matter honestly as prescribed the truth will be that you cannot help believing. Unbelievers cannot be silenced in their cries to God when in distress and disaster, no matter how hard they have always previously denied his existence. Be that much concerned about your condition now, for sin is really more serious than sickness or a wreck.

Having thus begun in faith test your religion to a certainty. He offers that. Be sure you have something real. You have now symbolized in baptism that you believe in the great cardinal doctrine of the Bible, the sacrifice and resurrection of your Savior. He says if you do his will, if you love, not in word merely, but in fact, that you will know, and know that you know. Test it. Serve. Love. Love does no evil, therefore die to sin. Realize in your whole life the personal presence of a Savior who will deliver you from sin by your faith in his death and resurrection. Thus your faith in the doctrine of his atonement for sin will become a reality in your own life, your faith in his death and resurrection will become fact in your own death to sin and resurrection will become fact in your own death to sin and resurrection to a new life in him. Since no man can be free from sin without dying to sin and rising to walk in newness of life, you have thus demonstrated to an absolute certainty this greatest of Bible doctrines. All others will follow as results of this truth. Test them in turn as they arise.

Just as the plan in the artist's mind or that of the architect or other worker gradually takes form till no man can deny that he saw visions of a beautiful picture or a building or a ditch or waiving field of grain, so you will take your faith in a risen Savior and make all men to see that it was not a blind superstition or the disease of an eccentric brain, but you will make that Savior take form of flesh and blood as the other made his vision into colored canvas or brick and mortar or wheat, till no man can deny the saving truth of death and resurrection, for he will see Christ in you.

Marble slabs may fall, and inscriptions become past under-

standing, but this living and visible demonstration of the truth of a risen Savior will be past criticism of unbelieving scoffers, and will become a "living epistle, known and read of all men."

Continued Revelation.

Lesson 6.

Since inspiration by the spirit was withdrawn from Israel in prophetic days and restored in apostolic times, why should it not be restored now, as many zealous people believe, including Morman and Seventh Day Adventists?

Does the promise in Jno. 16:13 apply to us?

Since we need guidance in details of conduct in every day life, are such people correct in believing they can pray for guidance and obtain reply by impressions of mind?

Why has truth now been fully revealed, and not so till apostolic times?

Why such a complete revelation centuries ahead?

Joseph Williams.

IMMORTALITY.

This subject is one of the greatest importance, and should be understood by at least the people of God.

Let us study it well.

Those who contend for it in this sinful state, do not understand what they desire.

Immortality is a quality conferred, and that, too, under the most positive conditions. It is a precious gift of quality which could not be associated with any thing only the most pure and stable elements.

It could not be conferred on things impure and changeable things that will not always remain as they are.

For instance if a stone were immortal today, it could not be an immortal tree tomorrow.

That which is flesh is flesh, and that which is spirit is spirit.

Immortality cannot change its kind. If it is immortal, it must forever so remain, and that, too, in an unchangeable form. It may develope, but it is only an enlargement of that which is immortal. It may grow but only in kind.

If it be a tree it may extend its roots into the ground, deep and wide. They may run many feet to gather nourishment for the tree, and the body may build and extend its branches, and multiply its leaves and increase its beauty in the multitude of its bloom and bring forth abundance of fruit. But that which it builds is immortal.

"God, who only hath immortality."

This is a logical and conclusive statement. We are bound to believe it, if there were no

more of the statement.

Now unto the King eternal, immortal, invisible, the only wise God. Invisible—if here, He would destroy you with His immortality. Where He is, you cannot reach Him with your eye.

God builds immortality, and He only can build it, that which is stable, unchangeable in kind.

Jesus Christ, the same yesterday, today and forever.

Immortality is connected, inseparably with eternal life. It is a consequence of that life.

God is light and in Him is no darkness at all. Every fiber of Him is immortal. He emits light which is the light of life.

Immortality is brightness emitted from a perfect organization unto which no man can approach and live.

This perfection must be sought for. "To them who by a patient continuance in well doing, seek for glory, and honor, and immortality, eternal life."

A mirror reflects light because of its polished surface, but it borrows the light.

God emits life — immortality, the light of life. It flows from within.

We must be organized in spirit with a life from above, born again. This life is augmented and grows up in Him by the divine graces, the objects of which is Christ.

Then when finished, immortality shall be put on the physical organization in the resurrection. This mortal must put on immortality.

The mortal man sustains the new life in Christ Jesus, and God's Spirit builds and transforms this life into the image of Christ. He builds with immortal materials.—Love, joy, peace, and longsuffering. These belong to the life eternal and will, when perfectly organized with them, emit the light of life.

There is nothing in man that is of an eternal nature. Nothing that should be perpetuated. The Spirit of life is from God. It will go to Him again. This we term annual life.

There is no one who contends that the body is not mortal. We have nothing to deal with but the soul. What is it? The product of the union of body and Spirit. Man is an active being to bring forth fruit, good or bad. If good fruit, he is a good soul; if bad, he is a bad soul.

God gave man eternal fruit to build the soul with.— Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

These are the fruits the tree, man, was to bear. These are the elements that build a perfect soul and cause it to shine with the light of life. These are the lubricants of the soul that will

make it run eternally.

In the resurrection we will be immortalized.

This mortal will put on immortality. In a moment, in the twinkling of an eye we shall be changed.

We will be transferred or transplanted into the immortal kingdom. Eternal life will be ours and we in the perfect state shall live with perfection eternally.

Geo. M. Ellis.

THOUGHTS FOR MEDITATION

Action is the expression of thought. If we think right, we will act right. It is necessary that we have some standard of right to govern us in our decisions. Every thinking being in the world must have some idea of right and wrong. Man has ever sought such a standard, and will not be satisfied without it, even though he often fails to live up to his own standard. There is a tendency in the unregenerate heart to set up its own standard; for the reason that the standard that God has given, does not suit. There are, therefore, numerous standards in the world that man has made, which conflict with each other and cause much confusion. Unless there is some divinely authorized standard, we are left to make one of our own; and as each individual has the same right to set up a standard, for himself, the standard of each person would constantly conflict with that of others, and there would be no end of trouble.

God has been so good as to give us the standard which He has made and set up for our guide through this dark world, and the obedience to this standard brings light to every heart. As we meditate upon the things that God calls right and wrong, and measure ourselves to this standard, there is nothing but joy and satisfaction in our hearts. It is comforting to know that we may be sure to have the mind and thoughts of God. His thoughts are not the thoughts of a sinful man; for as the heavens are higher than the earth, so are God's thoughts than man's thoughts. Were it not that God reveals His thoughts to us if we seek him, this would leave us in a deplorable state.

The good Book tells us that we, the children of God, have the mind of Christ. How good and blessed this is, for we may walk so near to Him, indeed, we may walk with Him continually, and know the thoughts of God in all that we may have to do in this life. He has seen fit to make it clear to all who obey Him, that we need not guess our way; but, with the sure guidance of His thoughts revealed to us, we can

walk confidently.

As we think God's thoughts, we will act as He would have us. It is wonderful how much there is in thinking right thoughts. There are so many good things that God has given us to think of, that so inspire us to good deeds, that we can be occupied constantly in them. There is no room for anything bad to occupy our mind if we but meditate upon good things. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. 4:8-9.—Sel.

INDECENT DANCES.

The newspapers have of late said much on two newly invented dances, the so-called "Turkey Trot" and "Grizzly Bear." So indecent and immoral are these dances that the authorities in a number of places have been obliged to put a stop to them. So vulgar is the whole performance that every decent person must look upon it with utter disgust. And yet these dances have found their way from the brothels, the hells of immoralities, to the drawing rooms of the rich and educated. College students are taking lessons in it, and the daughters of the "better classes" think it is smart to learn the wicked thing and indulge in it.

All this is only another indication that the predicted days of Lot are upon us. Such dances were danced in Sodom before the fire and brimstone fell. Such were the pastimes of Belshazzar's feast in the night Babylon fell. Rome imperial tolerated these indecencies before its ruin. Pompeii and Herculaneum had the "Turkey Trot" before the ashes buried them. Surely history repeats itself. New York, America, England and other nations are ripening in judgment.

"As it was in the days of Lot so shall it be when the Son of Man cometh."—Sel.

"A prayer, in its sublimest definition, is merely a wish turned heavenward. Prayer is not conquering God's reluctance, but taking hold of God's willingness." —Phillips Brooks

A wholesome tongue is a tree of life: but perverseness therein is a breach of the spirit.

Surely the serpent will bite without enchantment; and a babler is no better.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

It is with deep regret that we learn of the death of Bro. Allen Harlan of Holbrook, Nebraska. A man of sterling worth has fallen. Our visit to their home a little more than a year ago is filled with pleasant memories. Bro. Harlan had heeded the injunction to bring up his children in the fear and admonition of the Lord. May God comfort Sister Harlan and the family.

We are glad to introduce to our readers a new contributor to our

columns, Bro. A. Wallace Mason. We feel thankful to our heavenly Father that He is putting it into the minds of such brethren to help to make The Restitution Herald a strong messenger for truth. Not only is our list of contributors strong in thought, but they are writing in the sweet spirit that is bound to win for truth.

When at the Bible school and conference you will, of course, visit the Herald office and see how the machinery works. The linotype will be at work and we shall try to do the press work at a time which will not conflict with the services at the church so that as many as want to see how the Restitution Herald is made may do so.

Announcements and Programs.

ANNOUNCEMENT.

The Sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will convene at Oregon, Ill., August 21 to 25 inclusive. An invitation is extended to all to come in Christian love and with the spirit of God in your hearts, and help us to make the meeting a powerful influence for good. All are welcome. A program will appear later.

Grace M. Williams, Sec'y.

CONFERENCE DATE.

The Eleventh Annual Conference of the Church of God for Southern Illinois will be held at the Restitution Church at Moriah Illinois, Sept. 21-29. Program later.

Mrs. C. W. Weaver, Sec.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

NOTICE.

The Missouri State Conference will convene at the Blush Church near Fredericktown on the evening of Aug. 14th and continue over Sunday of the 18th.

All those wishing to attend this conference should communicate with Bro. W. S. Cooper of Fredericktown, Mo.

Edw. M. Williams, Sec'y.

NOTICE.

The Conference of the Church of God, will meet with the Church of God at Waveland, Arkansas

August 23, 1912. All of like precious faith everywhere are cordially invited to attend. Waveland is 100 miles west of Little Rock, on the Rock Island Rail Road. The meeting will be right close to the depot so you will not have to go more than one fourth of a mile to attend it. Come every body that we may have a glorious meeting. We want everybody to understand that we are not of those who believe that man is not responsible to God until he comes into covenant relationship with him. We are part of the Church of God, of the Abrahamic faith, and we want all of like "precious faith" to meet with us. Bro. Lindsay can you not come and be with us? We are anxious for our brethren of the north to come down and be with us, and get acquainted with us, and teach us in the ways of the Lord more perfectly. We have had to work out all we know without a teacher except the Great Teacher, the Lord Jesus Christ and the prophets and apostles. Come if possible and enjoy the feast of fat things in store for all who may come. Your Brother in the one Hope.

Dr. T. J. Daniel, Pres.

We would take pleasure in meeting with the brethren in Arkansas and other places in the southwest, but the date above given conflicts with that of our Illinois conference.—Ed.

CONFERENCE NOTICE.

To the brethren scattered through Nebraska and elsewhere, greeting:

The Annual Nebraska State Conference of the Church of God in Christ Jesus will be held at Holbrook, Nebraska. The conference will begin Monday, Aug. 5, and continue over Sunday, Aug. 11. The program has not been definitely arranged, but a number of speakers are to be present.

We extend a very cordial invitation to all who are interested in the study and promotion of "God's Holy Word" to attend this conference. Come, let us know each other and study to show ourselves approved unto God like workmen that needeth not to be ashamed rightly dividing the word of truth. II Tim. 2:15.

The speakers will be Bro. Jos. Williams, Bro. O. J. Allard and two young brethren at Holbrook. All those who attend the conference will be cared for by the brethren at Holbrook free of charge.

Ola Crouch, Sec'y.

Daniel would never have walked amid the bronze lions that adorned the babylonish throne if he had not first walked amid the real lions of the cave.'

A TROUBLED SEA AND A TROUBLED SOUL.

Mark 4:35-5:20.

Aug. 11.

Golden Text.—God is our refuge and our strength, a very present help in time of trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas. Ps. 46:1-2. (R. V.)

Time.—Immediately after the parables by the sea, of our last lessons.

Place.—The eastern shore of the Sea of Galilee, across the sea from Capernaum, to the southeast.

Questions.

To whom was Jesus speaking in verse 35?

What were the circumstances under which Jesus desired to cross the sea? Matt. 8:16-18.

Were there any besides His disciples who followed?

Tell the story of the storm on the sea.

After all the disciples had seen of His power, did they still lack faith?

Is the word "feared" in v. 41 used in same sense as that in v. 40?

Explain the difference. (This was a new revelation of the wonderful power of Jesus.)

Have we found the Golden Text true, or do we need to ask as did the disciples, "Lord, increase our faith"?

What is it to fully trust our Savior?

Into what country did Jesus and His disciples go, when they crossed the sea? (This was southeast of Capernaum on the other side of the lake. In the gospel are three names of this people—Gadarenes, Gergesenes, Matt. 8:28, and Garasenes, Luke 8:26 R. V. Gadarenes were the inhabitants of Gadara, the chief city of the district, Gergesenes and Garasenes are probably different forms of the same name. The city of Gergesa was near that of Gadara and it may be presumed the territory adjoining was called indifferently by these names.)

Who met them immediately after they landed? (The hills on which the city of Gadara was situated, were full of caverns, which were used as tombs, some of them still containing sarcophagi, in which the dead are deposited.)

Matthew mentions two men. Mark and Luke refer only to the one. Describe the fierceness of this man. (He was a victim of the most violent insanity.)

How did he act in the presence of Jesus?

Relate the conversation that took place. (The diseased man thought he was possessed of a legion of beings, and therefore called himself legion.)

To whom does "them" refer in verse 10?

What did Jesus do?

How large was the herd of swine? V. 13.

How were they effected? (The religion of the Jews did not suffer them to eat swine and as an explanation as to their presence at this place, it has been said that the Gadarenes were a sort of mongrel Jew, who preferred their interests to their religion, keeping swine, probably, for purposes of sale to the Gentiles who were numerous in those parts and often, perhaps under that pretence, indulging themselves in the forbidden food. This accounts for our Savior's permitting them to be destroyed, as a just punishment to their infidel and avaricious owners.)

How was news of this miracle spread?

What was the effect upon the people?

What did they want Jesus to do? (Not to forgive their sins, not to heal their sick, nor teach them the way of salvation—but to depart out of their coasts for fear he would do them more harm. They were afraid of his great power.)

Had Jesus' work been in vain? V. 18.

What did Jesus ask the man to do? (Put his faith into action and tell others of the great power and mercy of God.)

To whom does Jesus give praise for his great works? John 14:10.

Where did the healed man go? (Decapolis, or confederation of ten cities, which occupied this district east and southeast of the Sea of Galilee. They were supposed to have been principally inhabited by Gentiles. There is a difference of opinion as to their enumeration; the following, however is most generally agreed on.—Scythopolis or Bethshan, Gadara, Gerasa, Pella, Hippos, Kanatha, Dion or Dios, Philadelphia Raphana, Capitolias.)

Did he publish the things that Jesus told him?

What was the result?

Later Jesus visited this district, Mark 7:31, and great multitudes came to hear him.

"What shall I render unto the Lord for all His benefits toward me?" Ps. 116:12.

Mention some of the "benefits" you have received from the Father above, and how you should show your gratitude for such blessings.

Anna E. Drew.

Obituaries.

Harry W. Stadden

was born in East Stoke, England, June 21, 1846, and died at Pat-

terson, Cal., June 21, 1912.

He came to America when twenty-one years of age, his objective point when he left England being Chicago. But upon stopping at Cleveland, O., and going to the home of our late Bro. George Elton to deliver a message sent from England, and upon remaining over night in Bro. Elton's home concluded to remain in Ohio, and not continue his journey to Chicago.

Some years later he was married to Susan E. Chapman, who was also born in England, but came to America with her parents when she was five years of age. To this union one son and five daughters were born, all of whom, with their mother survive to mourn the loss of a most exemplary Christian husband and father. Not without hope, however, as they all rejoice in the faith and hope of the gospel, which enables them to bear their sad bereavement with patience, looking for the Master's return with redeeming power, when sorrow and crying will give way to joy and singing.

Bro Stadden became an obedient believer of the gospel of Christ when a young man, and his life bore rich fruit for the Master during all the years of his faithful service, until he fell asleep in Jesus.

About five years ago he removed, with his wife and three unmarried daughters to Benson, a suburb of Omaha, Neb., where they resided until a few months ago, when they removed to Pat-

terson, Cal. The circumstances attending his death were sad and distressing to his devoted family. He was hauling baled barley straw and stacking it near his house. He had gotten the stack some five bales in height and was standing near the edge of the stack and was drawing another bale over to the edge to place it when his hook tore loose from the bale and he fell backwards to the hard ground, from which he sustained injuries which resulted in his death some four hours later. Funeral services were conducted by the writer at Newman, Cal., where his sorrowing neighbors assembled with the stricken family to pay their last rites of solemn respect to one they had learned during the few months of acquaintance to love and trust as worthy of their full confidence, as they had observed that his daily conduct in business and other affairs was in close accord with the teaching of the great model teacher. A few days later he was brought back to Cleveland, accompanied by his family who will make this their future home, where we laid him to rest surrounded by his brethren and friends of many years,

trusting that our Life Giver may soon return to redeem those that sleep in Him. May that glad day of eternal light and joy speed on!

L. E. Conner.

Allen F. Harlan

was born March 18, 1852, and died at his home 2½ miles south of Holbrook, Nebraska, July 20, 1912. A wife, five children and nine brothers and sisters survive him. He was born in Randolph Co., Indiana, and moved to Iowa with his parents when about 12 years old and lived near Eldora. In the 70's he came to Nebraska and took up a homestead in Furnas Co. in 1879. He has lived in Furnas Co. continuously ever since with the exception of one year spent in Oregon. He was baptized and united with the Church of God in 1888 and has lived a consistent Christian life. He was a man of unusually strong character, always found upon the side of right. The church has lost a staunch support, the community an honored citizen, the family a kind father and husband, but we sorrow not as those who have no hope. We laid him away to await the resurrection of the just.

Words of comfort were spoken by the writer from I Thes. 4:17-18

O. J. Allard.

Malinda Royce Felker.

Died at Lincoln, Neb., in the hospital July 12, 1912, Mrs. Malinda Royce Felker. She was born Oct 24, 1830, at Manalans Center, Onondago County, N. Y. Valentine Felker, her husband, died at Blu Springs, Neb., in 1885. Since that time she lived at Irving, Ia., until 8 years ago, when she moved to Neb. She was formerly a member of the M. E. Church and had been "sprinkled" in infancy but subsequently desired to be immersed. But the pastor of her church held that sprinkling was sufficient and refused to administer baptism. She then applied to the writer and was baptized near Irving, May 21, 1893, since which time she has been a faithful member of the Church of God. We hope to meet her in the resurrection. Sermon from Hosea 13-14. Burial in Irving Cemetery.

A. J. Eychaner.

OBEDIENCE.

Jesus said, "If ye love me, keep my commandments." John 16:15. "He that believeth and is baptized shall be saved." Mark 16:16.

Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

Saul of Tarsus was commanded to "arise, and be baptized and

wash away thy sins."

The Samaritans who believed Philip's preaching "were baptized both men and women."

To suit the doctrine of some churches it would have to read thus: "Men, women and children."

To them who add to this word will be sure to come the curse of Rev. 22:18, which reads: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

To sprinkle little children and teach them it is God's word, is this not adding to His word?

C. T. Stevenson.

SEVEN TONS OF BIBLES SHIPPED.

About the middle of May the American Bible Society made a shipment from its headquarters at the Bible House, New York City, which is listed among its records for a single day's sending out of the Scriptures. Over seven tons of Bibles were shipped at that time. Thirty-one cases were in the form of unbound sheets, printed in the Zulu language. These were shipped to London, England, where they will be bound and sent on to South Africa for distribution. The remainder of the shipment was destined for Columbia and Brazil. These Bibles were complete in every way and were printed in Spanish and Portuguese. The Society is preparing for work among the sailors who will pass through the Panama Canal. It is already represented in Panama, but will enlarge its work as soon as the canal opens. Through the canal it also plans to do larger Bible work on the west coast of South America. This dissemination of the Scriptures to men of every race and every tongue calls to mind the admonition of the prophet:

"Hear the word of the Lord, O ye nations." Jer. 31:10.—Sel.

"We should preach God's glory day by day, not by words only, often not by words at all, but by our conduct. If you wish your neighbors to see what God is like, let them see what He can make you like. Nothing is so infectious as example."

There is a calm for those who weep,

A rest for lowly pilgrims found;

They softly lie and sweetly sleep
Low in the ground.

—Montgomery.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

IV. Baptism in Obedience to The Faith.

The apostle of the Gentiles in closing his letter to the church at Rome, writes as follows:—“Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” Rom. 16:25-26. This mystery which was formerly kept secret but now made known, is the gospel of the faith. The design of preaching the gospel for the obedience of faith—to make men obedient. The apostles were sent out for this purpose by Jesus Christ, and they “received grace and apostleship, for obedience to the faith among all nations, for his name.” Rom. 1:5. The wonderful energy with which they were endowed by the Holy Spirit, was in order to produce obedience. Speaking for himself, Paul says, “I will not dare to speak of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyrium I have fully preached the gospel of Christ. Rom. 15:18-19. Obedience implies law. No one can obey another unless an order or command be given. The gospel was preached by the apostles in order to induce obedience; hence there must be a law contained in or connected with the gospel for persons to obey. What is that law? That law or command was to be baptized. Wherever the gospel was preached and believed, there men and women were baptized. Acts 8:12; 5:14. And why so? Because when the apostles preached the gospel, they taught also the necessity of baptism. They were commanded to baptize the believers. Peter spoke with authority on the day of Pentecost, and in the house of Cornelius, when he ordered the believing Jews and Gentiles to be baptized in the name of the Lord, and when Philip preached Christ unto the Samaritans, and to the Eunuch as we read in Acts 8:5-35, he told them what he had said about baptism. Hence the exclamation and request of the Eunuch, after he was instructed—“see here is water! what doth hinder me to be baptized?” Baptism was given as a law—the law of faith. All believers of the gospel were

and are required to obey this law. None are exempt. We read in Acts 6:7, that “the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great number of the priests were obedient to the faith.” Though thousands of the Jews accepted the gospel, yet as a nation they did not. For Paul says, “But they have not all obeyed the gospel.” Rom. 10:16. Paul’s desire and prayer to God for Israel was, that they might be saved. Says he, “For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God’s righteousness, (or his plan of purification,) and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” Rom. 10:1-3. This new order of things preached by the apostles came in conflict with those who sought for justification by works of law. Justification or forgiveness of sins offered to them through the crucified and resurrected Nazarene, was humbling to their pride, and subversive of their ideas about the law of Moses. The Apostles told them that Jesus was that prophet like unto Moses, of whom he said—“him shall ye hear in all things whatsoever he shall say unto you.” They testified that God had raised up Jesus, whom the Jews had crucified, and had “exalted Him to be a prince and a savior, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things, and so also is the Holy Spirit, whom God hath given to them that obey him.” Acts 5:30-32. In the synagogue at Antioch, Paul boldly proclaimed—“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13:38-49. “By the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe.” Rom. 3:20-21. How does the believer obtain this justification? By obedience to “the law of faith,” which is baptism. This is the only law connected with the gospel by which the penitent sinner may obtain pardon. And there was no other method of justification authorized, or made known to either Jew or Gentile, in the apostolic age.

It is worthy of remark, that

“the law of faith,” or the command to be baptized, is the last law or command which the Lord Jesus gave, and as he has never repealed it, obedience to its requirements is still in force, and will be until he comes again. No human method of salvation can take the place of the Divine plan, and obtain the promised blessing of forgiveness, any more than the Jew could obtain justification by doing the works of the law, while rejecting the gospel, which is God’s plan of righteousness. Men have departed from the truth and devised new methods of salvation, and are zealous in propagating them. They preach another Jesus and another gospel,—which as Paul says, “is not another,” and which has no power in it to save. They assure their converts that salvation is theirs, if they will only adopt and follow the prescribed course, but is without any authority from God’s word. “To the law and the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. 8:20. Paul said that his brethren, the Jews, had “a zeal for God but not according to knowledge,” and therefore it availed nothing for their salvation. And can we for a moment suppose that if God’s people were rejected, because they submitted their traditions for the commandments of God, that modern Gentiles, however pious and zealous they may be will be accepted while they do the same things? Assuredly not. Jesus has declared the worship and services of such to be vain and unacceptable. Matt. 15:7-9.

Our first parents were placed under law in the garden of Eden. Obedience was required. To obey was life—to disobey was death. “Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.” Gen. 2:16-17. Temptation came—the seeds of unbelief were sown in the heart—and the lie of the serpent. “Ye shall not surely die,” was believed, and his advice followed. This unwise and unhappy choice brought sin and death into the world. It cost Adam the loss of Eden, for he was driven out, and cut off from the tree of life. Thus “by one man’s disobedience many were made sinners,” and “by one man’s offence death reigned by one.” Unbelief and disobedience brought ruin upon our race, and these are prominent traits of human character to this day. In order to remedy the evil, the promised seed of the woman—Jesus the Christ—the second Adam, has appeared, who has abolished death, and has

brought life and immortality to light through the gospel.” II Tim. 1:10.

He came to do the Father’s will. He said—“My meat is to do the will of Him that sent me, and to finish his work.” John 4:34. “He learned obedience by the things which he suffered,” and “became obedient unto death, even the death of the cross.” Heb. 5:8; Phil. 2:8. On this account he has been placed at the head of the new creation, as law giver, Lord, and King. And now all who desire salvation—who wish to be delivered from sin, and the dominion of death, must believe his word, and obey his voice. He has become the author of eternal salvation to all them that obey him.” Heb. 5:9.

And the blessing of salvation—the promise of life through the great Lifegiver, Jesus—is connected with the first act of obedience: “He that believeth and is baptized shall be saved.” Mark 16:16. Then the new life of the Christian thus begun is expected to be a life of obedience following Christ’s example, and performing the “all things” he has commanded. “Ye are my friends, if ye do whatsoever I command you.” John 15:14. “Not every one who 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.” Matt. 7:21. It is the Father’s will that we should hear the Son, and honor him. Matt. 17:5; John 5:23. By so doing we do the works of God. “This is the work of God, that ye believe on him whom he hath sent.” John 6:29. God’s will is only revealed by revelation, viz. in matters pertaining to religion; and it is all contained in the Scriptures of truth. It is dangerous to rely upon what any one says, though claiming to be inspired, outside of the Bible. God’s prophets, and his Son, with his apostles, have given us every thing necessary to make us wise unto salvation, and for the perfection of character. II Tim. 3:15-17. Let us hear and obey then if we would be saved.

The importance of exact obedience to the word of the Lord may be illustrated by a few examples. Take the case of Saul, king of Israel. The Lord sent Saul to destroy the Amalekites, in fulfillment of what he said to Moses—“I will utterly put out the remembrance of Amalek from under heaven.” Deut. 17:14. He was to destroy them, and all that they had. Saul went to work in good earnest, but spared Agag, the king, and the best of the sheep and of the oxen, to sacrifice unto the Lord. Samuel said to him, “The Lord sent thee on a journey, and said, go and utterly destroy the sinners, the Am-

alekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" And when Saul excused himself by saying that the chief of the things had been received for sacrifice, Samuel replied, "Hath the Lord as great delight in burnt offerings and sacrifice, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." I Sam. 15:22-23. To disobey this positive command of Jehovah was a very serious thing for Saul—it cost him his kingdom. Reader, it will be far more serious for you, if you refuse to obey the gospel; for you will lose life eternal and the kingdom of God. "Take the case of Uzzah who put forth his hand to steady the ark of God, as recorded in II Sam. 6:6-7. As they were conveying the sacred chest from the house of Abinadab to Jerusalem, Uzzah, who was walking along by its side, thought it in danger of falling from the cart on which it was being drawn, put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And God smote him there for his error, and he died there by the ark of God. Why should the Lord smite him instantly dead? Did he not manifest a commendable concern for the ark? Who would think that he deserved to die in that sudden manner, for such an apparently innocent and even commendable act? Certainly a commendable act, had there been no prohibition in the case. But the fact was, he had violated a positive command of God. None but the priests were allowed to lay hands on the ark, and Uzzah was not a priest." Num. 4:15; I Sam. 6:19-20. Another case, Uzziah, king of Judah, attempted to burn incense before the Lord, in the temple. The priests warned him, saying, "It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense." And while contending with them his censor in his hand, the Lord smote him with leprosy, "and he was a leper until the day of his death." II Chron. 26:16-23. He violated a positive command.

The above examples may serve to show that no one can transgress the laws of the Lord, and escape punishment. God is no respecter of persons—the king on his throne, and the subjects of his realm the prophet and the

priest alike are accountable to him. Even Moses and Aaron were punished for their sins in smiting the rock instead of speaking unto it, in order to bring water therefrom for the congregation of Israel and their cattle. They died before entering the promised land. See Num. 20:7-13; 28:14; Deut. 1:37; 3:26; 32:51. People sometimes talk about essentials and non-essentials, but the Bible says nothing about them. We all know it is essential to hear and obey when God commands. There was an exactness—a minuteness of detail, under the law, which it was necessary to observe. Read the laws about sacrifice, and selection of animals, as to age, color, etc. Laws regulating the consecration, vestments, and office of the priesthood—the erection of the tabernacle, etc. Apparently of little importance whether a lamb was a male or a female, of the first or second year; whether an heifer was red or black or spotted, with or without blemish, or whether it had been under the yoke or not. It was the command of Jehovah, and no reason given. That was enough. Apply this to Baptism the law of the faith—the great command of this dispensation. Can this institution be altered or amended as men may choose? Obeyed or disobeyed? Would it be right and fulfilling the law to substitute pouring or sprinkling for immersion, and infants as the subjects instead of believers? Or would any kind of faith be acceptable as the "One Faith," in order to precede baptism? Or would it be as well, though unscriptural, to alter the Design of baptism, and be baptized because of instead of for the remission of sins? To require proof that a person has been already converted, and received forgiveness in answer to prayer, before admitted to baptism?

Before dismissing this part of the subject; it will be necessary to consider one important and essential point—

V. What Is The Faith?
(To be continued.)

HIGHER CRITICISM; vs., RESEARCH.

"But when the Son of Man comes will he find this belief on the earth."—Diaglott.

In order to understand the full import of this statement of Christ's, it is necessary to read Luke 18:1-8. We are living in those days Christ here speaks of.

The Bible is a battle ground now such as it never was in the world's history before. Two great opposing forces are arrayed on it, led by intellectual giants one striving by every means to destroy its credibility, and the other side heaping up evidence

such as could never have been gathered before, proving that it must be a divine revelation. The foremost leaders trying to destroy the credibility of the Bible are Prof. Wellhausen in Germany, and Prof. Driver, professor of Hebrew literature in Oxford University. The leaders for the defense of the Bible are Dr. Hommel, professor of Semitic languages, University of Munich, and Professor Sayce of Oxford University. Strange to say, a very large number of the "orthodox" clergy are arrayed more or less covertly on the side of those who are attacking the Bible and yet from another point of view this is just what we might expect from Christ's prediction. It is claimed by the attacking forces that none of our scriptures were written till about the time of the Jewish captivity in Babylon, whereas recent discoveries prove most conclusively from a human standpoint, that the most have been written ages before that.

Hommel says: "It has been the ill fortune of the higher critics to elevate and perfect their historical theories without paying any serious attention to the results brought to light by Assyriologists and Egyptologists." Again he says: "Sayce first points out that not only is the personal name Abram to be found on Babylonian contract tablets of the Ahammurabi epoch, but that Mr. Sinches has also discovered the names Jacob-el and Jashupel in these tablets, and other distinctively Hebrew names. Hommel says, "From this he proceeds to make the following deductions, to which I attach so much importance that I quote the passage in full." "There were therefore Hebrews, or at least a Hebrew speaking population living in Babylon at the period to which the Old Testament assigns the life time of Abraham. But this is not all. As I pointed out five years ago, the name of Ahammurabi himself like those of the rest of the dynasty of which he was a member, is not Babylonian, but south Arabian.

The words with which they are compounded and the divine names which they contain, do not belong to the Assyrian and Babylonian languages, and there is a cuneiform tablet in which they are given with their Assyrian translations. The dynasty must have had close relations with south Arabia. This, however, is not the most interesting part of the matter. The name Ahammurabi, etc., is not south Arabian only, they are Hebrew as well..... When Abraham, therefore, was born in Ur of the Chaldees, a dynasty was ruling there which was not of Babylonian origin, but belonged to a race which was at once Hebrew and south Arabian. The contract tablets prove that a

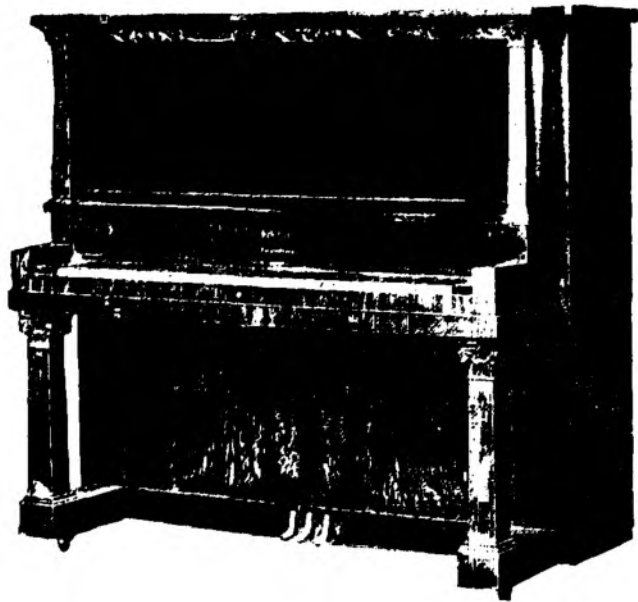
population with similar characteristics was living under them in the country. Could there be a more remarkable confirmation of the statements which we find in the tenth chapter of Genesis? There we read that unto Eber were born two sons; the name of the one was Seleg, the ancestor of the Hebrews, while the name of the other was Joktan, the ancestor of the tribes of south Arabia. The parallelism between the Biblical account and the latest discoveries of archaeology is thus complete and makes it impossible to believe that the Biblical account could have been compiled in Palestine at the late date to which our modern 'critics' would assign it. All recollection of the facts embodied in it would have long passed away! Not only thus has remarkable confirmation of Bible narratives been found, but as we are able to lift the veil of antiquity both in Babylon and Egypt we find the evidences that these people at one time had the knowledge of one only and true God. Hommel says, "In the Babylonian, no less than in the south Arabian, we find evidence of a belief that the Deity gives men all things that are good; that He blesses, protects, assists, and delivers; that he is mighty, and shines with a pure radiance; that He creates and preserves all things, is omniscient, just, sublime, and kingly, increases, and commands; that He is nevertheless gracious and merciful to all who approach Him as suppliants even as a father to his children and hearkens to the prayers of them that call upon Him and serve Him in holy fear. If we add to this the fact that in Babylonian names references to "judgment," "rising from the dead," and "forgiveness" occur with comparative frequency it would seem as though the Babylonians had possessed a deeper sense of religion than the Arabs." There is evidence also to prove that the Egyptians in their early history believed in and worshiped one God whose name was sacred and laterly at least that name was considered so sacred that no one was allowed to pronounce it outside probably of a very few of the priests. They also at first believed in the resurrection of the dead and this belief probably degenerated, laterly and led to the embalming of the bodies of the dead like some of our moderns. They lost faith in God's power to be able to bring one to life again from the dust of the ground; so to enable the Deity to overcome this difficulty, they started to preserve their bodies.

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with their wives and children, was wrong and inhuman, and they are pleasant people to be associated with. They are good neighbors. Instinctively, almost, they like people, and people like them. Now, when Paul speaks of love out of a pure heart, I suppose he has this kindly man in mind. Love springing from a kind heart is a part of the stream of Christian love, and yet, if a man is kind-hearted and nothing more, it would not be true to say that he exhibits a Christian love. To the love of a kind heart he must add love from a good conscience, and from faith unfeigned. They are good neighbors. Instinctively, almost, they like people, and people like them. Now, when Paul speaks of love out of a pure heart, I suppose he has this kindly man in mind. Love springing from a kind heart is a part of the stream of Christian love, and yet, if a man is kind-hearted and nothing more, it would not be true to say that he exhibits a Christian love. To the love of a kind heart he must add love from a good conscience, and from faith unfeigned.

Some day Love shall claim his own,

Some day Light shall ascend his throne,

Some day hidden truth be known

Some day—some sweet day.

—Bates.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

"The best 'Amen' to a prayer is going ahead to carry it out."

THE DRUG HABIT CURED.

Brethren: I cure the morphine habit in from four to ten days. Now I am sure that none of our people are addicted to this habit, but if you know of any who are, refer them to me and do both them and me a favor. I have a private sanitarium for the purpose and have cured quite a number.

Address: T. J. DANIEL, M. D., Magazine, Arkansas.

THE THREE SOURCES OF LOVE.

In order to make clear what he means by Christian love, Paul points out, in his first letter to Timothy, that the stream of love is fed by three springs. He tells Timothy that his supreme mission

is to develop in men that love which springs from a pure heart, and a good conscience, and faith unfeigned.

The pure heart, then, is the first source of love. We say of some men that they are kind-hearted. They are kind in their homes, tender in their relations

with their wives and children, was wrong and inhuman, and they are pleasant people to be associated with. They are good neighbors. Instinctively, almost, they like people, and people like them. Now, when Paul speaks of love out of a pure heart, I suppose he has this kindly man in mind. Love springing from a kind heart is a part of the stream of Christian love, and yet, if a man is kind-hearted and nothing more, it would not be true to say that he exhibits a Christian love. To the love of a kind heart he must add love from a good conscience, and from faith unfeigned.

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OUR GOD.

Our God, He is the Lord of hosts,
A God to glorify,
A God who loves his children all,
And He is ever nigh.

Our God, He rules the universe,
He has the endless years,
And when we go to Him in grief
He quiets all our fears.

Our God, He is the mighty One,
He made the heavens all,
He hears the very humblest cry,
He'll lift us if we fall.

Our God, He has infinite power,
His wisdom past compare,
He always hears His children call
We never need despair.

God gave His Son to die for us,
He died that we might live.
And if we go in God's own way,
He'll all our sins forgive.

A. Wallace Mason.

OUR WORK.

They are not always pleasant,
Or easy to endure,
These tasks of ours, that meet us,
One by one;
But if we do them faithfully
The crown of life is sure;
And we'll lay our burden down,
At set of sun.

The bell of time is tolling
The numbers of the years;
These slow, sad years,
So full of sin, and sorrow:
But the golden morn is nearing,
And the heavenly chimes will
ring,

Bringing in the longed for,
Sinless, glad, to-morrow.

Then we'll work a little longer,
With a will that's strong and
true;
And we'll help to bring about
the age
When God makes all things new;
For the golden morn is breaking,
The day begins to dawn,
When our Jesus will come back
again,
To make this earth his home.

Lillie H. Willis.

A WORLD OF OPPORTUNITIES

No. 3.

It is sometimes a difficult task for us to make choice of a profession. But you must be discreet and use your judgment in the matter. It is not best for a parent to do this. They can only

help. My only brother had his mind on the law and followed that profession and made a success of it. I chose teaching. To me no profession equaled it. I still think so, but would not make choice of it for others. "Choose this day whom you will serve, God or mammon." To make choice of a vocation in this life is in itself a discipline. The soldiers in the Civil War wondered why they were required to drill and march so much. Arm-

and industrious, in the end you can get to the top. The young man chose the coal oil course and early in life became one of our most successful railroad superintendents with a good salary.

Let me say to the young people that there is more room at the top than at the bottom. However, you must remember that in climbing the heights you must exert yourself and overcome the difficulties in your way. It was a little thing to Abraham to be call-

think how nearly I came to losing it myself. Surely our heavenly Father has been merciful to me.

I relate these incidents to show what is lost by our negligence. The young man who came to Christ and asked what must I do to inherit eternal life, was told, and went away sorrowing for he was rich.

I urged a young lady who was a pupil of mine to get a certificate and teach. She said to me, "Why do you take such an interest in me?" I said I am interested in what you may be able to do for your parents. You know that they are growing old and have but little of this world's goods. Do you want them to be come a public charge? She answered, with tears in her eyes, No, indeed. Then I said you can teach and if it comes to the worst you can care for them. This young lady embraced the opportunity and the worst did come. She was able and did provide for her parents. She cared for them in their sickness and buried them decently. She did her part and was made better and stronger by doing it.

I do not urge our young people to seek for worldly honor. It is dross, but in doing deeds of kindness to others we are imitating our Savior who though Lord and Master did humble himself and did the work of a servant by washing his apostles' feet. I could have had an official position which would have brought me a larger salary. I chose to serve as a teacher as I could do more good even if my salary was poor. In this world's goods I am poor but thank God I am rich in faith and an heir of the kingdom of God. Longfellow says,

"Be not like dumb driven cattle,
Be a hero in the strife."

"Ye are the salt of the earth, ye are the light of the world." Do you realize what this means? If we do, let us so shape our lives that when the Master shall come we will hear and live. We must remember that it is a great privilege to live in this age. We should remember that our advantages are great so our responsibilities are multiplied. Jesus said in John 17:14-15, I have given them thy Word, and the world hath hated them, because they are not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil (of the world).

RESTORED EARTH IS ONLY HEAVEN MAN WILL EVER SEE, SAYS PASTOR.

The Rev. A. H. Harnley of First Baptist Church of Austin Pictures Re-established Garden of Eden.

"A restored earth is to be the eternal home for redeemed man, and the only heaven we will ever see will be right here on this material earth," was suggested last evening by the Rev. A. H. Harnley, pastor of the First Baptist Church of Austin, in a sermon on "Man's Destiny."

The minister said in part, "I would not be so presumptuous as to suppose that the boundless universe of matter, the unnumbered suns and earths of the heavens, were spoken into being for man. But I am sure that infinitesimal part of creation we call earth was made for man. And, so far as I have discovered, it is the only place in the universe of God that was made for him. Before the fall the perfect earth was a perfect home for perfect man, and will I shock you over much when I suggest that a restored earth is to be the eternal home of redeemed man—that our heaven, the only heaven we will ever have, is to be right here? Heaven will be a perfected earth, a place where weeds will cease to grow, a perfect Eden, peopled by perfect men and women, a place where dishonesty, lawlessness, and graft will cease.

"The righteous shall inherit the land and dwell therein forever." That is still prophecy; it will become history when Christ has returned and established the eternal reign upon earth. The paradise will be a perfected nature, with all its natural beauties, and a perfected man, and not a city with golden pavements and dazzling brightness."—INTER OCEAN, July 16, 1906.

ies do not often march while fighting. We found out that it was to discipline us, so while fighting we could be handled. The best disciplined army is always the best fighting army. A young man who had graduated from one of the eastern colleges applied for a position to a superintendent of one of our railroads. He was told that there were two courses—a kid glove course and a coal oil course. The kid glove course was a chair and desk in an office with little chance of advancement. The coal oil course was to go into the shop and start at the bottom. The superintendent said: "Young man you will have dirty hands and face, but you can make them clean with soap and water. If you are apt

ed out of his own country and his father's house and to go into a country that God would show him. In the end it made him great and God said, "In thee and thy seed shall all nations of the earth be blessed." God is calling the good of this earth to leave their father's house and become his sons and daughters. We are the only people that I know of who would reject an applicant for church membership who did not know and believe the gospel of the kingdom of God. We are not counting on numbers but intelligence and good judgment. How many have lost the opportunity to inherit eternal life and a place in the kingdom of God by rejecting the gospel because it is not popular. I shudder when I

I close this article trusting that some things have been written that will be helpful to those who are seeking a better life.

D. C. Robison.

**WHERE THEIR WORM
DIETH NOT
and the Fire is Not Quenched.
Luke 9:43-48.**

Three texts have been given us for an exposition of them. The above is one and the others will be given later. Remember that what we give is simply the result of our study and conclusions on the matter. We have no copyright on what we write, neither have we any inside information which puts us above others in authority in our analysis and we realize that we are far from knowing all there is to know. However, we will endeavor to give a reason for our faith.

The companion text is found in Matt. 18.

Hell, as given in these texts, comes from the word "Gehenna" which is the same as the "Valley of Hinnom." This was a deep gulch just outside of the south wall of Jerusalem into which all the offal of the city was cast, not to be preserved or perpetuated in its offal condition, but to be destroyed—burnt up. To make doubly sure of its destruction, brimstone was cast in also to keep the fires burning fiercely so that no part of the offal might escape the destroying flame. The fire was perpetual because fuel was continually being added. It was unquenchable because it was made fierce by virtue of the brimstone which was added and it never went out while there was anything to burn. Many get an idea somehow that an unquenchable fire is an endless fire, but this is not the case. An unquenchable fire is one that cannot be put out until it is ready to go out of itself having consumed all that is within its reach.

"The worm dieth not." In casting offal over the precipitous edge of the gulch, much would catch on the craggy edge where the fire could not reach it. Here the worms, or maggots, would become the destroying element instead of the fire, and the worms would not die until their work was accomplished any more than the fire would go out until its work was done. Those who believe in a hell where souls are eternally tormented can get no support for it from this line of texts. Gehenna was a place of DESTRUCTION and not of PRESERVATION. The fire and worms were destroying agents and no part of the matter destroyed. Jesus probably had reference to the figure given in the closing verses of the last chapter

of Isaiah where the carcasses were the objects of the destroying flame and worm.

Jesus could have used no stronger term to indicate the sure destruction of those who court destruction. It is recorded twelve times in the New Testament where this word "hell," coming from the word "Gehenna," is used, and every time it is used as a symbol of destruction.

Further, nothing alive was ever cast into this place. Dead animals and sometimes dead criminals were burned up here, but it was strictly forbidden that anything alive should ever be cast therein.

No one can truly love God so long as he looks upon Him as One who has prepared a place for unfortunate souls where their torment is excruciating and everlasting. These beings were not responsible for their coming into existence in the first place. But when we know God as One who brings us into existence under conditions wherein we may have a part in accomplishing life eternal that we may enjoy it the more, and that he purposes only to destroy, for their own sake, those who throw away such an opportunity, then, and not until then can we know what love to God means.—Editor.

SERMONETTE. No. 18.

God's Promises.

Text.—To Abraham and his seed were the promises made. He saith not,—“And to seeds”—as of many, but as of one—“And to thy seed”—which is Christ. Gal. 3:16.

I. More Than One Promise.

The Greek text and all the translations which I have, give this word "promises" in the plural number. This no doubt is correct, and the teaching of the Apostle Paul. It follows then that Christ and Abraham are heirs to all the things mentioned in the promises.

We are told by the writer of the book of Hebrews, that Christ has obtained a more excellent ministry than did Moses, and that he is the mediator of a better covenant, and that it was established upon better promises. The ministry of the tabernacle was temporary, and its ordinances were imposed only until the time of reformation—were of force only until the seed should come, to whom the promises under both covenants related. These ordinances which regulated the offering of gifts and sacrifices, are the law that was added because of transgression, and were written in the book of the law but not upon the tables of stone.

But the new covenant was not to be temporary. Its promises

related to "eternal inheritance," and consequently included eternal life. Heb. 8:6. Its ministry was to be more excellent, and exceeded in glory.

II. Better Promises.

We have shown that the promises made to the literal descendants of Abraham was the land lying between the rivers of Egypt and Euphrates—the Sinai peninsula. Gen. 15:18. But to Abraham and Christ they included the whole world, and are on the high plain of faith. Rom. 4:13. The new covenant therefore is established upon better promises. Better because greater. Better, because unconditional: that is to say, made after Abraham had been tried. The principles of equity in harmony with God's commandments had been complied with when these promises were made. Abraham was commended for his faith before God made the covenant with him. And he received the sign of circumcision as a seal of his faith.

In the long generations which followed Abraham's children came to regard circumcision as an evidence that they were heirs. Just as many people today think they are heirs of the inheritance and eternal life because they have been baptized. They fail to see that the keeping of God's commandments is the condition upon which baptism is administered, and is in reality the seal of our faith in the promises. Obedience to God is the foundation of God's covenants. God's law must be written in the heart. Circumcision and baptism under any other condition will not secure the eternal inheritance. Jer. 31:33. The New Covenant which we talk so much about is the Old Covenant concerning the land, the seed and the blessing of all nations through Abraham and Christ. It is the blood of that covenant that should make us perfect to do God's will. Heb. 13:20-21. He has called us to glory and virtue. He has made these great and precious promises that we may attain to the divine nature. Christ and Abraham are the heirs of the world. They have a double title to an inheritance. First, on the plain of the natural through the first covenant. Second, on the plain of the spiritual through the new or second covenant, on the principle of faith. Israel comes into the inheritance under their king the Redeemer in the age to come according to the promise of that land in their generations, forever, while the heathen are justified through faith and become heirs through Christ. "Therefore it is of faith that it might be by grace to the end the promise might be sure to all the seed, not to that only which is of the law, but to that (seed) also which

is of the faith of Abraham who is the father of us all." This quotation evidently does not refer to Christ personally, but to those who are heirs in the family of Hebrews and those among the Gentiles who come in as heirs by faith in the promises. The "blessing" is to come upon the Gentiles through Jesus Christ.

We conclude then that there are two covenants of promise. The one referring to Abraham's seed in their generations, the other to Abraham and his seed the Christ. One was broken by Israel and they did not obtain that cause of their failure was disobedience and unbelief. The other is to be obtained with all its promised blessings by Abraham and Christ, and shared by those who are obedient and have the kind of faith that Abraham had, who is the father of us all.

A. J. Eychaner.

**THE JEW:
A PAST WONDER.**

The nation of Israel has had a wondrous past. No other nation that has ever existed has been at all like it. The Most High evidently had a special purpose in the formation of this nation, for we read: "When the most high divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." (Deut. 32:8).

The nation of Israel may be said to be founded on miracle. Abraham was old, his wife, Sarah, barren, and in old age. A miracle was wrought in the birth of Isaac, and consequently of the nation of Israel. Their rapid growth was a miracle. Jacob said, "With my staff (meaning evidently—with my staff only) I passed over the Jordan," and he relates how he had been increased. From seventy men born to Jacob, his descendants grew rapidly in Egypt into about two millions during their term of four hundred years in that country.

At the exodus from Egypt the true nationhood of the children of Israel may be said to have begun. They were miraculously preserved and led throughout forty years in what Moses describes as a waste howling wilderness, and finally conquered at least seven nations well settled and stronger than themselves.

The following passages of Scripture show the unique relationship in which the nation of Israel was favoured to stand with Jehovah:—"I will take you to Me for a people, and I will be to you a God" (Exod. 6:7). "I bare you on eagles' wings, and brought you unto Myself.... Ye shall be a peculiar treasure unto Me above all people: for all the earth

is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation" (Exod. 19:4-5). "I the Lord,.....have severed you from other people, that ye should be Mine" (Lev. 20:26). "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. 7:6). "The Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people" (Deut. 10:15). "The Lord's portion is His people: Jacob is the lot of His inheritance" (Deut. 32:9). Samuel, addressing the children of Israel, said: "It hath pleased the Lord to make you His people" (1 Sam. 12:22). David also: "What one nation in the earth is like Thy people, even like Israel?" (11 Sam. 7:23). Jehovah said, through Isaiah, "This people have I formed for Myself; they shall show forth My praise" (Isa. 43:21).

A wonderful contrast is to be found in Isaiah, chap. 46. The chapter begins concerning the idols of Babylon—from the Revised Version; "Their idols are upon the beasts, and upon the cattle: the things (that is the idols) that ye carried about are made a load, a burden to the weary beast." As a contrast to idols being carried about—a burden to the weary beast—we read concerning the true God, Jehovah carries His people. Verses 3 and 4: "Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: and even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

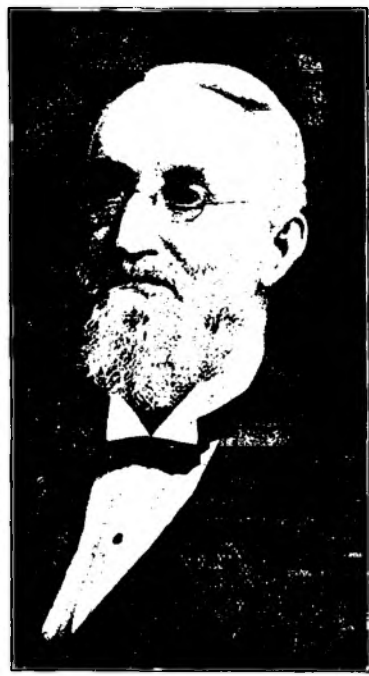
Some may say that this has to do with the past alone, and is all done away with now. We behold, on the contrary, that Jehovah still preserves the Jew; and also, although we do not know where His brethren of Israel are, we hold that "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Also, that the future blessing for this world is to be blessing for this world is to be carried out largely through the instrumentality of the Jew.

G. M. Lees.

Virtue is like precious odours, most fragrant when it is incensed (i.e., set on fire) or crushed: for prosperity doth best discover vice and adversity doth best discover virtue.—Bacon.

The least thing is the greatest, and one day as a thousand years, in the eyes of the Maker of great and small things.—J. Ruskin.

OUR EIGHTY YEAR CLASS.



This week we are presenting a cut of Bro. Warren Smith who is a pioneer in the faith and a member of our church at Dixon, Illinois.

Bro. Smith's history is the history of any one who may start in life a poor boy and make success in life by energy and push. He was born in Coventry town, Schenango Co., N. Y., Feb. 17, 1828, and this fact entitles him to a place in the gallery with our eighty year old class.

At eight years of age he went to live with an uncle with whom he remained for three years at the end of which time he returned to the home of his mother. Remaining with her for a short time, he engaged himself to a holder of a large estate with whom he remained for three years. During this time and when he was about 14 years of age his mother died, leaving him to hustle for himself. He went to Utica, N. Y., where he worked for his brother in a blacksmith shop for a year. From here he went into Pennsylvania where he remained for about 9 years. It was during this time that he married. He moved to Dixon, Ill., in 1857 and followed milling for eleven years after which he moved to the farm owned by him just west of Dixon where the remainder of his years were spent until a few years since when he moved into Dixon, retiring from active labor.

Two sons are the result of his marriage. One of these died at 18 years of age. George, the son remaining, stays close by his father and mother.

Bro. Smith is one who comes into our mind everytime we hear a young man complaining that a young man these days has no chance. There are two classes of boys—those who WAIT for a chance and those who MAKE a

chance. Bro. Smith was of the latter class. When he engaged himself to any task, he put his whole energy into it. He made himself thoroughly acquainted with hard work and he has been successful.

He and Sister Smith were religious people, being members of the Presbyterian church, but about 1862, Bro. H. V. Reed did some preaching in Dixon and produced a sort of religious earthquake. Bro. Smith was one who became interested in the new doctrine. He studied for some years, and along about 1872 he came out with the Andersons, Thatchers, and others and embraced the truth by yielding obedience to its commandments. They were long known as Reed-ites, because of the fact that Bro. Reed had opened their eyes to the truth.

Bro. Smith is one of the staunch supporters of the faith along with others in Dixon. We doubt if another body of believers can be found anywhere to compare with the Dixon church in many respects. There are four there who are in our eighty-year-old class and whose likeness

Bro. and Sister Smith are well fixed in this world's goods. They have a beautiful and commodious home in Dixon and its doors are always open to the humblest of the brethren. While the years are telling on these two faithful ones, it is our earnest prayer that they may live till the coming of our Lord.

THE ENEMY OF OUR CHARACTER.

The foe of our happiness and success does his satanic work as secretly as a sleuth. A man once lost his watch and advertised in the papers that if it was returned to him he would pay a handsome reward and ask no questions. A stranger called upon the man, and returned his watch and secured his reward. But the owner said to the stranger, as he was leaving, "I said in my advertisement that I would ask no questions, but I am very curious to know how in the world you picked my pocket, and I did not know it."

The pickpocket replied, "Do you remember at the ascension of a monoplane that a man pointed it out to you far away in the distance, and that while you were intently gazing into the heavens you were wholly absorbed in the wonderful feats of the aviator? Well, when you were gazing into the sky I took your watch."

I have read a fable that at one time the fallen angels held a conference to ascertain the best way to hinder or destroy Christianity. One angel reported that he had caused the shipwreck of a vessel filled with Christians and that

every one had been drowned. An other angel reported that he had incited a persecution in which thousands of Christians had lost their lives. But the presiding angel condemned both angels for their methods, saying that "the blood of the martyrs was the seed of the church," and that Christians, by these methods, would increase in numbers more rapidly than they could be exterminated. But another angel reported that he had called a whole church to go to sleep, that he had put into a deep and profound sleep all the members, the pastor and the officers, the old and the young—all were in a long sleep. All the angels admitted that this was the very best method to pursue in future, and they separated with the promise to put into a deep sleep every church and every disciple of Christ, old and young, all over the world, as far as it was possible, so that the kingdom of darkness could hinder happiness, usefulness, peace, love, courage and success.

—By Warren G. Partridge.

GENEROUS BOY.

Little Harry's parents always kept a barrel of apples in the cellar. Not long ago they moved next door to an orphan's home. Shortly after moving, Harry's mother noticed that the apples disappeared with great rapidity.

"Harry," she asked one morning, "what is going on with your apples?"

"Mother," he replied, "I have to eat a great many apples."

"I am willing that you should have all the apples you want but why is it you eat so many more than usual?"

"Mother," he explained, "I have to eat a great many apples now-a-days because the orphans want the cores."—Sel.

The measure of our power is the measure of our perception of God's law, through which all power comes; and the measure of our goodness is the presence of the love of God and man.—Dr. Lees.

The truest end of life is to know the life that never ends. He that makes this his care, will find it his crown at last.—Wm. Penn.

Leisure is only good if it mean either rest to make work better, or opportunity to choose better work.—Bishop of Rochester.

Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16:18.

Apply thine heart unto instruction, and thine ears to the words of knowledge.—Prov. 23:12.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Another pleasant visit by the editor to the Dixon, Ill., congregation was made on Sunday, July 28. There was a good attendance in spite of the fact that the Assembly is going on. We must speak particularly of Sister Marion Thatcher who has reached the remarkable age of 91 years and who attended both services, climbing three flights of stairs each time to attend the services.

We have just received circulars announcing the Iowa conference

at the Camp Ground near Waterloo, Aug. 24th to Sept. 1st. This is one of the most beautiful meeting places we have and a good attendance is assured. For further particulars write Mrs. Eva L. Stearns, Sac City, Ia., or O. J. Allard, Pres., Ft. Dodge, Ia.

Bro. J. W. Cooper, one of the elders of our church at Ripley, Illinois, writes that his home has had added to it the charm of a little boy. He reports all doing well, especially the father, but we know from Wessie's smile ordinarily that now it must cover an immense portion of his face.

Something more about our manner of publication. Our paper is run through our press twice, four pages being run each time. We usually run the first side on Friday and the other on Saturday for the following week, but when the editor goes away on Saturday to preach on Sunday then both sides must be run on Friday. It is necessary to do this in order that we may have our paper all folded, wrapped, sorted and ready to mail on Wednesday morning. Any matter for publication the following week should reach us not later than THURSDAY evening. Please be governed accordingly.

Announcements and Programs.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

CONFERENCE DATE.

The Eleventh Annual Conference of the Church of God for Southern Illinois will be held at the Restitution Church at Moriah Illinois, Sept. 21-29. Program later.

Mrs. C. W. Weaver, Sec.

NOTICE.

The Conference of the Church of God, will meet with the Church of God at Waveland, Arkansas, August 23, 1912. All of like precious faith everywhere are cordially invited to attend. Waveland is 100 miles west of Little Rock, on the Rock Island Rail Road. The meeting will be right close to the depot so you will not have to go more than one fourth of a mile to attend it. Come every body that we may have a glorious meeting. We want everybody to understand that we are not of those who believe that man

is not responsible to God until he comes into covenant relationship with him. We are part of the Church of God, of the Abrahamic faith, and we want all of like "precious faith" to meet with us. Bro. Lindsay can you not come and be with us? We are anxious for our brethren of the north to come down and be with us, and get acquainted with us, and teach us in the ways of the Lord more perfectly. We have had to work out all we know without a teacher except the Great Teacher, the Lord Jesus Christ and the prophets and apostles. Come if possible and enjoy the feast of fat things in store for all who may come. Your Brother in the one Hope.

Dr. T. J. Daniel, Pre

ANNOUNCEMENT.

The Sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will convene at Oregon, Ill., August 21 to 25 inclusive. An invitation is extended to all to come in Christian love and with the spirit of God in your hearts, and help us to make the meeting a powerful influence for good. All are welcome. A program will appear later.

Grace M. Williams, Sec'y.

NOTICE.

The Missouri State Conference will convene at the Blush Church near Fredericktown on the evening of Aug. 14th and continue over Sunday of the 18th.

All those wishing to attend this conference should communicate with Bro. W. S. Cooper of Fredericktown, Mo.

Edw. M. Williams, Sec'y.

CONFERENCE NOTICE.

To the brethren scattered through Nebraska and elsewhere, greeting:

The Annual Nebraska State Conference of the Church of God in Christ Jesus will be held at Holbrook, Nebraska. The conference will begin Monday, Aug. 5, and continue over Sunday, Aug. 11. The program has not been definitely arranged, but a number of speakers are to be present.

We extend a very cordial invitation to all who are interested in the study and promotion of "God's Holy Word" to attend this conference. Come, let us know each other and "study to show ourselves approved unto God like workmen that needeth not to be ashamed rightly dividing the word of truth. II Tim. 2:15.

The speakers will be Bro. Jos. Williams, Bro. O. J. Allard and two young brethren at Holbrook. All those who attend the confer-

ence will be cared for by the brethren at Holbrook free of charge.

Ola Crouch, Sec'y.

BEREAN BOOK NOTICE.

Committee report:— The new Berean books cost nineteen cents. The greatest cost, in any printing, is in the first five hundred copies. The cost of the second or third five hundred is very small in comparison, for the expensive compositor's work is reckoned in the first five hundred. So, averaging the first and second five hundred brings down the price of the book, if one thousand copies are ordered. Last year twelve hundred copies were ordered, bringing down the cost of the book. This year but five hundred copies were ordered, making the price high. Anyone who knows anything about printing will understand.

We wish to thank Mr. Wm. Wilson for reducing the cost of our books so materially by giving us the compositor's work at a much lower figure than any printing office would give.

Committee.

ILLINOIS BEREAAN NOTICE.

The new books are now ready. The president suggests that each society have the member who attends Bible School or conference bring home the required number of books, thus saving postage or express. She also suggests sending the money for them by the same member, as the treasury is empty. Every member of the State organization will be provided with a book. To such members, who wish to pay for them, the price will be twelve cents; and, if mailed, two cents for postage. The postage on six books is ten cents. For those who are not members of the Illinois State Berean Society the price will be twenty cents, plus postage. For reason see Berean Book Notice. The members of the state society are the isolated members who pay their dues into the state treasury and the members of the societies who send their fifth to the state treasury, that is, the societies of Adeline, Antioch, Chicago, Dixon, Macomb, Marshall, Ripley and Vermont. Further notice will be given as to the time to begin our work in the new books. Those who wish their books mailed send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago, Illinois.

Anna E. Drew, Pres.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: and his praise endureth forever.

Psa. 111:10.

The Sunday School.

THE RULER'S DAUGHTER.

Mark 5:21-43. Aug. 18.
Read Matt. 9:18-26; Luke 8:41-56.

Golden Text.—And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. Mark 5:41.

Time.—Either the same day, or that following our last lesson, on the return of Jesus and His disciples from Gadara.

Place.—The seashore and Capernaum.

Questions.

To what city did Jesus return from the country of Gadarenes?

What is the city called? Matt. 9:1.

Who were waiting for Him? Luke 8:40.

Who came to Him shortly after?

What was Jesus' office? (The Jewish synagogues had no priest nor preacher, but each had a company of elders called rulers. These formed the local Sanhedrum, or tribunal, they convened the assembly, preserved order, invited readers and speakers, and managed the schools connected with the synagogue. Jarius must therefore have been one of the more prominent Jews of the city.)

How did he show reverence to Jesus?

What was his request?

What reason had he to hope Jesus could cure his daughter?

Who followed them?

Relate the miracle that took place on the way to the ruler's home.

What great faith did the woman show?

Did Jesus know who touched Him,—then why the question?

The crowds touched Jesus also—why were they not healed?

What is necessary? Heb. 11:6.

In what way may this miracle have been a help as well as a hindrance in their journey?

"While He yet spake"—v. 35—to whom?

What was the news brought them?

In what way did Jesus encourage the father?

Whom only did He allow to follow Him into the house? (This is the first of three occasions when these three disciples were selected by Jesus to be witnesses of some special scene. Mark 9:2: 1433.)

Whom did they find at the house? (According to Eastern custom tumultuous lamentation was already begun. At the moment of death the nearest relatives by a wild and peculiar

shriek, announce the fact to all in the house and they take up and repeat the cry. Then hired mourners are summoned, who give themselves to chanting, wailing, beating the breasts, rending the outer garments, tearing the hair, with outcries in which neighbors join. Burial commonly takes place the same day.)

"The damsel is not dead but sleepeth"—what did Jesus mean by this?

What other texts in which death is called a sleep? Jno. 11:14; I Cor. 15:51; I Thess 4:13.

Relate the manner in which Jesus restored the child to life. "Her spirit came again," Luke 8:55. What is meant by the "spirit"? Eccl. 3:19-20.

Does this text prove the existence of something alive and apart from the body? Eccl. 9:5-6, 10; Ps. 146:3-4.

What was the "spirit" which God gave man, in the beginning? Gen. 2:7.

When the dust returns to dust again, and the spirit (breath) back to Him who gave it, where in lies our hope for future life? Jno. 11:25.

Was Jarius' daughter raised to an immortal life?

Why not? I Cor. 15:22-23.

What instance can you give of others raised by Jesus? Luke 7:14-15; Jno. 11:43-44.

How did the raising of the ruler's daughter effect those who witnessed it?

What charge did Jesus give?

Why? ("His foes were on the alert—every fresh proof of His divinity increased their hatred, thus He had to hide His glory that He might finish the work He had been sent to do.")

Was this charge kept? Matt. 9:26. (It was impossible, to conceal the fact of the miracle, they could only keep secret the manner of its being done.)

In Jesus command to give the child something to eat, what should we notice? (That Jesus was ever mindful of the little as well as the great needs.) Matt. 15:32; Ps. 145:8-9.

In the two miracles we have studied, which, if either, showed the greatest degree of faith?

We have in these two instances of the power of Jesus in response to faith, the affluent ruler, and the diseased, incurable woman, who, by law, was separated from society. Though great the contrast in their stations in life, yet with faith in Jesus, they on equal grounds, received great blessings. Adding faith in Christ will secure for us the important things of this life and that which is to come.

Anna E. Drew.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

Obituaries.

John A. Thomas

fell asleep in the blessed hope at Paekertown, Ind., July 20, 1912, after suffering for a year or more with cancer, aged 62 years, having been born in Wabash Co. May 31, 1850. He was of English parentage, his father having been a preacher in different denominations till he learned the truth from his son, and held it fast, the latter having found it at Plymouth some 40 years ago.

Bro. Thomas suffered severely in his last illness, but bore it patiently and cheerfully. The writer visited him about 2 months ago, by request, and held the communion service at his home. It is a sad thing to be called where there is sorrow and trouble that one is powerless to relieve, but a large part of this was removed when we saw with what good cheer Bro. Thomas spoke of the precious words of truth in the midst of affliction. This was his main conversation. He was ready and fell asleep calmly, having expressed his readiness and willingness for it.

The writer was notified by him beforehand what scriptures and songs he desired, and we carried out his wishes except that the choir of the Presbyterian church were not able to render the songs because of not having the music.

The writer explained to the gathered friends and relatives, from the scriptures Bro. Thomas selected, what his faith and hope were, then we laid him to rest in the cemetery near Silver Lake.

Sister Thomas and four children survive, John, of Kansas City, Hannah, of Ravenna, Texas, William, of Warsaw, Ind. Also two brothers and two sisters of the deceased, J. L. of Paekertown, William, of Astoria, Ill., Mrs. Elizabeth Sowles of Paekertown, and Mrs. Hannah Gunter, of Mich., besides eleven grandchildren.

One son, William, one daughter, Mary, his two brothers and one sister, Mrs. Sowles, were present at the funeral.

May the blessed hope sustain the sorrowing ones.

Joseph Williams.

THE CHURCH.

We mean the institution, not a building.

What is its purpose? It had its birth in the suffering of Jesus. It must emulate its head and example by suffering. "And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that WE SUFFER with him, that we may be also glorified together."

The church is not a society gotten together for the purpose of being divided and subdivided into convenient parties for the purpose of literary, entertainment, social or amusement pursuit. Christ did not agonize in Gethsemane and die a miserable death on Calvary that we might band ourselves together under his name to build great buildings for purposes of social, or amusement pastime. In so doing it was not His purpose to foist upon the poor downtrodden sinners of earth an institution in which certain of its members should contrive at all sorts of tricks and social flummeries to raise money for the purpose of paying off some other part of the society for social and amusement duties performed. His suffering had something else in view. Through sin, man was LOST! If he was ever to be saved out of this condition, it must be by some means provided by some source that was able to perform it. God through His Son Jesus Christ and His suffering provided the way. It is the only means whereby we may escape the everlasting result of sin. This places us in a position of intense need. The great trouble with professing Christendom is that a large proportion of the membership do not, and never have fully measured their need in this direction. Our organization as Christians, then, must be for the purpose of worship toward our great Benefactors. This is done through prayer, study, meditation, exhortation, and suffering. If our so-called churches of today were suddenly to change for this sort of thing, would its membership increase or diminish?

We are associated together to assist each other in the purging that God will surely bring upon us if we are really His children. The last time you attended "divine service" did you see any conduct on the part of the congregation that indicated that they realized their lost condition or rejoiced particularly in the salvation that there is in Jesus? How did you feel yourself? What will our church membership amount to if we fail to exercise love and neglect to apply the purging lotion provided for us in our Lord? The Bible points out that we should be living epistles, read and known of all men. But is it so with us? Brethren, think on these things.

S. J. Lindsay.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—Prov. 22:1.

By humility and the fear of the Lord are riches, and honor, and life.—Prov 22:4.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

V. What is the faith?

Paul informs us that there is one Lord, one faith, one baptism. If baptism—the "one baptism"—is the law of the faith, we ought to know what that faith is. And more especially now, seeing there are so many faiths prevalent in the professing Christian world. "The faith" is a definite thing—it is only another term for the gospel. There are various terms made use of in the New Testament with reference to the faith, which are synonymous, such as the "One Faith," "the Faith once delivered to the saints," "the Faith of the gospel," etc. Faith is the substance (basis) of things hoped for, the evidence (conviction) of things unseen, Heb. 11. The foundation of the hoped for, and the demonstration of the unseen things hoped for, can only be in the word of God. Without this testimony there can be no faith. The word faith is frequently used and transferred to the doctrines propounded for our belief. Hence "the faith" is only another term for "the gospel," "the word of the Lord," "the word of the truth," "the gospel of the kingdom," etc. Let the reader bear this in mind or he may be perplexed.

Sometimes the word faith is used for belief, assent, or credence given to the word preached. In this sense is the commission to be understood "He that believeth (the gospel, or the word of faith,) and is baptized, shall be saved but he that believeth not shall be condemned." Mark 16:16. So also the expression, "with the heart man believeth unto righteousness," and many more. The belief of a thing, or to have faith in a thing or person, is altogether different from that which is believed or given to exercise faith upon. The sense will generally determine in any test whether simply belief or the things to be believed, is intended. We are now concerned to find out what was "the Faith," or "the Gospel," preached by the apostles, as necessary to be believed before baptism.

Paul in Eph. 4:5, writes, there is "one Faith," that is, there was only one in his day, though there are many now. The apostles were the divinely appointed teachers and guardians of that one faith, and while they lived they would not allow or give their sanction to any other. That faith was what Paul calls in another place, "the word of faith which we preach." That word was the gospel which the Lord Jesus sent his apostles to preach. They all preached the same word of faith. There was a unity in

their testimony. They were also under the guidance and direction of the Holy Spirit. As faithful witnesses, they could not—dared not, change the truth of God. Says Paul, "though we or an angel from heaven preach any other gospel unto you than that which has been preached unto you let him be accursed." Gal. 1:8. They guarded it from being corrupted, by their presence, by their vigilance, by their anathemas, and the power given them by the Lord for the punishment of the rebellious.

The "gospel of Salvation," whether preached by Peter to the Jews, or by Paul to the Gentiles, was one and the same. It is very tersely defined by Luke in Acts 8:12, in the following words—"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." And also in Acts 28:23-31, in similar language. The "one faith," or gospel, may be said to consist of two parts, both of which are necessary to make one perfect system of truth. Those parts are,

1. Things about the kingdom.
2. Things about the king.

In apostolic times when the Faith was preached these two items constituted the theme. When Jews or Jewish proselytes were the auditors, and who were already well informed with reference to the "kingdom of Messiah," the preachers dwelt principally on those things pertaining to the king—proving that Jesus of Nazareth, whom they as a nation had rejected was the Son of God—the king of Israel. This they established by an appeal to their own prophets, and well-known facts connected with his life, death and resurrection. See Peter's addresses as recorded in Acts 2:5; 10; Philip's conversation with the Eunuch, Acts 8:35; Paul's course at Damascus, Acts 9:20, at Antioch; at Corinth in the synagogues, 17:4-5; and the eloquent apollo in Achaia, 18:28.

When Gentiles were their auditors, who were not instructed as were the Jews in the glorious things concerning the kingdom of God, they then pursued a different course, which may well be illustrated by Philip's preaching at Samaria, Acts 8:22-31; at Ephesus, 19:8; 20:24-25; and at Rome, 28:30-31. The good news of the coming kingdom had to be preached to them as well as certain things about Jesus.

It is a sad and fatal mistake that the professedly Christian Church has fallen into at the present day, to suppose that the gospel consists merely of what is written about the death of Jesus, or what is technically termed

the atonement. Enter any of our orthodox evangelical churches, and much may be heard about the atoning blood of Jesus, faith in his sacrifice, coming to him by faith and prayer in order to obtain salvation, etc., but not one word about "the hope of Israel," the "hope of the promise made of God to the fathers," or in other words, the prophetic testimony respecting the kingdom of God, and Jesus as God's anointed, and the heir to the throne of Israel. The faith is one, and cannot be divided without doing it violence. Take the good news of the kingdom from it and then it ceases to be the gospel, and consequently in that mutilated condition is not God's power unto salvation. The Jew errs, not because he believes what the prophets have spoken concerning the Messiah and His glorious kingdom, but in his rejection of Jesus of Nazareth, the "man of sorrows," as the anointed of God. And the Gentiles also err in rejecting the good news of the kingdom of God—the gracious message which Jesus was sent to proclaim to the sons of Israel. How can any one be said to believe in the Christ who rejects his word? The message and the messenger are so inseparably connected, that he who rejects the other, and he who really receives the one must receive the other.

"The things concerning the kingdom of God" have their basis in the promises made to the fathers—Abraham, Isaac and Jacob. The fulfillment of the promises constitute "the hope of Israel," for which Paul said he was bound with a chain, Acts 28:20. That was the gospel for which he was an ambassador in bonds, or in a chain, as the margin reads in Eph. 6:19-20. That hope is inseparably connected with the everlasting possession of the land given to Abraham and his seed, as the territory of his kingdom, who "shall possess the gate of his enemies," and in whom "all nations shall be blessed." That hope also includes the covenant made with David, that one of his posterity should sit upon his throne—one who should be the son of God, as well as the son of David—and whose kingdom and throne should endure forever. To sum up some of these things very briefly, we give the following points as a few items of "the faith," so far as the kingdom is concerned, with a few references as proof texts.

1. The promise to Abraham concerning the blessing of the nations, Gen. 12:3; 18:18. To Isaac, Gen. 26:4. To Jacob, Gen. 28:14.

2. As a means for the accomplishment of this promise, the land of Canaan was promised to Abraham and his seed, Gen. 12:

7; 13:14-17; 17:8; etc.

3. The seed to whom the promise was made in Christ, Gal. 3:10.

4. Neither Abraham, nor Jesus the Christ, have yet come into the possession of the inheritance, but are waiting for "the times of restitution," Acts 7:5; Heb. 11:13; Acts 3:21.

5. The inheritance is not a Canaan in the skies, but land or territory lying between the river of Egypt and the river Euphrates, Gen. 15:18.

6. That land is the heavenly country to which Abraham, Isaac, and Jacob looked—not as it then or as it now exists, cursed under Gentile rule and superstition, but as it will be under the rule of Abraham's seed, the Christ, Heb. 11:13-16.

7. That the covenant made with David related to his throne and kingdom over the twelve tribes of Israel, and not to something beyond the stars—confirmed to him and his house forever the royalty, and that one of his posterity should reign on his throne forever. II Sam. 7:12-17; Psa. 89:34-37; Isa. 9:6-7; Luke 1:31-33.

8. That Jesus of Nazareth was the covenanted son of David and of God, and that he will yet sit upon the throne of David, as his legal heir, Acts 2:29-32; Rom. 1:1-4.

9. That the possession of the throne and kingdom of David over the restored tribes of Jacob, implies the possession of the territory promised to him and his father Abraham, and that before Abraham, Isaac and Jacob can inherit the land, or the kingdom be established in David's presence they must be saved from the dead, even as Jesus was, Matt. 22:31-32.

10. This resurrection to life and incorruptibility will enable them to inherit the land and kingdom forever, according to the terms of the promise.

(To be continued.)

ANCIENT BABYLON.

There have been three apostasies from the true God in the world's history. The first one occurred before the flood and was caused by the "sons of God" marrying the daughters of men. Some have conjectured that these sons of God were the angels from heaven, but there is not the slightest foundation for such an idea. These sons of God were God's servants. They have been called His sons in all ages. These daughters of men were those men and their daughters who did not serve the true God. These daughters soon dragged God's servants down to their own level. The result was extreme wickedness and the flood. Very few sons of God

have the firmness to stand up and defend the truth when they marry the daughters of men. From long observation I have noticed that sisters are generally more successful in bringing into the truth alien husbands, than brothers are in bringing in alien wives. The second great apostasy occurred some time after the flood, and the third one began its development even in the first century of the Christian era, and culminated in that horrible thing—the papacy. We do not know much about the ideas of the great transgressors before the flood only that they were extremely wicked. Of the second apostasy we have learned a great deal of recent years. We now know that it was in the region of Babylon that the idea of man's inherent immortality originated, that a plurality of gods was developed, that the knowledge of the true God was gradually lost sight of. The third apostasy went back and took up unknown to themselves nearly all the ideas originated by the second apostasy. That is the reason that Rome is spoken of in the Revelation as Babylon; they reproduced and intensified all the wickedness of the second great transgressors. Sometime after Noah's and his immediate descendant's death, he was deified. To begin with, they had eight gods which were those persons who were saved in the ark. Some time afterwards another one was added. This ninth one was Nimrod known among the ancients as Gilgames. There have been records found in the region of Babylon describing the creation and the flood agreeing in the main with the Bible account; with this great difference, however, every thing is described as having been done by a plurality of gods. There are some of the ancient records found showing the gradual development of these ideas of what occurred in the first ages and how the gods and man's inherent immortality were evolved. "The name of the first man was Adapa the son of Eridu. Ea had created him without a help-meet; he had endowed him with wisdom and knowledge, but had denied him the gift of immortality. Once the south wind upset his skiff, and in revenge he broke its wings. But the south wind was a servant of Ann and the God of the sky demanded the punishment of the daring mortal. Ea, however, interfered to save the man he had created. He clad Adapa in mourner's robes and showed him the road to heaven, telling him what he was to do in the realm of Anu, but forbidding him to eat or drink there. The gates of heaven were guarded by the gods Tammury and Ningis—Zida who asked him the meaning of the

mourning garment which he wore. When he answered that it was for themselves because they had vanished from the earth, they made intercession for him with Anu. Anu listened and forgave, and ordered the food and water of life to be offered to him. Adapa refused the food of immortality. Man remained mortal, and it was never again in his power to eat of the tree of life. This story carries us pretty well back in that we get a process of change from what Noah had no doubt taught his descendants that man was created mortal and on account of sin lost the opportunity to eat of the tree of life. At the same time we get a glimpse of the process of deifying some of the great men, for this Tammuz, one of the gods, was one of the many names of Noah after he was deified, and exalted to the heavens. There is another record as given by Professor Sayce in *Fresh Light from the East*: "At that time the heavens above named not a name. Nor did the earth below record one. Yea the deep was their first-creator. The flood of the sea was she who bore them all. The flowering reed was ungathered, the March plant was ungrown. At that time the gods had not issued forth any one of them. By no name were they recorded. Then the gods were mad. Lakhmu and Lakhmu issued forth. Next were made the hosts of heaven. They grew up. The time was long. The gods, Anu, Bel, and Ea were born. The hosts of heaven and earth. (The record at this point is badly mutilated). At that time the gods in their assembly created (the living creatures). They made beautiful the mighty animals. They made the living beings come forth, the cattle of the field, the beasts of the field and the creeping things. (The records are again here much mutilated). Reference is made to 'a wicked serpent,' the serpent of night 'and of darkness.' The tree of life is also frequently referred to and declared to be the pine tree of Eridu." The flood record is a much longer one but I will give you an abbreviation of it. "Sisauthos speaks to him even to Gisdubar. Let me recall to thee, the story of my preservation, and the oracle of the gods let me tell to thee. The city of Surippah was already ancient when the gods within it set their hearts to bring on a deluge. The gods will destroy the seed of life, but do thou live and bid the seed of every kind mount in unto the ship. The ship that thou shalt build 600 cubits shall be its length in measure, 60 cubits the contents of its breadth and 30 cubits its height above. I understood and spake to Ea my lord. The building of the ship which

thou hast commanded thus if it be done by me the children of the people and the old men alike will laugh at me. Ea opened his mouth and said, he spake to me his servant. If they laugh at thee thou shalt say: Every one who has turned against me and disbelieved the oracle that has been given me I will judge above and below. Enter the door of the ship and bring into the midst of it, thy corn, thy property and thy goods thy family. The cattle of the field, and the wild beasts of the field, as many as I would preserve I will send unto thee. Then the narrative goes on to describe the building of the ship. Then adds "The surface of the land like fire they wasted they destroyed all life from the face of the land." In the main in this story we have a perfect agreement with the Biblical account, but the story as given in full gives largely the plurality of gods. Many of the so-called "higher critics" claim that the Bible account was copied from this narrative. Any thoughtful person who is unprejudiced could easily see that this narrative must have been a mix up of traditions handed down from former days. No "higher critic" outside of an asylum will contend for a plurality of gods; consequently the narrative that gives only one supreme being as being actor in these affairs must be the primary one. Both stories agree in stating that the flood was sent to destroy all life. No immortals were in it. "All flesh died that moved upon the earth, both of fowl, and of cattle and of beasts and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died."

A. Wallace Mason.

WAITING FOR CHRIST'S COMING.

Waiting for the coming of Christ does not mean that we are to be indolent or lazy. A coming event presupposes a preparation or getting ready for the same. The injunction, "Occupy till I come," holds good until the coming takes place; also the "fervent in spirit serving the Lord," is just as important. His long absence may seem to us an undue delay, but he will come at his appointed time. No doubt the time of waiting may seem long to many. Some may lose their faith and say, "He will never come;" but he will come. The promise has gone forth from his own lips.

Four thousand years from the first promise to the first coming was a long time, but the promise was fulfilled. Four hundred years of waiting after the prom-

ise was made, that the family of God should enter the land of Canaan, might have seemed to them as though it would prove a failure, but they went in. Abraham and Sarah waited long for the promised son, but their waiting was not in vain. So, beloved, do not lose faith. The Son of God will be here some day, and we think that day now is not far away. Be earnest, be faithful, keep at work in your chosen calling, serving God with a whole heart. Speak a word when opportunity offers for Christ; sound forth the message as best you can, and when he comes, if you have been faithful in all things, it will be said, "well done."—Crisis.

DO SOMETHING.

Honest work brings health and joy,

But idleness is sin;
For every hour finds some employ,
From time some blessing win.

The thorns from some one's path remove;

Make some one's sky more clear;

Let some one feel the joy of love,
The blessing of good cheer.

The time of labor soon is o'er,
The sun sinks in the west;
The worker seeks his open door,
His toil has earned him rest.

So at the close of every day
May you look back and find
The duties in your path that lay
Performed with willing hand.
—Selected.

He that saith unto the wicked,
Thou art righteous; him shall the people curse,
Nations shall abhor him.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.—Prov. 28:6.

How much better it is to get wisdom than gold! and to get understanding rather to be chosen than silver.—Prov. 16:16.

Every word of God is pure: he is a shield unto them that put their trust in him.
Prov. 30:5.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.
Prov. 29:17.

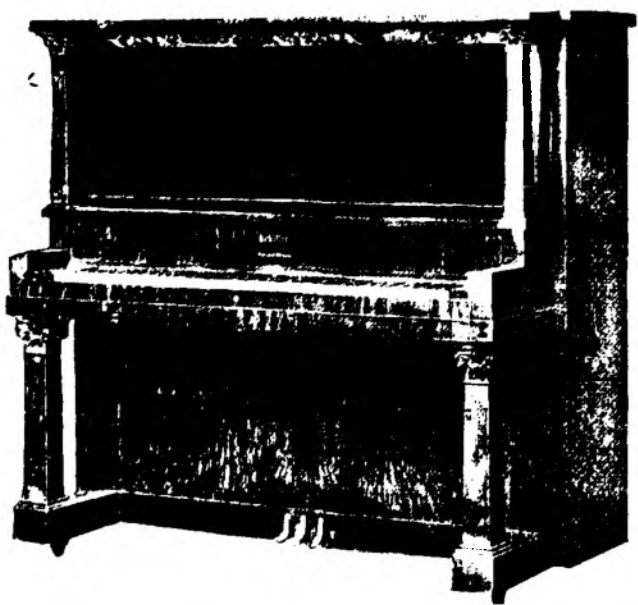
He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue.—Prov. 28:23.

He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy.—Prov. 28:13.

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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 nothing to keep you from wearin' a white frock down there, but there'll be con-

siderable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garment afterward. Ex.

CARRY SUNSHINE WITH YOU

Anybody can be cheerful when the skies are bright and everything is pleasant; but when gloominess comes and things are out of sorts the influence of a sunny and cheerful disposition is felt.

"My boy, you do not own your own face," said a father to his twelve-year-old lad.

The boy looked up from his plate with a half guilty, yet puzzled expression. He had come

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T. J. DANIEL, M. D., Magazine, Arkansas.

down to breakfast with a frowning countenance, and it was evident to the other members of the household that his spirits were at a low ebb.

"You do not own your own face," his father repeated. "It belongs to other people. They not you, have to look at it. Do not forget it. You have no right to compel them to look at a sour, gloomy, and crabbed face."

The boy had never thought of

that before.

Reader, your face belongs to other people. If you have not already learned this lesson, you, too, may profit from the lad's experience. And remember, do not impose a gloomy countenance upon people around you.

—The Boys' World.

"The Bank of Heaven never goes into the hands of a receiver, and its stock never declines."

THE RESTITUTION HERALD.

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RESTITUTION.

When Jesus comes to earth again, Jno. 14:3.
 In glory with His angel bands, Matt. 16:27.
 The age (not world) comes to an end, Matt. 13:40.
 And restitution times begin, Acts 3:21.
 Then dead in Christ will live again, I Thess 3:16.
 And living ones in Him be changed; I Cor. 15:51.
 Like Christ their Lord the saints will be, I Jno. 3:2.
 And live through all eternity, Mark 10:30; Luke 18:30.
 They'll not be weary when they run, Isa. 40:31.
 Can fly like eagles to their home Isa. 40:31.
 While walking they will not be faint, Isa. 40:31.
 When Jesus comes with all His saints, I Thess. 2:13.
 The will of God will then be done Matt. 6:10.
 By every nation under sun; Dan. 7:14.
 All power and rule will be put down, I Cor. 15:24.
 And knowledge of the Lord abound, Isa. 11:9; Hab. 2:14.
 The city where the saints will dwell Rev. 21:9-10.
 Will be the new Jerusalem; Rev. 21:1.
 In it the tree of life will grow, Ezk. 47:12.
 River of life from it will flow, Rev. 22:2.
 Wolf and lamb shall together dwell, Isa. 11:6.
 And young lion with calf as well; Isa. 11:6.
 With kid the leopard shall lie down, Isa. 11:6.
 While serpents eat dust of the ground, Isa. 65:25.
 The eyes of blind shall clearly see, Isa. 29:18.
 The lame shall leap as harts do flee; Isa. 35:6.
 The tongue of dumb shall sweetly sing, Isa. 35:6.
 And ears of deaf shall hear them sing, Isa. 35:5.
 These blessings are for they who love II Tim. 4:8.
 The Lord's return from heaven above; I Thess. 4:16.
 And are looking for Christ to come, Heb. 9:27-28.
 Then to them He will say, "well done," Matt. 25:21.
 H. M. Williams.

SERMONETTE. No. 19.

The Messiah.

Text.—And after three score and two weeks shall Messiah be cut off, but not for himself. Dan. 9:26.

Daniel is the only Bible writer who uses the word translated "Messiah." It is the equivalent of the word "Anointed," and it is generally understood that he refers to Jesus as the Anointed one.

While the Hebrew prophets do not use this official title, they speak of the person, birth, work, suffering, death, and future reign of Jesus by the use of other terms, which have no doubt with the reader as to whom reference is made.

Moses refers to him as that prophet whom God would give him a message to the people; and if any should refuse to hear the message God would require it of them. Deut. 18.

Job speaks of the Messiah as the Redeemer who should stand in the latter day upon the earth and although death should close his eyes for a time, yet resurrected in splendor he should see him for himself. Job 19:23-27.

Balaam in his prophecy says, "I shall see him but not now: I shall behold him but not nigh, there shall come a star out of Jacob, and a scepter shall rise out of Israel.....out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth in the city." Num. 24:17-19.

This man Balaam was not a Hebrew prophet, but it is said of him in the record that his eyes were open, and that he heard the words of God, and knew the knowledge of the Most High, and saw the vision of the Almighty. God uses sometimes what to us would seem queer methods to carry out his purpose, yet who may question his wisdom? Balaam perished in battle and sleeps in an unknown grave. He coveted the gold of Balak and grew angry at the ass when Balaam's foot was pinched against the wall, but God revealed the message through him to Balak and assured the prophet that he finally would see the Messiah when seated upon his throne wielding the sceptre over Israel in the kingdom of God.

David's references to the Messiah are numerous: not only does

he speak of his coming but his trial and death, resurrection and future glory. Let me read from his pen a few words—"He shall judge thy people with righteousness, and thy poor with judgment. He shall spare the poor and needy, and shall save the souls of the needy; he shall redeem their souls from deceit and violence and precious shall their blood be in his sight. His name shall endure forever—his name shall be continued as long as the sun and men shall be blessed in him. All nations shall call him blessed. Blessed be his glorious name forever: and let the whole earth be filled with his glory."

Again we read, "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven."

David's last words were—"The God of Israel said he shall be as the light of the morning, even a morning without clouds. As the tender grass springing out of the earth by clear shining after rain. This is all my salvation and all my desire."

Thus was David inspired to write about the Messiah yet to come. I have only read a few of his words, but it is plain to see that they can refer only to that Son of his mentioned in the covenant God made with him.

Isaiah tells us "There shall come forth a Rod out of the stem of Jesse and a Branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." There can be no doubt but this prophecy refers to the Messiah. It is the heir promised in the covenant with David to sit upon his throne.

Jeremiah says of the Messiah—"Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel dwell safely. And this is the name whereby he shall be called, the Lord our righteousness." Jer. 23. The next sermonette will be the "Past Work of Messiah."

A. J. Eychaner.

CRUEL TO THE UNSAVED.

It is objected that it would be cruel for Christ to come in Judgment upon the world, while there are so many millions unsaved.

We answer,—is not such a declaration a presumptuous criticism of God's motives? Was the flood an expression of cruelty, or rather was it not a manifestation of God's love and mercy, toward them who should live after, in that He swept away the great overflow of wickedness? Surely it was done in mercy. And now let us remember that this world dies every thirty-three years. The average of human life is even a little less than this. The world is in the power of the devil, and he has the power of death. He has slain this world with the sword of death, over fifty times in the present dispensation.

Think of it! more than fifty worlds gone down in the whirlpool of death. Each generation brings on to the scene an entirely new world. And how few out of these are converted. How few are reached by the gospel lifeboat, and how few of those reached heed the message of salvation. The great mass sweep on, like a wrecked vessel, in darkness and unbelief, to the Judgment.

The coming of Christ will inaugurate a far better state of things. For, when He comes, all things that offend shall be gathered out and the kingdom shall be established in righteousness. And even though the subjects of the kingdom (not the reigning ones) may die during the millennial age, yet shall they die in a good old age, the child even a hundred years old, and their death shall be blessed, and though the millennium is not the perfect state, yet Judgment will speedily follow the sinner of that day, or the nation which shall swerve from serving God.

Surely, then, His speedy coming cannot be counted an unmerciful event. The wonder is rather at the long-suffering of God, which now (as before the flood) waits in such patient pleading. But He will fulfill His promise, and the Coming One will come and cut short the work in righteousness. Rom. 9:28.

Then let us not look upon Christ's coming as cruel or unmerciful. He has said "SURELY I COME QUICKLY," and let us have the mind of the Holy Spirit, who replied "EVEN SO

COME LORD JESUS." Rev. 22:20.

"Then welcome, thrice welcome,
ye tokens of God.

What else but His coming can
comfort afford?

What presence but His set this
prisoned earth free?

O Star of the Morning, our hope
is in Thee!"

From "Jesus is Coming."

THE SMOKE OF THEIR TORMENT.

Rev. 14:10-11.

In many of the prophetic books of the Bible we find symbols which, if literally taken, would lead to endless confusion, no matter what view one might take.

That the book of Revelation abounds in symbols no one will question. These symbols are given to amplify and strengthen facts elsewhere given.

One great fact that is taught throughout the Bible is the utter destruction of the wicked—all who oppose God. This is so abundantly taught and so well known a fact that we will not take space to make quotations.

First turn to the text, Rev. 14:10-11, and read it carefully. You will note that nothing is said of the length of duration of the torment, but the SMOKE of their torment is to ascend up forever and ever. Nothing is said about the torments lasting forever. Lest some one may think that this is making too fine a distinction, I will give a demonstration from another portion of scripture. Please turn to Isa. 34. Here you will find language almost identical with that used in Revelation. The subject of condemnation was Idumea. Beginning with Isa. 34:6, read on through the 10th verse. Note the rivers of Idumea were to be turned into pitch and the land into brimstone, symbolically speaking, and the burning is not to be quenched night nor day, the smoke to go up for ever and ever. It was to be a waste and none were to go up through it forever.

This was prophesied against Idumea because of her treading down of the people of God. The judgment here promised did come. The inhabitants of the land were utterly destroyed not one left. After this destruction was completed, then the cormorant and the bittern possessed it and it and the owl and the raven dwelt in it, and it is today a howling wilderness, although people do pass through it. A friend has given me an account of his passing through it. He said He saw no smoke and the land and rivers were still there. Pitch, brimstone and fire being elements of destruction are used as symbols to show how thorough

the destruction will be, and "for ever and ever" is a limited time rather than endlessness necessarily. The thought is that God had determined upon its destruction and nothing could stand in the way of its accomplishment until it was complete. So with the destruction mentioned in Rev. 14. God does not torment people, but they bring upon themselves their own torment and final destruction. Just what torment they may be bringing upon themselves for that time we can but conjecture. Rest assured, however, it will ultimately result in their death and destruction and nothing can prevent its accomplishment.

This same analysis will cover the texts found in Rev. 19:20 and 20:10. Here we find, not people, but the beast, false prophet and finally, the devil, cast into this lake of fire. We believe the beast to stand for all forms of man-made government or organizations; the false prophet, for false systems of theology, and the devil for the adversaries of mankind in general. We read elsewhere where no symbols are used that these are to be destroyed. We also read in Rev. 20:14 that this "lake of fire" is the SECOND DEATH. No one who pretends to any degree of knowledge concerning Bible lore, would presume to establish a fundamental doctrine upon symbols used as facts. Symbols are simply used to embellish facts already elsewhere stated.

S. J. Lindsay.

THE UNIVERSALITY OF JESUS AND THE UNI- VERSAL CHRIST.

Of imperative necessity, one who claimed such unexampled powers and supreme prerogatives as Jesus did, must have a character as comprehensive and as all-embracing as the era of His jurisdiction and authority. Having received "power over all flesh" (John 17:2) necessitates, as an appropriate accompaniment, an appeal so wide as to admit of a universal response. And so it is. Not only is the many-sidedness of Jesus' character one of the greatest marvels of His personality, it is the most eloquent witness to the truth of His claims. It is the simplest truth to say that every one of every age, stage, or clime, can find in Him that which they lack or should desire. The strong man not less than the weak, and the man of venerable mein, who has drunk deep of the well of experience, not less than the prattling innocent who can do little more than lip His name, or grasp the thought that He is a Being full of love, find themselves equally at home with Him. Disparity of

age or development, dissimilarity of experience or circumstances are no barrier to sympathy and spiritual unity. In relation to Jesus the difference in temperament and the influence of environment are equally impotent, for He has, as none other had, that magnetic power which can "draw all unto Him."

Consider the crowded figures that stud the canvas of His history. There appears an almost infinite variety of character, everyone a problem in himself, and everyone having a counterpart in the generations that should follow. The Galilean fishermen represent the men of strong faith, but of limited outlook and erring judgment; the Centurion, the man of humble heart and perfect discipline of will. The rulers of the people stand for the class, alas so numerous in every age, who are perpetually torn between conscience and the allurements of the world. They lived in hopeless indecision; persuaded of the truth of His claims, yet afraid to confess Him, lest they should be turned out of the synagogue. The doctors of the law are those steeped in tradition and full of prejudice; the Pharisees and lawyers, the hypocrites who mask their hypocrisy by an extreme zeal for ceremonial purity. Every age has seen the physical wrecks of humanity—the blind, the deaf, the lame, the lepers, etc.—just as Jesus saw them in all their helpless and hopeless misery; and every age has seen and known too well that large class to which Mary Magdalene and the woman of Samaria belonged, the class so woefully mis-named "daughters of joy." Each one may be taken as a type of character that has been and is. Human nature, with all its variety of temperament, is the same in its helplessness against the arrayed forces of evil. The progress of the ages leaves the canker at the heart untouched; and though the forms of civilization adapt themselves to changed conditions, yet at the core the cardinal weakness is the same. And as all appeared before Jesus and made their varied appeal to Him, and found, or could have found, in Him a rich supply for all their needs, so is it still. All the varied needs of heart and life are met in Jesus. He supplies the antidote to every failing, the faith that conquers, the hope that endures, the power that achieves. All need His vital power, His inward vision, His ennobling might. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Again, "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life: and they shall never perish, neither shall any pluck

them out of My hand" (John 10:27-28). These declarations exemplify the needs of every living soul in the presence of the great issues of life, and none can with impunity disregard them. These flow out of the fulness of Jesus' self-sacrifice; and He, as their source and fulfillment, is not less supreme and exclusive than in relation to those qualities which lie at the base of all spiritual progress and development. Paul declared that the life he lived in the flesh, he lived "by the faith of the Son of God," who loved him and gave Himself for him (Gal. 2:20); for he could "do all things through Christ who strengthened him" (Phil. 4:13). In so doing he only echoed the words of his Master—"Without me ye can do nothing" (John 15:5). Thus, claims that are supreme, and powers that are limitless, are attested and confirmed by an appeal that is universal, that, overleaping all barriers, remains true now as ever, and that comes unabated to all who have ears to hear, and hearts to respond.

Nor is this all. All relative existence has a two-fold aspect; and the reflex action of relationship is its complement and crown. Accordingly, the universality of Jesus is to be seen, not only in the attitude of all men towards Him, but in His attitude towards them; and, it may be, in determining historical reality, the latter is the more important of the two.

Consider the character of Jesus as seen in thought and word and deed. It is easy to speak of moral perfection, of a holy, sinless life, but how difficult to have an adequate conception of what it means. We think of the saintliest man we know, or of our selves in our most exalted mood, and we are only too conscious of blemish and imperfection. In none is the panoply of grace impervious to sin, yet Jesus "did no sin, neither was guile found in His mouth" (1 Pet. 2:22). Situated as He was, surrounded by enemies who watched Him with lynx eyes, who set traps to ensnare Him, who were anxious that He should compromise Himself with the civil and religious authorities, absolute perfection seemed utterly impossible. Yet Jesus challenges the whole world. "Which of you convicteth"—not convinceeth, that might only be a mental obsession—but "convicteth (R. V.) Me of sin?" (John 8:46); and though the advocates of the Christ idea may affirm that "to speak of Jesus as morally perfect is absurd, while to call Him sinless is worse," the challenge, so boldly uttered, is only met by the evasive and untenable plea that the history of Jesus is imperfectly recorded.

The sinlessness of Jesus is the corner-stone of the Christian edifice. Can it be maintained? Assuredly. In all His intercourse, in all His encounters, never once is He taken at a disadvantage. Every situation finds Him fully prepared; in every action He is supreme. How wonderfully varied are the moods in which He is presented! Never were the contrasts of experience more violent than His. What infinite capacity, wealth of wisdom, fulness of instruction, and variety of aptitude He displays! Should we consider Him in the house of Simon the Pharisee (Luke 8:36-50), teaching that proud man the beauty and grace of forgiveness; or comforting the sisters of Bethany in their sorrow; or on the lone hill-side, or amid the thronging multitude; in the desert, or on the stormy deep, we see the same marvellous adaptability and perfection of word and act. Should we consider Him as He refreshed weary hearts with such words of comfort as—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28); or denouncing in the strongest terms the hypocrisy of those who sat in Moses' seat, when every word stung like an adder, and bit like a serpent (Matt. 23), we see the same matchless wisdom and authority. Should we consider Him as He, with calm, unruffled composure and infinite patience, bore with the childishness and worldliness of His disciples, and the ingratitude of those He had blessed; or rising in majestic wrath He purged the temple of those who polluted it with their defilement (Matt. 21:12), we see the same invincible power and unchallengeable superiority. And should we consider Him as He, unmoved, received the plaudits of the admiring throng when He entered Jerusalem; or, a few days later, He, in obedience to His Father's will, endured, equally unmoved, the awful ordeal of trial and crucifixion, we see that He, as none other, was true "Captain of His Soul." In every thing Jesus has the pre-eminence. Pilate had no dignity beside his royal Prisoner; the band who came with swords and staves were over-awed by His silent majesty. Every virtue had its abode in Him, and perfect manifestation. And so, by every conceivable test and standard of judgment, by the authority that belongs to unerring wisdom, by that which accompanies unexampled purity and nobility of life, by that which inheres in perfect manhood and spotless integrity, Jesus, not as an abstract ideal, but as an historical reality, is the highest type of all that is or can be, the Son of universal hope and promise, the one perfect Man.

Why this supreme excellence and unique manifestation? A cause adequate to such a result must be found, and as no scheme of natural development can possibly account for Jesus, no explanation can satisfy save that He was the Sent of God, the Chosen of the Lord, His only begotten and well-beloved Son. He was One whom God had specially created and endowed, One whom God "made strong for Himself" (Ps. 80:17), because He had a special work to perform—a work that required spotless integrity and perfect obedience. He was the One to whom "all the prophets gave witness" (Acts 11:43); and in such prophecies as Isa. 11:1-3; 43:1-4; 53, there is unfolded a wonderfully realistic description of His character, relationship, and experience, all of which were literally fulfilled. He was "Emmanuel, God with us" (Matt. 1:23). Not that Jesus was God. Jesus is always careful to distinguish between Himself and His Father, and invariably makes Himself subordinate. Thus: "I can of Mine own self do nothing" (John 5:30); "The Father, who dwelleth in Me, He doeth the works" (John 14:10); "The Father, who sent Me, gave Me a commandment what I should say, and what I should speak" (John 12:40). Such an endowment and relationship is an all-sufficient explanation of Jesus' uniqueness, and it is in no sense derogatory to His greatness and moral glory to recognise it. None but He dare affirm, "I do always these things that please Him" (John 8:29); or, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do" (John 12:4); and if such qualities are "germinally present in every individual," it is strange indeed that they have never again come to the surface.

Thus with a completeness that knows no flaw, and a fulness that knows no lack, Jesus makes His appeal. His is the only name given under heaven amongst men whereby we must be saved (Acts 4:12). And what is, or will be, the result of His appeal in its personal application and relationship? Rejected He was, and is; His claims are still derided, His name contemned, His promise spurned, His person denied. Yet have not His words been fulfilled in the sense intended: "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32)? Has not the cross become the universal symbol of love, the highest form of devotion and self-sacrifice? And if all men have not yet come to Jesus, it is due to no lack of sufficiency in Him, but to the fact that the time has not yet come when "at the name of Jesus every knee shall bow, and every

tongue confess that He is Lord, to the glory of God the Father" (Phil. 2:10-11).

The grace of God in its operations is selective and purifying, and though all men have not faith, it has not laboured in vain. Down the ages Jesus has made His appeal, and in every "kindred and tongue and people and nation" there have been those who have heard and yielded obedience. And when all are gathered together—"a great multitude, which no man can number" (Rev. 7:9)—not only will they bear witness to the riches of His grace, they shall testify to the great truth that the universality of Jesus, even in its passive form, has been wonderfully effectual in range and power, and has received its appropriate and ordained response.

D. Young in "Glad Tidings."

Letters.

For a long time I have thought how slothful we are. Yes, we who claim to have the knowledge and faith of the gospel that God himself preached to Abraham, Isaac and Jacob, and on through the prophets 'till Jesus, His Holy Son, went through Galilee preaching the same gospel of the kingdom and Himself as King. Now this same message we claim to have, and some are trying to herald it to the world, but how many are doing nothing comparatively. If we would work as do the Russelites and Seventh Day Advents, we might bring many more into the faith, for every little while one of them comes to our door with their arms full of books, tracts, and whole sermons, begging us to take them and read about the wonderful plan they have studied out to save men from this awful curse of sin. But in all my life in this grand old faith I have never entertained one single person that was trying in any way whatever to help teach man the way of life, except one man about thirty years ago who helped very much to place me where I am today in the blessed hope. He brought papers for us to read and did all he could to help us to see the A. B. C. of the gospel, for it was so new to me that it reminded me many times of my first teacher trying to have me learn my first lessons in the primer. But he kept coming and little at a time I began to see that the Bible was a book that I had never known before and today I am rejoicing in the best faith and hope that I have been able to find, and I have compared many faiths with the grand old gospel that God preached to the father of all the faithful thousands of years ago but have not found anything

that I could exchange for it. Yes, I am rooted and grounded in the faith once delivered to the saints and I feel anxious to help others to see the way of life, for I would not give my hope of the soon coming king for all there is in the whole world, and for this reason I am willing to help others to see the way more clearly by helping to send the Herald containing Bro. W. H. Wilson's article on the Millennium to those who will read it. Now, how many will join with me in the work? I am two thousand miles away from Bro. Wilson and perhaps the number of heralds he wished for have been sent; and if that is the case let more be sent. And how many of us will take the time to sit down and write Bro. Norrie a good letter and ask him for some of his tracts on "The Lord Himself," and then take the pains to send them out after he freely gives them? Brethren are we doing all we can to help bring back the King?

Submitted in love,
Mrs. Clark McClelland.

THE LAST DAYS.

The last days of this present age are clearly revealed in the epistles. The Lord has not left us in ignorance as to the ending of it. In the second epistles (II Timothy, II Thessalonians, II Peter, etc.) especially do we find an unfolding of the perilous times which will be in the last days. A widespread falling away from the faith once and for all delivered to the saints is the chief characteristic of these days which precede the coming of the Lord for His saints. That we live now in these days of falling away, in the perilous times, is evident. It is the day of many antichrists, the forerunners of the Antichrist. To keep track of the ever-increasing falling away which goes on in Christendom and to call attention to the ever-multiplying phases of it would necessitate the publication of a good-sized magazine. However, we do not care to follow that in detail which the Word of God has so plainly foretold..... Living, then, in these days, let us be indeed like men who wait for their Lord. "I come quickly; hold fast what thou hast that no one take thy crown."
—Our Hope.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.—James 1:21.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, I Thess. 5:8.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

If the next two issues of our paper do not have the usual interest for you, you will please remember that our Bible school and conference are occupying as much of our time as can be spared.

Do not think that because we dropped our ad. on the last page that any change has taken place in our subscription rates. Regular yearly subscribers, \$1.50, but when you pay for a year's subscription for another, \$1.00 pays the bill. Wouldn't that be a

cheap method of distributing tracts? Each issue goes forth with material for several good tracts.

We are informed by Bro F. M. McCrory, Pres. Indiana State Conference, that the fall conference for Indiana is to be held at Hillisburg, Sept. 19-22 inclusive. Further information and program later.

Announcements and Programs.

ANNOUNCEMENT.

The Sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will convene at Oregon, Ill., August 21 to 25 inclusive. An invitation is extended to all to come in Christian love and with the spirit of God in your hearts, and help us to make the meeting a powerful influence for good. All are welcome. A program will appear later.

Grace M. Williams, Sec'y.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva I. Stearns, Sec'y.

CONFERENCE DATE.

The Eleventh Annual Conference of the Church of God for Southern Illinois will be held at the Restitution Church at Moriah Illinois, Sept. 21-29. Program later.

Mrs. C. W. Weaver, Sec.

NOTICE.

The Conference of the Church of God, will meet with the Church of God at Waveland, Arkansas, August 23, 1912. All of like precious faith everywhere are cordially invited to attend. Waveland is 100 miles west of Little Rock, on the Rock Island Rail Road. The meeting will be right close to the depot so you will not have to go more than one fourth of a mile to attend it. Come every body that we may have a glorious meeting. We want everybody to understand that we are not of those who believe that man is not responsible to God until he comes into covenant relationship with him. We are part of the Church of God, of the Abrahamic faith, and we want all of like "precious faith" to meet with us. Bro. Lindsay can you not come and be with us? We are anxious for our brethren of the north to come down and be with us, and get acquainted with us, and teach

us in the ways of the Lord more perfectly. We have had to work out all we know without a teacher except the Great Teacher, the Lord Jesus Christ and the prophets and apostles. Come if possible and enjoy the feast of fat things in store for all who may come. Your Brother in the one Hope.

Dr. T. J. Daniel, Pre

BEREAN BOOK NOTICE.

Committee report:— The new Berean books cost nineteen cents. The greatest cost, in any printing, is in the first five hundred copies. The cost of the second or third five hundred is very small in comparison, for the expensive compositor's work is reckoned in the first five hundred. So, averaging the first and second five hundred brings down the price of the book, if one thousand copies are ordered. Last year twelve hundred copies were ordered, bringing down the cost of the book. This year but five hundred copies were ordered, making the price high. Anyone who knows anything about printing will understand.

We wish to thank Mr. Wm. Wilson for reducing the cost of our books so materially by giving us the compositor's work at a much lower figure than any printing office would give.

Committee.

ILLINOIS BEREAN NOTICE.

The new books are now ready. The president suggests that each society have the member who attends Bible School or conference bring home the required number of books, thus saving postage or express. She also suggests sending the money for them by the same member, as the treasury is empty. Every member of the State organization will be provided with a book. To such members, who wish to pay for them, the price will be twelve cents; and, if mailed, two cents for postage. The postage on six books is ten cents. For those who are not members of the Illinois State Berean Society the price will be twenty cents, plus postage. For reason see Berean Book Notice. The members of the state society are the isolated members who pay their dues into the state treasury and the members of the societies who send their fifth to the state treasury, that is, the societies of Adeline, Antioch, Chicago, Dixon, Macomb, Marshall, Ripley and Vermont. Further notice will be given as to the time to begin our work in the new books. Those who wish their books mailed send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago, Illinois.

Anna E. Drew, Pres.

The Sunday School.

THE VISIT TO NAZARETH.

Luke 4:16-30. Aug. 25.

Read Matt. 13:54-58; Mark 6:1-6.

Golden Text.—He came unto His own, and they that were His own received Him not. John 1:11.

Time.—Probably early in A. D. 29, a few weeks after the last lesson.

Place.—Nazareth, the home of Jesus during His childhood and youth.

This account of Jesus' visit to Nazareth stands in Luke's account seemingly at the beginning similar visit and rejection are recorded by Matthew (13:54-58) and Mark (6:1-6) several months later. But the strong probability is that all three gospels are recording the same event. Not the slightest statement in one is inconsistent with the others. Luke 4:23 implies that Jesus had been performing miracles in Capernaum before He went to Nazareth.

Questions.

Locate and tell something of the city Jesus now visited. (Nazareth is beautifully situated among the hills just north of the plain of Esdraelon, about 63 miles north of Jerusalem, and some 17 or 18 miles southwest of Capernaum. It is now a flourishing little city of about 1200 people of whom a large porportion are Greek Church Christians, some Latins, a few Mohammedans, no Jews.)

What trade did Jesus follow when He lived in Nazareth?

What had been His custom? V. 16. (The synagogues were the local Jewish place of worship. Sacrifices and other religious rite were conducted only at the Jerusalem temple. For the reading of the Scriptures and other devotional exercises not attended with oblations, the synagogues were provided. Each was under the government of a bench of elders called rulers. Mark 5:22; Acts 13:15.)

Why was Jesus permitted by the rulers to preach, being "the carpenter's son" and of no learned education? ("Two things gave Christ admission,—the fame of His miracles, and that He gave Himself out the head of a religious sect."—Lightfoot.)

What was given Him? (The sacred writings were written on skins of parchment and rolled on two rollers, beginning on each end, so that in reading they rolled off with the left hand while they rolled on with the right.)

Where is the lesson He read found? (Isa. 61:1-2.)

Meaning of "the Spirit of the Lord is upon me"?

When was Jesus anointed (set apart) with the spirit? Matt. 3:16-17.

What was Jesus mission?

What "gospel" did He preach?

Who is meant by the "poor"?

Mention some instances from lessons already studied where Jesus literally healed the broken-hearted and gave sight to the blind.

What other form of "blindness" can He give sight to? II Cor. 4:4; John 12:46.

"Deliverance to the captives"—to what does this refer? Dan. 2:12; John 5:28-29.

What other form of captivity are all liable to? Rom. 7:23.

How may we become free? II Cor. 10:4-5; Rom. 8:1-2.

Who are the "bruised"? Isa. 58:5; Ps. 72:4.

What is meant by the "acceptable year"? II Cor. 6:2; Heb. 3:12-13. (Notice in the scripture read, Isa. 61:2, the point at which Jesus closed. It was the day of Mercy, not of vengeance. Jesus had come that they might have life.)

What did Jesus do at the close of the reading? (It was customary after reading to return the book to the minister who had given it, and if the reader proposed to expound or preach, he sat down at the desk where he read. The people understood this, and immediately on Jesus being seated, the eyes of all were fastened on Him.)

How was His word at first, received?

How did they question among themselves? Matt. 13:55-56.

What was the result? Matt. 13:57. (They were offended at the lowliness of His origin.)

Did Jesus know their thoughts?

What shows this?

Explain the proverb. (They wished Him to show in His own person the power and glory belonging to the Messiah. Had He wrought some mighty deed there, they would be willing to claim Him, but Jesus never worked a miracle merely to show His power.)

What other proverb did Jesus quote?

How did He illustrate it?

Relate the story of Naaman. II Kings 5:1-14.

How did the Jews receive these illustrations? ("Instead of seeing that He only gives according to faith, knowing that He was answering their thoughts, they were angered by the comparison of themselves to loathsome lepers and famine stricken widows.)

How did they express their anger? (Nazareth was built on the side of the hill and Jesus was probably led up the hill behind

the city where there is a cliff some forty feet high. To cast Him down would be reckoned a form of stoning which was the legal punishment for blasphemy of which they judged Him guilty.)

Was His escape a miracle? Jno. 7:30, 46. Compare with Jno. 18:6.

How did He feel toward those who rejected Him? Matt. 23:37.

Who were His "own" of the Golden Text?

In what way are the teachings of God's word rejected to-day, even by those who claim to be His children? Mark 2:7; Gal. 1:7.

Mention some doctrines that are taught that pervert the gospel of Christ?

What should we do that we be not deceived. Isa. 8:20; Jno. 6:39.

Anna E. Drew.

Berean Column.

In coming in contact daily with people of other denominations I am often called upon to give my reasons for not believing in the incorruptibility of the soul, but in the resurrection from the dead and Christ's kingdom on earth. I believe we should always be able to "give a reason for the hope that is within us."

The truth seems so apparent to me of the Abrahamic faith and is so clearly set forth in God's Word that it seems strange that so many should err in this one particular doctrine. I think the fault in many cases and in fact most cases is that people do not study the Bible for themselves but take some ones else say so for it.

But again, how can we account for so many men of education and thought, professed ministers of the gospel, preaching the immortality of the soul to the masses. It seems incredible that such a thing can be when there is nothing to prove it in the scriptures. "Truly it is the "blind leading the blind." A great many ministers of the present time preach the second coming of Christ and yet believe in the immortality of the soul. How they can believe both of these things I do not see, as one doctrine or the other must be false. Why, if the soul is immortal, do we never see the words, immortal soul, from the beginning to the end of the Bible?

In I Thess. 6:15-16 we have these words: "Which in his times he shall show, 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 ap-

proach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."

If He only hath immortality surely all mankind does not have it.

The thief on the cross is always quoted as one of the strong point by orthodox believers. The thief said: "Lord, remember me when thou comest into thy kingdom." not when thou goest into thy kingdom. And Jesus said unto him: "Verily I say unto thee, today shalt thou be with me in paradise." The translation from the Greek in the Emphatic Diaglott puts the comma after today instead of after thee, making it read: "I say unto thee today, thou shalt be with me in paradise," making the meaning entirely different.

But even then Christ did not go to heaven that day as He said to Mary, forty days after His resurrection. "Touch me not. I have not yet ascended to my Father." showing that he could not have been in heaven with God as they claim Christ promised He should be.

Another passage they always quote in John 14. "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." There they stop and do not quote the following: "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," showing conclusively His coming again to receive us to Himself. What can be plainer than this? Job says: "I know that my redeemer liveth and that He shall stand at the latter day upon the earth, though after my skin worms shall 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 veins be consumed within me." Job 19:25.

Martha showed her faith in a future life by a resurrection from the dead, when at Lazarus' death she said to Jesus: "Lord, if thou hadst been here my brother had not died. Jesus saith unto her, thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." John 11:21-24.

In John 5:28-29 Jesus says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

I Cor. 15:52 says: 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."

I Thess. 4:16-17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet 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."

Dan. 12:1-3. "And at that time shall Michael stand up, the great prince which standeth for thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that shall sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt."

Matt. 25:31, 34. "When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory: then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In John 13:33 Jesus says: "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." Again in John 7:34 He says: ye shall seek me and shall not find me: and where I am, thither ye cannot come." And so I might continue, but you are all conversant with these things.

There is no need of explanations to do away with this, that, or the other, to conform the Bible to ideas of one's own, as so many have to do, if they want to believe in a sky kingdom. It is so plain that any one who will take the pains to read and investigate, cannot help but see, unless his mind is so biased that he will not believe. Let us always be ready to give an answer to others and a good reason why we believe in the things concerning the kingdom and the name of Jesus Christ, and do all in our power to bring others to see the truth. The scriptures are full of these teachings. His coming again to establish a righteous government, where there will be "peace on earth and good will toward men." when righteousness shall cover the earth as the waters cover the sea.

Events show that the time is fast approaching when our blessed Master will return to claim His own. Let us then do what we can in His service; may our

lights so shine that others may be brought to the knowledge of the truth as it is in Christ Jesus.

Your sister, looking for Christ's soon return,
Mrs. Josephine Barnebee.

VICTORY.

"Now thanks be unto that God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of Him in every place." II Cor. 2:14. literal translation.

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorifying in the insult or the oversight, because thereby counted worthy to suffer for Christ—that is victory.

When your good is evil spoken of; when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, and interruption by the will of God—that is victory.

When you can lovingly and patiently bear with any disorder, any irregularity, any lack of punctuality, or any annoyance—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is victory.

When, like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace; and can say from a surrendered heart: "Most gladly, therefore, do I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake"—that is victory. (II Cor. 12:7-11.)

To love equally as much the grace that comes through being "instructed how to be hungry" and to suffer, as you love the faith required to know how to be "full" and to abound in health—that is victory. (Phil. 4:12.)

When death and life are both alike to you through Christ, and to do His perfect will, you delight not more in one than in the other—that is victory; for, through Him you may become able to say: "Christ shall be magnified in my body, whether it be by life or by death." (Phil. 1:20; I Cor. 15:54.) The perfect victory is to "put on the Lord Jesus Christ," and thus to triumph over ones self. (Rom. 13:14.)

In all these things we are more than conquerors through Him

that loved us. (Rom. 8:37.)

Selected by Ada Drew.

(The poem on front page is a part of the Berean contribution for this issue).

CONTINUED REVELATION.

In prophetic days the people were given a revelation of the coming Messiah and his work of sin-offering and resurrection. The place and manner of his birth, his work in teaching and miracles, and above all, the details of his final suffering for sin, were given in minute detail. This revelation the prophets confirmed by the miracles they performed. Then the revelation ceased, several centuries before Messiah's day, as these prophets themselves foretold, saying, "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." And again, the last of the prophets, when closing up the finished revelation to Israel in those days, ended it with words fitting the close of the message, by pointing them to the scriptures already revealed for their guidance, and them forward to the coming of John Baptist to the coming of John Baptist of the continued revelation would commence, Mal. 4:4-6.

Then when the crowning work the resurrection of the Christ and his heralds revealed this new truth to the world and, like the prophets, confirmed their message "by signs following," and, like the prophets, foretold the days between then and the second coming of Messiah when revelation and miracles would cease, saying, "Whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away. . . . when that which is perfect is come," referring to the completed revelation as a "perfect" mirror of truth, which is able to make us "perfect." II Tim. 3:15-17, and so when this revelation was finished through John on Patmos the last words of it were, Let no man add to it. Watch for Jesus. He is coming soon. Amen.

But for all this solemn warning that they who add to this revelation will have added to them the judgments it contains, many well meaning and conscientious people have since arisen and added the book of Mormon, the visions of Mrs. White, the proclamations of Dowie and visions and revelations galore, all

claiming the holy spirit as their authority, but proclaiming by their own contradictions and confusions the impossibility of all being true, and therefore the condemnation that God has attached to them and against whom Jesus warned us just before he left, saying, "Go not after them."

I have by me records of many such purported leadings of the spirit. One by "The Latter Reign of the Apostolic Church," dated from Duxbury, Mass., in 1909, prophesies the destruction of the wicked that month, by the "peeling off of the earth's crust." Another from Aline, Okla., May 20, 1910 of "The Select Followers," who were about to kill a girl in sacrifice, saying the world was coming to an end that May 18.

Then the "Holy Rollers": In 1908, they were engaged in objectionable services on the streets of K. C., and shot several policemen and citizens, and earlier in the year, while engaged in a prayer meeting at Allentown, Pa., saying they would stay and pray till the spirit told them to leave, in "fighting the devil," broke three doors and kicked a bed to pieces, while in an adjoining room one of them strangled to death a little 5 year old girl, to obtain an innocent sacrifice!

In the little town near which I live an eyewitness tells of the "Holiness" people tossing their songbooks in the air, saying God told them to do it.

"The Safeguard and Armory" of Westbrook, Me. is responsible for the statement of a man who thought he was "impressed" by the spirit while passing a house in his grocer's delivery wagon, to go in and pray for the occupants. He started to obey, but could get no response at either front or back door, so kicking in the door, in a determined effort to obey the spirit, he found the house empty!

I have talked with people who claimed sanctification and spirit guidance, who disagree among themselves, not only on doctrines, such as baptism, but also on questions concerning sanctification, such as wearing neckties, using tobacco, and divorce. Could the spirit speak both yea and nay?

I notice some of our own brethren seem to be troubled over this matter of the spirit. Let us not be desirous of a visit from angels or the inner voice of revelation to tell us when we are in good standing with our Father. Can we not trust his word when written?

Jno. 16:13 was made as a promise to the apostles, and was fulfilled to them. Do not ask God to do it for you. Has he not revealed to them the past words, he spoke to them as well as "things

to come," and confirmed both parts of the revelation by miracles? What new revelation can we expect, when he declares the present one perfect, II Tim. 3:17, and complete, Reev. 22:18-20?

The inspiration removed from the prophets and restored for a season to the apostles, will be restored again in the kingdom, when needed, but in the meantime we, like Israel after the loss of the inspired prophets, are in an interval of spirit silence and word guidance and "stand in doubt of all false prophets. He has given us a revelation centuries ahead to prove by prophecy that he is the true God, as shown by Isa. 45:21, "Who hath declared this from ancient time? . . . Have not I the Lord?"

Let us rely implicitly on that word, and not, as others, crave what turns out to be a delusion.

THE PERFECT MIRROR.

Lesson 7.

Notice by Jas. 1:21-25 that the word is called a mirror and then a "perfect" thing. Why is this mirror "perfect"?

Now study carefully Paul's decision on the gift of the holy spirit and the miracles performed by it, I Cor. 12, the thing "more excellent" than miracles in next chapter, then the comparison and working of the two things so compared in chap. 14. Notice in 13:12 he also speaks of the mirror. Do the words "then" in this verse and "when" in verse 10 refer to the same time? Is the knowing "in part" in verses 9 and 12 the same? "Know whom in verse 12? "As I am known" by whom? Will we have to wait "till the mists have cleared away" before this "perfect" thing comes?

In verse 8 does he mean that charity always succeeds and that some prophecies will "fail" to be fulfilled? When does he say "tongues" will "cease" and "knowledge" "vanish away"? When the mists roll away and people are immortal will their tongues cease and their knowledge vanish away?

In verse 11 he compares miracle working and knowing in part to a "child," and the "perfect" mirror of Jas. 1 to a "man." By comparing Jno. 16:13, Matt. 10:11-20 and II Sam. 23:3 you can see why.

Were the inspired and miracle working apostles better off than we? Could they look into a "perfect" mirror?

Whose "image" does this mirror reflect? In II Cor. 3:18 this is called by another name. How does the spirit "change" us to "the same image"?

Joseph Williams.

It is naught, it is naught, saith the buyer: but when he is gone away, then he boasteth.

SCRIPTURAL BAPTISM DEFINED.

By Benjamin Wilson.

"The things concerning the Lord Jesus Christ" were not fully comprehended until made known by the apostles. The prophets "testified beforehand the sufferings of Christ and the glory that should follow." The apostles were his witnesses to the people. They were the companions of his ministry, and therefore could testify to his life, his teachings, his miracles, his sufferings, death, resurrection, and ascension. When they received their commission, Jesus said unto them, "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8. They bore a bold testimony to his exaltation as God's Anointed one—the Messiah of the prophets. Though despised and rejected of men, crucified and slain by the Jews, yet they were witnesses of his resurrection, and declared, "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." Acts 5:31. "God hath made that same Jesus whom ye have crucified both Lord and Christ." Acts 2:37. Paul reasoned with the Jews out of the scriptures, "opening and alleging, that the Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you is Christ." Acts 17:3. And to the Athenians he said, "but now God commandeth all men everywhere to repent, because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

The things of "the name of Jesus Christ," preached by Philip at Samaria, (Acts 8:12,) and "those things which concern the Lord Jesus Christ," proclaimed by Paul at Rome, (Acts 28:31,) are both alike. They are identical with "Jesus Christ and him crucified" of I Cor. 2:2. The preaching of a crucified Christ brought a storm of persecution upon the apostles. The Jews would not believe that their Messiah would ever suffer and die as Jesus did. They said, "We have heard out of the law that the Messiah abideth forever," (John 12:35,) that is, that he would not die. Nevertheless, the apostles proved that Jesus was the one "of whom Moses in the law, and the prophets did write," and that God had established his Messiahship by raising him from the dead. And now through his name is preached the forgiveness

of sins. Jesus is a Savior—King. His NAME is not only "the Wonderful Counselor, the Mighty God, the Father of the future age, the Prince of peace," but also JESUS, a Savior, for "he shall save his people from their sins;" 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. To be united to that name in the appointed way is to be saved; and if we only be careful to depart from all iniquity, we shall be honored with bearing that glorious name in the coming age, and be known as ONE with him in the rulership of the nations.

In addition to the summary given of a few items of "the faith," let us add that the kingdom of God which Jesus and his apostles preached as the gospel, and for which he taught them to pray, saying, "Thy kingdom come," will be the kingdom of David restored to Israel. Acts 1:6; and "the things of the kingdom of God" which was and ought to be preached for salvation now, are what belongs to this Israelitish kingdom when Jesus will be in fact "the king of the Jews." This kingdom will be on the earth; its particular locality the land of promise—that land promised to the fathers; the subjects, the twelve tribes of Jacob; the seat of government Jerusalem, which will be called the "throne of the Lord," (Jer. 3:17), and "the city of the great King." Matt. 5:35; all nations the added empire or dominion; JESUS the Anointed King, universal ruler and Lord; David and the twelve apostles under Jesus the princes over Israel for ever; and the saints of all ages, according to their several qualifications, will assist in the government. And as the kingdom will be everlasting those called to the rulership, must be clothed with immortality. This involves the resurrection from the dead of all those who fell asleep in hope of the promises, and the translation of those who are alive and accounted worthy at the coming of Jesus, from this present corruptible state to one of incorruption.

"The things of the kingdom" are not things about church government, which some call the kingdom, nor are they about a sky-kingdom, something we know nothing of, because unrevealed. This is a real literal kingdom, as much so as was that of David and Solomon; in fact it will be the same kingdom restored, in which Abraham's seed, both fleshly and spiritual, will be supremely blessed. All nations will be blessed, by this means, according to the promise. "The faith" also includes the things written a-

bout the king and his name; Jesus, the king of the Jews, and future king of nations, was crucified in weakness, but raised in power; and has graciously invited all to partake of the riches of his favor, by sending his ambassadors to preach the gospel to all nations for the obedience of faith. Repentance and remission of sins are preached in his name;" and he has become "the propitiation for our sins;" and God has "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." In the cross of Christ the greatest and grandest display of the Divine philanthropy was exhibited that the world ever saw. There we see the outpouring of infinite love, and the gushings of Divine benevolence. "God commandeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. The object which Jesus had in view in sending out the good news of the kingdom, is to take out of the nations a people for his name. Acts 15:14. A people brought near to God and redeemed from all iniquity—"a peculiar people, zealous of good works"—"a chosen generation, a royal priesthood, an holy nation;" in order to assist in governing the world in righteousness, when he will come in power to reign as "King of kings, and Lord of Lords." While we recognize the importance and necessity of believing the things concerning Jesus as a savior, who "died for our sins according to the scriptures, was buried, and rose again on the third day according to the scriptures," I Cor. 15:3-4, we would not forget that it was the Christ that died and rose again. This involves an important doctrine, and essential to be known. Christ means Anointed—God's King. See Psa. 1:1-8. Also see Peter's confession in Matt. 16:13-20. Unless a person apprehends the truth that Jesus is an Anointed King as well as a Savior, he cannot build on the foundation that God has laid in Zion, or become a member of his congregation. All the living stones in that holy temple are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

Presuming that the reader can obtain some idea what the faith is from the few remarks which have been offered, we will close with an application of the subject.

"Obedience to "the faith" we have proved to be the baptism of penitent believers of the gospel and that baptism is the law of faith which all believers are re-

quired to obey. We have also endeavored to show the reader what he is required to believe in order to be on the same platform as those whom the Jews and the apostles taught. Every one knows that they taught the truth. Have we been successful in developing that "word of the truth of the gospel," (Col. 1:5,) as Paul calls it, in a clear light, so that the reader can understand? If so, then he will perceive that there is a very material difference between the gospel preached now and that which was commanded to be preached to all nations for the obedience of faith. A very serious and important query arises as to whether obedience to an error, an untruth, "another gospel, which is not another," Gal. 1:6-7, will be acceptable to Him who will not suffer any violation of his commands to pass by unnoticed? To alter, to amend Divine form, or to substitute anything human in its place is to be guilty of an heinous crime. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:2-3. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. 12:25. "What shall the end be of them that obey not the gospel of God?" I Pet. 4:17. We will let Paul give the answer. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." II Thess. 1:7-9. To disobey, to refuse to hear, or to neglect the commands of the Law giver are criminal offences, and merit punishment.

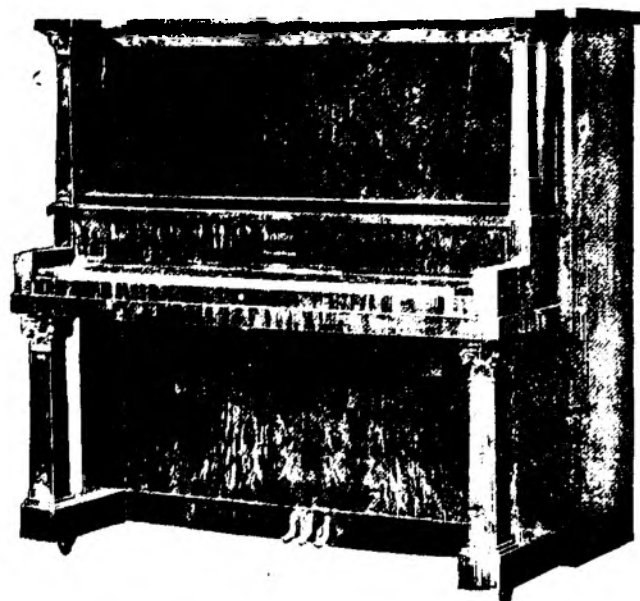
Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Pet. 3:3-4.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. 5:20.

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SWEARING REBUKED

BY IRONY.

Rev. Albert M. Hyde, of the Porter Congregational church of Brockton, Mass., astounded the public by announcing that in the coming Sunday sermon he would give ten why reasons why every respectable, thinking man should swear just as often and as hard as he can.

At the service he gave the following ten reasons for swearing:

1. Because it is such an elegant way of expressing one's thoughts.
2. Because it is such a conclusive proof of taste and good breeding.
3. Because it is such a sure way of making one's self agreeable to one's friends.
4. Because it is a positive evidence of acquaintance with good

literature.

5. Because it furnishes such a good example and training for young boys.
 6. Because it is just what a man's mother enjoys having her son do.
 7. Because it would look so nice in print.
 8. Because it is such a good way of increasing one's self-respect.
 9. Because it is such a help to manhood and virtue in many ways.
 10. Because it is such an infallible way of improving one's chances in the hereafter.
- The irony of Dr. Hyde was the most powerful rebuke of the folly and sin of blasphemy.

"THE SUREST TEST."

The home life of a Christian

has been fitly called the "surest test" of his piety. When abroad, like a soldier on parade, he is conscious that the social eye is watching him, and, therefore, he keeps himself within the requirements of his religious profession. When within his own home, like a soldier off parade, and in the undress and freedom of the barracks-room, he is apt to act out his real self, and to reveal dispositions elsewhere held in re-

straint. Hence, it becomes every believer to seek a character that will endure the fireside test, since he who is not Christlike when under his own roof-tree is not really Christlike at all.—Sel.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Cor. 15:58.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Aug. 21, 1912.

Number 45.

OUR DAILY BREAD.

Give us our bread to-day!

We trust Thee for tomorrow;
We do not seek to tell the way
Through paths of coming sorrow.

We know, when these draw near,
The wall that bars our view
Shall open in a gateway clear,
And we shall enter through.

Give us our bread to-day!

We live but by the hour;
The future hath its hidden ray
And shall reveal its power;
We ask for present light
To lift the pressing load,
To help us o'er the steps of sight
Into faith's unseen road.

Give us our bread to-day!

Clouds of tomorrow's sky
Will cease to fill us with dismay
When present strength is nigh.
Even great Elijah's fire
Required earth's common fare
Ere faith his vision could inspire
To see beyond his care.

Give us our bread to-day!

We ask not from our Father
Manna in greater stores to lay
Than each morn's need can
gather;
Our nourishment for morn
Might famish us at even,
For at each stage we are new-
born,
And need new bread from
heaven.

Give us our bread to-day!

I ask for ours, not mine;
Should I for unshared blessings
pray,
My prayer is not divine;
Thou hast ordained Thy bread
To pass from hand to hand,
Till each shall see Thy banquet
spread
Through all the desert land.

Give us our bread to-day!

And, as each finds his rest,
Let him turn his gladdened eyes
away
To those not yet so blest;
And from the board with plenty
filled
Let his word of grace be said,
"Remember those with fields un-
tilled—
And give them their daily
bread!"

Dr. George Matheson.

See that none render evil for
evil unto any man; but ever fol-
low that which is good, both
among yourselves, and to all
men.—1 Thess. 5:15.

A WORLD OF OPPORTUNITIES. No. 4.

There are many, very many good things in this world to choose from. "Life is real! Life is earnest!" Let us be optimistic and not go through life with our head bowed as if we were in a great trouble. I do not wish to be understood that all is gold that glitters. By no means. But let us accept Paul's admonition, "Prove all things and hold fast that which is good." In this we strengthen our judgment. "Know ye not that ye shall judge angels?" says the apostle. Judges are not selected from those of immature minds. During the Roman Republic candidates for office were required to wear a white garment to indicate that they were of a pure mind. From this we have our word candid which means pure and honest. Your inner garment or adornment should be of such a character that those with whom you associate will see that you are walking in the strait and narrow way. How inspiring are the words of the poet Longfellow.

"Lives of great men all remind us,
We can make our lives sublime
And, departing leave behind us
Footprints on the sands of
time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked
brother,

Seeing shall take heart again.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

A story is told of a king who sent his two sons out and bade them not return until they had gathered some precious things. They both were to travel together. One was very fortunate and gathered many precious stones, etc. The other failed to get any of those things. When they seemed ready for him to grasp they fell into the hands of his brother. Both in time appeared before the king, the one exhibited what he had gathered of the precious things. The other could only present torn and bleeding hands. The king said, My son, true treasure is not lightly won. Your brother's hands, wherein you only see these scars, show more to me than if a kingdom's price I

found, in place of these forgotten wounds." Effort, effort and not results is required by our heavenly Father. Paul said, I have planted, Apollos watered but God gave the increase. If we but do our duty God will care for the results. The opportunity will come to all to do some work. See that you do not neglect it. A story was written of a young man who was a clerk in a store with a fair salary, but there was no prospect of his advancing. He conferred with his parents and applied for a position in a wholesale dry goods house at a less salary, but there was an opportunity for advancement. This firm received invoices from foreign countries in their language. There was but one man, the junior member, who could translate and mark the goods coming from the foreign countries. This young man observed this and took special lessons in the languages, and in a year was able to translate and mark these goods. When he announced this to his employer he was astonished. When it was found out that this young man had been industrious and painstaking he was rewarded with a better position and an increase in his salary. In this house there were a score of young men who had the same opportunity but failed to embrace it.

I have always commanded the best salary for teaching and yet have never been anxious about what I was to get but have been very anxious as to how I should teach. My efforts have brought forth good results.

A very beautiful incident is recorded as happening last Christmas. Miss Hellen Gould the possessor of millions, has a farm near her residence where boys from the slums of New York City are taken and put to work. Certain hours of the day they are taught the common branches. On the farm they are taught useful lessons of horticulture and agriculture. All kinds of grain, fruit and garden vegetables are raised for the use of the school. On last Christmas a dinner was prepared, selecting for the table those things raised on the farm. Miss Gould was an invited guest of these boys and gave an hour of her busy life to those for whom she had provided so bountifully. It is certainly commendable when one who has such a fortune and uses it to lift mortals up. It is

said that many of these young men go from this farm to colleges and graduate and make useful citizens.

Paul says in the Roman letter, "Do that which is good and thou shalt have praise of the same." Rom. 13:3. Again we are admonished; as we therefore have the opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6:10. There is one eternal principle and our young people should remember it. 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.

Miss Gould could spend her time in the society of the "Four Hundred" but she wishes to do good as the opportunity is afforded. Let us seek an opportunity to do good to all men. Our Heavenly Father will not let us go unrewarded.

Your brother in the faith,
D. C. Robison.

A TRIUMPH FOR CHARACTER.

Dr. Moule tells a charming story of a Cambridge clergyman who was nothing of a preacher, and usually addressed himself to well-nigh empty pews, says Robert F. Horton. But once in college rooms an odd discussion arose among a dozen undergraduates; they considered whom they would send for if they were dying. It was proposed that each should write, under cover, the name that would be on his lips in such circumstances. The paper was produced, the names written, folded, collected, and read. Strange to say, the name was the same on every paper. Each of these young men had agreed, that, in the hour of death, he would have by his side the clergyman whom he never went to hear. Probably that humble and apparently unsuccessful minister of Christ never knew of the incident; the most interesting incidents are always hidden from the workers here, and reserved for the delectation of heaven. But, assuredly, this was a testimonial of greater value than a crowded church.—Sel.

SERMONETTE—NO. 20.

Past Work of Messiah.

Texts:— 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 broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. Isaiah 61:1-2.

“God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Acts 10:38.

A strange, attractive story comes down to us through the centuries. It is that of a wonder-working, human-loving man on the shores of Galilee. His name was Jesus. He was the Messiah of which the Hebrew prophets had said ‘would come.’ Wonderful things had been written of him, and the holy men of old waited and watched for his coming. As the time of his coming neared, interest in the Royal Son of David grew to be intense. At last he appeared on the banks of the Jordan, and was baptized in snow-cold waters from the mountains of Lebanon; and when John was put into prison, Jesus went into Galilee to preach the kingdom of God, and to offer eternal life to all who would believe and obey.

One of the texts just read, foretells what he will preach, and the work he will do; and the other one tells what he did after his coming. We are interested to know what he did, and what he preached. Matthew has made the following record: “And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” He was a teacher, a preacher, and a doctor. And he was not the ordinary kind. The spirit of the Lord was upon him. Thus was divine wisdom and power bestowed upon him.

Mark tells us that he came into Galilee preaching the kingdom of God. Putting the two statements together they confirm the idea that his message was of tremendous and unusual importance and interest to the children of men. Well might the officers on their return to the chief priests report: “Never man spake as this man.” God was behind this kingdom as the power through whom it would be established. It was something unusual to be done in the earth. The simple announcement of John of his coming, stirred up the nation, so that “There went out unto him

all the land of Judea and they of Jerusalem.”

And when Jesus himself followed John in the order of events and began his preaching, “great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond the Jordan” came to hear him. Matt. 4:25.

The message was concerning Messiah and the kingdom he was to organize which in the end was to fill all the world and bless all mankind.

Luke’s record is more particular and to show that he regarded Jesus as the Messiah let me read you what he has to say about it. “And he came to Nazareth where he had been brought up, and as his custom was he went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book and had found the place where it was written: ‘The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord.’ And he closed the book, and gave it again to the minister, and sat down. And he began to say unto them, ‘This day is this scripture fulfilled in your ears.’ And all bear witness, and wondered at the gracious words which proceeded out of his mouth.” Luke 4:16-22.

This scripture which Jesus read in the synagogue at Nazareth that Sabbath was his proof text that he was indeed the promised Messiah. Among other things it brings out the fact that he was anointed with holy spirit, and the “gracious words” here mentioned are the glad story of the kingdom of God referred to in verse 43. “And he said unto them, I must preach the kingdom of God to other cities also for therefore am I sent.” My text says he was anointed to preach glad tidings to the meek and we find him preaching the kingdom of God. The kingdom, therefore, is the burden of the gospel message. He was faithful to his mission and all his preaching related to some phase of the kingdom to come. And so we read that “He went throughout every city and village preaching and showing the glad tidings of the kingdom of God.”

Luke makes another statement as to what Jesus preached in the desert near Bethsaida. “And the people when they knew it (where he was) followed him and he received them, and spake unto them of the kingdom of God, and

healed them that had need of healing.” Luke 9:11.

These brief statements as given by Matthew, Mark and Luke show what Jesus preached. We desire to give one more text, that of Luke in Acts 1:3. “He showed 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.”

There are some texts which are indirect statements as to what Jesus preached, yet they all confirm the fact that his sermons and many of his parables relate to a coming kingdom, of which he was the heir as king, and through which he would ultimately bless all mankind.

My second text relates to his work for the unfortunate and the sick. “He went about doing good and healing all that were oppressed of the devil—for God was with him.” His miraculous power was a proof of his Messiahship. When John was in some anxiety to know whether Jesus was the Messiah, he sent two of his disciples to question him about it. The proof which Jesus gave are the two points I make in this sermon, viz.: that Jesus preached the gospel to the poor and healed all that had need of healing. His answer to John’s disciples was, “Go tell John what you have SEEN and HEARD—how that the blind receive sight, the deaf hear, the lame walk and the dead are raised, and the poor have the gospel preached unto them.”

John would know if these things were done by him, that he was indeed the long looked for heir of the world—the Messiah of the prophets. Only once did he argue with the Jews to prove that he was the Messiah, and he gave the following proofs:

1. John bore witness that Jesus was the Messiah.
2. The works that he did bore witness that Jesus was sent of God.
3. God himself testified by his voice from heaven.
4. The scriptures testify that he is the one in whom is eternal life.
5. And Moses prophesied of him as the one to be raised up like unto him, and the prophet who would speak all that God would put into his heart.

The past history of the Messiah is seen in what he taught, and the kind deeds which he did. He preached the good tidings of the kingdom of God. He mended broken hearts. He freed the captives. He opened the prison house of death and set the prisoners free. There is much in the two texts. I would like to notice both in regard to the wonderful plan of redemption through faith in the

things he preached, and the tender sympathy of the deeds done. The texts express it all—He went about doing good, and healing all that were oppressed of the devil, for God was with him. Truly his life was a manifestation of the knowledge, purpose, and goodness of God.

A. J. Eychaner.

SCRIPTURAL

BAPTISM.

Benjamin Wilson

A Few Words on Re-baptism.

Some ask if it would be proper to be baptized twice, seeing Paul says, there is “one baptism.” This one baptism referred to was that which Christ commanded, and was the immersion of a penitent believer of the gospel, and when once performed was sufficient. This cannot be repeated. We have no example of the kind in the word.

The re-immersion of the twelve disciples at Ephesus, who had submitted to John’s baptism, does not apply. Acts 19:1-7. Their faith was defective. The case will serve as an example for those who have been baptized in ignorance of the gospel. A defective faith or a perverted faith is not gospel faith at all. It is not the “one faith,” which ought to precede the “one baptism.” Those who are in this condition have not obeyed the gospel yet, and therefore have not been baptized, or submitted to the “one baptism.” It is the duty of such to make haste and obey the truth. But says one, “when I was baptized for the remission of sins, I thought that was enough.” True, it was if you had the prerequisites.—a gospel faith and repentance—but these are necessary to render your baptism valid. Another says, “I was immersed to enter the church, and because I felt it to be my duty.” All this is commendable enough and highly proper, provided the faith you had was the “one faith.” But you are aware that we have no authority to reverse God’s order, and be baptized before we believed. This would be no better than infant baptism a baptism without faith. Remember it is written that “without faith it is impossible to please God. It is faith and obedience. There can be no obedience rendered if the party is devoid of faith—a belief of “the things concerning the kingdom of God and the name of Jesus Christ.” Baptism upon such a belief introduces the party who obeys into Christ, and into His body, the church. No initiatory ordinance can ever be repeated; as well might a man be renaturalized, or married over every week. But

if you have not been initiated according to the Divine law, though baptized a thousand times you have not had a scriptural baptism and cannot claim the blessings attached to such obedience. **The "One Baptism"**—

Water or Spirit?

There are some well-meaning individuals who think and say the "one essential baptism" is that of the Spirit. They say that water-baptism was belonging to John's administration, but Spirit-baptism to Christ. And while they admit that some of the apostles' converts were immersed in water, they claim that the apostles did not understand their commission, and allowed their Jewish prejudices to prevail, and cause them to do what was not required of them. It is true that John designated Jesus as the one who should baptize with the Holy Spirit and with fire, Matt. 3:11; John 1:33, and Jesus referring to what John said, told his apostles that they would be baptized with the Holy Spirit a few days after his ascension. Acts 1:4-8. But did Jesus give his apostles power to baptize in Holy Spirit? He sent them to teach and baptize; baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. "Were they to baptize their converts in Holy Spirit into the name of the Holy Spirit? No; water is implied and was necessary. No person who has full confidence in the authority and inspiration of the apostles, and who also understands the meaning of the word baptize, can for one moment doubt that Jesus commanded every believer of the gospel to be immersed in water. The apostles could not dip believers in Spirit, but they could in water. Hence their practice was consistent with the command of their master. See the case of Philip and the Eunuch, Acts 8:36, 38; and of Cornelius Acts 10:47-48. The power the apostles had of giving the Holy Spirit by the imposition of their hands was not a baptism. This gift was only imparted to those who had been immersed. See the case of the Samaritans, Acts 8:14-17. They had been converted under Philip's preaching and been baptized; but it was necessary for Peter and John to come down there from Jerusalem to pray for and lay hands on them in order to give them the spirit. So also the Ephesians in Acts 19:5-6. How was it with Paul of Tarsus, when Ananias was sent to him, by the Lord Jesus himself, to restore his sight, and give him the Holy Spirit, by putting his hands upon him—was he then baptized with the one essential baptism? And was he then in his sins? Or did Ananias misunderstand why he was sent to Saul, and misled him

when he said—"And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 10:18; 22:14-16. The "one baptism" as connected by Paul with the "one faith," cannot possibly be the baptism of the Spirit. This baptism, and gift, of spirit, as enjoyed by the apostles, and primitive disciples, were not designed for salvation or the remission of sins; or to represent the death, burial and resurrection of Christ. The Spirit was given to, and attended the preachers of the gospel to confirm the word; and was in the congregation to build it up in the faith, by what it gave to every one for that purpose. Disciples in the church could have the gift of the Spirit, and yet be deficient in conduct or in bearing the fruit of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." Let the immersed believer of the gospel develop these traits of character in his every day life, and he will be better prepared for an entrance into the kingdom of God than though possessed of all the gifts imparted by a baptism of the Spirit.

Concluding Remarks.

We leave the subject now to the candid consideration of the reader. It has been our object to show what is Scriptural Baptism, and in doing this, we have endeavored to be candid and reasonable. We have not dared to follow any man in this matter however learned and popular he might be, but have appealed to the words which were spoken by the apostles of our Lord Jesus Christ." Jude 17.

And now dear reader, if it is your desire to be saved and obtain an inheritance among the sanctified in the kingdom of God, hear or read, believe, and obey the good news and be saved. Remember the words of Jesus to Nicodemus—"Ye must be born again;" "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-5. To be born out of water is to be immersed, and to be born of the Spirit, is to be raised up from the dead as Jesus was, to an immortal life. And in order to be born of water properly, you must first be begotten by the incorruptible seed, which is the word of God, and which by the gospel is preached to you. 1 Pe. 1:22-23; also called "the word of truth," by which the Father begets us "that we should be a kind of first fruits of his creatures." Jas. 1:18. Thus begotten, you are ready to be born, or baptized in water to rise out of the grave of waters, as Christ rose from the dead, in order to walk in a new life, as

a new born babe desiring "the sincere milk of the word that you may grow thereby." 1 Pe. 2:1. If you have not been begotten and born in this way, how can you expect to enter the kingdom of God? It is necessary "to obey from the heart that form of doctrine which was delivered you" by the apostles; and "thus being made free from sin, and become the servants of God, ye have your fruit unto holiness, the end everlasting life" in the kingdom of God. Rom. 6:17, 22.

Do not think that because you were once baptized, though in ignorance of the gospel, honestly and sincerely, that this will save you. If sincerity is sufficient Cornelius had a good title before Peter was sent "to tell him words by which he might be saved." So had Saul of Tarsus, for he said, he had lived in all good conscience before God, and was exceedingly zealous in the Jews' religion, yet he calls himself a blasphemer, and a persecutor and injurious. He was sincere and honest, but that did not save him. He was told to "arise and be baptized, and wash away his sins, calling upon the name of the Lord."

Do not flatter yourself that you have a better and easier way to be saved than the one marked out by the gospel. Naaman, the Syrian captain, who came to Elisha, to be cured of his leprosy, had a method marked out in his own mind, as to how he thought the cure ought to be performed. "Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash (dip) in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Then he thought that the rivers of Damascus were better than the Jordan. "May I not wash in them and be clean?" So he went off in anger, and probably would have kept his leprosy if his servants had not reasoned with him, and persuaded him to "Wash and be clean." Why dip so many times? Would not six times, or even once have done? No; the command must be strictly and exactly performed. U Kings 5:9-14. My friend, if you would be saved, or obtain the remission of your sins, you must believe the gospel, repent and be baptized. This way is God's method of righteousness, and constitutes "the obedience of faith," proclaimed by God's command to all nations. Do not trifle with his authority, and "reject the

counsel of God." Luke 7:30. "To obey is better than sacrifice, and to hearken than the fat of rams."

THREE WITNESSES.

Shortly before he died, Patrick Henry, laying his hand on his Bible, said:

"Here is a book worth more than all others, yet it is my misfortune never to have read it until lately with proper attention."

With a voice and gesture all his own, John Randolph said:

"A terrible proof of deep depravity is, that we can relish and remember anything better than 'the Book.'"

When the shades of death were gathering around Sir Walter Scott, he said to the watcher, "Bring the Book."

"What book?" asked Lockhart, his son-in-law.

"There is but one book," said the dying man.

With such testimony as to the value of the sacred Scriptures, reiterated by the great and good in all ages, it is a sealed book to many; it is voted to be excluded from our public schools, and multitudes of children are growing up ignorant of its history, ignorant of its immortal truths, and profoundly unconscious that to it and its teachings, they owe all that is of solid worth in civil life, in civil liberty, in human elevation, and in hope of an immortal existence.—Sel.

LIBERTY does not mean freedom to do as one likes, because society is made up of men who have rights and duties that all are bound to respect. All men have rights that belong to them regardless of all government and all of us have duties toward each other and toward organized society, or, the state. There are certain things which people must not do and we are rightly limited in our conduct by laws, rules and regulations. This restraint does not effect our liberty, but it does define and limit our license. We must learn to respect this wholesome restraint.—Sel.

The Use of Money.—John Wesley lays down these three rules: Make all you can; Save all you can; Give all you can.

To make without saving, is useless and absurd. To save without giving, is covetousness and idolatry. To make and then save is wise. To save and then give is Christian.

Keep your heart right, and your life will keep itself.—Sel.

What we lend to the Lord, draws interest eternally.—Sel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Bro Wm. Platts, Sr., of our Fonthill, Ont., church has gone to England, his old home, combining his visit to his old home with a search for health. Bro. Platts has visited our conferences several times and is well known to many of our brethren in the west who will wish him Godspeed on his voyage.

Word just received from the Fonthill, Ont., church says that Sister A. Railton has been stricken with paralysis and is critical-

ly ill. Sister Railton's health has not been good for a long time. She is the daughter of Bro. P. Bouk who is well known to some of our conferences through having visited them on different occasions. We hope for Sister R's speedy recovery.

In giving a report of our last meeting at Dixon, Ill., we stated that the age of Sister Marion Thatcher is 91 which is not quite correct. She was 89 last April. We had been misinformed and gladly make the correction. This, however, does not change the remarkable feature of her making the trip to church service twice in one day and climbing three flights of stairs each time to do so.

Announcements and Programs.

NOTICE.

The Iowa State Conference will be held at Waterloo, Aug. 24 to Sept. 1 inclusive. Program will appear later.

Eva L. Stearns, Sec'y.

CONFERENCE DATE.

The Eleventh Annual Conference of the Church of God for Southern Illinois will be held at the Restitution Church at Moriah Illinois, Sept. 21-29. Program later.

Mrs. C. W. Weaver, Sec.

NOTICE.

The Conference of the Church of God, will meet with the Church of God at Waveland, Arkansas, August 23, 1912. All of like precious faith everywhere are cordially invited to attend. Waveland is 100 miles west of Little Rock, on the Rock Island Rail Road. The meeting will be right close to the depot so you will not have to go more than one fourth of a mile to attend it. Come everybody that we may have a glorious meeting. We want everybody to understand that we are not of those who believe that man is not responsible to God until he comes into covenant relationship with him. We are part of the Church of God, of the Abrahamic faith, and we want all of like "precious faith" to meet with us. Bro. Lindsay can you not come and be with us? We are anxious for our brethren of the north to come down and be with us, and get acquainted with us, and teach us in the ways of the Lord more perfectly. We have had to work out all we know without a teacher except the Great Teacher, the Lord Jesus Christ and the prophets and apostles. Come if pos-

sible and enjoy the feast of fat things in store for all who may come. Your Brother in the one I hope,

Dr. T. J. Daniel, Pres

BEREAN BOOK NOTICE.

Committee report:— The new Berean books cost nineteen cents. The greatest cost, in any printing, is in the first five hundred copies. The cost of the second or third five hundred is very small in comparison, for the expensive compositor's work is reckoned in the first five hundred. So, averaging the first and second five hundred brings down the price of the book, if one thousand copies are ordered. Last year twelve hundred copies were ordered, bringing down the cost of the book. This year but five hundred copies were ordered, making the price high. Anyone who knows anything about printing will understand.

We wish to thank Mr. Wm. Wilson for reducing the cost of our books so materially by giving us the compositor's work at a much lower figure than any printing office would give.

Committee.

ILLINOIS BEREAN NOTICE.

The new books are now ready. The president suggests that each society have the member who attends Bible School or conference bring home the required number of books, thus saving postage or express. She also suggests sending the money for them by the same member, as the treasury is empty. Every member of the State organization will be provided with a book. To such members, who wish to pay for them, the price will be twelve cents; and, if mailed, two cents for postage. The postage on six books is ten cents. For those who are not members of the Illinois State Berean Society the price will be twenty cents, plus postage. For reason see Berean Book Notice. The members of the state society are the isolated members who pay their dues into the state treasury and the members of the societies who send their fifth to the state treasury, that is, the societies of Adeline, Antioch, Chicago, Dixon, Macomb, Marshall, Ripley and Vermont. Further notice will be given as to the time to begin our work in the new books. Those who wish their books mailed send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago, Illinois.

Anna E. Drew, Pres.

Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. 16:24.

The Sunday School.

THE DEATH OF JOHN THE BAPTIST.

(Temperance Lesson.)

Mark 6:1-29. Sept. 1.
Read also Matt. 14:1-12.

Golden Text.—Be thou faithful unto death and I will give thee a crown of life. Rev. 2:10.

Time —The latter part of March or early in April A. D. 29. John had been in prison about a year.

Place.—Herod's feast and the murder of John took place at Macherus, a strong fortress and castle on the borders of Arabia, nine miles east of the northern end of the Dead Sea. Jesus and His disciples were in Galilee on a tour of preaching and healing.

Questions.

What can you tell of John the Baptist's birth and early life? Luke 1:5, 13-20, 59-63, 80.

What was his mission? Luke 1:76-79.

Who was King Herod? (Luke 3:1). (He was Herod Antipas, son of Herod the Great, who slew the children at Bethlehem, and at his father's death became ruler of one fourth of his kingdom—Galilee and Perea. Hence he is called tetrarch, Matt. 4:1, which means ruler of a fourth part. He was cruel, crafty, and ambitious, like his father.)

What did Herod think concerning Christ? (Josephus represents Herod as a Sadducee, which sect denied the resurrection, angel or spirit, Acts 23:8.)

What did others think concerning Christ?

For what reason had herod cast John in prison? Vs. 17-18. (Herod's first wife was the daughter of King Aretas, whose kingdom was east of the Dead Sea, adjoining Herod's dominion. He put her away in order to marry Herodius, his brother Philip's wife. Herod and Philip were uncles of Herodius. It was while on a visit to his brother Philip that Herod married her, rejecting his true wife. Herodius was a most ambitious and unprincipled woman.)

Was such an act a violation of the law? Lev. 20:21.

What does Jesus say regarding divorcees? Matt. 19:3, 7-9.

Is this law obeyed as commanded?

Did John do right in condemning Herod for his sin? 1 Tim. 5:20.

Should we not also be as fearless in reproving sin?

What did Herodius wish to do with John?

Why could she not? (She lacked the authority.)

Why could she not persuade

Herod to do so? v. 20; Matt. 14:5.

See the revised rendering of verse 20—"Observed him". R. V.—"kept him safe"—from what?

"When he heard him he was much perplexed"—in what way? (Probably whether to obey his conscience or continue in his sin.)

What occasion offered Herodius the opportunity she wanted?

What characterized such a feast? (This was in imitation of the Roman emperors who made great feasts for their officers and men of state. The three classes mentioned in our lesson were the great men of the court, the army and of the province.)

At the feast, what particularly pleased Herod and his nobles? (This was the daughter of Herodius and her lawful husband Philip. Josephus says her name was Salome. In the corrupt age of Herod a feast among the high dignitaries would be incomplete without the coming of one or more professional dancing girls who commonly accompanied the dance with tambourines and tinkling bells, to entertain men of debased instincts. But for one of high birth to enter the banqueting hall was considered a great shame, hence the strong expression "herself came in" R. V. Herod fancied that Salome honored him by degrading herself. Had he been sober, he would have felt ashamed. All this was done by Herodius for the sake of gaining her purpose from Herod while intoxicated with wine and lust, which she could not obtain from him sober. She knew his weak points).

What rash promise did he make?

What did Salome ask?

Why did Herod grant such a request?

In what sense was Herod sorry? What was done? Who cared for the body?

(After the execution of a prisoner it was customary to throw the mutilated body over the prison wall where it was left without burial).

To whom did John's disciples then go? Matt. 14:12.

Did the death of John relieve Herod's conscience?

What reason have we to think that Herod's folly was the result of intemperance? Isa. 5:11-12; 1 Pet. 4:3. Show how one sin leads to another.

When is it right to break a promise?

Compare the characters of John and Herod.

Mention some of the evils that come from intemperance.

How do some barter the kingdom of God for temporary pleasure? Luk. 9:23, 25; Eccl. 8:11-12; Prov. 15:21; 1 Cor. 6:9-10.

What is the reward of the faithful overcomer? Jas. 1:12;

Rev. 2:10.

Anna E. Drew.

ANTI-CHRIST—THE MAN OF SIN.

Some Observations.

He is one "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thes. 2:4.

Observation I. Only an infidel power, be it a man or a system, can fit the above description. No man or class of religionists by any false system can be made to apply by a mind unprejudiced.

Observation II. We have no record that there ever was or ever will be a "temple of God" anywhere in the earth other than in Jerusalem, and during this gospel dispensation God has no temple at all other than the spiritual house which is as yet incomplete, and surely it is not in God's spiritual house where this man of sin is to sit.

Observation III. The last eight chapters of Ezekiel describe a temple yet to be built. In Rev. John sees this temple and is told to measure it, but this does not take place until the saints (elders and beasts of 4th chap.) are caught up unto God and the Lamb, which would place it, in point of time, during the period of tribulation after Christ's coming for His saints.

Observation IV. The man of sin cannot do his worst until he who letteth be taken away. 11 Thes. 2:7. When Christ comes, this power that now holds the man of sin from doing his worst will be taken out of the way. We refer to the saints.

Observation V. Daniel (11:36) speaks of a king who is to assert himself, and will continue to do so "till the indignation be accomplished," and this king answers every description of the antichrist as presented to our view by Paul.

Conclusion: It looks to us from our study of the subject that naring the close of this dispensation an infidel power will arise out of the nations—a power that will permeate the nations and come to no head until after the saints are caught away. There is such a power growing today—a political power. You will find it in every civilized nation. It is giving the nations worry, it is an infidel power, for we do not know of once of its strong leaders but that he is a rank infidel.

Comment: Brethren, we are living in stirring times and our people are asleep. We need to investigate these things, and we all know so little about them that it doesn't pay for any one of us to look upon a brother who

differs with us as a fool or a knave. Yet, this IS the spirit in which much of this work is done. Those who do search earnestly are brought to realize their weakness. Pompous confession of "knowing it all" is in reality but a confession of knowing little about it. Shall we extend liberty and by so doing learn a little?

S. J. Lindsay.

CHRIST JESUS.

The man, Christ Jesus, is the most interesting study of any individual that ever has been upon the earth.

If we take the value he is to every individual that has ever lived, the work he came to do, and the value of his service for the world, there is no comparison.

There is a great deal to study when we view him as a man the same as we would any other man. The human side is marvelous inasmuch as Jesus was different from other men. His objects in life were unlike ours. His motives and desires were different. He did not seem to care for things that other men cared for.

A few short extracts from the Bible and from outside testimony would be of interest.

Luke, the beloved physician, in his first chapter tells of the transaction and that Mary, his mother, magnified the Lord when Jesus was conceived by the Holy Ghost.

At Jesus' birth there was a letting down, as we would view it, to meet nature in what appears to be her crudest form. Man rises above the lower animals and takes delight in giving us to understand this one thing.

Christ was born in a stable, with the cattle, and was cradled in a manger that belonged to the inn or hotel at Bethlehem.

According to Jonathan, son of Hazieli, there were many virgins in Jesus' day who claimed to be with child by the Holy Ghost, but proved to be imposters. This man lived in the time of Jesus and gives us certain testimony of Jesus' birth.

We find from the facts in the case that before a thing of great importance in the prophecies of God is to come to pass that there are many vain attempts to its fulfillment.

The proclamation of Jesus' birth was heralded to the world by the angels. Angels appeared to Joseph and to Mary to instruct them as to their duty as parents, and Elizabeth with a prophetic voice assured Mary concerning her son. Songs of joy and gladness and glory to God in the highest pronounced good will to men and peace on earth.

Nothing marvelous occurs in Jesus' life after this time until

he enters his ministry, more than Jesus' wonderful teaching.

Gamaliel interviewed Joseph and Mary at Mecca in the land of Moab. Joseph was a wood-workman, described as "very tall and ugly, with dark auburn hair, and show of age; his eyes gray and vicious. He is anything but prepossessing in his appearance. He is as gruff and grum as he looks. He is a poor talker and it seems that 'yes' and 'no' is the depth of his mind."

Mary is altogether a different character, and she is too noble to be the wife of such a man. She is about 40 or 54 years of age, abounds with a cheerful, happy spirit and is full of happy fancies. She is fair to see, rather fleshy, and has soft and innocent looking eyes, and seems to be naturally a good woman.

According to the way the world looked at matters, Jesus was not a promising youth on account of his lack of interest in the common affairs of life.

He seemed to be more interested in teaching and meditation and prayer. He had no desire for money, clothing or property. He did not care for society, only as a teacher. He was bashful and cared nothing for the society of women, only such as took special interest in his work.

The parents, Jesus, and his friends all understood Jesus' work and purpose in the world. They had a clear understanding from the angels; but his actions as interpreted by the people did not prove his mission, in fact everything that he did was contrary to the fulfillment of what they thought he ought to do. He cared nothing for popularity and did not like to be with the multitude. As soon as his work of teaching was done, he was gone and could not be found. It is not to be supposed that he vanished but his acts were so unassuming and unpretentious in manner that he could do as he pleased unobserved.

Jesus vexed his mother, for she desired him to be a leader and was taught by Gamaliel that he should gain the control of the priesthood and through his teaching and spiritual work he would subdue the mass of the people and then with the sword of Gideon the rest could be subjected. He claimed that his kingdom was not of this world and he reinforced his teaching by caring nothing concerning the world.

Jesus, according to Mary, his mother, always knew how to read and never had to learn. She states that he was always correct in his statements of the law and the prophets.

Jesus was a great teacher and was thoroughly equipped with knowledge of his work and convinced even the gainsayers. He

raised his hearers to the highest pitch and then would instantly leave them.

Gamaliel tells us that Jesus wrote nothing, left no form nor code, but taught that all that was necessary to know was that God is a spirit and our Father. All of his illustrations were to in some way enforce these two important lessons.

George M. Ellis.

THE ORIGIN AND DEVELOPMENT OF THE IMMORTALITY OF THE SOUL AND OTHER SUPERSTITIONS.

It has been supposed by some that the idea of man's inherent immortality originated in Greece but this is a great mistake: that idea was taught ages before the Greeks came into prominence at least, and as I have already shown, started in deifying their ancestors. Prof. Sayce says, (He is speaking of Babylonian religion), "How close this connection between the gods and the souls of men became in late days may be seen from the fact that when Assurbanipal visited the tombs of his forefathers, he poured out a libation in their honour and addressed to them his prayers. They had in short become gods of light to whom temples were erected and offerings made. The change in point of view had been quickened by that deification of the king and which seems to have been of Semitic origin. When the king became a god, to whom priests and temples were dedicated both in his lifetime and after his death, it was inevitable that new ideas should arise in regard to the nature of the soul. The ghost had been transformed into a soul whose nature was the same as the gods themselves. This conception of the soul had already been arrived at in the age of Sargon of Akkad the earliest to which at present anything like a full contemporaneous record reaches back. Sargon was the founder of a Semitic empire which extended to the shores of the Mediterranean. Remote as the age seems to us to-day, it was comparatively late in the history of Caldean culture. Deification was not confined to the person of the king. King and noble alike could be raised to the rank of divinity and we even find Gilgamesh the king of Uruk erecting a temple to his own godhead." The great ones thus becoming immortals, it followed in course of time that all humans must be the same. The great ones were exalted to be gods and were supposed to be in possession of the heavens, and the stars were named for them, but minor mortals could not have that exalted position, but some place had to be found to put them in

PINE WOODS BIBLE CLASS.

Leader.—Our topic for study tonight is: "The Man of Sin," and Popery.

Leader.—What evidence have you that the "man of sin" and popery are not identical?

Lud.—The first point is in the time each of those characters should rise.

Leader.—When did the papacy rise?

Lud.—About thirteen hundred years ago. She is the woman (not a man) "drunken with the blood of saints." Fearful and dark has been the history of her career.

Leader.—Well, so far so good, but when should the "man of sin" rise?

Lud.—In answer to that question I will have to refer you to Dan. 7:24-25. There we are told that "ten horns"—kingdoms should rise out of "the fourth kingdom upon earth"—the Roman Empire. Now take particular notice to the following language: "And another shall rise AFTER them"—"the little horn." of verse eight.

Leader.—Now as the "little horn" was to rise after the "ten horns, it will be necessary to show that this ten kingdomed confederacy has had an existence on the territory of the fourth kingdom upon earth. Can you quote history to prove that a ten-horned confederacy has ever existed upon the territory of old Rome?

Lud.—I cannot. History is as silent as the grave about the existence of such a confederacy.

Leader.—Does it exist at the present day?

Lud.—It does not. There are some twenty-three powers now occupying the territory of old Rome.

Leader.—Well, as the inspired Word says the "little horn" should rise "after" the "ten horns," and as it cannot be shown that the "ten horns" has ever had an existence, it is certain the "little horn" could not have appeared seeing that he must rise "after" them. Is that not so?

Lud.—Certainly. To show that the little horn had existed we will first have to prove that "ten horns" have existed.

Leader.—Then the "little horn" could not represent the papacy. For the papacy does already exist, and we can trace her history back for hundreds of years.

Lud.—No sir. To prove the papacy is represented by the "little horn" it will first be necessary to prove a prior existence of the ten-horned confederacy on the territory of Rome, as the "little horn" cannot rise until "after" them. The Scriptures are so explicit on that point.

Leader.—The next point is: Does the "man of sin" of 2 Thes. 2:3, and the "little horn" of Dan. 7 and the seventh-eighth head of Rev. represent the same character? Carry what is your opinion?

Carrie.—They do. Inspiration has drawn a pen-picture of the vile character Daniel calls the "little horn," his picture is drawn in the books of Daniel, Thessalonians, and Revelation. We will place the three pictures side by side. Gaze upon them, and you will certainly recognize the same individual. You will notice particularly the same kind of a mouth.

Little Horn.

And he shall speak great words against the Most High and shall wear out the saints of the Most High. And the king shall do according to his will: and he shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that, that is determined, shall be done.

Man of Sin.

Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God. And there was given unto him a mouth speaking great things and blasphemies and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Now, if the "man of sin" and the "little horn" represent the same party, as every impartial individual must admit that they do, then the "man of sin" has not yet appeared, and cannot do so until after the rise of the ten-horned confederacy: hence neither the "man of sin" or the "little horn" represent the papacy, as that power already exists.

Leader.—What will the ten-horned confederacy do to the "wo-

after death, and their conceptions of that place were very crude to begin with. They buried their dead in caves and such like places, and the soul was supposed to remain in the same place. Hence the beginning of our underground world modified and changed through the ages. Here is a description of the under world as devised by those who first conceived that man was an immortal being. This is a translation by George Smith, "From the house within there is no exit from the road, the course of which never returns. From the place within which they long for light. The place where dust is their nourishment, and food mud. Its chiefs are like birds clothed with wings. Light is never seen, in darkness they dwell." Another translation says, "The light they behold not, in thick darkness they dwell, they are clad like bats in a garb of wings on door and bolt the dust is laid." But the superior mortals as I have said had a much better place assigned to them. "To whom the gods Anu and Bel have given renown and fame. A place where water is abundant, drawn from perennial springs. To the place of seers which I will enter. To the place of chiefs and unconquered ones. To the place of bards and great men. The place of interpreters of the wisdom of the great gods. The place of the mighty, the dwelling of the god Ner." Here we have the beginning of heaven and hell of our modern theology. The scriptures did not begin this which has puzzled many theologians to account for this omission from their point of view. Here is a statement from one of these great ones George Adam Smith, D.D., L.L.D., professor of Old Testament Language and Literature, United Free Church of Scotland, Glasgow College. He says: "Abraham when God promised to be his great reward, is anxious only for an heir of his own body (Gen. 15:1) and when his wife dies is busy only to procure her a grave in the soil promised to his descendants (Gen. 23, see especially v. 8, to bury my dead out of my sight). A living seed and a land for them to dwell in is all that Abraham's story contains the gospel for the future." Is that all? As this great professor states? Abraham had been called out of the region of Babylon and from that condition of things I have just been tracing. This great professor was blinded by his heathen theology and could not see that God promised Abraham himself the land for an everlasting possession. Gen. 3:17, "Arise, walk through the land in the length, and in the breadth of it, for I will give it unto thee." Stephen prev-

ious to being stoned to death because of his faith makes this assertion, "God gave him (Abraham) none inheritance in it (the land promised) no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. Paul says, in Gal. 3:29, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." What promise? There was never a solitary promise made to Abraham that he would go to heaven when he died or indeed at any other time. The promises concerning the future glory all center round these promises made by God to Abraham concerning the land. Christ tells his contemporaries who rejected him, Luke 13:28, There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob in the kingdom of God and you yourselves thrust out, Matt. 8:11. I say that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. A very different place from the orthodox heaven which people are supposed to go to at death but following in the footsteps of the perverters of God's word in ancient Babylon. Modern Babylon adopted it.

A Wallace Mason.

THE PERFECT MIRROR.

The purpose of a mirror being to reveal us to ourselves as we are, and the purpose of the law being to reveal all sin, therefore "the law of the Lord is perfect," Ps. 19:7, because it lays bare all sin, so that "all unrighteousness is sin," and therefore James in speaking of "the word" as a mirror calls it "the perfect law." Then since revealed truth is a perfect law and a mirror, it is thus a perfect mirror. For if we think amiss it says, "the thought of foolishness is sin; if we speak amiss it says of our words, "In many things we offend, all." and if we act "unseemly" it says, "Love does not behave itself unseemly," and "Love.....is the band of perfectness," Col. 3:14. For the word is a perfect mirror for the inner man. Not a dark corner of the mind but is illuminated by "the light of the glorious gospel," not an imperfection but the comparison with his faultless presence in the image shown in the glass makes it noticeable, not a flaw of sin but "the perfect law" exposes it, till we see ourselves now as we are seen by God and "know" ourselves as we "are known" by him, without waiting till "the mists have cleared away," for David prayed, "Search me, O God and know my heart," and Heb.

man"—popery? Elias will you answer?

Elias,—See Rev. 17:16: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Leader,—Has the "whore" been eaten up, and "burned with fire," by the "ten horns"?

Elias,—By no means. She is a mighty power yet and is on the rise too.

Leader,—We have learned what will be the "judgment of the great whore that sitteth upon many waters." Now, if the "man of sin" and "the great whore" are identical, how comes it that the "man of sin" and "the great whore" receive their final judgments in different ways, and at different times? What is your opinion Albert?

Albert,—From that fact alone, we learn that they are not identical.

Leader,—At what time, and in what manner will the "man of sin" come to judgment?

Albert,—See 2 Thes. 2:8-9: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and lying wonders."

The "ten horns" consume or burn "the whore" "with fire" but "the LORD shall consume" or "destroy" that "wicked"—"the man of sin" (See v. 3) at "his coming." It is certainly fatal to a correct understanding of the prophecies to attempt to make identical that which Inspiration deals with separately.

Leader,—The time has arrived for us to adjourn. I trust our study has been profitable.

In the blessed hope,
W. H. Wilson.

4:12 shows it is the word that "is a discerner of the thoughts and intents of the heart" so that "all things are naked and opened unto the eyes of him with whom we have to do."

In I Cor. 13:12 Paul also speaks of this same mirror or "glass," saying, "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." When? "When that which is perfect is come," v. 10. What "perfect"? The perfect mirror of complete revelation James has been talking to us about. the "scripture" completely given, which Paul again shows in II Tim. 3 is able to make us "perfect."

For now Paul looked into the spirit's inspiration and saw only "in part," so he said, "Now I know in part," or as in v. 8, "we" know in part.

Either the perfect thing he meant has come, and the miracles have ceased, or else if that perfect thing be the age to come, then the miracles showed be here in the church yet, for the whole context from the first of chap. 12 to the end of 14 shows that is what he is talking about, and he says the "in part" would last till the "perfect" came. His discourse in chap. 13 is thrown in to show by comparison how much better love is than all the miracles within the power of the spirit, and concludes therefore, "Follow after love," 14:1, rather than be so concerned about "tongues" and other miracles, and would prefer the church even the to "prophecy," or

preach the word, as he further explains in vs. 5-19, rather than preach it miraculously in a foreign "tongue" that none of the church could understand "to edification," v. 3.

So in 13:8 he shows that love shall never "fail" in the sense that it will never fail from, the church, as he again emphasizes in v. 13, saying there "abide," or remain, with the church three things, faith, hope and love, and that the "more excellent way" is "the greatest of these" three, hence the conclusion in 14:1 to "follow after it first of all. You notice that in the three things that abide, miracles are not included, for as stated in v. 8 they were to "fail" or "cease" "when that which is perfect is come." Has the perfect thing of revealed truth has come. Have the miracles ceased? Yes, God's miracles have ceased. There are "lying wonders" in the land, but if they confirm doctrines "revealed" to these religious people by the "spirit" they follow, then all kinds of contradictory doctrines are true, for they sadly disagree in their teachings. The spirit was given to reveal the whole truth of our "perfect" revelation, as Jesus said, "When he, the spirit of truth, is come he will guide you into all truth.... and he will show you things to come," Jno. 16:13. "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you," Jno. 14:26. So when this revelation was completed the miraculous "gifts" were to "cease" because they had fulfilled their

purpose.

No one apostle was given this revelation: each saw "in part." James saw the coming struggle of labor and capital; Peter saw the passing away of the heavens and earth that are now and the ushering in of the third, the age of glory, the government of God; Paul saw the conditions in the formal churches "in the last days;" and John saw the visions on Patmos. Each saw in the mirror of spirit revelation "darkly" or "in part." Stephen died before these parts were given, so we are better off than he who lived in sight of miracles; better off even than these apostles, who did not get to see each other's revelations. But when all these parts of the mirror were given and confirmed by miracles, then gathered together and fused into one, the "law" or "glass" was a "perfect" mirror, because it brought to light the meaning of the crowning revelation, Jesus risen from the dead. Paul finally compares this time when the saw in part to a child and the time "when that which is perfect is come" to a man, I Cor. 13:11. The force of the illustration lies in that all a child speaks understands or thinks is what the parent reveals to it, just as the Lord and his apostles spoke was what the Father gave them through the spirit. So in 14:20 he says, "In understanding be men." Why? Because the perfect had come, the man stage, therefore let the church at Corinth gradually drop their interest in "tongues" and other miracles and fix it on "prophecy," or preaching the truth that makes perfect.

Since this mirror reveals the son's image, who is himself "the image of God," if we stand before it "with open face," II Cor. 3:18, and let in the light God has put in his face, II Cor. 4:4-6, that word, or spirit, will "change" us "into the same image."

That is miracle enough for anybody, and right in our own experience.

THE COMFORTER.

Lesson 8.

Study carefully the whole discourse of Jesus to his disciples, John 13 to 16. Because of what coming sorrow did they need a "comforter"?

Since we also need comfort for the same reason, in our Lord's absence, why not expect spirit guidance and miracles now?

Was this "comforter" a different thing from what is named in II Pet. 1:21?

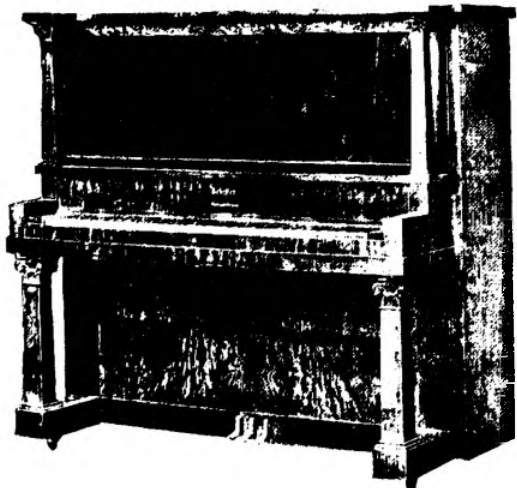
Can you see a relation of this comforter to the source of our comfort, as given in Ro. 15:4, and I Thess. 4:18?

Joseph Williams.

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MAKING CHARACTER.

A mother in New Hampshire reared a family of eight boys. They all left the homestead and went to sea. She was heart-broken. The preacher visited her home and had poured into his ears this life sorrow. She said her boys were good boys. She could not understand why they had all gone to sea and left her. She could not understand the mysterious work of providence. Her heart was desolate, the home forsaken. And she said her boys had never seen the ocean until they were grown. She asked the preacher to explain it. He looked around the room and over the mantel he saw a splendid picture of a great ship under full sail. Every white wing instinct with the message of foreign na-

tions. The waves that dashed against the bow spoke of a thousand shores that had been washed and swept. The preacher said to her: "Why, madam, this is the explanation. Your boys became sailors because this picture told them of the ocean and lead them around the world." The very picture on your walls, every inch of tapestry these are sacred. They make and unmake character. Guard them well. The foundations of every great man's character is laid in these primal hours of life.

—The Commonwealth.

BEGIN EARLY.

Walking in a friend's garden one day, I was struck with the regular growth of some pear

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Address:

T. J. DANIEL, M. D., Magazine, Arkansas.

trees, which had their branches running at regular spaces, and all fastened to a wooden frame. When I inquired how he succeeded in getting them to grow so orderly, he replied: "Well, I trained them when quite young and pliant; I cut away all the shoots that went in the wrong direction, and so, when they grew hard and firm trees, they were exactly as I wished them to be. The secret of it all is just this: begin early enough, and the tree will be trained aright." Now, is not that a parable for every one of us? The secret of all good, fruitful blessed growth in character and usefulness is in beginning early to cultivate the true and pure and good. Let us never forget that when we are young everything in us is waiting to be molded, and, if not fashioned rightly, we shall bear the marks of the mistake all through our lives.—Sel.

The least thing is the greatest, and one day as a thousand years, in the eyes of the Maker of great and small things.—J. Ruskin.

"Let us do our duty, and pray that we may do our duty here, now, today; not in dreamy sweetness, but in active energy: not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of elsewhere, but in the realities of now."—Frederick W. Farrar.

My brethren, count it all joy when ye fall into diverse temptations; 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.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.—Gal. 6:9.

Commit thy works unto the Lord, and thy thoughts shall be established.—Prov. 16:3.

Abstain from all appearance of evil.—1 Thess. 5:22.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Aug. 28, 1912.

Number 46.

THE JEWS.

The wonder of the ages past;
A standing miracle today!
Their sky with darkness overcast—
And countless pitfalls 'long
their way.
Still they exist, apart and lone,
The doomed and wand'ring
exiled race,
That treads the soil of every zone,
Without a home, without a
place.

Their city, old Jerusalem,
'Neath heap on heap in ruin
lies;
Though once she sparkled like
a gem
Beneath the blue of Orient
skies;
But desolation most complete
Now sits enthroned on Zion's
hill;
Her soil is pressed by alien feet;
The voice of sacred psalm is
still.

To David's Son upon the throne
Is bowed no more the subject
head;
No offering on the altar stone
Where once the countless vic-
tims bled;
Nor willing tribes seek Jacob's
God,
To pour their songs in holy
strain
The spot where mitred Levite
trod
By Moslem foot is made profane.

Opposing forces all combined—
The pestilence, and fire, and
sword
—The cruelty of human kind—
Have wrought the vengeance of
the Lord.
The cup of curses they have
drained
The bitter dregs their hands
have pressed
Their sinful pride the Lord has
stained,
—Their weary feet have found
no rest.

For years and years they've
borne their shame
Beneath the proud oppressor's
rod;
In lands adorned with freedom's
name
Their blood has also stained
the sod;
And yet beneath this deep dis-
grace,
As once the favored sons of
old,
Exists the unconquered pride of
race,

Remains the quenchless thirst
for gold.

Amid the changes of all time,
As fleeting empires rose and
fell;
As nations filled their cup of
crime,
And sunk into a nation's hell:
Though crushed beneath the
conqueror's tread,
The Jews in spite of all survive;
Though as a nation counted dead
Yet as a race they live and
thrive.

Their enemies have tried in vain
To bend or break their lofty
wills;
To wear as slaves the servile
chain,
To toil like beasts that turn the
mills.
'Mid changes wrought by time
and place,
Against the march of all events,
Remains intact the ancient race,
A monument of Providence.

What people could endure so
long
So much of spite and fiendish
hate,
Through eighteen hundred years
of wrong,
And still outlive the dreadful
fate?
But soon the darkness will be
gone;
The first faint tinge of light ap-
pears,
The herald of the coming dawn
That ushers in the brighter
years.

When guided by an unseen hand,
Thy expatriated sons once more
Oh Palestine, thou sacred land!
Shall bend their steps toward
thy shore,
Jerusalem shall rise and shine,
Queen city of the new-born
East,
And temple service then divine
Will consecrate the solemn
feast.

Then stores of blessing shall
come down;
Refreshing rain and dew
distill,
And wealth of verdure then
shall crown
The desert, vale, and barren hill.
The Prince of David's house shall
reign,
The rightful heir to David's
throne,
The manger-cradled babe, once
slain,
Will sway a scepter all must
own.

J. L. Wince.

SOME BIBLE "STRUCTURES."

In a work by Dr. Bullinger, "How to Enjoy the Bible," certain principles are set forth, whereby the beauty of the inspired writings, as to their literary arrangement, may be clearly seen. What here follows, is the result of a personal application of these principles to Matt. 1 and 2. In placing the various members, due regard has been given to the order in which they occur in the text, and as member answers to member, it will readily be seen that the elimination, or displacing of any part, mutilates the whole.

The initial letters are of course arbitrary, being used simply as an aid to the eye, in noting the points of correspondence; thus A answers to A, B to B, C to C, etc. Attention to this explanation will disclose more clearly the beauty and order of each Divinely inspired record.

Matthew I: 18-25.

- A—18. "Birth of Jesus Christ"— "mother"—"Mary."
- B—18. Virginity before marriage: "Before they came together."
- C—19. Joseph not in doubt: "minded to put her away."
- D—20. Angel "counsels."
- E—21. "Jesus"— its meaning.
- F—22. Prophecy.
- E—23. "Immanuel"— its meaning.
- D—24. "Angel" obeyed.
- C—24. Doubts removed. "took unto him his wife."
- B—25. Virginity after marriage: "knew her not."
- A—25. "Brought forth"—"Son"— "Jesus."

Matthew 2: 1-12.

- A—1. "Wise men came...from the east...to Jerusalem."
- B—2. "Where is he?"—"King of the Jews"—"come to Worship."
- C—2. What they had seen: The Star.
- D—3. "When the king had heard."
- E—4-5. "When he had gathered"— his demand—"Where?"
- F—6. Prophecy.
- E—7-8. "When he had privily called"— his enquiry—"Time."
- D—9. "When they had heard the king."
- C—10. What they now saw: The "Star."
- B—11. "Saw the young child"

"worshipped"— Royal gifts.
A—12. Wise men depart—"into their own country"— "another way."

Matthew 2: 13-23.

- A a—13. "Angel to Joseph," "arise, take;" reason: "Herod will seek to destroy Him."
- b—14. "He arose, he took"— "departed into Egypt."
- c—15. Sojourn in Egypt (because of Herod). Prophecy "Out of Egypt have I called."
- B—16. Slaughter.
- C—17. "Jeremy the Prophet."
- B—18. Mourning.
- A a—19-20. "Angel" to "Joseph," "arise, take;" reason: "They are dead."
- b—21. "He arose and took"— "came into the land of Israel."
- c—22-23. Dwelt on Nazareth (because of Archelaus). Prophecy: "He shall be."

It will be noticed that in each of the foregoing "structures," Prophecy is the central member, and who will deny that the testimony of (concerning) Jesus, is the spirit of prophecy?

Believing that a still further investigation would unfold additional evidence of inspiration, the number of Greek words used in the text were carefully counted, with the result as follows:

In Matt. 1:18-25, the central words are: "The Name of Him Jesus." Thus, He is shown to be the beginning, end, and center of the entire narrative.

Matt. 2:1-12 commences and closes with the wise men. It was with astonishment the discovery was made that "The wise men" are in the center of this section.

In Matt. 2:13-23, the central words are: "The word spoken." This also is significant, God spake "by Jeremiah." He now spake by the Angel. At His word they "flee into Egypt" and at His word they return to the "Land of Israel."

The reverent student will see in the above no mere succession of coincidences. Design is there. The priceless Jewel of truth has been set by the Great Designer, and if our thoughts are turned for the moment to the contemplation of the beauty and glory of the setting, it is only that we may esteem more highly the Book and love more fervently its Author.

Submitted by
James Browning.

THE COMFORTER.

The Master had been the best friend they had ever known. When they were sick, he made them well; when sad, he cheered them; when hungry, fed them; if they were ignorant, he taught them, reproved their imperfections and showed them "a more excellent way." Never came to him anyone with a desire and went away unsatisfied. Before his cheering presence sickness, sorrow, and death fled away.

But now he tells them he is going away, and sorrow fills their hearts. They wonder why he cannot remain with them continually and be the hoped Messiah and King of Israel, and when he tells them plainly he must die, "they understood none of those things."

But now he is about to leave his disciples for his Father's throne, with the sin-offering to be presented in the most holy place of "the presence of God" for the acceptance of those cleansed by it, and the message sent back that there pardon and acceptance by the Father as well as the Son were assured. At their supper, when he begins to unfold to them the message of his coming departure, they become sad because of the prospective parting. They do not understand that to secure to them the knowledge of forgiveness, one must rise from the dead to demonstrate the removal of the penalty and thus the removal of their sins by pardon, and that to rise from the dead he must first die, and after having risen, ascend to the Father that the assurance of their forgiveness by him may be sent back in some message to them, that they may know God himself has forgiven them, since his pardon will not benefit them till they know of it.

So when they express their sorrow, he assures them of comfort, in that he will send "another Comforter" from the Father when he arrives in his Presence, and that this will be to them the assurance of their forgiveness and the Presence with them and in them both Father and Son, who will teach by them and work wonders through them to confirm their teaching. That they henceforth need anything, although they cannot ask the Son, they can ask the Father, knowing now that he, too, loves them and will do for them any good thing they ask. That it is better for them that he go away, else the Comforter cannot take his place with them and assure them of God's pardon, love and Presence with them. This Comforter thus becomes a witness, for "he shall testify of me." Jno. 15:26, of forgiveness, "to give repentance to Israel, and the forgiveness of sins. And we are his witnesses of these things, and so is also

the holy ghost, whom God hath given to them that obey him," Acts 5:30-32. To which the disciples gave witness by miracles as said in Ac. 4:33, "with great power gave the apostles witness of the resurrection of the Lord Jesus," since by his resurrection the forgiveness comes, Ro. 4:25.

Thus the Comforter becomes in the believer the presence of Father and Son, as in Jno. 14:23, "We will come unto him and make our abode with him." For as the Father is in the Son by his spirit, and the Son is in us by faith," Eph. 3:17, in his "words," Jno. 14:23, which contain the spirit of the Father and the Son, it is easy to see that when we receive the words revealed by the spirit, the Comforter, we then receive the Christ in us, and therefore God dwells in us. So although our Lord is absent in person, and although God seems far away in heaven, yet our Savior is present with us "in spirit," 1 Cor. 5, our God is a very present help," and in Christ's absence we have another comfort, since he says, "Comfort one another with these words," 1 Th. 4:18, "the comfort of the scriptures," Ro. 15:4 since the "Comforter" produced the "words," John 16:14-15.

Jesus was with the Father when the other Comforter came, else they could not be performing miracles "in his name," preaching and confirming "by signs following." And if he was alive with the Father, he was raised from the dead, therefore the Comforter proved his resurrection, and consequently, our forgiveness.

Since by this spirit he was raised from the dead, 1 Pet. 3:18, therefor the presence of this spirit in his followers demonstrated that he was risen, for there he was, present in his disciples, teaching and working miracles by his spirit.

This holy spirit is evidently the same thing Peter refers to in 2 P. 1:21, as being with the prophets, called now the "Comforter" because of the personal absence of Christ. Since it produced the inspired truth, and since these "words" are our "comfort," therefore the spirit needs no miracles in as to give us a comforter. Neither does it need to guide us by direct inspiration of mind, since it guides us by the "words."

Let us say with Paul, "Christ lives in me," Gal. 2:20, and thus give the greatest evidence in the world of a living and present Redeemer.

And may the Father of all comfort give you good consolation in all trials, and make you in all dark days, "be of good cheer."

The Three-fold Purpose of the Comforter.

Lesson 9.

From Jno. 14:26; 16:13; Luke

24:49 and Mark 16:14-20, make a list of three purposes of this holy spirit.

Was it all because of forgetfulness that they needed to have brought again to "remembrance" what he had taught them?

Name some of the "things to come" that it taught them.

The third, confirmation, we will study in another lesson.

Joseph Williams.

AN ADMONITION.

Text: "Let him that thinketh he standeth take heed lest he fall, 1 Cor. 10:12.

Why this admonition? Paul has just enumerated things that happened to Israel, stating, These happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world is come. Wherefore, let him that thinketh he standeth take heed lest he fall.

He follows this with a subject of great importance, namely: The communion of the blood of Christ. Every sacrifice, from the one which clothed the first pair with skins, pointed to The Great Sacrifice. In those offerings, Israel had failed to keep themselves separate from the nations about them. We read, "Israel called the people unto the sacrifice of their gods; and did eat and bowed down to their gods. And Israel joined himself unto Baalpeor." Num. 25:2-3. These things were written for our admonition. What is the subject under consideration? The communion of the blood of Christ. In verse 16 we read: The cup of blessing for which we bless, is it not the joint participation of the blood of Christ? (McKnight). Joint Participation. Could there be Joint Participation? One party believing the blood of Christ sealed the covenant, "confirmed the promise made to the Fathers." Rom. 15:8. The other party ignorant of the covenant, unconscious that the blood of Jesus Christ sealed that covenant?

Paul says, No. "The cup of blessing which we bless, the loaf which we break, is it not the Joint Participation of the body of Christ? Could opposite faiths participate jointly? Certainly not Paul is addressing the Corinthian brethren: The church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints. 1 Cor. 1:2. The 17th verse of ch. 10 says. Because we the many are one body, for we all partake of one body. Paul is very explicit in Gal. 4:4-6. There is one body and one spirit even as ye are called in one hope of your calling. One Lord, one faith, one God and Father of all. We the many are one body, for we all partake of that one body. Paul

clinches the argument by again citing to Israel: Look at Israel after the flesh, are not they who eat of the sacrifice Joint partakers? What then do I affirm that an idol is anything, or that an idol sacrifice is anything? No, but that which the heathen sacrifice, they sacrifice to demons, and not to God. Now I would not have you joint partakers, ye cannot partake of the cup of the Lord and the cup of demons. Ye cannot partake of the table of the Lord, and the table of demons. Do I hear you say, Our friends worship the same God, and believe in the same Christ? Let us see: Hear, O Israel, the Lord our God is one God. Do not nearly, if not quite all the religionists of today believe in a triune God and a pre-existent Christ? And do they not believe in a Christ that never died? One who never "poured out his soul unto death"? Is it possible to be a joint partaker with such? Impossible. Paul's admonition is to flee from it. He is laboring to show the Corinthian brethren not to be partakers with those who are not brethren indeed and in truth. How careful Paul has been to instruct us. In the following chapter, verse 23, For I have received of the Lord that which I delivered unto you (the Corinthian brethren), that the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said: Take, eat, this is my body broken for you. This do in remembrance of me. And after the same manner also he took the cup when he had supped, saying, This cup is the new testament (covenant) in my blood: this do in remembrance of me, for as oft as ye do this, ye do show the Lord's death till he come. Paul left us a striking example of the importance of remembering this important event. When Paul journeyed from one place to another, we read he had given the brethren much exhortation. Again we read, "He sailed away from Philippi after the days of unleavened bread, and came unto them at Troas where he abode seven days and upon the first day of the week when the disciples came together to break bread, Paul tarried and preached unto them. Brethren, dont wait for the preacher or evangelist to come among you so you can break bread, but do as commanded.—Remember the Lord's death till he comes, and if the evangelist is travelling your way, he will tarry if possible as did Paul, and break bread with you. In this same chapter it says he gave them much exhortation. This was Paul's custom. To the Hebrew brethren, ch. 10:22, he says, Let us draw near with a true heart

Why? Verse 19. Having therefore brethren, boldness to enter into the holiest of Holies, by a new and living way, which he hath new made (marg.) through the veil, that is to say his flesh. Paul is showing the Aaronic priesthood is done away and we have a High Priest over the house of God, not only now, but he is the great high priest of the future age. With this in view, Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that has promised. And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together (nothing said about waiting for a preacher) as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. For if ye sin wilfully after that ye have received a knowledge of the truth there remaineth no more sacrifice for sin. Here is a strong inference that it is a wilful sin to neglect this or forsake it. Could there be a more fitting time to exhort (advise) one another than when commemorating the Lord's death? Paul taught the brethren to build one another up, and not depend on a modern day Pastor, which belongs to the apostacy. Brethren, suffer the word of exhortation. These duties belong to YOU, FORSAKE THEM NOT! Let him that thinketh he standeth, take heed lest he fall. If you are afraid and timid, and think some one else should do these things, turn to Peter's addition sum and we will find the first thing to be added to our faith is virtue (courage).

May we all be strengthened. The Lord is coming. May we hear the "Well done."

N. B. Robison.

ORIGIN OF SUPERSTITION.

Most of our Modern Superstition Originated in Babylon.

When it was taught by the priests that man was an immortal being, and could live without a body as an invisible being, there was no end to the results that might follow. The air was soon filled with invisible beings—some good, but mostly bad, who delighted generally to torment poor mortals. Professor Maspero in his history of Egypt, Chaldea, Syria, Babylon and Assyria, says "The Anunnaki or evil spirits of Chaldea were everywhere and were almost innumerable. They were in hedges, behind walls and trunks of trees, quarreled with the dogs over rubbish heaps and carrion. The

Chaldean was never safe from them, even when barricaded with in his own home, these evil genii threatened him and left him not a moment's repose. "What must have been the total of the subordinate genii when towards the ninth century before our era the official census of the invisible beings stated the number of the great gods in heaven and earth to be sixty-five thousand." The Egyptians were equally fertile in increasing their gods and their genii. Rameses, the Second, of Egypt, is generally believed to be the Pharaoh at whose court Moses lived, and fled from to the desert when he killed the Egyptian. This Rameses was a great warrior. He made a treaty with the Hittites and they swore by the thousand gods of Egypt and the thousand gods of the Hittites. The famous wars of this Rameses lingered in tradition through the ages and latterly were much exaggerated by the Greeks, and attributed to a woman, Sisostres, wholly a mythical character. The origin of our modern devil, the leader of all the demons or genii, has his origin in Babylon, for the great leader of evil to begin with, was Tiamat. She had a serving maid, Allat. This maid in process of time became herself the keeper of the infernal regions. She was married to the god, Nergal, who married to the god, Nergal, souls, but his position was in the heavens, and he assigned to his wife the infernal regions.

"She overcame all resistance and nothing could escape from her." Allat had the souls at the gate stripped of everything they had with them, by her warriors. She then pronounced sentence upon them. Amongst a succeeding race to those who had got up this fable, Allat becomes Lillit, and in Isaiah 34:14, we are told Lillit would haunt the desolate places of Idumea. In our English version it does not say so, for the translators of King James' version not understanding the meaning of the word, Lillit, translated it "satyr," and generally made a mess of the verse.

Lillit was to haunt the desolate places of Edom and find among them "a place of rest." That was the superstition that reigned among those people in that region and made them afraid to go through Edom, fulfilling the prediction in the tenth verse: "None shall go through it for the 'olam', or age. In the region presided over by Lillit, "The souls were subjected to horrible punishments. Leprosy consumed them to the end of time, and the most painful maladies attacked them to torture them ceaselessly without any hope for release. Those who were fortunate enough

to be spared from her rage, dragged out a miserable and joyless existence. They were continually suffering from the pangs of hunger and thirst and found nothing to satisfy their appetites but clay and dust. They shivered with cold, and they obtained no other garments to protect them than mantles of feathers—the great silent wings of the night birds, invested with which they fluttered about and filled the air with their screams. This was a further development, and as we come on down through the ages, we find this horrible abode of lost souls being described as more and more terrible but latterly the great arch fiend who presides over these terrible regions is transformed to be one of the male sex. The Jews, while in their captivity in Babyion, absorbed some of this heathenism, bringing some of it back with them. By the time of Christ, we find traces among them of a belief in man's inherent immortality. Josephus tells us concerning the under ground regions where departed souls go at death. He tells us that there are two compartments where the souls are kept by angels until the day of judgment. The angels stand guard at the entrance; the lost souls are dragged by them around to the left and the just ones are taken around to the right. He says, "This place we call the bosom of Abraham."

Of the bad ones he says, "Now these angels that are set over these souls, drag them in the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself, but when they have a near view of the spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, etc." But even this is not so horrible as our modern orthodox preachers used to delight to describe to their hearers. It is rare now, however, that a "good, old fashioned sermon of the glowing hell fire description is preached and his majesty with the horns and hoofs is described."

A. Wallace Mason,
St. Catherines, Canada.

THE WRONG SIGNAL.

"What has happened?" said Mr. Hamilton to his son, who entered the room in haste, and with the air of one who had some interesting news to communicate.

"A freight-train has run off the track, and killed a man," said Joseph.

"How did it happen?" said Mr. H.

"The watchman gave the wrong signal. The engineer said,

that if he had given the right signal the accident would not have occurred."

Making a wrong signal cost a man his life. There is another sense in which wrong signals sometimes occasion the loss of life,—of life spiritual. The preacher who fails to declare the way of salvation as it is laid down in God's Word; who teaches that all men shall be saved; or who teaches that men may secure their salvation by their own works,—gives the wrong signal. In consequence, men take the wrong track, and go on to perdition.

The private Christian, whose reputable standing in the church and in society gives influence to his example, pursues a course of conduct utterly inconsistent with the injunction, "Be not conformed to this world." The young Christian is led to practice a similar course: by degrees, he loses his spirituality, and becomes one of those who have a name to live, but are dead. The holding out of the wrong signal led to the disaster.

A professing Christian exposes himself to temptation. He has power to resist the temptation, and escapes unharmed. One of less power is led to follow his example, and falls into sin. To him, his predecessor has given the signal that there was no danger there. He gave the wrong signal.

We are constantly giving signals to our fellow-men—signals which will direct their course in their journey to eternity. How careful we should be, at all times, to avoid giving the wrong signal!

—Ad. Review.

THE COMING CONFLICT.

"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword in a conflict in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away; in which society shall be tried by fire and steel, whether it is of nature and nature's God or not."—Rufus Choate.

"Forgiveness is one of the most refined and generous points of virtue that human nature can attain to. Cowards have done good and kind actions; but a coward never forgave—it is not in his nature."

The Bible is a matchless volume; it is impossible we can study it too much, or esteem it too highly.—Boyle.

God does not need gilding.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

We have just learned that Sister Browning, of Chicago, who has spent the summer in England, has returned to her home.

Elder Fin Murra, of Boston, gave us a very interesting lesson on Habakkuk on Tuesday evening of the first week of the Bible school.

Our Bible school is not so largely attended this year, yet the class is large enough to inspire a deep interest in both teacher

and pupils.

Bros. Conner and Marsh will be the speakers at the Moriah, Illinois, conference to be held Sept. 21-29. This is always an interesting meeting. Plan to go if you can. Write Bro. Lewis Weaver, Casey, Ill., Rfd. No. 3, for full particulars.

Owing to the work of this office, we were obliged, as in the case of the Michigan and Indiana Bible schools, to forego the pleasure of teaching in the home Bible school. Bro. Williams was obliged to shoulder the whole load since Bro. Marsh's health forbade his teaching.

From several sources we are receiving reports of the good conference held at Holbrook, Neb. We are glad to hear this. The Holbrook church is a faithful band. Our visit and work with them will last with us as long as memory serves us. We hope that they may make their conference a strong means of grace. We are giving the official report in this issue.

We learn with deep regret of a severe accident which has befallen our Sister Benjamin of Rensselaer, Indiana. Broken bones and a dislocation of the shoulder are painful and stubborn things even in youth, but in one who has passed the 88th milestone it is so much worse. We trust and pray that she may overcome this hurt.

Our Bible school this year is visited by a number who have never before attended our school. While we write we are thinking of such as follows:

Mrs. E. C. Ritenour and daughter, Seraphine, of Dilbeck, Va.; Miss Regina Boyer and brother, William, of Maurertown, Va.; Sister Sadie Morse, of Valle Mines, Mo., and Sister Julia Ordnung, of Burlington Jet., Mo.

We are giving in this issue quite a lengthy editorial from the Chicago Daily Inter Ocean. This is not done from any political motive, since we have left politics and hold allegiance to no political party, but because Socialism is a political body—the only one that is world-wide in its influence, and because we believe that it is the infidel power which is to arise in the last days, in fulfillment of prophecy, finally to be headed by the "man of sin." Of course, this is only the editor's own view and we make no attempt to force it upon any one, but we have in our possession extracts from the writings of many of the leaders of Socialism in which infidel ut-

terances are rampant. Not all Socialists are so, but the leaders—those who shape the working policy of the body—are infidel. Study the matter well.

AT HOME.

after October the first Fort Dodge, Iowa, 1229 Sixth Avenue North.

So reads a card just received at this office—the "at home" announcement of Bro. Greenleaf P. Allard who was married, Aug. 19, to Miss Edna L. Schmidt. Our good wishes go with them.

Announcements and Programs.

CONFERENCE DATE.

The Eleventh Annual Conference of the Church of God for Southern Illinois will be held at the Restitution Church at Moriah Illinois, Sept. 21-29. Program later.

Mrs. C. W. Weaver, Sec.

BEREAN BOOK NOTICE.

Committee report:—The new Berean books cost nineteen cents. The greatest cost, in any printing, is in the first five hundred copies. The cost of the second or third five hundred is very small in comparison, for the expensive compositor's work is reckoned in the first five hundred. So, averaging the first and second five hundred brings down the price of the book, if one thousand copies are ordered. Last year twelve hundred copies were ordered, bringing down the cost of the book. This year but five hundred copies were ordered, making the price high. Anyone who knows anything about printing will understand. We wish to thank Mr. Wm. Wilson for reducing the cost of our books so materially by giving us the compositor's work at a much lower figure than any printing office would give. (Committee.)

ILLINOIS BEREAN NOTICE.

The new books are now ready. The president suggests that each society have the member who attends Bible School or conference bring home the required number of books, thus saving postage or express. She also suggests sending the money for them by the same member, as the treasury is empty. Every member of the State organization will be provided with a book. To such members, who wish to pay for them, the price will be twelve cents; and, if mailed, two cents for postage. The postage on six

books is ten cents. For those who are not members of the Illinois State Berean Society the price will be twenty cents, plus postage. For reason see Berean Book Notice. The members of the state society are the isolated members who pay their dues into the state treasury and the members of the societies who send their fifth to the state treasury, that is, the societies of Adeline, Antioch, Chicago, Dixon, Macomb, Marshall, Ripley and Vermont. Further notice will be given as to the time to begin our work in the new books. Those who wish their books mailed send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago, Illinois.

Anna E. Drew, Pres.

The Sunday School.

THE MISSION OF THE TWELVE.

September 8.

Matt. 9:35; 10:15; 10:40; 11:1.

Golden Text: He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me.—Matt. 10:40.

Time.—Early in A. D. 29, shortly before the death of John the Baptist.

Place.—Throughout Galilee.

It was early in the year A. D. 28, that Jesus had chosen from His followers, twelve men to be His apostles. Since that time, these men had been His close companions. At this time in our lesson, Jesus with His disciples, was making His third tour through Galilee.

Questions.

How had Jesus been training His disciples?

What was the work Jesus had been doing?

What was the subject of His preaching?

Mention some of the things concerning the kingdom that He taught.

How did He feel toward the multitude?

To what did He compare them? What is the duty of the shepherd? (Num. 27:17).

Under what figure did Jesus speak of the work to be done?

What were they told to do? v. 38. How could they answer their own prayer for more laborers? Isa. 6:8.

In what manner were they sent forth? Mark 6:7.

Give the names of the twelve. "The first, Simon"—Jno. 1:40 42, records Andrew before Simon. Many believe that the above form of expression indicates that Simon Peter (a stone) was of

greater importance than the other disciples.

What is the difference between "disciple" and "apostle"?

(Apostle means "one sent forth"; disciple means "a learner," one who receives instruction from another. It was needful that these twelve should be both apostles and disciples.

How many of the apostles had been fishermen?

Were all the apostles Jews?

What can you recall in the history of Peter? Matt. 27:31-35; Luke 22:54-62.

What of Thomas? Jno. 20:24-29. Who were James and John?

How were they especially favored by Jesus? (They, with Peter, were permitted on three occasions, to witness some special scene). Find what these were.

To whom were the apostles instructed not to go?

Who were the Samaritans?

(A mixed people with a mixed religion. As all the people of the ten tribes were not carried into captivity, but only the better classes of them, those that remained became incorporated with the foreign colonists that had been introduced. From this resulted a religion partly idolatrous and partly true. In the time of Ezra, the Samaritans offered their services in rebuilding Jerusalem. Ezra 4:1-2. The offer being rejected of Judah with contempt, the Samaritans threw every possible obstacle in the way of their success, and became their bitter enemies, and all intercourse between them forbidden. Jno. 4:9).

Why not to the Gentiles?

(The time had not yet come to preach the gospel to the Gentiles. The Jews first were to be given every opportunity to accept the Christ)

What were they to proclaim?

In what sense was the kingdom at hand?

(The long prophesied Messiah through whom they expected the restoration of the kingdom to Israel had come. Through the preaching of the gospel they were to learn the way to become inheritors of that kingdom).

How is this point related by Mark and Luke? Mark 6:12; Lu. 9:2. What besides preaching were they given power to do?

(This was the first time that Christ's power was imparted to others).

How were they to give these good gifts?

What were they commanded not to take upon their journey?

What is a "scrip"?

(A leather bag used by shepherds and travelers in which to carry food and necessary articles).

How harmonize the shoes and staff of verse 10 with Mark 6:8-9? This precept plainly means,

Go just as you are; take no other coat, shoes or staff, than what you have already.—Bagster.

Perhaps the meaning is that they were only to take a staff for support in traveling, but no weapons of hostility; the usual sandals which consisted of a sole fastened about the foot and ankle with straps, were absolutely necessary, but not the soft shoes for house wear)

How were they to get supplies for daily need?

How were they to choose their lodging places?

(Theirs was not a journey of commerce or pleasure. They were to accept the hospitality of only those who were in accord with their mission, which brought them into direct and private intercourse with that household).

What was the customary salutation common to the East? Luke 10:5.

What reward would the people receive who entertained them?

How were they to express Gods disapproval of those who rejected their message?

What is its meaning?

(A symbolic action by which an Oriental renounced all further responsibility for a person or in a certain matter. It was not in anger, but in warning. Mk. 6:11.)

What were they to say? Luke 10:11. Give the history of the destruction of Sodom and Gomorrah. Gen. 18:20-30; 19:12, 13, 24, 25.

Why their judgment greater than those cities?

(Because Sodom and Gomorrah sinned against much less light).

How will all be judged?

According to the opportunities each has had. "Unto whomsoever much is given, of him shall be much required." Luke 12:48; Rom. 2:6-10. Explain the Golden Text. Rom. 10:13-17.

Anna E. Drew.

REPORT OF MEETING.
of the Annual Conference of the Church of God in Christ Jesus in Nebraska.

The Annual Conference was held at the Fairview schoolhouse about four miles south of Holbrook. We held our meetings in the schoolhouse and Sister Cora Harlan who lived about half a mile from the meeting place gave us the use of her large house in which to prepare and serve the meals. Everything for our comfort was at our disposal.

Everything indicated that the good brethren in the vicinity had spared neither their thoughts, time nor money in providing for the comfort of each and all who came. We owe to them a great debt of gratitude for their efforts.

A cook was hired by the brethren

to do the cooking and the brothers and sisters waited upon the table. Everything was fresh from the county gardens which was greatly enjoyed by those who live in the city.

Everyone, both old and young, seemed to be delighted with the menu.

Now I shall attempt to tell you of the other truly good things of this conference.

The meetings were a feast of good things from the very first to the very last. Regrets were heard on every hand when the time was found to be drawing to a close. Everyone said, "This is the very best conference yet." We had from two to three sermons each day, which were delivered by Bros. Jos. Williams of Forest, Indiana, and O. J. Allard of Ft. Dodge, Ia. Bro. Williams gave us many fine and helpful talks, not only in his sermons, but in our other sessions during each day. Bro. Allard gave us some fine sermons and helped us more than we can express in the Bible readings and in the other sessions.

Every meeting was well attended and the best of interest manifested. The members present showed an unusual appetite for strong spiritual food.

During business sessions, reports from the different churches were given which showed that at each place the brethren were doing their best to keep active in God's work.

The following officers were elected for the ensuing year:

Pres., J. H. Adams; V. Pres., R. P. Story; Sec'y, Ola Crouch; Treas., J. A. Williamson; Corresponding Sec'y, Hal Harlan.

The young people had their session each day which was led by Sister Stearns of Sac City, Iowa. She gave us many fine thoughts in her talks and took up with us the study of the book of Genesis, so that we could take up the study of any of the other books of the Bible in a profitable way. The young people certainly owe Sister Stearns a debt of great gratitude for what she did for us. We all truly hope she will come back again next year to our conference to take charge of us.

During the whole meeting the registration committee reported that 150 registered and that at the last session on Sunday evening an attendance of 106. The schoolhouse was well crowded and many stood on the outside.

Sunday afternoon we went to the Republican River where we had the pleasure and joy of seeing two young sisters put on the armour of Christ. We truly hope and pray that they will always stand firm and never be ashamed of the step they have taken.

This is a short report of the

enjoyment it was to meet with those of like precious faith and know that for that short time we were not mingling with those whose minds were filled with things that pertain to this world. Let us all hope and pray that we may all meet in the kingdom if not again in this world of sin. But let each one begin now to plan on attending the conference next year. Those who have never attended don't know what a great feast they miss each year.

Ola Crouch, Sec'y.

Berean Column.

GOD'S TEMPLE.

When Jesus made a scourge and drove out of the temple those that sold oxen, sheep and doves, and upset the tables of the money changers, saying, Make not my Father's house a house of merchandise. The Jews demanded of him a sign proving his authority to do these things. Jesus replied, Destroy this temple and in three days I will raise it up. He was speaking of his own death and resurrection, but the Jews thought he spoke of the temple in which they were standing and one replied, Forty and six years was this temple in building and wilt thou rear it up in three days? Was this statement of the Jews true, that their temple was fortysix years in building?

But before looking into the history of this Jewish temple, we will see how Jesus and Paul used it as a type of the spiritual temple. Paul says, Know ye not that your body is the temple of God? If any man defile the temple of God, him will God destroy. Ye are of the household of God and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the spirit.

Here we see Paul describing the spiritual temple of which the apostles and prophets form the foundation with Jesus the chief corner stone and those who are true followers of Christ forming the super-structure. Stephen in trying to reason with his persecutors says, Yet the Most High dwelleth not in temples made with hands. But God said, Let them make me a sanctuary, that I may dwell among them. Solomon said, Will God indeed dwell on the earth? behold the heaven and the heaven of the heavens cannot contain thee, much less

this house which I have builded. Yet hearken to our supplication that thine eyes may be open toward this place of which thou hast said, My name shall be there. And thus we may understand the sense in which God dwelt in the temple of old and also see in it a type of the spiritual temple which he is yet preparing for his kingdom.

David desired to build a house unto the Lord, but was not permitted to because he had been a man of war, and the prophet Nathan told him that his son Solomon was to achieve the work, and accordingly in the fourth year of Solomon's reign he began to build this temple, after first making arrangements with Hiram, King of Tyre, for material and workman with which to construct it. We read in I Kings 6:7 that the house was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building. It had massive foundations and was fashioned on the plan of the tabernacle which was Jehovah's dwelling place while the Israelites journeyed through the wilderness. This temple was seven years in building and was very magnificent—being overlaid with gold on the interior and having very costly furnishings. It was twice repaired and was finally entirely destroyed by the Babylonians under Nebuchadnezzar, having stood a little more than four hundred years.

After the seventy years of captivity to which the Israelites were subjected, King Cyrus issued a proclamation that these people should return to their land and rebuild their temple, which was begun under the direction of Zerubbabel. But their adversaries, the surrounding nations, hindered the progress of the work and it was eighteen years before this temple was completed. After having stood more than five hundred years and being greatly out of repair, Herod began to build it anew about twenty years before the birth of Christ. And in nine years the temple and its courts were completed, but some of the minor details were not yet completed when Christ began his public ministry, which fact accounts for the statement of the Jews to the Savior, that their temple was forty-six years in building. Forty years after Christ's time this temple was completely destroyed after which it was never rebuilt.

Like this temple of old, God's spiritual temple also had massive foundations consisting of the apostles and prophets with Jesus Christ the head stone of the corner.

pared before it is brought together. Dear Bereans are we seeking to be living stones in this glorious structure! If so we must have all the spurious corners chiseled off before the time of assembling, for remember we must not have spot nor wrinkle or we will be rejected by the great Master-builder.

Emma C. Railsback.

DIVINE LOVE.

Divine, means above that which is human; and God is love. So divine love is of God and we get this love through his Son. In Gal. 5:13 we are commanded, "by love to serve one another," therefore love is service and the way to abide in God's love is to keep his commandments. This is one of God's commandments that ye love one another or serve one another.

In Matt. 5:44, Jesus tells us to love our enemies and we are told to do this by doing good to them. And in Rom. 12:20 we are told to feed our enemy if he is hungry or give him drink if he is thirsty; in this way we show that we love him. In loving our enemies we need not like their ways. Some are lovers of their own-selves. Some love the world. Some love money, and some love pleasure more than God. But this is far from being divine love.

As God does not need our service himself, we can show our love for him by serving our needy brother or enemy and in this way God would know that we would help him if he was really in need. Pray that we may be filled with that divine love.

Leora O. Roose.

SERMONETTE. No. 21.

The Present Work of the Messiah.

Text.—"But this man because he continueth ever, hath an unchangeable priesthood." Heb. 7:24.

I have treated of the past work of the Messiah in two respects only—that of his personal work to relieve the unfortunate in sickness and death, and of the good news of the coming kingdom.

The part of his past work which relates to his suffering and death, will be treated in a separate Sermonette as its importance deserves a more extended consideration.

The text above quoted introduces Jesus as a priest. Of the different grades in this office he is elsewhere spoken of as a "High Priest."

It should also be noticed that he is never to be superseded by another; the office is to continue forever and it is never to be changed.

It is reasonable to suppose that he would enter the taberna-

cle as soon or shortly after being qualified for service there. We have statements in Heb. 5, which seem to indicate that he was made a priest at his resurrection. Again, he offered himself to God. The offering must be made in the tabernacle. He could not offer up himself in the true tabernacle until he ascended to the Father after his resurrection. The statements referred to above read as follows:

I. How He Became a Priest.

Under the priesthood of Aaron, the initiation service was to wash the priest, clothe him with the garments and anoint him with consecrated oil, before entering into the tabernacle.

But Jesus was a priest of a different order, and ordained in a different way. We are told by the writer of the letter to the Hebrews, that Jesus was made an High Priest forever, after the order of Melchisedec. We know but little of this Melchisedec, except that he was a king and a priest of the most high God. His pedigree did not entitle him to the office of High Priest, but he was made a high priest in the same manner that Jesus was.—

"Made like unto the Son of God; abideth a priest continually." Heb. 7:3. We are not left to reason out this matter or to speculate upon it, but are told how and when Jesus was made High Priest. God called Aaron and also called Christ to be a priest. Heb. 5:4, 10. But it was the word of the oath which entitled him to be priest forever. Heb. 7:20-21.

Aaron was the first priest under the Levitical and tabernacle service. So the Messiah is the first priest under the New Covenant and in the tabernacle that God pitched and not man.

II. When Did He Become Priest?

This is an important question, as it involves the question of Atonement.

Was he priest before he entered upon his ministry? What act can be referred to as indicative of the work of a priest? Every high priest is ordained to offer both gifts and sacrifices for sins. Up to the time of his baptism, we do not find anything relating to his work that would lead us to conclude that he had entered upon his priestly work.

Was he a priest while preaching the gospel of the kingdom? Immediately after baptism he came into Galilee preaching the gospel of the kingdom of God. Was the preaching a part of his work as priest?

The ministry of healing corresponds more nearly to the description of the work of a priest as given by the writing of Paul, viz.—"to have compassion on the ignorant and them that are out of the way."—yet there is no offering of gifts and sacrifices for sins.

It is reasonable to suppose that he would enter the taberna-

cle as soon or shortly after being qualified for service there. We have statements in Heb. 5, which seem to indicate that he was made a priest at his resurrection. Again, he offered himself to God. The offering must be made in the tabernacle. He could not offer up himself in the true tabernacle until he ascended to the Father after his resurrection. The statements referred to above read as follows:

"Thou art my son, today have I begotten thee," and "Thou art a priest forever after the order of Melchisedec." This is a quotation from Ps. 110:4, and is again quoted by Paul in his sermon at Antioch as referring to the resurrection of Christ. Acts 13:33.

It is generally supposed that the offering of Christ was upon the cross. But this is not in harmony with any of the types. The offering must be made in the tabernacle. The New Covenant must be ratified with the blood of the victim, as well as the old.

A testament or covenant is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Heb. 9:17. How then could Christ offer himself to God, before he died and arose and ascended to appear in the presence of God for us? It is true that by his own blood (or death) that he entered into the holy place, which he could not have entered without dying. If he could have entered without death, then the covenant or testament would be without force. How then could sins be forgiven under his ministration as high priest? We have not entered into the holy place, but he has entered having obtained eternal redemption. The added words, "for us," express a foreign idea that was never intended by the apostle.

The Messiah presented himself in the heavenly tabernacle without spot, having done what he came to do, viz., to do the will of God. Heb. 10:6-7.

III. What Is Messiah's Work as Priest?

It appears from the writings of Paul that Jesus was not a priest of the world. That is to say, he is priest over the house of God only. His ministrations are for those who by faith and obedience have joined in the new covenant. He becomes the captain of our salvation. Whatever we do or ask, all must be in his name. He stands as a mediator between God and the called out ones. He offers their gifts and sacrifices—broken and contrite hearts. The incense he offers is the prayers of the saints. The law under which he serves is simply two precepts,—love to God and love to

men; which two principles cover all moral points of the law of Moses and all that the prophets have written. This is the will of God. By doing his will we are sanctified through the offering of the body of Jesus Christ. From henceforth he is expecting till his enemies be made his footstool. Let us draw near with a true heart in full assurance of faith, and let us consider one another to provoke unto love and good works.

A. J. Eychaner.

SOCIALISM, CHRISTIANITY AND MARRIAGE.

(Chicago Daily Inter Ocean of August 17, 1912).

We have received a number of letters denouncing our statement that Socialism is the enemy of Christianity and the promoter of "free love." The writers base their abusive objections on the denials or silences of Socialist political platforms, and thus by taking their Socialism at second-hand evade the real question.

That question is whether Socialism is to be judged by the utterances of its politicians, looking for votes, or by the conclusions of its intellectual founders, leaders and exponents, who have thought its philosophy through to the logical outcome.

Obviously the latter must be the basis of judgment. For if the fundamental principles of Socialism are sound and are accepted as the rule, and guide of life, then no resolution by Socialist politicians anxious to get votes, no legislation by a Socialist state even, can prevent those principles from shaping the conduct of life in all departments.

The fundamental principle of Socialism is that man is wholly the creature of his environment. Its philosophy is entirely and proudly materialistic. Its founder, Karl Marx, was a Jew who had repudiated his ancestral faith and was a self-confessed atheist. So was Frederic Engels, the associate and expounder of Marx. In his "Landmarks of Scientific Socialism," writing in reply to another Socialist who had advocated that the Socialist state, when established, should "forbid" religion, Engels declared:

Religion is nothing but the fantastic reflection in men's minds of the external forces which dominate their every day existence, a reflection in which earthly forces take the form of the supernatural.

Engel's argument, in brief, is that man now seeks religion only as a consolation for his "slavery" under the existing "capitalistic system." But when Socialism is established, then man will be "free," and the only reason

for the existence of religion will disappear. So why take the trouble to "forbid" what would die a natural death as, in Engels' opinion, religion must under Socialism.

The "Manifesto" of Marx and Engels is the recognized epitome of the Socialism with which we have now to deal. It contains a number of references to religion and the family. The authors admit that Socialists are charged with the intention to abolish both. They do not deny the charge. Instead they indulge in cynical remarks about the prevailing religious ideas and the marriage and family relation terming them "part of the social consciousness of past ages."

It is evident from their "Manifesto" that Marx and Engels believed that with the establishment of their Socialist State, Christianity would disappear, there would be a nonrecognition of the supernatural or providential element in human life, and that Socialism would also mean the abolition of the permanent monogamic marriage and of the family relationship. Nor is this conviction confined to the older Socialist thinkers.

Morris and Bax, in their "Socialism, Its Growth and Outcome," assert that under Socialism marriage and the family would be affected in ethics as well as in economics. They reiterate the common Socialist argument that the married woman is now an "economic slave," to whom Socialism would bring "freedom." As a logical consequence, they argue, the marriage relation would also become "free." A new development would take place in a relationship between man and woman based

on mutual inclination and affection, an association terminable at the will of either party.....There would be no vestige of reprobation weighing on the dissolution of one tie and the formation of another.

If this be not "free love"—if this be not Socialism's philosophic sanction of promiscuity in the relations of the sexes—we know not what to call it. And Bax, in the London Open Review for July, 1909, expressly repudiates the efforts of such popularizers of Socialism as Kirkup and Spargo to confine its effects to an economic revolution that would still leave religion, marriage and the family relation unchanged and protected as they are now.

We cannot better sum up the fundamental principles of Socialism on religion, marriage and the family relation than they are put by William Boyle in his recent and carefully impartial "What Is Socialism?"—a book we commend to all who wish to be really

informed on the subject. Mr. Boyle says:

It is true there are Socialists like Kirkup who believe that Socialism will be "purified" as to both its economics and its ethics; there are those like Spargo who make special pleadings and apologetics for this phase of Socialism; there are also Socialist political organizations which change their flag according to national prejudices, or shift it to catch passing breezes; but it is nevertheless true that nearly all the commanding intellects, from Owen, Marx and Engels down to the present day leaders, hold to the doctrine: First, that Socialism affects all human affairs, ethical as well as economic; and, secondly, that under Socialism, religion will die a natural death (or will be suppressed forcibly) and that there will be a revolution in the present marriage and family relationship.

Of course the fact that all the great intellects of Socialism have been professed agnostics or confessed atheists and that some of Socialism's heroes have been brazenly promiscuous in their relations with women does not of itself prove that Socialism teaches atheism and "free love." Yet by their lives are men's minds known.

Mr. Taft is a Unitarian and a Republican. Chief Justice White is a Catholic and a Democrat. Neither fact proves that Republicanism implies the Unitarian position toward the divinity of Jesus, or that Democracy results in Catholicism. But neither Mr. Taft nor Mr. White ever pretends that his politics has any connection with his religion, or that the latter is an irresistible tendency and outcome of the former.

But Marx, Engels, Bax and all the other great intellectual guides of Socialism assert that its philosophy embraces all the ethical as well as economic relations of human life, and that the inevitable result of the triumph of Socialism will be a revolution in the present marriage and family status and the extinction of any religion which looks beyond this life to a life to come.

CHRISTIAN COURAGE.

Chrysostom before the Roman emperor furnishes us with a most impressive and beautiful example of true Christian courage. The emperor threatened him with banishment if he would still remain a Christian.

Chrysostom replied, "Thou canst not, for the world is my Father's mansion,—thou canst not

banish me."

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the noble champion of the faith again: "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not," was the retort; "for, in the first place, I have none that thou knowest of. My treasure is in Heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay, and thou canst not," once more said the faithful witness; "for I have a friend in Heaven, from whom thou canst not separate me. I defy thee. There is nothing thou canst do to hurt me."

GOOD REASONS WHY.

The traditions of men teach that we receive our reward of happiness for a godly life in heaven at death.

I believe that is false theology, because the Bible teaches that no man has ascended up to heaven except Jesus.—Jno. 3:13.

Because, "David is not ascended into the heavens, but is both dead and buried, and his sepulcher is with us till this day." Ac. 2:29-34.

When these words were penned, David had been dead more than one thousand years.

Because Christ said to his disciples and to the Jews, Jno. 13:33, Whither I go ye cannot come.

Because Christ said, Matt. 16:27, that he would bring our reward with him.

Because the righteous shall be recompensed in the earth (not heaven). Prov. 11:31. At the resurrection. Jno. 5:28-29. Dan. 12:2.

Because "The righteous shall never be removed" from the earth. Prov. 10:30.

Because eternal life is not a birth-day gift, but a gift from God at the resurrection of the just. Rom. 6:23; I Cor. 15:52. To be sought after, Rom. 2:7; received in the age to come, Luke 18:30.

Because the righteous are not saved at death, but FROM death by Christ's return to earth to raise the dead. Rom. 8:11.

Because our reward is at the resurrection of the just. Luke 14:12-14.

Because Jesus says, I will come again. John 14:3.

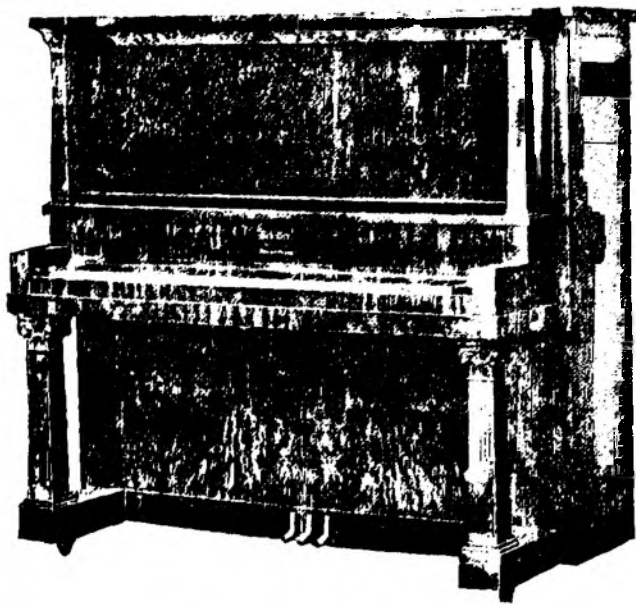
If the object of Christ's first coming to the earth has been accomplished, and all the good have been removed to heaven at death, what is his object in returning to earth?

M. A. Woodward.

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THE CRYSTAL DEPTHS.

There are ponds in the woods of the North whose waters are so clear, and whose bottoms are so clean, that they can with truth be called great pools. I have gone to them every year, not to fish in them, not to hunt their shores, but simply to gaze into them. I have gone to them by day, to see the mountains in them; to see the sun and the sky, and the white clouds; the trees on the borders, and the flecked rocks that line their banks. I have gone to them at night to see the stars and the moon, and the dark blue mystery of the firmament when the brightness of its cerulean gleam as it glistens at noon-day, was tempered and shaded to a sober and more grateful tone. And in these pools—these great pier-glass mirrors of nature

leaning over the sides of my boat, I have seen the world and the sky stand out with a splendour, a beauty, a suggestiveness of appearance, that the open vision of the day could not bring me. The New Testament is such a pool in the spiritual world. The great mountain-like truths of God's being and conduct; the ever-green growths of his daily providences; the sober but majestic fulfillments of the old prophecies; the star-like facts of life; the blue dome of the destiny of the race; yea, and the cloud-like passages of his eternal decrees, lifted high above human analysis, move on by invisible currents of his ordering—all these are reflected from the pure depths of the teachings of Jesus. And all these you can see, I can see, all men can see, if they will but contem-

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T. J. DANIEL, M. D., Magazine, Arkansas.

plate with earnest, prayerful, soul-seeking vision the sayings of the Son of Man.

W. H. H. Murray.

SALT AND FIRE.

God appointed that salt should be used in all the sacrifices that were offered to him. Salt being a symbol of incorruption signifies that sincerity and incorruption of mind are necessary in us if we would be acceptable to God. Our Savior tells his disciples in Matt. 5:13 "Ye are the salt of the earth." That is, ye are persons who, being endued with grace yourselves, ought to season others, and preserve them from corruption. Salt is used in one sense as a preservative agent, and conjunction with fire as a refiner and purifier, to fit the repentant one for the life of purity earnestly desired by God's chosen ones. In Mal. 3:2 Our Savior is compared to fire. "He is like a refiner's fire." He shall purify those who are sincere, and consume the wicked. Salt and fire are both used symbolically to represent their effect in the Christian character. Fire

to consume the dross, the wickedness of the human earth, and thus to purify it; and salt to preserve and perpetuate that which is made pure. Geikie says, regarding Christ's instructions to his disciples, "If any thing however dear to you, incites you to sin, or keeps you from a godly life, thrust it from you. Every one who gives himself up to sin, shall suffer the wrath of God, and be salted with fire, as the victims on the altar are salted with salt. But every one whose humble and steadfast faith, has shown him to be pure and worthy, fit to be laid on the altar of God, shall be salted not with fire, but with the gift of higher grace, that he may endure unto life eternal—E. F. M.

"There is a dignity in the very disgrace of Israel. Though they are cast down; yet are they not utterly dejected. Christian men can never look on them without associations of solemn interest and awe."

Pray without ceasing. In everything give thanks.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Sept. 4, 1912.

Number 47.

THE MORNING BREAKETH.

Awake, O ye that slumber!
Arouse, be on your guard;
List now to Him that speaketh;
Be on your watch and ward.
Prayers from millions ascending
He answers swift and clear,
'Mid strife and turmoil sending
His strength and loving cheer.

Know ye not He is calling
Workers more and more,
Consecrated for the harvest,
About our very door?
Souls a-hungred drifting
'Mid darkness, strife, and sin,
True hearts He now is sifting
To let the sunlight in.

Behold the morning breaketh,
Crimson the east has grown;
The Lord is swiftly coming
To claim once more his own.
Let us put on our armor,
Work for Him while we may,
Glean jewels for His kingdom
And the eternal day.

—Selected.

OUR GOD IS KING.

O troubled heart, look up and
sing,
The blessed Savior is our King;
He rules the earth.
And angel bands are waiting
near,
Thy poor petitions glad to hear;
He knows their worth.

What though injustice stalks so
bold,
Seeking to hold by legal hold?
Our God is King.
"Wait on the Lord" and be ye
strong
For right shall triumph over
wrong,
And justice bring.

Highest in heaven He bends to
hear
The faintest cry of His children
dear.
So in His time
Oppression, greed, and crime shall
die,
And we shall shout the victory
In God's good time.

Mrs. H. F. Everett.

THINK TWICE.

In a recent examination of
railway engineers held by the
Chicago and Northwestern Rail-
way Company a young applicant
for promotion was asked a ques-
tion:

"What controls you most in
your work?"
His reply was:

"I try to think twice every
time that I do any thing. My
first thought is as to what I am
doing and my second thought is
how I can best do it."

He won his promotion, not on-
ly because of his past excellent
service, but on account of the
wisdom displayed in his reply.

The habit of thinking twice be-
fore taking any action was once
referred to by Commodore Van-
derbilt as a danger signal which
if properly heeded would be cer-
tain to prevent many disasters.
There are many times in which
quick action is required, but
there are few occasions in life
when one cannot take the time
to think twice before acting.

Temptations in life are plenty
enough. There is the temptation
to be reckless with money or
with the character of other peo-
ple. There is the temptation to
contract expensive and bad hab-
its. There is the temptation to
be disloyal to father, mother,
and friends. There is the incli-
nation to be lazy, not to work
in every waking moment of the
day.

Before yielding to any of these
switches from the main track of
life—

Think twice.—Sel.

THE PROOF.

Some years ago, a Frenchman,
who, like many of his country-
men, had won a high rank a-
mong men of science, yet denied
the God who is the Author of
all science, was crossing the
Great Sahara in company with
an Arab guide. He noticed with
a sneer that at certain times
his guide, whatever obstacles
might arise, put them all aside,
and, kneeling on the burning
sand, called on his God. Day
after day passed, and the Arab
never failed; till at last, one eve-
ing, the philosopher, when he a-
rose from his knees, asked him
with a contemptuous smile:
"How do you know that there is
any God?" The guide fixed his
burning eye on the scoffer for a
moment in wonder, and then said
solemnly, "How do I know there
is a God? How did I know that
a man and a camel passed by my
hut last night in the darkness?
Was it not by the print of his
foot in the sand? Even so," and
pointed to the sun, whose last
rays were shedding over the
lonely desert, "that foot-print is
not of man."—Sel.

CHRIST'S MISSION.

What it is to This Earth at the
End of This Age.

Amos 9:11-12 says: After this
I will return, and will build a-
gain the tabernacle of David,
which is fallen down; and I will
set it up. What is the need or
use of repairing a fallen city,
with its place of worship, with
a throne for a king to sit and
rule. If the King and his fol-
lowers are already sharing the
joys of heaven, O what a farce
the whole Bible is, if God has
not given us the truth, and why
will not people believe God when
he talks to them. Listen again:
The Lord shall be King over all
the earth, Zech. 14:9. And, The
kingdoms of this world are to be-
come the Kingdom of our Lord
and of his Christ, and he shall
reign forever and ever. And of
his Kingdom there shall be no
end, Rev. 11:15; Luke 1:31-33.
What a glorious time when the
Lord shall reign, and be King
over all the earth, Zech. 14:9.

What more do we need to con-
vince us of God's intentions and
promises to the children of men?
Do we think we would be dissat-
isfied with this? Remember,
Christ willingly shares all this
with all the faithful ones. For
if children then heirs, heirs of
God, and joint-heirs (equal heirs)
with Christ, if so be that we
suffer with him, that we may be
also glorified together. Are we
willing to endure the little time
of perplexity, suffering, or what-
ever may overtake us? With
patience, remembering, He was
made perfect through suffering.
"If Jesus returns to this earth,
establishes his kingdom here, and
reigns here forever and ever, why
would you like to be somewhere
else?" It is the greatest desire
of my life to live in such a way,
believe God's word in such a
way, act out every day the prac-
tical principles Christ taught us
in such a way that he will give
me a humble place in his beauti-
ful Kingdom when he comes to
reward the faithful with eternal
life.

Yours striving for the life ever
lasting.

M. A. Woodward.

DON'T FOLD YOUR ARMS.

By folding your arms you pull
your shoulders forward, flatten
the chest and impair deep breath-
ing. Folding the arms across the

chest so flattens it down that it
requires a conscious effort to keep
the chest in what should be its
normal position. As soon as you
forget yourself down drops the
chest. We cannot see ourselves
as others see us. If we could
many of us would be ashamed of
our shapes. The position you
hold your body in most of the
time soon becomes its natural po-
sition. Continuously folding your
arms across the chest will de-
velop a flat chest and a round
back. Here are four other hints
which should be made habits:
Keep the back of the neck close
to the back of the collar at all
possible times. Always carry the
chest farther to the front than
any other part of the anterior
body. Draw the abdomen in and
up a hundred times each day.
Take a dozen deep, slow breaths
a dozen times a day.

—Family Doctor.

A WORLD OF OPPORTUNITIES.

No. 5.

How few parents realize the
fact that the true teacher has
more to do in moulding the life
of the child than any one with
whom he comes in contact. The
parent may not be able to advise
the boy as to his work in the
future, but the teacher can and
does. It is said: That a parent
once upon a time concluded to
choose a profession for his boy.
So he placed in a room a Bible,
a dollar and an apple. He then
sent his boy into the room of
trial and said, when I go in if
I find him interested in reading
the Bible I will make a minister
out of him. If interested in the
dollar I will make a banker out
of him. If interested in the ap-
ple I will educate him for the
farm. When he went in the
room the boy was seated on the
bible with the dollar in his pock-
et and eating the apple. Here
was a puzzle, but the father was
equal to the occasion and said, I
will make a politician out of him.
A very sensible conclusion I
would say. Too often the parent
attempts to make a lawyer or
doctor out of the boy when he
would make a good farmer and
be of use to the world.

We have been giving a wrong
interpretation to Solomon's
words: "Train up the child in
the way he should go; and when
he is old he will not depart from
it." Prov. 22:6. The marginal

rendering is, Train up the child in his way and when he is old he will not depart from it. His way does not mean that he should be left without a guiding hand, but that the child should be studied and helped to choose some profession in which he can put his energies.

Sometimes the merest incident turns the life of a young man or woman. There seems to be a "dead point" in the life of many, and if helped over this place will succeed in after life. Every boy who has turned the grind stone has realized that there is a point where it requires an extra effort on his part to get it over. A few efforts and the weight of the stone will carry it around. So it is in battling with this life. This "dead point" must be overcome if success follows.

One of my pupils came to me one day and stated that he was compelled to quit school as he had no means to continue. I advised him to make an extra effort to continue his studies until the close of the year. I pointed out how he might do this, and he followed my advice and is today a successful teacher and a good citizen. When we meet I have the satisfaction of knowing that he appreciates what I did for him. Very many cases of this kind come in the life of the true teacher.

I can look back and thank a good friend for the interest he took in my future. My life might have been a different course had he not pointed out the results of certain practices. I call to mind a bright young man who had been reared in a saloon until he was 16 years old. His teacher pointed out to him the end of the way in which he was then traveling. On the other hand he showed him what he might do for himself and the world. He gave up the saloon business, devoted his time to getting an education and today is one of our best lawyers and has represented our senatorial district. Last fall was nominated on one of the state tickets for lieutenant governor and proved that he was very strong throughout the State.

He is now secretary to our governor. He embraced the opportunity and I think there is a bright future before him as he is yet a young man. Besides this he has a very beautiful home in our city with a very devoted wife and an interesting son. If a young man reared under such influences can make this life a success why not those who have been placed under different environments?

I do not speak of these things that you may follow in every particular, but choose the best out

of this world and use it in strengthening yourself for what is really good. With your minds stored with the best you will reach out for what is in the future. "Seek first the kingdom of God and his righteousness." Glean the rich things with which our heavenly Father has strewn his blessed Word. The Bereans were commended for their industry. They searched to see if these things be true or not. I wish in this connection to say a few words to the Bereans everywhere. You should embrace the opportunity of writing for the Berean column. Don't think your efforts are not appreciated. Among the first articles that I read are those in your column. I find them brief and to the point. The more you study your subject the more pointed you will make your article. Let there be an understanding among you and let no week pass without your work being done. It may be irksome for a while but it will soon be a pleasure. I wish that I could personally thank every writer for The Restitution Herald for the many good articles they furnish from week to week. Let our motto be I will do what I can to make The Restitution Herald a success in the future as it has been in the past.

D. C. Robison.

THE CROSS OF CHRIST A DIVINE NECESSITY.

"The sufferings of Christ and the glory that should follow" are the two great subjects of the prophetic Word, and were said by Christ Himself to sum up all that the prophets had spoken (Luke 24:25). The cross of Christ no less than His crown is a Divine necessity. Not only do we read that "He must reign" (1 Cor. 15:25), but also that "He must be lifted up" (John 3:14). In one place we read, "He shall live, and to Him shall be given of the gold of Sheba" (Ps. 72:15); and in another, that "the Messiah shall be cut off, and shall have nothing" (Dan. 9:26, R. V.). Both these predictions are faithful and true, the former clearly awaiting its fulfillment at His second advent, and the latter having been already fulfilled on that dark and awful day when "He was cut off out of the land of the living" (Isa. 53:8). "Ought not the Christ to have suffered these things, and to enter into His glory?" was the question that Christ Himself asked the two disciples on the road to Emmaus (Luke 24:26). Why ought He? To Him the sufficient answer to give to these disciples was to direct them to the Scriptures. And so "beginning at Moses and all the prophets. He expounded unto

them in all the Scriptures the things concerning Himself." A few days before, in that final hour when He was tempted to save Himself from the hands of His enemies, and so escape the death of the cross, His all-sufficient answer again was,—"But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26:54). And such is still our sufficient answer to the modern heresy that would call the death of Christ simply a stupid blunder on the part of the Jews. For it is written again, "It pleased Jehovah to bruise Him; He hath put Him to grief." "Thou," continues the prophet, "shalt make His soul an offering for sin" (Isa. 53:10). God thus claims that the death of Christ was His work. Long before, Abraham, being a prophet, as he stood on the mount of sacrifice where he had in purpose offered up Isaac, foresaw another sacrifice, to be offered up, I doubt not, on that very spot. And so two thousand years beforehand he "called the name of that place Jehovah will provide" (Gen. 22:14). And we now look back two thousand years and say, "Jehovah has provided." And whilst Peter could say to the Jews "Him ye have slain, and by wicked hands have crucified and slain" (Acts 2:23), it is no less true that God provided Him for this very purpose. What though the Jews took counsel to put Him to death, He was none the less delivered to them by God's "determinate counsel and foreknowledge." And even this is not all the truth. "No man taketh My life from Me," said Christ to the Jews, "but I lay it down of Myself" (John 10:18). And in striking harmony with these words we find Moses and Elias, when they appear with Christ in glory, speaking, not of the death which the Jews would inflict upon Him, but of "His decease which He should accomplish at Jerusalem." (Luke 9:31). Indeed the part played by wicked men in the death of Christ is quite commonly overlooked in the Scriptures, in order that the supreme work of God and of Christ might be magnified. And in this connection it is good to notice how perfectly the oneness of the divine mind in the Father and in the Son is manifested in the death of Christ. I will smite the Shepherd," are the words of the Father as quoted by Christ Himself in Matthew 26:31. But Christ at another time could say, "The good Shepherd giveth His life for the sheep" (John 10:11). Consider also the response of the Son to the Father's heart in that matchless passage in Hebrews 10. "In burnt offerings and sacrifices for sin Thou hast had no

pleasure: then said I, Lo, I come to do thy will, O God." In other words God's will was the offering up, not of bulls and of goats, but of His own Son as a sacrifice for sin. And mark the words that Christ immediately adds in the Psalm, "I delight to do Thy will, O my God."

The crucifixion of Christ cannot therefore be explained by the historian on purely natural grounds. As we have said, a Divine necessity lay behind it. And that necessity was none other than the necessity of providing a sacrifice for the sin of the world. It is thus the sacrificial aspect of the death of Christ that the cross speaks of. The Son of Man must be lifted up. He must not die a so-called natural death, lying on a bed. It must be a violent death by which His blood must be shed and poured out. "Apart from shedding of blood there is no remission (of sins)" (Heb. 9:22).

When I am told, therefore, that I must preach Christ's death as the death simply of a martyr, and that I must direct men to the cross for an example of constancy to principle, I reply that "God hath set Him forth to be a propitiation through faith in His blood" (Rom. 3:25). And God helping us, this is how we must set Him forth to a world of sinners. "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). No one by imitating or admiring Christ's life shall thereby be able to put away his sin. For let a man's life be ever so free from evil works, God's Word declares him for all that to be born in sin. He is born with a sinful nature, and by nature therefore he is a child of wrath, doomed to final death, apart from faith in the Lord Jesus Christ. The brazen serpent furnishes a striking type in this connection: "The Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:8-9). And Christ's own commentary is, "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" (John 3:14-15).

Peter speaks of some in his day who wrested the Scriptures to their own destruction (II Pet. 3:16). A modern example of this is the use that has been made in some quarters of the words, "We shall be saved by His (Christ's) life" (Rom. 5:10).

It is maintained by teachers of the new theology school that all that men have to do is to imitate the life of Jesus as portrayed in the Gospels, and all will come right with them in the end. But a reference to the context of the quotation shows that Paul is writing to believers who have been already "reconciled to God by the death of His Son"; and now he says, "much more, being reconciled, we shall be saved by his life." It is not His earthly life that Paul is speaking of, but His resurrection life, the power of which working in His people saves them day by day from the power of sin.

And again an attempt is being made to explain away the doctrine of atonement by blood by quoting the words, "The blood is the life" (Lev. 17:14). And so it is argued that we are saved by Christ's blood, that is by His life. It is a foolish and perverse argument; for we read in the immediate context, "It is the blood that maketh atonement by reason of the life" (ver. 11, R. V.). But the life of the animal had first to be taken, and its blood sprinkled. So we are saved not by the blood, but by the blood shedding of Christ. "He poured out His soul unto death" (Isa. 53:12). In other words we are saved not by the blood of His thirty-three years' life, but by "the blood of His cross" (Col. 1:20).

This enlightened twentieth century considers the doctrine of the cross vulgar and coarse, not realising that it is the vulgarity and coarseness of sin that made the cross necessary. But men are losing the sense of sin, and therefore denying the need of an atonement for sin; and it follows from this that they find no room for the God-appointed penalty for sin, which is death. Alas, that even the old traditional theology is not free from error on this matter. It is manifest that those who believe in the natural immortality of the soul can never give to the cross the same value as those do who believe that man is a mortal creature with no enduring life in himself. Orthodoxy cannot give a scriptural answer to the question, What is meant by the scriptural statement that Christ died? And is it noticeable that many evangelical speakers appear to teach that it was the pain and agony of Christ's sufferings on the cross, and not His death that constituted the atonement for sin. But it was "the suffering of death" that the Word of God insists upon as being the essential factor in the atonement (Heb. 2:9, 14, etc.). If Christ had come down from the cross and saved Himself alive after uttering the words, "I thirst," the atonement would not

have been made. "Christ died for our sins" (I Cor. 15:3). What then is death? Popular theology says it is a transition from one life to another, and the death penalty due to the sinner is that he should leave his body at "death," and go on living then in hell. But Christ, they say, left His body at death, and immediately went to heaven. In what sense then did He take the sinner's place, and suffer the sinner's penalty? Let us suppose for the sake of argument that a man were sentenced in a human law court to leave the court-room and go straight to prison for a year's hard labor, and the judge volunteered to take his place, and said, I am ready to go straight from here and have a year's holiday round the world instead of him," one would be convinced that the judge had for the time being lost his reason. Yet it is commonly believed by intelligent men, blinded as they are by a false theology, that the sinner's doom is to have a transition from this life to a life of endless misery, and that Christ actually claims to be the sinner's substitute in that He experienced a transition from this life to a life of eternal bliss. It is, I believe, the evident unreasonableness of this view that is forcing many preachers to add error to error, and to regard Christ's sufferings whilst He was still alive as constituting that atonement which the Scriptures declare to have been effected only by His death. Oh, that men would only forsake their traditions that so contradict the Word of God, and would accept the Bible view that death is not a transition from one life to another, but a complete cessation of life; for if the popular view be right that Christ descended from heaven, took upon Him a human body, cast off that body on the cross, and returned immediately to heaven, in what sense, we ask again, did Christ really die at all?

But now we have entered the realm of great controversy; and we would leave it again by calling attention to a fact of profound significance. And that is, that however the intellect of godly men has been at fault in their views regarding death, their hearts throughout the centuries have been comforted, as ours have been, by the assurance that "Christ died for our sins"; and they have rejoiced, as we do, in the knowledge that He "made peace by the blood of His cross"; and their zeal and their loyalty to Him who died for them has oftentimes, methinks, surpassed the efforts of our feeble love. For after all, the cross of Christ is a doctrine that appeals to the heart of the sinner even though he does not understand all its

philosophy. And who does? I have spoken of the necessity of the cross; but the great question remains, why this necessity? Why must the Son of Man be lifted up? Why must a sacrifice be provided? Here is the Bible answer, "For God so loved the world, that He gave His only begotten Son" (John 3:16). This philosophy satisfies me, and though I get lost in the deep love of God which passeth knowledge, yet my conscience and my heart have found here the end of all questioning and all strife.

I may be told that the cross was necessary to show God's hatred of sin, and to vindicate His holiness and His justice. But He might have vindicated His holiness by sweeping away all sinners from His creation. Such an act however—and I say this with all reverence—would not have become Him. "We see Jesus," says the apostle, "who was made a little lower than the angels for the sufferings 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, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings" (Heb. 2:9-10). Here is indeed a mystery of redeeming love. The crowning glory of the Lord Jesus is not that He shall reign over men, but that He died for them. The apostle says that such sufferings "became Him." That is, He could do no other than die for them. It was in keeping with His character. And His character is not only one of infinite power and holiness, but of infinite love. And the greatest thing in the universe is after all love. God is love; and the cross is the eternal expression of the love of God and of Christ Jesus our Lord. Hereby know we love, because He laid down his life for us" (I John 3:16). "He loved me and gave Himself for me" (Gal. 2:16).

In conclusion, whilst Christ did always those things which pleased His Father, His death is the one act of these thirty-three years that is specially singled out as having been acceptable to Him. "Christ hath loved us," writes Paul in Ephesians 5:2, "and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour." Christ Himself said on one occasion, "Therefore doth My Father love Me, because I lay down My life" (John 10:17). Men to-day are calling attention to Christ's life, because of the perfect example it set. God calls the attention of sinners to Christ's death, because through that death alone can the wonders of His grace be displayed. Christ came into the world, not to live a holy

life for helpless sinners to copy, but to die a death that would put away their sin and bring them into fellowship with the Father. It were indeed worth having occasions set apart to commemorate every beneficent miracle that He wrought, and every sermon that He preached. But He has singled out His death as the one great event to celebrate in the time of His absence, and has said through His servant Paul, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26). All around us men are stopping their ears and refusing to hear about the death of Christ. But if their ears they have closed, we thank God that this appeal to their eyes is still left. So that if anyone should perchance ask, what mean ye by this feast? we shall tell him that thus we do show forth the death of the Lord Jesus Christ whom God gave to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2).

David L. Norrie.

SELF-DENIAL.

Self-denial is original with God, the Father, "who spared not His own Son, but delivered Him up for us all." It was exemplified in the Son, "who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, taking upon Him the form of a servant." Self-denial was further demonstrated by the Father and the Son by sending the Holy Spirit "to convince the world of sin, of righteousness, and of judgment to come," and to execute the work of redemption. The angels participate in it, by leaving their heavenly home to do service on earth "in behalf of the heirs of salvation." If all heaven is thus engaged in loving acts of self-denial for the salvation of a lost world, how ready the followers of Jesus on earth ought to be to reciprocate. 1. By "denying ungodliness and worldly lusts," and by "giving themselves to God." 2. By "leaving houses and lands, friends and fellowship," if need be, for the Gospel's sake, and uniting their efforts with the Father, the Son, the Holy Spirit and the angels in rescuing the lost. 3. By imitating the poor widow of the two mite fame, and thus letting such money flow into the Lord's treasury, that they might otherwise use for their own actual needs.—Selected.

"It is not well for a man to pray cream and live skim-milk". Sloth, like rust, consumes faster than labor wears, while the used key is ever bright."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

Address, The Restitution Herald, Oregon, Ill.

JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

We are glad to note the baptism of our young Bro. Paul Hatch by Bro. Marsh during the conference session. We are glad to see young men, especially, taking this stand for it is unusual. Paul has our prayer for a successful walk with God.

We acknowledge the receipt of financial remembrance for the Bible school through this office from the following: Geo. Jones, Cleveland, Ohio; Mrs. Letitia (Murphy) Waller, Marshall, Ill.

Miss Lottie Young, New York; Miss Selma Samuels, Brooklyn, N. Y.; Miss Viola Eaton, Stockton, Ill., and Miss Alta King, Palmer, Neb.

We are thankful for these remembrances in two particular points: They show a loving and kindly consideration on the part of those who have enjoyed the blessing of the past, and also give help and encouragement to the present. We thank all for their helpfulness.

We have received within the week a tract, "The Watchword," by Bro. H. V. Reed, 1057 Balmoral Ave., Chicago. It is a 4 page tract and may be had of the author for 10 cents per dozen or 75 cents per 100.

Another conference year is closed and with it, its successes and failures. As we look upon the fruitage of work done, we sometimes wonder why so much of energy should be wasted when pointed in the direction of truth, for evidently much hard toil on the part of honest souls is lost. Is it not because we become too much stereotyped in our methods of searching for truth? We meet in our conferences and listen to the same old questions that have been asked ever since we have had a conference, and we listen to the same old answers given in the same old way until it has become a subject of ridicule. It seems to us that our conferences should be a means of growth to everyone present—a place where we may learn because we search prayerfully, throwing to the winds our prejudices and our lusts. Brethren, there is something radically wrong with our methods somewhere.

In these stirring times it behoves us to wake up and do what God wants us to and in the way he has mapped out.

Announcements and Programs.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God in Indiana. This call is made for assembling of ourselves together in conference at the Hillisburg Church in Clinton County on Sept. 19 to 22 inclusive. Those coming from a distance please write Bro. Wm. Huffer, Michigantown, Ind., and conveyances will be provided. Notice is given also that a vote will be taken relative to a change of that portion of our constitution requiring the holding of not

less than two conferences yearly, it being deemed advisable by some of the brethren, owing to lack of funds, that we reduce the number to a single yearly-conference. Each church is desired to express themselves in person or by letter.

Yours in the faith,
F. M. McCrory, Pres.
Flora Harris, Sec.

NOTICE.

The Eleventh Annual Conference of the Church of God will be held at Moriah, Illinois, from Sept. 21-29 inclusive.

Bro. G. E. Marsh, of Oregon, Illinois, and Bro. L. E. Conner, of Cleveland, Ohio, have consented to be with us and we are expecting a good meeting.

We desire all who can come to do so. Free entertainment will be given to all who may come. Anyone coming may notify Lewis Weaver, Casey, Illinois, Rfd. 3; or Mrs. Amy V. Weaver, 210 S. Jasper Ave., Casey, Illinois.

Amy V. Weaver, Sec.

BEREAN BOOK NOTICE.

Committee report:— The new Berean books cost nineteen cents. The greatest cost, in any printing, is in the first five hundred copies. The cost of the second or third five hundred is very small in comparison, for the expensive compositor's work is reckoned in the first five hundred. So, averaging the first and second five hundred brings down the price of the book, if one thousand copies are ordered. Last year twelve hundred copies were ordered, bringing down the cost of the book. This year but five hundred copies were ordered, making the price high. Anyone who knows anything about printing will understand.

We wish to thank Mr. Wm. Wilson for reducing the cost of our books so materially by giving us the compositor's work at a much lower figure than any printing office would give.

Committee.

ILLINOIS BEREAN NOTICE.

The new books are now ready. The president suggests that each society have the member who attends Bible School or conference bring home the required number of books, thus saving postage or express. She also suggests sending the money for them by the same member, as the treasury is empty. Every member of the State organization will be provided with a book. To such members, who wish to pay for them, the price will be twelve cents; and, if mailed, two cents for postage. The postage on six books is ten cents. For those

who are not members of the Illinois State Berean Society the price will be twenty cents, plus postage. For reason see Berean Book Notice. The members of the state society are the isolated members who pay their dues into the state treasury and the members of the societies who send their fifth to the state treasury, that is, the societies of Adeline, Antioch, Chicago, Dixon, Macomb, Marshall, Ripley and Vermont. Further notice will be given as to the time to begin our work in the new books. Those who wish their books mailed send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago, Illinois.

Anna E. Drew, Pres.

REPORTS.

CONFERENCE REPORT.

The sixteenth Annual Conference of the Churches of God in Christ Jesus in Ill. was held in Oregon, Aug. 21-25, 1912. The following ministers were present, L. E. Conner, Cleveland, Ohio; Peter Jeffrey, Murphysboro, Ill.; Jos. Williams, Forest, Ind.; and G. Eldred Marsh, and S. J. Lindsay of Oregon. The formal opening of the conf. took place on Thursday morning, in which, after an address of welcome by President J. E. Cross, the various committees were appointed. Question box discussion followed after which the meeting adjourned until after-noon.

At 2 P. M. question box discussion continued after which Bro. Jos. Williams delivered an interesting discourse. This closed the meeting until 6:45 P. M. at the time of which there was a meeting of the Bereans, conducted by Cecil Cross. Another excellent discourse by Bro. L. E. Conner took place at 7:30 P. M. This ending the meeting of the day.

The programs for the two following days were quite similar to that of Thursday, there being different meetings of the board and also business meetings in which the reports from the different churches, Bereans, Ladies' Aid Societies, etc. were given. We also listened to a number of very interesting sermons by the different ministers present.

Sunday, being the closing day of the conference, there was a somewhat different program than the two preceding. Bro Conner opened this meeting of the morning by giving a discourse after which there was a communion service conducted by Bro Marsh.

In the afternoon the Bereans met under the leadership of Grace Williams at the time of which Sisters Leila Whitehead and Anna Drew gave very interesting talks on the subject "Giv-

ing." At 7:30 P. M. Bro. Marsh gave his farewell sermon, this closing the program for Sunday. The conference was then adjourned until the August of the following year.

It was decided upon by the board that the first quarterly conference for the new year should not be held within sixty days, this giving the evangelist committee time in which to report.

Adjourned.

Maude F. Cross, Sec.

REPORT

of Illinois Bible School.

Owing to the fact that the majority of the members of the school came later than usual, the school was not opened until Tuesday P. M. Since Bro. Lindsay was so busy with his office work, Bro. Williams taught the older class alone. Our study was the book of Job. The junior class gave more time to the first principles. This class was taught by Bro. G. E. Marsh. Both teachers made their lessons very interesting and profitable.

On Tuesday night of the school Bro. Fim Murra, of Boston, gave a very interesting lecture. The annual reception was postponed until Friday night because many wished to attend the last number of the lecture course on Thursday night. Even though there were not as many at the reception on Friday as usual, we all had a very good time. Saturday evening we went for the boat-ride. We took our suppers along and spent a very pleasant evening. We had preaching, Sunday Monday and Tuesday nights. Many who came from a distance do not have a chance to hear our preaching very often and were glad that they might hear it so often while here.

This year the attendance was not quite as large as usual. We had forty one enrolled, six less than last year. A number came from a great distance to attend our school. We were very glad to receive letters from those who attended the school in previous years but were unable to attend this year.

This year the school did not come out as well financially as usual. We did not go in debt but we had very little left over to start on next year.

We hope that many more may be able to attend our school next year. Now is a good time to commence to plan on coming.

Hazel Lindsay, Sec'y.

STOCKHOLDERS' MEETING.

The second regular annual meeting of the stockholders of The Restitution Publishing Company met pursuant to call at the office in Oregon, Illinois, on Thursday

afternoon, Aug. 22, 1912, to listen to report of the secretary and to elect a director for full term of three years.

The secretary-treasurer's report showed all debts paid in full and a neat balance in the treasury. The subscription list of The Restitution Herald had a very satisfactory growth for the first year of its existence.

The stock of the company has in no way depreciated since the machinery is in first class shape and up-to-date, with no indebtedness hanging over it.

The election of a director resulted in the selection of S. J. Lindsay to succeed himself as director for three years.

At the meeting of directors which followed the adjournment of the stockholders' meeting, the old officers were re-elected as follows:

Ezra C. Railsback, President, South Bend, Indiana.; J. E. Cross, Vice president, Oregon, Ill., and S. J. Lindsay, Secretary and Treasurer.

Upon motion the meeting was adjourned.

S. J. Lindsay, Sec.

TO CONTRIBUTORS.

Please Read Carefully.

In the first place, there are but two of us to do the work in this office. Then again, we are very much cramped for sufficient room in which to do our work. This necessitates much useless work. Now, you will do all YOU can to relieve us, won't you? You can do this by observing the following rules:

- I. Write only on one side of the paper.
- II. Use paper about 6 by 9 inches and write upon it so that it lies before you with the narrow dimension from top to bottom, and long way from left to right.
- III. Be painstaking with your penmanship. Where manuscript is poorly written the linotype operator must stop to study out many words. This takes her time and wastes power and gasoline. We have to pay for all of this to say nothing of loss of time.
- IV. Do the best spelling you can; however, spelling is not so essential as penmanship except in the spelling of proper names. Be sure that these are correctly spelled and when writing the address of a lady be sure to state whether it is "Miss" or "Mrs." In no case should you neglect to state which.
- V. You are a factor in helping us to get out a good paper. The better your work is done, the better we can do ours. Write to the subject

and in a Christ-like spirit: in a positive, rather than in a negative manner.

If these rules are observed great good is to be accomplished by our enterprise.

We wish to thank all of our contributors for their most excellent and helpful articles. We do not all see eye to eye, but herein lies our growth if we but exercise the proper spirit. All must realize that it would be positively impossible to issue a paper filled with articles upon which any two persons might agree unless the one were a bigot and the other a numb-skull.

Let us cultivate the ability to learn from the differences which crop out now and then.

—Editor.

The Sunday School.

JUDGMENT AND MERCY.

Matt. 11:20-30. Sept. 15.

Read also Luke 10:12-22.

Golden Text.—Come unto me, all ye that labor and are heavy laden and I will give you rest. Matt. 11:28.

Time.—There is some question as to the time Jesus uttered these words. In Luke these warnings follow the sending out of the seventy; this would make the date late in A. D. 29, and the place Perea. Matthew's account makes them a portion of the discourse that followed the reply to the question of John the Baptist. Matt. 11:3. This makes the date a year earlier, and the place where spoken somewhere in Galilee. It is not unlikely that Jesus pronounced these solemn warnings more than once.

Questions.

What mighty works did Jesus do in the cities of Galilee?

Why did they not repent? Mark 7:6-9, 13.

Upon what cities were woes pronounced?

Locate them on the map. (Chorazin, a town two miles from the sea, northwest of Capernaum. Ruins called Kerash now mark its site. Bethsadia, "house for fish," the center of the fishing district of practically all northern Galilee; was situated on the northern shore of the sea, near where the Jordan flows into it. The precise site of the town is not known, every trace of it is now blotted out. Another Bethsadia was situated on the eastern side of the sea. It was in the neighborhood of this place that Jesus fed the 5000. This last city was greatly enlarged by Philip the tetrarch and named Julias.)

What three disciples were natives of Bethsadia?

What of the ancient cities Jesus named in this connection? (Tyre and Sidon were Phoenician cities located about twenty miles apart on the Mediterranean Sea, northwest of Galilee. Sidon was one of the oldest cities in the land, and Tyre, in its time, was the chief commercial city of the East. Isa. 23:8. The two were seats of Baal-worship and were as notable for their wickedness as for their greatness and splendor. Look up their history and see how literally the prophecies concerning them, Ezek. 26:12, 14; 28:21-24; Zeck. 9:4, have been fulfilled.)

Explain "sackcloth and ashes." (It was common for Orientals in expressing penitence, sorrow or grief, to put on a coarse sack like garment of the roughly woven goods made of camel's hair and strew ashes upon the head or sit in ashes. Jonah 3:5-6.)

Locate Capernaum. (It was the most important city of Galilee commercially.)

What advantage had it? (It was the home of Jesus in Galilee, the center of His operations, of His teachings and miracles.)

What doom pronounced upon it?

Explain "brought down to hell" (Hades). (To the condition of death and destruction.)

Give the story of the city of Sodom Gen. 19.

In what sense does God hide knowledge from men? Matt. 13:15; II Cor. 4:3-4.

Meaning of "wise and prudent." Rom. 1:21-22; I Cor. 1:19-20, 26.

Meaning of "babes." Matt. 18:3-4; I Cor. 1:27-28; Heb. 5:13.

What lesson may we learn from verse 26? (Jesus left us the example of complete submission and acquiescence to the will of God. Mention instances.)

What has been given Jesus by the Father? Jno. 3:35; 5:20-23. (Among the "all things" is the revelation of the Father's will to man, which to the Son is fully intrusted.)

How can "man" know the Father? I Jno. 4:7-10.

What invitation did Jesus give to whom? (Of those whom Jesus had been addressing, the Jews were burdened not only with heavy law of rites and ceremonies, but still more so with the traditions of the elders, which scribes and Pharisees bound upon their shoulders, Matt. 23:4. The Gentiles were no less oppressed by their priests and philosophers, with idolatrous and superstitious ceremonies. But this invitation touches also, those of all ages and nations.)

Does this "rest", v. 28, refer to the present? Isa. 26:3; Jer. 6:16.

What is implied by the word "rest" in Heb. 4:1-2, 9?

Under what figure is the invitation to come to Jesus, repeated?

What is a yoke? (It stands for service and is "an instrument for making service effective." It yoked two together and enabled them to do the most work with the least effort. To take Jesus' yoke is to be yoked to Him that we may walk with Him and have His strength in bearing our burdens.)

How are we to "learn" of Jesus? 1 Pet. 2:21-23; Phil. 2:3-8.

What are His attributes?

Contrast the yoke (service) of the world with that of Christ's.

Which is the earliest?

Which will you choose?

Anna E. Drew.

PINE WOODS BIBLE CLASS.

Leader:—The topic selected for our topic to-night, is:

The Two Witnesses of Rev. 11.

What are these witnesses?

Leader.—Verse 10 says they are "two prophets."

Q.—Well were they animate or inanimate prophets?

A.—Animate, as the eleventh chapter of Revelation describes them as having bodies, breath, and life, which is peculiar to animal life.

Q.—Were they earthly or heavenly beings?

A.—They were mortal men because they could be "killed," and have "dead bodies."

Q.—How long were they to prophesy?

A.—Verse 3, "A thousand two hundred and three score days."

Q.—How many years would that be?

A.—Three and a half years.

Q.—Are all people agreed that this will be three and a half literal years?

A.—No, sir; some call it 1260 years. They say we should reckon each day for a year.

Q.—Well, what do they base such a calculation on?

A.—On Ezek. 4:6, "Lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year."

Q.—What does that signify?

A.—That the prophet should symbolically lie on his right side one day for each year that Judah had sinned. There is not a particle of warrant in this scripture to call days years, in the prophecies of Daniel and Revelation, or any other scripture.

Leader.—Let us try that theory on the date relating to the two witnesses, and see if it will make common sense. Carrie, let us hear from you. These witnesses were probably about forty years old when they began to prophesy, and if they prophesied 1260 literal years, how old would

they be when they ceased to prophesy?

A.—Thirteen hundred years old

Q.—How much older would they be than Methuselah, who has the reputation of being the oldest man who ever lived?

Methuselah was 969 years old when he died. If we subtract 969 from 1300, the two witnesses would be 331 years older than Methuselah. There can be no escaping the above conclusion if we change "days" into years in this prophecy. It comports better with common sense to take the word of God as it reads, and not attempt to change days into years without authority.

Leader.—What power had these two witnesses?

Albert.—See verse 6: "These have authority to shut heaven that it rain not in the days of their prophecy."

Q.—How long a time were they to prophesy?

A.—"1260 days."

Q.—How many years would that be?

A.—Three and a half years.

Q.—Has there ever been a drouth for that space of time?

A.—Yes, sir; see James 5:17: "Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain for the space of three years and six months."

Q.—Have we those people who affirm that the prophecy of the two witnesses should be 1260 years?

A.—Yes, sir.

Q.—How long would that dry spell be then, if it should last as long as the time they prophesied?

A.—1260 years, if we have authority to change days into years.

That would be an unparalleled dry spell, would it not?

A.—It certainly would.

Q.—If we have authority to change "days" into years in verse 3, why not also in verse 9?

A.—If it was proper to change "days" into years, in verse 3, I cannot see why it would not be proper in verse 9. In that case, their dead bodies would lie unburied in the street three and a half years in place of days.

Leader.—At what time were these two witnesses to prophesy?

Carrie.—At about three and a half years after the beginning of the seventieth week, and during the sounding of the seventh trumpet, because after they were raised from the dead, the next event as recorded in verse 15 is: "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." Their testimony will doubtless be located in the last half of the seventieth week of Daniel. At the conclusion of that

time, he comes with his saints and takes charge of the kingdoms of the world.

Q.—What will their testimony relate to?

Carrie.—I apprehend that it will be the last warning cry to Israel, prior to the coming of the final Judgments, like Jonah's mission to Nineveh.

Q.—Who will these two prophets be?

A.—We have no direct evidence, but we have some pretty strong inferential testimony, that they will be Moses and Elijah. Verse 6 shows that they use plagues similar to Moses and Elijah. "Shut heaven," turn "waters to blood," smite earth with plagues at will. The character of their service and testimony was like theirs. Anti-christ will withstand them similarly as the king of Egypt withstood Moses. The removal of both Moses and Elijah is suggestive of a future mission.

There is also something to be noticed in Mal. 4:5: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Leader.—Who is it that will kill the two witnesses?

Ella.—See verse 7: "And when they shall have completed their testimony, the beast that ascendeth out of the abyss, shall make war with them, and overcome them, and kill them."

Q.—What is that beast?

A.—It is the one mentioned in chap. 13: ver. 1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." And the beast which I saw was like unto a leopard (Greece), and his feet were as the feet of a bear (Media-Persia), and his mouth as the mouth of a Lion (Babylon)." Now that beast (or kingdom) is the fourth kingdom upon earth, which shall kill the two witnesses.

Leader.—How do you know that it was the fourth beast of Dan. 7:7?

A.—We can identify them by the "ten horns," and its villainous character. The fourth beast or kingdom is the only beast described as having "ten horns." They are also identified by the "mouth." Compare Dan. 7:20-25 with Rev. 13:5-7.

Q.—What are these "ten horns?"

A.—Rev. 17:12 says they are "ten kings."

Q.—Can you name those kingdoms?

A.—No, sir; I cannot.

Q.—Why, not?

A.—Because up to the pouring out of the last seven vials of wrath, no such kingdoms had ev-

er appeared. See Rev. 17:12: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet."

If you compare scripture with scripture, you will find the "ten kings," exist during the testimony of the "two witnesses."

We can also learn something as to the time of their testimony from verse 18 of the eleventh chapter. Verses 11 and 12 record their death and resurrection. Verse 18, says: "And the nations were angry, and thy wrath is come and the time of the dead, that they should be judged," etc.

The revived fourth beast (who will kill the two witnesses) appears under another symbol in chap. 12:3: "And there appeared another wonder in heaven; and behold a great red dragon having seven heads, and ten horns, and seven crowns upon his heads. The horns, heads and crowns identify the dragon with the revived fourth beast. The dragon may symbolize its character as a "great and terrible" beast, and "red" its extreme warlike and bloody character, which it will exhibit during the time of the two witnesses.

Leader.—There is most surely a great and terrible time coming, and our chief concern in life should be to be prepared to enter the Lord's chambers, until the indignation be overpast.

We will now adjourn.

In the Blessed Hope,

W. H. Wilson

THE THREEFOLD PURPOSE OF THE COMFORTER.

"He will guide you into all truth," John 16:13, and the Lord confirmed the word "with signs following," Mk. 16:20. Thus we see that there were two purposes in the giving of the holy spirit: to make a revelation of "all truth," John 16:13, and to confirm that revealed truth, or prove it true, by miracles.

And when we see by Jno. 14:26 that this revelation consisted in part of a remembrance of truths already taught the apostles, and by 16:13 also in part a revelation of "things to come" as a part of "all truth," we know that the threefold purpose of the spirit consisted in remembrance of past teaching, revelation of all new truth and confirmation of the message. By grouping the two parts of the revelation, remembrance of the past and understanding of the future, and counting them as one, a complete revelation, we see that the purpose of the spirit was twofold: revelation and confirmation.

Regarding the remembrance we read in Lu. 24:44, "And he said to them, These are the words

which I spoke to 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." And in v. 6, "Remember how he spoke to you when he was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' And they remembered his words."

By turning back to where he said these things to them, in Lu. 18:31-34, we find it was not all forgetfulness that made necessary they should be taught the same things again, but because "they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." So when he was crucified, because they had not seen the need of their king's death and resurrection, whom they "trusted that it should have been he which should have redeemed Israel," Lu. 24:21, from their captivity by the Gentiles, Lu. 1:68, 71, Peter said to his former fishing partners, James and John, I am going fishing," and they said, "We will go, too," Jno. 21:3. What use to preach a coming kingdom when the king was dead? they reasoned. But when the spirit showed them the meaning of it, they left their nets the second time, never to return to secular work again, and followed him to death, as he had previously said to Peter he should do, when Peter said he would follow "even unto death," for his Master said, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards," when he had previously said he was going to heaven where they could not follow him, Jno. 13:31-38. Not, then, that Peter should follow him to heaven, since he already said they could not go where he went, but follow him to death, just as Peter also said, and as the Lord also said in Jno. 21:15-19. Peter, do you love me more than you do these fish, that is, more than your fishing business? A threefold test of questions on love, corresponding to Peter's threefold denial of his Lord on the threefold points of trial. Then follows Jesus' prophecy of Peter's violent death, as Peter shows in 1:14 of his second epistle, and at the conclusion of the prophecy the Lord says, "Follow me. That is, Peter was to "follow" him to death, not to heaven. Then, on "things to come," the other part of the revelation: Peter saw the "false" teachers of the last days, and the passing away of the present political heavens and their subjects, and the coming of the new government. James saw the en-

ital and labor trouble, John saw the visions of the island of Patmos. Each knew "in part" as Paul said. The Son had the spirit without "measure," Jno. 3:34. So he said of this revelation "in part" to them, "all things that the Father has are mine," and that the spirit would take from this supply of revelation and show it to them. So because he knew it all, and they could contain only "in part," the spirit must remind him of some things he had previously given, as well as show them "things to come." Their carnal mind and imperfect capacity prevented a full understanding.

Next time we study the last purpose of the comforter, confirmation of the word preached.

THE CONFIRMATION OF THE GOSPEL.

Lesson 10.

Heb. 6:16-18 gives the Bible meaning of confirmation.

Read 1 Cor. 2:4, 4:20 and Heb. 2:3-4.

Here are some things the message of the gospel of the kingdom promised: Life, peace, joy health, no crying, no pain, earth yielding increase, nature in no violence and animals at peace.

Show a miracle for each of the above items, that proved the message true.

Were miracles of healing performed primarily for the comfort of the ones healed?

Joseph Williams.

Our Eighty Year Old Class.



We are this week publishing the likeness of Bro. John Grant of Dutton, Mich. Bro. Grant has been long enough in the faith to be called a pioneer. He was baptized by Eld. B. W. Woodward about 32 years ago. Bro. Grant came to this country from England when a boy of 17 years. He is now in his 89th year. This advanced age does not impair his mind in the least and he is as solid in the faith as ever. Bro-

Grant is the father of Sister M. A. Woodward and grand father of our Bro. F. L. Austin.

This photograph gallery feature of our publication is being appreciated, judging from remarks heard at our conference. It is making us better acquainted with the old soldiers of the cross—those who have withstood the storms of many years. It is some encouragement to us that are younger to know that those who have been in the way so many years longer than we, still pursue its course.

We thank these, our elders, for this example and this encouragement.

PRESSING TOWARD THE MARK.

"I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

Paul's interest was not in this life, but in the life to come. This life was to him simply a journey, a race to the goal at the end. All his time and his talents were enlisted in his endeavor to win the race and gain the prize—eternal life. He never stopped to complain or grumble that the work was hard. To him the prize was cheap enough at any price.

"I press toward the mark." The mark is a sinless life—a perfect man in Christ Jesus. Paul realized that he could not attain this in one day—it was the work of a life time. When he enlisted in the race, he did so understandingly, and he ever kept his eye on the mark. His object was to win the prize.

When a soldier enlists he expects to give all his time to the service of his country. So in the service of Christ we must forsake the service of sin and the world. The emperor of Germany once said to his soldiers: "You as my soldiers have sworn allegiance to me. That means that you have given yourselves to me, body and soul. If I order you to shoot down your parents, you must obey." If allegiance to an earthly ruler demands such service, does the service of Christ demand less?

Such loyalty is needed in order to conquer the world. We must either conquer the world or be conquered by the world. A ship on the sea will remain afloat so long as she keeps the sea outside; so the child of God must keep the world outside if he will make a successful voyage in the Christian life.

There can be no compromise and no quarter given in this fight. We must resolutely face the enemy each day; yet not in our strength. Paul said: "I live; yet not I, but Christ liveth in me and the life I now live in the flesh, I live by the faith of the

Son of God, who loved me, and gave himself for me." When this life holds this higher meaning to us it is rich and precious. It contains much that the world knows nothing about—the secret things which are revealed only to the children of God. As it is written: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for the that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God."

This thought of the prize was in Paul's mind when he wrote his epistle to Timothy. He says: "I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them also that love his appearing." And again he says with the same thought in mind: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:38-39. The hardships of life were nothing in comparison with the prize awaiting him at the end, and so he endured them willingly because his faith was in the promise of God. Men will endure hardships on earth for a perishable prize. The prize for which Paul was striving was of a different nature. It was unfading, it was eternal—a crown of life that would never fade away.

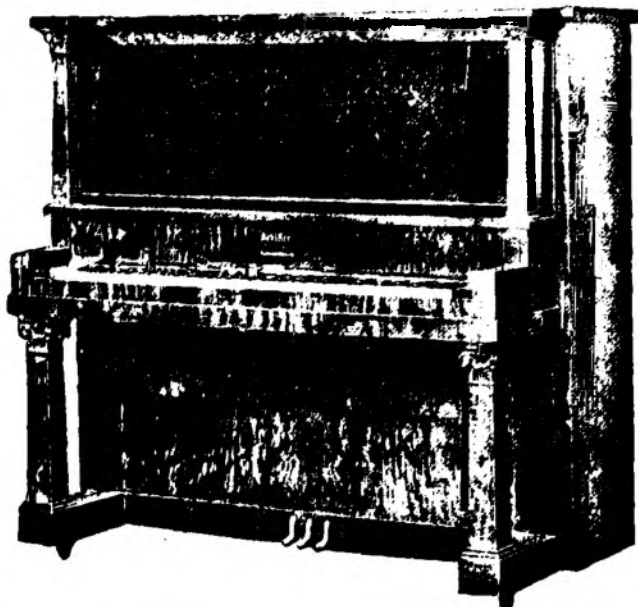
If we fight the good fight of faith, then we can claim the eternal life as the prize. Even though we have to lie down and sleep before the reward is given, it is secured to us by the promise of an unchanging God. How many there are sleeping today, who, like Paul, have finished their work and are waiting for the return of the nobleman.

God's dear children are not afraid to fall asleep in the arms of Jesus. It is a "blessed sleep, from which none ever wake to weep," for those who die in the Lord. Paul speaks of the worthies of the past who "all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." They pressed toward the mark for the prize, and it will be theirs in the morning. It pays to fight the good fight of faith; it pays to be true to God.—J. C. Wheeler in Herald of Life.

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RABID MANIFESTO AGAINST JEWS IN RUSSIA.

State of Affairs in Land of the Czar are increasing in seriousness. St. Petersburg July 24.—"We demand the eradication of the Jewish excrescence which is so deeply incrustated on the body of the Russian people; we demand the exclusion of the Jews from all civil and military employment by the state, in order that they shall have no opportunity of demoralizing, poisoning or oppressing the people pending their total expulsion from Russia.

This is the keynote of a rabid electoral manifesto just issued by the ultra-monarchist union of the Archangel Michael, of which M. Burishkevitch, the extreme right leader in the Duma, is president. In addition the document urges

that Jews be barred from service as judges, lawyers or jurymen, that the Jewish doctors be not allowed to attend Christians, and that no Jews be permitted to engage in the business of pharmacy. It charges the government with holding aloof from the "struggle against the terrible force of Jewry," because of the constant necessity of obtaining funds which only the Jews seem able to supply.

Inspired by this sort of propaganda, outrages against the Jews are being reported with increasing frequency. A telegram from Lodz describes a pogrom in the township of Sduńska. A servant of a Jew had died suddenly and the local anti-Semites charged the master with murdering her.

In the raid which followed, the windows of numerous Jewish houses were smashed and a num-

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Brethren:-I cure the morphine habit in from four to ten days. Now I am sure that none of our people are addicted to this habit, but if you know of any who are, refer them to me and do both them and me a favor. I have a private sanitarium for the purpose and have cured quite a number.

Address:

T. J. DANIEL, M. D., Magazine, Arkansas.

ber of Jews were attacked on the way, or enter upon, eternal life. streets and beaten before the mili Why should we interpret the tary forces were called out to terms "life" and "death" in any suppress the disturbance.—Sel. other than a literal sense when considering future destinies?

ETERNAL PUNISHMENT AND ETERNAL LIFE.

"And these shall go away into eternal punishment; but the righteous into eternal life."—Matt. 25:46. R. V.

Our text has to do with final destinies. What does it teach? 1. The punishment is eternal.—"The way of life and the way of death," ever set before us in the Scriptures, do not meet in the world to come. Whatever the punishment is, it does not reform the wicked. If this punishment is torment of mind, it must last forever; if the death of the body and soul is in the lake of fire, then there is no resurrection from that death. The theory of final restoration is foreign to the text before us.

2. The punishment does not involve eternal life.—Only the righteous go away into eternal life. Eternal life is contrasted with eternal punishment. The wicked could not live forever without having eternal life. But the gift of God is eternal life through Jesus Christ our Lord." Rom. 5:23. If the wicked do not have eternal life they must ultimately die— cease to exist.

3. Eternal life means just what it says—eternal life.—They go a-

Surely those who listened to the Master that day would understand him to mean a life that would be eternal, when he spoke of the righteous going away into "eternal life."—Sel.

"We see a traveler at the base of some mountain peak. Its heights seem so inaccessible, so rugged and steep. A guide-board says, 'This way to the summit.' He follows the path, but how strange it goes! For a little while it goes upward, then turns off in another direction. But he follows it onward and still upward, until he reaches the summit at last. Then from the heights he is able to see all the difficulties it overcame by its circuitous route. Thus we are now climbing up life's toilsome way. But some day from the summit, amid the glories of immortality, we shall see that our guide-board pointed out the only way.'

"Great battles are really won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of everyday life."

"No soul is too small to live for great goals."

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Sept. 11, 1912.

Number 48.

STEADFAST, IMMOVABLE.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;
Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
It's daily weight you feel;
In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sisters of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;
To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
Yet say to your poor bleeding heart,
How little you can bear;—
Oh! 'tis a pathway rough to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this.

—Selected

NOT WANTING HIM TO COME

On one occasion Dr. Simpson was invited to preach in a certain city. The minister whose pulpit he was to occupy expressed the desire that he might preach on the Lord's coming. And then, with a rather strange expression upon his countenance, he added, "I speak about it myself sometimes, and thoroly believe it, but do you know, if He should really come, I think I'd be awfully scared." Says Dr. Simpson, "We were a great deal amused at his thinking that many others might

say the same thing if they were just as candid, but it did strike me as so absurd, so strange, that we almost laughed in his face, as we thought how it would sound if a wife should hear that her husband was coming a week sooner than she expected, and she should say to some of his friends that she was "awfully sorry he was coming so soon." Supposing a prospective bride should receive a cablegram informing her that her beloved one was coming sooner than he promised, and she were to be driven into violent agitation, and obliged to get ready unexpectedly for his coming, and to dismiss a lot of friends and engagements that would not be becoming for him to see or know. Are we longing for the coming of our Lord, or shall we meet Him with grief, and not with joy? Shall we open to Him immediately, or shall we want more time to prepare?—Watchword and Truth.

ZIONISM.

The Zionist movement has gathered immense prestige in the conventions of this year. It is now well past the experimental period, and is a fixed quantity in Jewish life.

On account of the suspicion of existing nations the Zionist leaders are obliged to conceal their real purpose for fear of provoking opposition but the work of preparing for a Jewish state goes right on.

Jewish men of world wide fame have recently extended a helping hand to Zionism, and its work and influence is permeating the Jewish world. It will not be long until a Jew oppressor of Zionism will be held as an apostate to the Jewish faith.

Zionism can well be called a Jewish faith because the Old Bible plainly foretells exactly what it represents.

The meetings of the Zionists in all parts of the world have been characterized by great earnestness and determination.

—The Prophetic Age.

THE REVEALING COUNTENANCE.

A Word for The Children.

Thou hast set our secret sins in the light of Thy countenance. —Ps. 90:8.

Some little while ago, in an

Italian village, there was discovered an ancient statue. It was a very beautiful thing, a female figure in long flowing robes. The marble had escaped stain and was pure white.

It excited much interest, of course, in the little village, and as it was being raised from its hiding-place to be removed, an eager crowd had gathered to look on.

Among them was a little girl, with ragged clothes, dirty face, and large black eyes that stared and wondered. Suddenly they dropped from the face of the statue, where they had been intently fixed, and she ran off home.

When she came back her face was clean. That was what she had gone home for.

Again, as she looked at the white robes of the statue, her gaze fell; and again she went home.

When she returned, it was plain she had been doing her best with her clothes. She had cut off the more hopeless tatters which had waved their banners in the breeze, and with thread and pins she had made what shift she could to cobble the gaping rents and draw together their "looped and windowed nakedness."

She had learned, by looking in the face of the statue, what she never knew before—that her face was dirty and her clothes were ragged.

I think that will help us to understand what our text means.

That little maid's dirt and rags were secret from her. She didn't know her face was any other than it ought to be, or her clothes anything out of the way. Her face was just like the faces of her village playmates; her clothes were just as her clothes were. She was as the others, and found no reason in their faces or their garments to think poorly of her own.

Then one day she saw this beautiful white figure, with its grave pure face and its trailing robes of purity, and she saw her secret faults in its face. She saw in a moment that her face was not clean, and her body half-covered. No face in the village had told her that; they were all like her own. But this one was different; it made her see what she was, and stirred in her a longing to be like it.

It is the same with ourselves.

We have our secret sins. Not sins we are thinking to keep secret from everybody else—we don't need anyone to tell us what these are—but sins which, though others may see them, we don't see. They are secret from ourselves.

So long as we only compare ourselves with others about us, they will remain secret. We will always be able to say what seems to satisfy many people—"I am no worse than my neighbors." We look into their faces, into their lives, and find we are much the same. Their faults are our faults. Their habits—habits are the clothes of the soul—are our habits. And so we are content.

Thus we look into the face of Jesus Christ and we see "our secret sins in the light of His countenance." We feel that our faces are soiled with sin, and our habits are leaving our souls cold and unclad.

The Roman soldier in the gospels was a good man—every one said so—but when he came face to face with Jesus he said, "Lord, I am not worthy."

And everyone who looks into the face of Jesus must feel the same, and must long to be like Him, and to be clothed in the white robe of His righteousness.

And that longing is the wish and the will which God sent Jesus into the world to awaken in men's hearts.

It is not a hopeless longing; it is a thing which is meant to be, at last, for us all. We ought not to be satisfied until we "awake with His likeness;" and St. John tells us that the Christian hope and certainty is that "we shall be like Him."—Rev. Stuart Robertson.

We observe that writers in some magazines are speculating on the probable hiding place of the Ark of the Covenant of Moses and other furniture of the tabernacle. Now, there is no need of theory and supposition on this matter; II Maccabees 2:5 plainly tells where they are. Jeremiah laid them in a cave near Jerusalem and stopped the door, and declared that they should remain there until God would again receive his people into favor.

Many people act as though God has no power to assert his own will and take care of his own affairs.—The Prophetic Age.

THE TRINITY.

Like most of our modern superstitions, our orthodox trinity had its origin in Babylon. The scriptures are most emphatic in their assertions that there is no God but one. Isa. 44:6. Thus saith the Lord, the king of Israel, and his redeemer, the Lord of hosts: I am the first and I am the last; and besides me there is no God. Verse 8. Is there a God besides me? Yea, I know not any. Isa. 45:18. I am the Lord and there is none else.

Again and again is this assertion made and yet intelligent men, with the Bible in their hands, believe and teach three persons in the Godhead, the same in substance, equal in power and glory. To bolster up this idea, some officious person inserted 1 John 5:7: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

All scholars are now agreed that this passage is spurious, and in face of Christ's assertion in John 14:28: My Father is greater than I. They assert that He is co-equal and co-eternal with the Father. Prof. A. H. Sayce of Oxford, who is also an English Church clergyman, says, "You cannot but have been struck by the similarity of the ancient Egyptian theory of the spiritual part of man to that which underlies so much Christian speculation of the subject, and which still pervades the popular theology of today. There is the same distinction between soul and spirit, the same belief in a material body, and in a heaven, which is but a glorified counterpart of our own earth. Perhaps, however, the indebtedness of Christian theological theory to ancient Egyptian dogma is nowhere more striking than in the doctrine of the Trinity. The very terms used of it by Christian theologians meet us again in the inscriptions and papyrus of Egypt."

This is perfectly true. The early so-called orthodox Christians derived their idea of a trinity of Gods directly from the Egyptians. Origen, of Alexandria, in the early part of the third century, was the ablest advocate of all in the bringing in of a trinity of Gods into the Christian church as he also was in bringing in the idea of man's being an immortal being and his going to heaven death, and putting down by all means in his power the idea that Christ was coming here again to this earth to set up a kingdom. The Egyptians evidently borrowed their triads from the Babylonians as the Greeks borrowed theirs from the Egyptians. Prof. Rappoport says: "The Greeks had at all times been forward in owning the Egyptians for their teach-

ers in religion; and in the dog, Cerebrus, the judge, Minos, the boat, Charon, and the river, Styx, of their mythology, we see a clear proof that it was in Egypt that the Greeks, as well as the Romans, gained their first glimpse of the immortality of the soul and a future state of rewards and punishments."

Rappoport says: "Philo was the first Jewish writer that applied to the Deity the mystical notion of the Egyptians that every thing perfect was in three parts." "Justin Martyr and Clemens of Alexandria give us the earliest example of how the mystical interpretation of the scriptures was formed into a system by which every text was made to unfold some important philosophic or religious truth to the learned student, at the same time that to the unlearned reader it conveyed only the simple historical fact." Origen was a disciple of this Clemens. He improved on Clemens' methods of perverting the scriptures..

The Egyptians, however, retained a knowledge of the true God long after the Babylonians had filled the heavens with their triads of Gods. Here are some extracts from their belief concerning the "One God."

"The place where he liveth is unknown, he is not found in inscribed shrines, there existeth no habitation which can contain him and thou canst conceive his form in thy heart.....God one and alone and none other existeth with him. God is the one, the one who hath made things. God is a spirit—a hidden spirit, the spirit of spirits, the great spirit of the Egyptians. God is from the beginning. He hath existed from of old and was when nothing else had being. God is the eternal one. He hath endured for countless ages, and he shall endure to all eternity. No man hath been able to seek out his likeness. He is hidden from gods and men."

This last quotation shows that this was written in part after they had started to manufacture to themselves other gods. His name remaineth hidden. His name is a mystery to his children.

"God is truth and he liveth by truth. He is the king of truth. He executeth truth through the world. God is life and through him only man liveth. He giveth life to man; and he breatheth the breath of life into his nostrils. God hath made the universe and he hath created all that is therein. God stretched out and founded the earth. He is the great Master, the primeval Father who turned men and gods out of his hand and he formed men and gods upon a potter's table. God is merciful unto those who reverence him. He heareth them who

call upon him. He protecteth the weak against the strong and he heareth the cry of him who is bound in fetters. He judgeth between the mighty and the weak. He remembereth him that serveth him, and he protecteth him that followeth him."

If the Egyptians had stuck to this knowledge so well set forth of the true God, darkness would not have covered the earth so badly as it has done. —A. Wallace Mason, St. Catherines, Canada.

THE CONFIRMATION OF THE GOSPEL.

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following," Mk. 16:20.

From Heb. 6:16-18 we have seen that to confirm is to assure to us to the extent that we believe in full assurance of faith. So when the word preached promised the things named, which we are to consider, some miracle made each item of promise more sure by sight of the sign than by prospect of faith. When the gospel promised life beyond the claims of death, the miracle of raising the dead made the promise a fact, so that people that saw could do more than believe, they could know. When the gospel promised peace in the kingdom of God on the throne of David in Isa. 9:6-7, the miracles of comfort then performed made that peace a fact to the ones comforted. So with the joy promised, which he made present to them in fact. When the promise offers that all sickness, deafness, blindness and pain will then be banished in his kingdom he made it fact by miracles of healing. When the gospel says all tears will then be wiped away he proved it by bringing joy and peace to suffering and sorrowing ones in place of tears. When the prophecy says all the earth will blossom as the rose and yield her increase, he showed his power to bring this about by multiplying bread and cursing an unfruitful fig-tree. When the prophecy says no violence will then be found he proved it true by stilling the storm. When Isaiah says the animals will lie down in peace together and nothing hurt nor destroy in all the holy mountain of his kingdom, the King says to a fish, give Peter the coin in your mouth to pay our tax, and sends his disciples to bring him a colt to ride whereon never man sat. David says that King will break in pieces the oppressor and rule in justice and righteousness over all, so the King himself expels the money changers and greedy merchants from his house of prayer.

Thus do the miracles and deeds of the King and his followers prove or confirm the message that some glad day he and they also will do these things to the full.

And thus God was "with" the apostles through the King's power, by which they worked the miracles.

If miracles are performed today they prove the message true, which religious people preach and claim they are working miracles; which would be impossible, for Catholics, Mormons, Holiness Saints, Dowieites and countless others all claim the gift of healing, tongues or the like, and they all disagree in their messages. It is also noticeable that a great deal of such claims of healing are on the possessor himself, through prayer, which is contrary to scripture, for Paul, who had the miraculous power of the spirit, could not heal himself by prayer, as we find in II Cor. 12:7-9.

Moreover, the idea of modern times seems to be that the purpose of healing was chiefly the work of a physician to relieve sickness for the comfort of the sick, which again is untrue; for the miracles of apostolic times were all primarily for the purpose of proving their teaching true, which we have seen is impossible in all the modern claims.

THE KINGDOM AT HAND 2000 YEARS AGO.

Lesson 11.

See Matt 10:7. If the kingdom was at hand then, how explain Lu. 21:31 and Acts 1:6?

By studying Lu. 11:20 and Mk. 12:34 you can get a hint to understand.

Joseph Williams.

Report.

REPORT OF THE MISSOURI CONFERENCE.

The Fifth Annual Conference of the Churches of God in Mo. was held at the Brush Church seven miles west of Fredericktown, beginning on the evening of Aug. 15 and closed Sunday evening of the 18.

Bro. L. E. Conner of Cleveland, O., and J. L. Winningham of Dixon, Mo. were present and very ably expounded the truth.

The attendance was good and great interest shown during the entire meeting.

On Sunday after the morning session, dinner was served to a very large crowd that had come for miles.

Sunday, afternoon, three persons signified their intentions of beginning life anew, and were taken to the water where they were baptized in his likeness. Those baptized were: Mr. Allen

Bailey and wife of Brunot, Mo.; and Claud Graham of Fredericktown, Mo.

The conference came to a close on Sunday evening and all parted hoping to meet together again soon if not in this life in the kingdom.

Edw. M. Williams, Sec.
Resolutions Adopted at the Mo. Conference.

Be it resolved: that the Mo. Conference extend sympathy to the bereaved relatives and friends of those who have died during the past year; namely: Sister J. T. Gifford of Citawissa, Mo.; Sister Lily Schafer of Blush, Mo.; and Bro. Geo. Plummer of Fredericktown, Mo.

Be it resolved: that thanks and appreciation be extended to Bros. Conner, Winningham, and Cooper for their good work in this state during the past year, and to Bros. Conner and Winningham for their most excellent work in this conference.

Be it also resolved: that the conference extend their hearty thanks and appreciation to the members and of all others for their hospitality to the visiting brethren.

Be it also resolved: that the conference extend thanks for the generous aid of all members of the church and of all others who have contributed so generously during this meeting.

Be it also resolved: that a copy of these resolutions be sent to the Restitution Herald and the Gospel Trumpet.

Committee,
Hy. Cooper,
Mrs. Steward Cooper,
Edw. M. Williams.

DOES IT MAKE ANY DIFFERENCE?

If, in speaking to members of the popular churches of today, you should speak of the Bible doctrine of "resurrection," as a future event, vital in its importance, to the plan of salvation, you will probably hear this response: "O, it doesn't make any difference about our belief, so we are sincere in it, as good men differ on these points, etc." This seems to be sufficient answer to all the Bible evidence you might cite in an hour's time on this theme. To many the doctrine seems as "strange" and "new," as it did to the wondering Athenians of Paul's day, when "He preached unto them JESUS and the RESURRECTION." Acts 17:18-20. Some boldly deny the possibility of a resurrection from the dead. I once heard a minister declare from the rostrum: "It is impossible for God to raise the dead." Shocking as such statements are, to all believers in the "Gospel of the kingdom," with its resurrection hope, they

are no more shocking than are the false teachings of Christendom, that as effectually nullify it by teaching for doctrines, the commandments of men," which worship, says Jesus, is "vain." Matt. 15:9; Mark 7:7. It is but a step for those who ignore the resurrection doctrine, to ignore that which symbolizes it, namely, "baptism," and in so doing reject "the counsel of God against themselves, being not baptized of him." Luke 7:30. There were some at Corinth who held the "no resurrection" doctrine, see I Cor. 15:12, and for an overwhelming refutation of that error, read on to the end of the chapter. I will close this hastily written article by quoting two verses, one concerning the resurrection of Jesus, and the other symbolizing it, and both containing an "if" that is weighty as eternity. Read them prayerfully. "IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED." Rom. 10:9. "For IF we have been planted together in the likeness of his DEATH, we shall be also in the likeness of his RESURRECTION." Rom. 6:5
Rufus A. Curtis.

A VERY LITTLE WHILE.

These four words and the similar phrase, "a little while," are written quite often in the Word, and whenever they occur they are found in connection with some startling events which are near at hand. With this word the wicked and the world hear the coming doom announced, but it is likewise the word of cheer and comfort for the waiting believer.

"For yet a little while and the wicked is not; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and shall delight themselves in the abundance of peace." Ps. 37:10-11.

This refers in its final fulfillment to the time when a Jewish remnant will indeed inherit the earth and the wicked (a person) will in a little while be suddenly destroyed. But surely all 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. (Verse 20).

"For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. This also is the comforting word for the people who dwell in Zion when the evil one shall come against Jerusalem. They will have no cause to fear then, for they shall be delivered out of the hand of the oppressor.

"Is it not yet a very little while and the Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." Is. 29:17-18. The whole ending of this chapter is a prophecy of Israel's glorious redemption in the earth yet future, but in the eyes of the Lord it is but a very little while, like a short moment.

For a small moment, He says to Israel, have I forsaken thee but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. Is. 54:2-8. A thousand years in the Lord's sight are but as yesterday when it is past and as a watch in the night. Ps. 90:4.

"For thus saith the Lord of hosts, the God of Israel, Thy daughter of Babylon is like a threshing floor; it is time to thresh her; yet a little while and the time of her harvest shall come." Jer. 51:33. This was not alone spoken of the Babylon of the past, but is equally true of the present and future Babylon. It is but a little while and it shall be heard, "Babylon is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

"For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Hag. 2:6

These shaking times are rapidly nearing. They are even now at hand. All nations shall be shaken, and the desirable things of all nations shall come in the manifestation of the Lord from heaven. "Seeing, then, that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. 3:11. "We shall receive a kingdom which cannot be moved." Heb. 12:28.

And there is the little while of comfort for us as believers in the New Testament. "For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37. How precious is the comfort of this promise!

May this little while ever stand before us like a bright beacon light! —A. C. Gaebelein in "Our Hope."

JACOB AND ESAU.

The story of Jacob's wandering and sojourn with Laban, as well as his return to the land of his fathers, contains many dispensa-

tional lessons important for these days in which we live. For twenty years he is there, and then he says to Laban, "send me away" (Gen. 30:25). He had become rich amidst the greatest sufferings, and becomes tired of staying in the strange land where he did not belong. There was no word from the Lord for this move. The Lord spoke later to him, "Return" (chap. 31). He goes then forward, but it is all in his own strength—he is as tricky and cunning as ever. And so now the sons of Jacob are tired of their long dispersion. No question that feeling of unrest is produced by God. They seem to say to the nations, "Send me away!" The Lord surely wants them back in the land. It has to be so in fulfillment of prophecy. However, their return is like Jacob's. Rich they are, like he was. None could defraud the supplanter, none could defraud the sons of Jacob. The nations have ever and are still impoverishing themselves by persecuting the Jews. Millions are now at their command ready to be spent in obtaining the land. Diplomacy is used, schemes ripe, and it is all the same old Jacob nature.

When Jacob was returning homeward, he is suddenly confronted by Esau. Then Jacob was greatly afraid and was distressed. Jacob's trouble, the great tribulation, will begin as soon Jacob's sons, the Jews, are homeward bound. And as the Church is not Jacob or Israel, and there is no tribulation for the Church but saving out of that great tribulation, we may certainly and confidently expect the imminent coming of our Lord for the Jews are getting ready for the great distress by their return in unbelief to the homeland. Let us as believers thank God that we are permitted to see it.

In sending to his brother Esau, who was Jacob's enemy, he calls him, my Lord. Esau and his descendants, Edom, developed more and more as the hater of Jacob, till at last, according to Obadiah's vision and prophecy, Edom will side with the great confederacy of nations in fighting against Jerusalem. The end of Edom will then come in that day. The Herods were Edomites, and as such but faint types of the Man of Sin. It is significant that the Jews look to the Sultan, that dark and mysterious person, and are ready to call him, my Lord. May not Turkey have some connection with Edom? We do not know. But one thing is sure, by submitting to the Sultan and looking to that man and not Jehovah and His oath-bound covenant promises, they are ripe for the evil day, which has delayed so long.—"Our Hope."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Terms: One dollar fifty cents per year in advance. Fractional parts of a year at the same rate.

Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

Address, The Restitution Herald, Oregon, Ill.

JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

The editor expects to spend Sunday, Sept. 29th, with the church at Reusselaer, Indiana. We shall be pleased to see all who live near enough to attend at that time.

Bro. Williams in a letter to us tells of a brother who was converted to the faith by reading The Restitution Herald. This is good news. We are thankful for several renewals and new subscribers from Iowa. Brethren, we hope to make this paper so good

that you cannot afford to be without it. Pray for us that we may make it indeed an instrument for good in the hand of God

This office received many visitors during the conference session who for the first time saw a linotype in operation and, so far as we know, each carried away a souvenir in the shape of a slug with name in type. The remark of one brother was, "Why, that thing has brains, hasn't it?" It surely is a clever piece of machinery.

The fall of the year is coming and winter will soon be on when people do more reading than usual. This is a good time to begin to plan an increase of our subscription list. Will you please send us the names of friends to whom to send samples? We will make a careful list of these and send samples to them occasionally. Remember our helping fund also. And remember, too, if you send the name of a friend and a dollar, The Restitution Herald will go to that friend for a year. This does not apply to foreign subscribers.

With Sept. 1st, Sister Ida Ordnung closed her engagement with this office. Henceforth the editor will get along the best he can alone with a little help from members of his immediate family. You may judge of the amount of work to be done—type setting, proof-reading, printing, folding and mailing, and will be governed accordingly. Please do not write the office doctrinal questions requiring private answers of great length and do not expect answers to your private letters unless it is necessary that an answer should be given—personal friendship letters excepted.

This item is in recognition of the faithful services of Sister Ida Ordnung who has run the linotype for the past year in setting up the material for our paper. In the first place her deep conviction of truth and Christian character seemed to us to qualify her for the especial work we had to do and it was for this reason that we invited her to accept the position. Now that the year is about gone and we have worked together under most trying circumstances, both being new to the publishing business, our respect and esteem for her has increased. May the good Father of all bring to her the reward that such laborers merit.

The best service we may render to God is the life of Christ lived out in ourselves; not in our influence exerted to FORCE

others to see and do as we see and do, except as by letting the Christ-life shine out that others may see and be led by it. There is entirely too much of that kind of force used that would compel others to see and do as we see and do. This kind of force is seen to crop out in the creeds of churches and men. Politics smacks of the same evil. All of it is borne of selfishness and doomed to pass away with the inauguration of Christ's kingdom. Therefore, Let your light so shine before men, that they may see your GOOD works, and glorify your Father which is in heaven.

THOSE LABELS AGAIN.

That there may be no misunderstanding about our label system we call attention again to it. We had a very nice list to start with last October, our first issue bearing date of October 12th. Soon after opening our books we saw the utter uselessness of trying to keep track of the exact date at which each individual's subscription expired, so we are following the plan used by most newspapers. Where a subscription is entered some time after the first of the month, the subscription for a year is made to expire on the first day of the following month next year. Thus those whose subscriptions began with our October 12th issue last year will find their labels to contain the date "Nov. 12," which means that your subscription expires on Nov. 1st, 1912. This will enable subscribers to send in renewals promptly and thus save the hard-worked editor much unnecessary trouble. The extra papers you get by this system will pay you for your kindness to the editor.

TO CONTRIBUTORS.

Please Read Carefully.

In the first place, there are but two of us to do the work in this office. Then again, we are very much cramped for sufficient room in which to do our work. This necessitates much useless work. Now, you will do all YOU can to relieve us, won't you? You can do this by observing the following rules:

- I. Write only on one side of the paper.
- II. Use paper about 6 by 9 inches and write upon it so that it lies before you with the narrow dimension from top to bottom, and long way from left to right.
- III. Be painstaking with your penmanship. Where manuscript is poorly written the linotype operator must stop to study out many words. This takes her time and

wastes power and gasoline. We have to pay for all of this to say nothing of loss of time.

- IV. Do the best spelling you can; however, spelling is not so essential as penmanship except in the spelling of proper names. Be sure that these are correctly spelled and when writing the address of a lady be sure to state whether it is "Miss" or "Mrs." In no case should you neglect to state which.
- V. You are a factor in helping us to get out a good paper. The better your work is done, the better we can do ours. Write to the subject and in a Christ-like spirit; in a positive, rather than in a negative manner.

If these rules are observed great good is to be accomplished by our enterprise.

We wish to thank all of our contributors for their most excellent and helpful articles. We do not all see eye to eye, but herein lies our growth if we but exercise the proper spirit. All must realize that it would be positively impossible to issue a paper filled with articles upon which any two persons might agree unless the one were a bigot and the other a numb-skull.

Let us cultivate the ability to learn from the differences which crop out now and then.

—Editor.

Announcements and Programs.

NOTICE.

The Eleventh Annual Conference of the Church of God will be held at Moriah, Illinois, from Sept. 21-29 inclusive.

Bro. G. E. Marsh, of Oregon, Illinois, and Bro. L. E. Conner, of Cleveland, Ohio, have consented to be with us and we are expecting a good meeting.

We desire all who can come to do so. Free entertainment will be given to all who may come. Anyone coming may notify Lewis Weaver, Casey, Illinois, Rfd. 3; or Mrs. Amy V. Weaver, 210 S. Jasper Ave., Casey, Illinois.

Amy V. Weaver, Sec.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God in Indiana. This call is made for assembling of ourselves together in conference at the Hillisburg Church in Clinton County on Sept. 19 to 22 inclusive. Those coming from a distance please write Bro. Wm. Huf

fer, Michigantown, Ind., and conveyances will be provided. Notice is given also that a vote will be taken relative to a change of that portion of our constitution requiring the holding of not less than two conferences yearly, it being deemed advisable by some of the brethren, owing to lack of funds, that we reduce the number to a single yearly-conference. Each church is desired to express themselves in person or by letter.

Yours in the faith,
F. M. McCrory, Pres.
Flora Harris, Sec.

BEREAN BOOK NOTICE.

Committee report.—The new Berean books cost nineteen cents. The greatest cost, in any printing, is in the first five hundred copies. The cost of the second or third five hundred is very small in comparison, for the expensive compositor's work is reckoned in the first five hundred. So, averaging the first and second five hundred brings down the price of the book, if one thousand copies are ordered. Last year twelve hundred copies were ordered, bringing down the cost of the book. This year but five hundred copies were ordered, making the price high. Anyone who knows anything about printing will understand.

We wish to thank Mr. Wm. Wilson for reducing the cost of our books so materially by giving us the compositor's work at a much lower figure than any printing office would give.

Committee.

ILLINOIS BEREAN NOTICE.

The new books are now ready. The president suggests that each society have the member who attends Bible School or conference bring home the required number of books, thus saving postage or express. She also suggests sending the money for them by the same member, as the treasury is empty. Every member of the State organization will be provided with a book. To such members, who wish to pay for them, the price will be twelve cents; and, if mailed, two cents for postage. The postage on six books is ten cents. For those who are not members of the Illinois State Berean Society the price will be twenty cents, plus postage. For reason see Berean Book Notice. The members of the state society are the isolated members who pay their dues into the state treasury and the members of the societies who send their fifth to the state treasury, that is, the societies of Adeline, Antioch, Chicago, Dixon, Macomb, Marshall, Ripley and Vermont. Further notice will be given as to the time to begin our

work in the new books. Those who wish their books mailed send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago, Illinois.

Anna E. Drew, Pres.

The Sunday School.

THE FEEDING OF THE FIVE THOUSAND.

Sept. 22. Mark 6:30-44.

Read Matt. 14:13-21; Luke 9:12-17; John 6:1-13.

Golden Text.—Jesus said unto them, I am the bread of life. John 6:35.

Time.—Shortly before the Passover, directly after the martyrdom of John the Baptist, and the return of the twelve. A. D. 29.

Place.—In the region of Bethsaida east of the Jordan, in the plain bordering on the northeast shore of the Sea of Galilee.

The miracle of the loaves and fishes in our lesson today is the only one recorded in all four of the gospels, and the four accounts must be considered to get a correct idea of the scene, the conversations and the outcome of the miracle. It marks a crisis, a turning point in Christ's ministry.

Questions.

What was the purpose of the disciples gathering unto Jesus? (verse 30).

(The disciples who had been sent forth two and two, throughout Galilee, had just returned to Capernaum or its vicinity).

What sad news had been received shortly before this? Matt. 14:12. Where did Jesus and His disciples go? Read also Matt. 14:13 and John 6:1.

Why did they leave Capernaum (Two reasons are given for this; first, according to Matthew, partly to avoid Herod, within whose dominion they were, they being opposed to Herod's sins as earnestly as John was; and also for rest).

To what place did they go and how? Luke 9:10; Matt. 14:13.

(This was beyond the realm of Herod, which was bounded by the Jordan).

Who followed and why? John 6:2. How did they travel?

Compare verse 33 with John 6:2-5.

(It would seem that some of the company reached the place of landing before the boat did, yet Jesus went with His disciples to a hillside and rested a while, then descending, He saw the great multitude. The number had probably been largely increased by the fact, reported by John, that many pilgrims were on their way to the Passover

feast at Jerusalem).

How did Jesus receive the multitude? To what did He compare them?

(The scribes and pharisees were their religious teachers, but they were not leading them to the true fold of God).

What did Jesus do for them? Luke 9:11.

As evening came, what did the disciples suggest?

Why did the people stay so long with Jesus without thought of food?

Study the four accounts that you may gather all the conversation that took place between Jesus and His disciples regarding the feeding of the multitude.

Who does Jesus ask where to get bread?

(Philip's home was at Bethsaida and thus he was acquainted with the region and people).

WHY did He ask this question? John 6:6. How much did Philip think would be needed?

(Two hundred-penny worth is about \$33 of our money, and would have bought about 5000 loaves).

How many in the crowd? Matt. 14:21. How much food did they find among them? Luke 9:13.

What was Jesus' order?

How was the multitude arranged? What example for us, in Christian work, in this? I Cor. 14:40. How did they begin their feast? John 6:11.

Do we recognize with gratefulness, the Source of all good as we should? Jas. 1:17; Eph. 5:20.

What was Jesus' command after the multitude had been fed? John 6:12. What lesson for us in this? How many baskets of fragments gathered? Whom did they now think Jesus was? Jno. 6:14. Were they looking for a "prophet"? Deut. 18:18; John 4:19-25. What was the result? John 6:15. From John we learn that the next day the people, not finding Jesus, took boats and went to Capernaum, seeking Him. Having found Him, He, knowing that they followed Him because of the loaves, gave them the spiritual lesson from this miracle, from which discourse our golden text is taken. From this show HOW Jesus is the bread of life. John 6:35, 40.

Notice in this lesson Jesus makes His disciples co-workers with Him. This is the privilege of all true followers of Him. II Cor. 6:1; I Pet. 4:10.

He uses the few loaves and fishes to feed a great multitude. However small the gift or talent we possess, He has the power to multiply these little things and make them accomplish much. I Cor. 1:27.

Let us so feed upon "His Word that we may be able to distribute blessings to others.

"When we freely give what

God gives us, when we distribute to others the blessings God bestows, we shall find that more is left than we received at first. We gain spiritual life by imparting, we gain clearer views of truths by teaching others. We grow richer in all that is best in this life by giving freely of the money God gives us."

Anna E. Drew.

SECTARIAN NARROWNESS.

The heading of this article is an expression one may sometimes hear used against individuals in the Church of God and occasionally against the Church of God in general. This because its members cannot conscientiously join hands with all denominations in the common, popular, religious demonstrations of the day. From childhood we were taught and in later life from study for ourselves we have found that the Bible teaches:

1. Unconsciousness in death.
2. Death—a penalty for sin upon the whole race.
3. The earth the eternal abode of righteous man.
4. Life only by a resurrection.
5. Christ's coming again to mete out reward and punishment.
6. The final utter destruction of the wicked.

These, and kindred other truths are deeply imbedded in our mind and we believe should be in the mind of every conscientious student of the Bible.

Please tell us, then, how believers in these things can have anything in common with those who teach:

1. Greater consciousness in death than before.
2. Death—the gateway to eternal joy or eternal torment.
3. Heaven beyond the stars the eternal abode of the righteous.
4. Life not dependent upon a resurrection.
5. Rewards and punishments meted out at death and that Christ's coming means death or something else.

We would close the above with a big interrogation point if we had it.

These differences, to say nothing about other very important differences unfit us for the popular demonstrations if we are honest with ourselves.

But some will say, "Could you not join on strictly moral lines?" Yes; so could we join the Odd Fellows, or Christian Scientists, or any of the thousand and one different organizations which have for their purpose the moral uplift as seen by man. If we are children of God, let us be about our Father's business in the way He has pointed out.

S. J. Lindsay.

BIBLE STUDENTS MAKE ANSWER TO DR. ALKIRE.

Quote Dr. H. C. Sheldon of the Methodist Church in Support of Their Presentment Against a Literal Eternal Burning Hell.

DENY THROWING DOWN BARS TO INFIDELS AND DOUBTERS.

Declare Worship of God Must be Free and Voluntary and Not Forced by Any Fear of Torment in Life to Come.

In reply to an implied challenge issued by the Rev. H. S. Alkire of Jacksonville, Ill., in regard to the attitude recently taken by the International Bible Students' Association in regard to a hell, the board of elders of the Chicago class of the association passed the following resolution:

"During the past month The Inter Ocean's weekly sermon supplement has contained three discourses by the Rev. H. S. Alkire of Jacksonville, Ill., directed against the anti-eternal torment resolution passed by the recent convention of the Bible students at Washington. This has been but a fair sample of the tremendous interest manifested throughout the country in this discussion of future destiny.

In last week's issue the Jacksonville pastor, who has advanced as the spokesman for the great Methodist Church, challenges the Bible students to explain sixty scripture passages that, in his judgment, support the doctrine of a literal, eternal burning. To this challenge the Bible students have presented their answer:

Mouthpiece of Church.

Our challenger, in his three printed addresses, presents himself as the mouthpiece of the Methodist church. Since responses to us have come from many Methodist clergymen indorsing our position, it becomes an important question which of these contradictory verdicts faithfully represents the official attitude of that greatest of all Protestant bodies. Our critic speaks of Bishop Merrill's book on the subject as part of the course of study required of all Methodist preachers and as the official utterance of the church.

We find, by reference to the official course of study for preachers printed in the latest Methodist Discipline obtainable at the Methodist Book Concern, that Bishop Merrill's book is no

longer in the course of study, having presumably been removed, after due deliberation, by the leading theologians of the denomination. We find, instead, that the young preachers are now given their training in doctrine by a two-year course in the work 'System of Christian Doctrine,' by the Rev. H. C. Sheldon, D.D., LL. D., S. T. D., professor of dogmatic theology in Boston university divinity school. Since this school is owned, controlled and operated by the Methodist church as one of its three greatest training schools for preachers, and its teachers are officially selected and hold their positions during the pleasure of the church, and since Dr. Sheldon's work on doctrine owes its place on the course of study to the official action of the church, it is very plain that if any man is authorized and qualified to speak for the church regarding its official doctrine, that man must be Dr. Sheldon. What, then, does he say on our great question?

Interesting Article.

In Zions' Herald (a Methodist weekly paper published in Boston), issue of Jan. 29, 1902, beginning on page 140, Dr. Sheldon has a very interesting article entitled "Methodist Doctrine: Changes During the Last Century." The addition of his books to the course of study since the publication of this article is significant. On page 141, middle of last column, Dr. Sheldon uses this language: 'It does not need to be proved that the notion of literal hell-fire is obsolete in all intelligent Methodist circles. It is quite obvious, too, that the denial of a necessary material identity of the resurrection body with the body of the present has ceased to be regarded as a dogmatic misdemeanor.'

We will not in this instance insist on pressing Dr. Sheldon's point regarding intelligence. We rejoice that the Methodists have swung round to this rational and biblical conception of future retribution which we have taught for thirty-five years and would kindly suggest that after our Jacksonville challenger has sat at the feet of Dr. Sheldon long enough to imbibe the spirit of present-day Methodism there will probably be little need for us to explain any of the sixty Scripture passages that now bother him. We can only guess which passages he means, as he failed to mention any of them, but will be very glad to present to him or to any other interested student of the Scriptures a booklet published by us in which every Scripture having even the remotest bearing on this subject is fully examined.

Critic Admits Proof.

Our critic admits inferential-

ly, in the eighth paragraph of his last discourse, that perhaps a preponderance of evidence may be produced to prove that a literal hell is not taught in the Scriptures, and yet he holds out these sixty passages on the other side as an insuperable barrier to agreement, and he says that we are not to lay this contradiction of evidence to the fault of the Scriptures, but to our lack of scholarship to rightly interpret them. Since the Bible Students' association has had no difficulty in harmonizing all these Scriptures, and since Dr. Sheldon and the Methodists seem to be undisturbed about them, whereas our Jacksonville brother finds himself in a maze of contradictions, it would not seem that the lack of scholarship he deploras should be charged against those who are in the light, although he does express the fear that we are the ones who have studied this doctrine the least.

It is surprising to find our clerical friend referring to Dante and Shakespeare as shining lights "in the biblical world." The Bible Students' association does not have the works of these men in its course of study. Perhaps it is in the Bible according to Dante or the gospel according to Shakespeare that our friend has found the sixty references to literal hell-fire. Even Thomas Henry Huxley was able to discern that much of the theological foolishness of the day was descended from John Milton and not from the Bible and was fair enough to charge it against the imagination of poetry and not errancy in inspiration.

Asks if Doctrine Is False.

The challenger asks us, if the doctrine of eternal torment is false, how we account for its perpetuity, asserting that the true test of anything is its power to endure and its influence over men. But has our friend a correct test? If so, then Satan should be held by him in even greater esteem than this torment theory, for he is much older than the doctrine, has endured longer, and influences and controls more men today than does any other being or system. There is something wrong with such a test.

The reverend gentleman says that 'preaching fancies does not engender faith' and assigns this as the reason why he never preaches from the text Acts 3:19-21. When St. Peter says that God hath spoken the restitution of all things by the mouth of all His holy prophets since the world began, it is much surprising to see a clergyman relegate the apostolic utterance to the realm of fancy. If a proclamation made by all the prophets is a fancy, what is there in the Bible that is not fancy? We fear that the

perusal of Shakespeare, Dante and Milton engenders fancy. The Bible is a better text-book than poetry for the Bible student.

Throwing Down Bars.

Our friend asserts that we are throwing down the bars for infidels and anarchists; that eternal death is too light a punishment to prove deterrent; that the fear of eternal torment is the best whip to crack over the heads of perverse men to keep them in line for heaven.

His characterization of eternal death is flippant and betrays lack of serious thought. The invariable resort of criminals and their friends to the utmost possible means of changing sentence from the death penalty to life imprisonment proves how precious to man is life in any condition; and it is a universal verdict that the man who has taken his own life must have been insane. In Job 2:4, it is said that 'all that man hath will he give for his life'; and, while these were the words of Satan, they were spoken to the Almighty, and we know that Satan was too smart to presume to deceive God.

"This doctrine of driving men into heaven with a whip is not the doctrine of Jesus Christ. He did not say that God seeketh men to worship Him from fear of eternal torment; but rather, 'the true worshiper shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth.' On the other hand, St. John the Revelator says that the 'fearful' shall have their part in the second death. Is it possible then that men can be driven into heaven with a lash of fear? The scriptures teach that heaven is not the final destiny of any such.

We do not throw down the bars to the reckless. Nowhere else have the strict requirements of the law of God ever been more strictly taught than in our meetings and literature. To verify the truth of this statement is the easiest possible matter for any one interested in the truth; so that there is no possible excuse for the uninformed or the skeptical. Many are the souls we have wholly reclaimed from infidelity by the logical, reasonable and beautiful way in which we expound and harmonize all scriptures. The 5,650 applications of scripture in our Bible studies have been the marvel of all who have studied them. No one who has ever read them carefully has turned away to loose living. No one who has ever come under the influence of our spiritual ideals and standards has thenceforth felt an impulse to recklessness.

We invite, we urge the utmost investigation in this or any other respect. 'Come thou with us, and we will do thee good.'—Chicago Daily Inter Ocean, Sept. 2, 1912.

MAY THE LORD COME AT ANY TIME?

No one denies that the Scriptures teach a second coming of Christ at some time; and the church, even in her worst estate, has never ceased to bear testimony by her creeds, at least to the same truth.

But upon the two questions of the manner and of the time of His return wide divergencies of teaching have arisen. Into the question of the manner of our Lord's second coming it is not my purpose to enter, but only to seek light from Scripture concerning the question of the time of that coming. . . And even here I shall consider only that aspect of His coming revealed by the Apostle Paul.

Attentive students of the Word are aware that, to the Apostle to the Gentiles was committed a body of revelation concerning the church; that the Old Testament knows nothing of the church (though allowance is made for it); and, that our Lord did no more than to announce His purpose to build it. Apart from the writings of the Spirit by Paul, we should know practically nothing of the mystery of the "church which is His body, the fullness of Him that filleth all in all."

But through those writings we are blessed with a full and clear revelation concerning the church, her origin, method, relationships, calling and destiny. Obviously, any inspired account of the church which should omit to tell what the end should be of her earthly pilgrimage, would be in so far defective. We have, therefore, in two notable passages in the Epistles, written through Paul, a succinct but satisfying prophecy of that ending.

"For, as in Adam all die, even so in Christ shall all be made alive. But every man in his own order Christ the first fruits; afterward they that are Christ's, at His coming. . . Behold I show 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 trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15:22-23, 51-52. "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 Je-

sus 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 (go before) 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." I Thess. 4:13-17.

It is this event, and this only, which is before us in this article. That there is a vast body of prophecy which has to do with the return of Christ to the earth, in connection with the setting up of the Messianic kingdom, the resumption of the divine dealings with Israel, and the blessing of the whole world, we are well aware. But the coming, of which the quoted passages speak, is not the earth, but into "the air;" it does not establish anything on the earth, but takes a people away from the earth.

The descent of the Lord into the air for the church, is not, therefore, that aspect of the second coming of which the Old Testament prophets speak (e. g. Zech. 14:1-9), nor that aspect of His coming of which our Lord spoke in the Olivet discourse, and in His eschatological parables. It is part of what Paul calls "my gospel"—part of the truth concerning the church.

I now ask: May the coming of the Lord into the air for the church occur at any time? I answer, yes: and for two reasons.

I. There is no predicted event which must be fulfilled before that coming.

It is sometimes said that our Lord indicated an intervening condition when he said (Matt. 24:14), "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"; and it is objected this has not yet been accomplished.

To which I answer (1) that "the end" of which our Lord speaks is not His descent into the air for His church, but the "end of the age," concerning which the disciples had questioned Him (verse 3). (2) That the church is not set to preach the "gospel of the kingdom," but "the gospel of the grace of God;" and (3), that there is to be a world-wide preaching of the kingdom by the Jewish remnant during the tribulation. (Rev. 6:9-11; 7:13-14 R. V.; Zech. 8:23, etc.)

Again, it is said that the Lord does not return until after the millennium. As to this objection, it is sufficient to say that the

parable of the Wheat and the Tares, of the Nobleman and the Far Country, and the descriptions of the course of this age, alike forbid the possibility of a millennium before the return of the Lord in glory to the earth. (Matt. 13:24-30, 36-43; Luke 19:11-14; Matt. 24:6-14; II Thess. 2:7-8.)

And, since the descent of the Lord into the air must precede His return in glory to the earth, it is evident that no millennium can possibly occur before the latter event.

Others aver that the great tribulation must run its course before the church can be caught up. To this I answer: (1) there is an express promise that the true church shall be kept "from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3:10). (2) That the church, priestly and royal, is seen in the persons of the elders which constitute the great tribulation begin to occur on earth. These elders are seen in Rev. 4, and before the first, or seal, series of judgments begin—and these but prepare—the tribulation. (3) That all the types bear out this view. Sodom could not be destroyed till Lot was taken out of it, etc.

II. In the Epistles of Paul, who alone tells us of the rapture of the church, the characteristic attitude of the believer is "waiting"—not for the millennium, nor for the great tribulation, but for "His Son from heaven, whom He raised from the dead, Jesus;" and, "looking for that blessed hope."

We, therefore, answer the question: "May the Lord come at any time?" affirmatively—He may.

And surely when we look about us we are constrained to echo the last prayer of Scripture: "Even so, come Lord Jesus."

C. I. Scofield.

"Be patient with everyone, but above all, with yourself. I mean, do not be disturbed because of your imperfections, and always rise up brave from all. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh."

"The strength of a blessed remembrance is good. The strength of a splendid fellowship is glorious, but the strength of knowledge and realizing that your life is moving in the current of the purposes of God is the best and most glorious of all."

The wider our knowledge, and the deeper our culture, the fewer are the things that will bore us.

"It is not rare gifts that make men happy. It is the common and simple and universal gifts; it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindness that meets me on the journey; it may be only a word, a smile, a look; it is these and not any rarity of blessing that are God's gentle art of making happy."

There is power in the gospel to save men if we would just exhibit it in our lives. God has given us the privilege of choosing; and you can have the blessing if you want it, the curse if you want it, life if you want it, death if you choose it.—Sel.

"Moses, the Prophets, and Jesus all teach that the Godhead is one ail, or power, and that this unity is absolute. SPIRIT emanates from his substance, and space is filled with this Spirit."

"There is such a mixture of folly and infirmity in the best and wisest of the human race, that we should be much more thankful for the good we meet with, than disappointed at the bad."

"Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies."—Longfellow.

"By patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials."

"Slander is a vice which strikes a double blow, wounding both him who commits, and him against whom it is committed."

"Let our lives be a constant strife against the world and the inherent inclinations of our fleshly natures to err."

You will never retrieve your failures as long as you are sure that they are all due to some one else.

A smiling greeting may be the drop of oil which makes the day's machinery run smoothly.

"Keep your heart so full of loving-kindness that your words will take care of themselves."

"Those who bring sunshine into the lives of others cannot keep it from themselves."

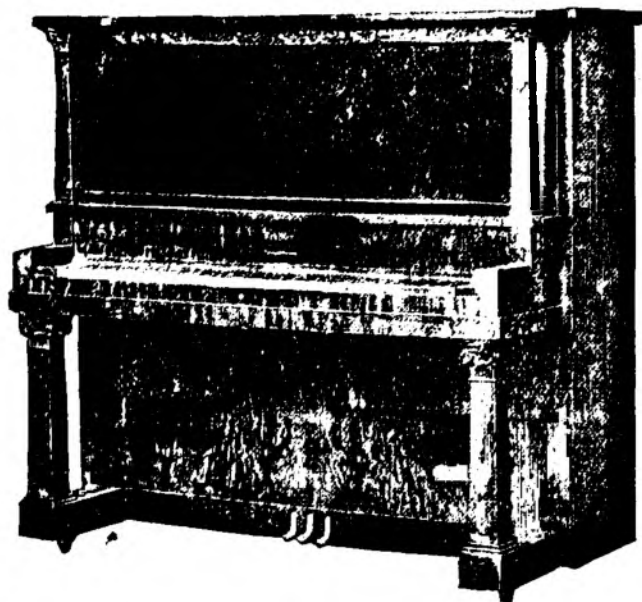
Hear a man's defence before you condemn him.—Sel.

A life is an empty lamp without the oil of love.

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CRUMBS.

By J. J. Schaumburg.

Churchianity is not Christianity.

If we could only make all the world believe that nobody was sick, what a power we would be! No! What liars we would become.

We have known folks who wore glasses who taught there was no defect in eye-sight.

We know of a druggist who carries a remedy that will cure baldness—but he himself is bald-headed and has been for years.

"Science and Health" has done one good thing if it has not done more: it has brought a great deal of money to—Boston!

Luck is always hanging around for something to turn up, but labor goes to work and things will turn up themselves.

turn up themselves.

Luck sleeps half the time and lies abed wishing the other half of her time, but labor jumps up at 5 a.m. and works till dark.

Luck whines while labor shines and whistles.

Labor will always rely on character while luck places all of its trust in chances.

Labor works hard to become independent while luck slides to indolence.

Did you note that while the pure and immaculate rays of the sun shine into the mud and filth of earth that they remain undefiled? Well, so it is possible in this world to shine into it, Brother, without being defiled by it.

Moses' mother built the finest baby crib that was ever built. She made it out of pitch, mud and FAITH.

Truth hates equivocation.

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T. J. DANIEL, M. D., Magazine, Arkansas.

If you do not confine your expenses they will confine YOU.

He is the wisest man who is the most conscious of his ignorance.

The most useful part of your fine-spun philosophy, Brother, is the knowledge of your duties.

Loving one another becomes easier as we get nearer to God.

The man who is always howling "division" may not be the most united to Christ after all.

He who flaunts before the world a perfect "unity" may not be at-one with God.

To conciliate is to make friendly. To reconcile is to make friendly AGAIN. Are you reconciled?

I would rather be hated for being too anxious in apprehension than to be lost by being too confident in my security.

God will judge all your judgment again, Brother. If you have done a lot of bad judging it will go hard with you.

All our works which are not connected with "the blood of sprinkling" will burn in the last day fires.

If you like to live in a crowd you may have to die alone.

Your friends can go with you only to the pass—the grave. From there on you must go it alone unless you have as your "comfort" rod and staff the great "Shepherd of the sheep."

Low familiarity is not politeness.

Insipid complaisance will never

pass the "good bringing-up" point.

Can you contradict with respect? Then you are polite.

Can you please without adulation? Then you are a gentleman.

The shield of faith is something all Christians can lay down—but not until death.

Dr. Bogue said: "A minister of inferior talents, who labors to improve them by study, exercise and prayer, will far surpass one of much superior gifts who allows them to languish for want of culture."

—The Day Dawn.

"The memory must be cultivated or the progress will be slow indeed. We dare not forget all His benefits. We cannot forget any of His benefits without being so much the poorer. The more we forget, the more we lose in power and enthusiasm. Every man has in the yesterday of his life some sacred spot at which he can rekindle his faith and gratitude, if only he revisits it."

As the blackest night brings out the brightest stars, and as the brightest rainbow is born of the blackest cloud, so the Saviour's burning and shining lights become all the more resplendent by reason of the clouds and darkness of sorrow by which they are so often surrounded.—Alexander Dickson.

THE RESTITUTION HERALD.

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Number 49.

RESIGNATION.

O Lord! my best desire fulfill
And help me to resign
Life, health and comfort to thy
will,
And make thy pleasure mine.
Why should I shrink at thy com-
mand,
Whose love forbids my fears?
Or tremble at thy gracious hand
That wipes away my tears?
No! rather let me freely yield
What most I prize to thee
Who never hast a good withheld
Wilt withhold from me.
Thy favor all my journey through
Shall be my rich supply;
What else I want, as think I do,
Let Wisdom still deny.
James B. Flynn.

THE VALUE OF A SMILE.

"Everybody understands a smile," said a lady who had been watching two little foreign strangers—one French and one Italian—on board ship. They could not understand each other and did not become friendly until the little French boy smiled at the other.

"Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering sad looks for other places, and if you can't smile don't go in."

This good advice is posted in the vestibule of a certain hospital for the benefit of both patients and visitors and it is good advice for other than hospital visitors.

Who is beyond the ministry of a smile? It is tonic to the discouraged. It helps the little child for whom the world holds so much that makes afraid, and it cheers the aged who finds life unspeakably lonely. As King Arthur's court was built by music so the happier life we all hunger for here upon earth is built in a large part by the cheerful faces we see as we hear the loud appointed for us.

Smiles are as indispensable to true success in life as money, mind and might. As long as a man can smile he is not beaten. Not only in hospitals, but in the home and on the street there is a call for the kindly, sunny smile. The way to have it is to get the heart right with God, and then turn the eyes to the light.

for the smile that helps is the smile of heaven-kindled joy and hope.—The Boys' World.

A SHEEP'S TESTIMONY.

One of the occupations in Australia is sheep raising. There are large ranches upon which many sheep and lambs find food, and the shepherds guard their own.

One day a man was arrested for stealing a sheep. The man claimed that the sheep was his own, that it had been missing from his flock for some days, but as soon as he saw the animal he knew him.

The other man claimed the sheep and said he had owned him since he was a lamb and that he had never been away from the flock.

The judge was puzzled how to decide the matter. At last he sent for the sheep. He first took the man in whose possession the sheep was found, to the courtyard, and told him to call the sheep.

The animal made no response, only to raise his head and look frightened, as it in a strange place and among strangers.

Bidding the officers take the man back to the courtroom, he told them to bring down the defendant. The accused man did not wait until he entered the yard, but at the gate, and where the sheep could not see him, he began a peculiar call. At once the sheep bounded toward the gate, and by his actions showed that a familiar voice was calling.

"His own knows him," said the judge.—Sunday Companion.

THE INDIVIDUAL CROSS.

There is a beautiful old story which tells of one who felt his cross too heavy to bear. Murmuring at his lot, he said if he were allowed to choose another burden he might be better able to bear it. His wish, or prayer, was granted and he was led to a place where he saw crosses of all shapes and sizes. He quickly chose one small and sparkling with gems: but when he raised it the jewels that were so fair to see weighed him down, and he discarded it for one twined about with flowers. This proved no better than his first choice, for the flowers only hid cruel thorns. So he went on finding each cross unsuitable to him and more un-

bearable than the one from which he sought relief; until at last, taking one of plainest form, inscribed with words of love, he found it was his own, and raising it joyfully, confessed in humbleness and faith that it was

"The only one of all the many there
That he could feel was good for him to bear."—Sel.

A WORLD OF OPPORTUNITIES.

No. 6.

There is no question of more real interest to the young people today than that of reading. What shall we read is the question? I read with much interest a magazine article written for the Woman's Home Companion by Jerome K. Jerome. In that article he says a great many good things. Mr. Jerome suggests that, "We read to get rid of our brains: not to think but to save ourselves the trouble of thinking." "The truth is that books, to be of any use—to be of any enjoyment even—must demand thought." "Literature is essentially an appeal to the intellect, not to the emotions. Books are the speaking of mind to mind." "A book either does good or it does harm. You cannot divorce literature from life."

In my boyhood days I was much interested in the short articles written by Fanny Fern and those written by James Parton. I cared but little for romance. Our State (Ohio) at that time furnished a school library. It consisted mainly of histories, biographies and books of travel. I read many of these books with much profit. What an honor we would consider if we were permitted to spend an hour with an author of note. And yet we can spend hours with them when they are at their best if we read and digest their works. What an honor and pleasure to have spent a leisure hour with Longfellow, Whittier or Holmes. Yet we may do still better than that by reading their works.

In these days of books, magazines and libraries we are compelled to choose the best from the rubbish. I am compelled to say, from observation, that light reading prevails among both old and young.

We sometimes condemn publish-

ers for furnishing such books, but they would cease publishing if the public would stop reading. Too many "read not to think but to save themselves the trouble of thinking." I met a young man about a year ago who had been a pupil of mine in a high school where I taught. "Do you know," said he, "that you changed my whole life by getting me to read a book of your choice and talking with me about it? When I first met you as a teacher I was reading the poorest of literature. You advised and insisted that I should read Ben Hur. I did it and it changed my whole life." I well remember this school. It was well advanced in mathematics but had no class in literature or civil government. Many had never read the Declaration of Independence or the Constitution of the United States, or State of Ohio. I taught there five years and have the satisfaction of knowing that I left a reading and thinking school. The most of our rural schools have libraries containing from one hundred to three hundred volumes. I notice that histories and biographies are among the books that have been read the least. While attending our Conference at Cleveland, O., last August I had the pleasure of meeting with Bro. W. H. Wilson of Chicago. He spoke very highly of "Drummond's Natural Law in the Spiritual World." When I returned home I secured this book and have read it carefully, and can recommend it to those who love good books. I was inspired to write two articles from thoughts gleaned from this author. "He that hath the Son hath life," and "Work out your Own Salvation." I may glean further from this source. Get it readers of the Restitution Herald and read, and as far as you can digest it. To read without thinking is doing yourself harm. The mind should not be used as a rubbish room, but a place where we store away the most precious thoughts. A book should be read for the precious things in it.

Many young people do not like to read the Bible. They say, I cannot understand it. Read Bible characters as you would other characters. Get interested in the life of Abraham, Isaac and Jacob. What is more touching than Abraham's offering Isaac? Go with him on this journey. Write out as far as you can his thoughts dur-

ing the time he spent while going to the place of sacrifice. Can you not imagine that while others slept that Abraham prayed and wept? Read the story of Joseph. Go with him on his journey to his brethren and be with him. Study the characters of the brothers. Study them carefully and I think you will say that it is interesting reading. Go with Joseph down into Egypt. Stop and think who sent him there and why. How did he behave himself while there? Did he not embrace the opportunity to do good? Read of his brethren coming to Egypt for bread. How he charged them with being spies. Get interested in the story. Read the speech of Reuben to Joseph asking for the relief of Benjamin. Imagine their thoughts when Joseph made himself known to his brethren. Can you not make the story of the life of Moses an interesting one? Paul says, Heb. 11, By faith Moses when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's command. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. Study the lives of the ancient worthies. The Bible contains more beautiful stories than any other book that you can read. Read the story of Esther and you will find it charming. Don't just scan it, but read and think. How hateful the plot to destroy the Jews, and how Esther offered her life as a sacrifice to save her people. "I will go in unto the king, which is not according to the law; and if I perish I perish," was a noble resolve. Our lives are made stronger and better by coming in contact with such characters. If the articles on "A World of Opportunities" shall cause our young people to think and act I shall be satisfied.

Your brother in the Anointed,
D. C. Robison.

SERMONETTE NO. 22.

Future Work of Messiah.

Texts. - "The Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him."

"Behold, I come quickly; and my reward is with me to give every man according as his work

shall be." Isa. 40:10. Rev. 22:12. The return of our Lord to earth, and the work to be done after his return, is so vast and so far reaching in its effects that we cannot expect to state it all in a single discourse.

That he has promised to return admits of the most positive proof from the scriptures. The following are a few of the many statements upon this point: "If I go and prepare a place for you, I will come again." John 14:3.

"I will not leave you comfortless, I will come to you." John 14:18.

"Ye have heard how I said unto you, I go away, and come again unto you." John 14:28.

"Surely I come quickly." Rev. 22:20.

"Behold I come quickly, hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

"Watch therefore, for ye know not what hour your Lord doth come." Matt. 24:42.

"The Lord Jesus shall be revealed from heaven with his mighty angels." II Thes. 1:7.

The personal coming of Jesus time. He is quite young, being clearly seen in Luke's statement in Acts 1:11: "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." There is, therefore, no question of doubt as to the return of the Messiah. His future work is the foundation of the Christian faith. It is evident that the whole plan of redemption is to be worked out through him. He is the resurrection and the life. Forgiveness of sins is in his name, and through him the nations are to be blessed during the ages yet to come.

I. The first work mentioned in our texts is the giving of rewards. Inasmuch as every man is to be rewarded "as his work shall be," it is fair to conclude that there are two classes which will be rewarded when Jesus returns; viz., The righteous and the wicked.

No one can be called righteous that has not lived in harmony with God's standard of right, or has righteousness imputed to him by faith.

No one can be called a wicked man unless he has violated the standard of right and who is unpardoned, for the reason that sin is a violation of law.

But the person who is ignorant of the standard of right—who has never known that there existed such a standard, constitutes a third class which cannot be rewarded under its provisions nor yet condemned under its terms; because, where there is no law, there is no transgression. This is why it is necessary that

they have an opportunity; and why the saints will be made priests and reign with Jesus after he returns. This is why the tabernacle of David is set up after Messiah returns in order "that the residue of men might seek after the Lord." Acts 15:17. Evidently, then, they cannot be rewarded with the righteous or with the wicked at the time of the other two classes. But when the standard is known of them and they either obey or refuse to obey, then they, too, are subjects of rewards according to their works based upon the same standard. If not so, then how shall God judge the world through the one whom he has appointed?

In order to reward the righteous and the wicked after the coming of Christ, a resurrection will be necessary for those who are dead, and a change to the living. At this point there is a question as to whether the wicked will be raised and rewarded at the coming of Jesus, or some time future from that event.

It is evident to my mind that there is nothing in the texts which relates to the giving of rewards which implies that both classes are rewarded at the same moment. Both texts above quoted are susceptible of being interpreted in harmony with the general tenor of the sacred scriptures.

The teaching seems to be that the righteous are rewarded first. Consider the following texts:

Luke 14:14: Thou shalt be recompensed (rewarded) at the resurrection of the just.

Luke 20:35: Those raised out from among the dead, are children of God, being worthy of that world and the resurrection.

I Cor. 15:22-23: Every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming.

Rev. 20:6. Blessed and holy is he that hath part in the first resurrection.

John 5:28-29. Here two resurrections are spoken of. One to life and the other to condemnation.

There is a text in Matt. 16:27, which would seem as it stands, to teach a reward of both classes at the coming of Christ. The text follows: "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." But the Greek word "tote" translated "then" as an adverb of time, has the signification of "afterward" in all of its 146 occurrences. A single example will illustrate. Matt. 4:1, speaking of Jesus' baptism and the voice from heaven, saying, "This is my beloved Son in whom I am well pleased," he says, "Then was Jesus led up of the Spirit in-

to the wilderness to be tempted of the devil." It is evident that the meaning is that "afterward" he was led, etc. The leading of Jesus into the wilderness was after he was baptized.

So with the text in Matt. 16:27 it is after Jesus comes the rewards are given; but the other texts quoted show that the righteous are rewarded first, and that the time when the wicked are rewarded is after the millennium is ended; for the rest of the dead lived not again until the thousand years are finished. How could they be rewarded before being raised from the dead?

The wise man has said that there is a time to every purpose and to every work, and the work which Jesus has before him in the ages to come to show the exceeding riches of his grace and his kindness to the children of men, will require time. Eph. 2:7.

The first thing to be done after Messiah returns, is the resurrection of the members of his body and fashioning them after his glorious body, by changing the corruptible into an incorruptible form and clothing it with the mantle of immortality. Then the church will be the bride in fact, and the next step in regeneration will begin by the organization of a kingdom in righteousness.

A. J. Eychaner.

THE ORTHODOX TRINITY.

The Egyptians apparently in their very early history retained a knowledge of the one true God longer than did the Babylonians although even they retained for a long time apparently some knowledge of the "Hidden God." But they soon strayed off into worshipping a multitude of gods and forming them into triads which was the universal custom with them and their gods.

The highest of these gods were Anu, Bel and Ea. These formed the earliest triad. It was a long time, however, before the Babylonians lost all trace amongst them of some of the teachings that had come down through the flood. Prof. Hommel says in his book, Ancient Hebrew Traditions "In the Babylonian, no less than in the South Arabian, we find evidence of a belief that the Deity gives men all things that are good, that He blesses, protects, rescues, assists, and delivers, that He is mighty and shines with a pure radiance; that He creates and preserves all things, is omniscient, just, sublime, and kingly, increases and commands; that He is nevertheless gracious, and merciful to all those who approach Him as suppliants, even as a father is to his children, and hearkens to the prayers of those who call upon Him and serve

Him in holy fear. If we add to this the fact that in Babylonian names, references to "judgment," "raising from the dead," and "forgiveness" occur with comparative frequency, it would almost seem as though the Babylonians had possessed a deeper sense of religion than the Arabs."

"Mr. Pinches has recently proved that the element Ai (which is always represented by the symbol of Deity) must not be read as 'Malik' in personal names, but as an equivalent to the Hebraic 'Yah'.....without doubt the earlier Arabian monotheism of the Assyrians, for nearly all the deities borrowed from the Babylonian Pantheon, first of all Ashur, then Bel, Samas, Marduk, Nindar, and Nirgal, are being identified with the ancient Ai or Ya. From this it is at once apparent that Jonah's mission to preach Jehovah to the Ninevites is by no means so absurd as the modern 'critics' would have us think; he would have found ready to his hand a text for his sermon not a whit less apposite than that Athenian altar to the unknown god which later on supplied a theme to St. Paul."

Just as the knowledge of the true God was slowly perverted in Babylon and in that region, so was the same knowledge slowly perverted in the early centuries of the Christian era and gods many and saints many were deified and worshiped and our orthodox triad was evolved.

Prof. Maspero says among the Babylonians "Ea was the most active and energetic of the triad. If a peril should arise against which the other gods found themselves impotent they resorted to Ea immediately for help which was never refused. He had saved Shamashnapishtim from the deluge; (this was one of the many names that Noah was known by). Every day he freed his votaries from sickness and the thousand demons which were the cause of it. He was a potter and had modeled men out of the clay of the plains." The god, Bel, or Baal, we meet frequently in the scriptures in connection with the idolatry which the children of Israel so frequently fell into. While the different heathen nations believed in and worshiped a plurality of gods, most of them had their own special god which they worshiped and looked to for help, each nation claiming their special god was the greatest. While they did not deny that the God of the Israelites was a real God, they claimed of course that their special god which they worshiped, was greater than He, and when any of the surrounding nations gained a victory over God's people, that was a great triumph for their god or gods. That is a curious tendency of the human

PROGRAM OF THE Indiana State Conference CHURCHES OF GOD SEPTEMBER 19-22, 1912.

Those wishing to attend the Indiana State Conference, write Bro. Wm. Huffer, Michigantown, Rfd. No. 1, if they go to Hillisburg. Those stopping at Seircleville, write Bro. Nathan Orr, Seircleville, Rfd. No. 1.

PROGRAM.

Thursday, Sept. 19, 1912.

7:30 P. M. Address by President.

8:00 P. M. Sermon, . . . Mrs. D. C. Robison.

Friday, Sept. 20.

9:30 A. M. Social meeting, . . . Richard Railsback.

10:30 A. M. Sermon, . . . D. C. Robison.

2:00 P. M. Business meeting.

3:00 P. M. Sermon, . . . J. F. Wagoner.

7:30 P. M. Social meeting . . Ezra C. Railsback.

8:00 P. M. Sermon, . . . G. Eldred Marsh.

Saturday, Sept. 21.

9:30 A. M. Social meeting. . E. C. Plummer.

10:00 A. M. Sermon, . . . David Vanvactor.

2:30 P. M. Business meeting.

3:30 P. M. Sermon, . . . Samuel T. Hook.

7:00 P. M. Berean lesson, . . Emma Railsback.

8:00 P. M. Sermon, . . . Mrs. D. C. Robison.

Sunday, Sept. 22.

9:15 A. M. Social meeting, . Bennett Boggs.

10:00 A. M. Sermon, . . . G. Eldred Marsh.

11:30 A. M. Communion, . Richard Railsback.

2:30 P. M. Sermon, . . . D. C. Robison.

7:30 P. M. Social meeting, . Richard Railsback.

8:00 P. M. Sermon, . . . J. F. Wagoner.

Program Committee:

Nathan Orr, Rachel Whitecomb, Wm. M. Huffer.

mind to want to have a plurality of gods, although through the ages God has asserted His oneness.

In concluding this subject, let me give a remarkable instance discovered recently of the accuracy of historical statements. In the writings of Ezekiel the river Chebar is several times spoken of in the first verse. For instance he says, "As I was among the captives by the river Chebar." It has long been objected by the 'critics' that there was no such river in the region of Babylon. Now it has been found that there is a large canal of that name. To let the reader understand how our translators called the words 'river Chebar.' In the Hebrew, these words read, 'nere Chebar.' This word 'nere' in the Hebrew means 'river,' 'seas,' 'waters,' also to flow or run together as a people (in a secondary sense). The Hebrews had no special word for canal apparently and Ezekiel used this general term which was a perfectly accurate description of the waters he was beside. This word 'nere' is used by Isaiah in the eighteenth chapter which reads, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." It should read, "Ho to the land

stretching which is beyond the waters of Cush, or Ethiopia, or Africa, which is the British Isles and who are called upon by God to send her swift vessels to gather up the dispersed of Israel and when that time comes which is hastening now, a present will be brought to the Lord of hosts of a people scattered and peeled, whose land the "flowing people have spoiled" through the ages. Then will the saint rejoice and then there will be one Lord over all the earth and His name one.

A. Wallace Mason.

Letters.

Bro. Lindsay:

Some one has said every number of the Restitution Herald grows better. I do not know how it could unless it grew larger. I have just read Aug. 21st all over. From the first column "Our Daily Bread," by Dr. Matheson; "A World of Opportunities," by Bro. Robison; "Past Work of the Messiah," by Bro. Eychaner; "Scriptural Baptism," by the loved but now deceased Bro. B. Wilson (how our words live after us!); the S. S. Lesson, by Sister Anna Drew,

Bro. Lindsay's, Ellis' Mason's, Williams'—every one was so helpful, so inspiring. I wonder why we do not all spend more time with our religious papers and less time with the secular trash, with its foolishness, politics that are so disgusting, sporting news, none of it paying us back for time and money spent for them in giving us any spiritual uplift, but rather feeds an already morbid appetite. Let us change our reading matter for two weeks as a trial, reading such print as will reach the better side of our lives and see the change it has wrought. More devotions in the home, a desire to attend the house of prayer and Bible study, thoughts so alert with interest for the gospel truths that contact with our fellowmen intensifies a desire to talk with them of the blessed gospel that is a "savour of life unto life" and then we all become "workers together with God." This condition must exist among the churches if you continue meetings in the absence of a pastor or evangelist successfully. Brethren, we truly believe the Christ is coming back to this earth. If he should come today, could we say, "Lord, I have done the best I could." If we have not done our best with the knowledge we have, I tremble for the results. God help us to be watchful, studious, prayerful, until He comes.

Yours striving for His kingdom,

Mary A. Woodward.

NEVER GIVE UP.

Never sit down and confess yourself beaten. If there are any difficulties in the way, struggle with them like a man. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

That is the experience of thousands who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While he lives and loves, no man need ever give up.—Sel.

There are two sides to the old gospel ship—the human and the divine—so let us cast our net on the right side.

The happiest home is where love reigns supreme.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations, the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

Word has just come to us telling of the death of Sister Harriet Fish, who lived near Coloma, Iowa. We hope to give a more detailed report later.

Again we call attention to the fact that this office is equipped with all the necessary machinery for doing first class job work. Give us a chance at your letter-heads, calling cards, tracts, etc. We guarantee good work at as low a figure as can be had elsewhere.

The editor spent Sunday, the 8th of Sept., with the church at Dixon, Ill. From this time on, however, the date for the regular monthly service at this point will be the first Sunday in the month. This notice is given that those who live within reasonable nearness to Dixon may plan accordingly.

When our hope of life from the dead and a home in God's everlasting kingdom becomes vivid enough before us, so that we actually believe as well as profess to believe, then our life's actions will harmonize with our faith and hope. Half-hearted faith and hope results in half-hearted actions on our part.

We have received a consignment of pamphlets from Bro. W. H. Wilson of Chicago. The title, "The Prophetic Word is Now Being Fulfilled," is indicative of its contents. It has about 30 pages and has clear, bold type, easy to read. Price, 10 Cents each, and may be had at this office or by addressing Bro. Wilson.

The editor expects to spend Sunday, Sept. 29th, with the church at Rensselaer, Indiana. We shall be pleased to see all who live near enough to attend at that time.

Bro. Cooper writes from Ripley telling of the death of Mrs. Geo. Busby. This will leave our esteemed Bro. Busby alone and at his advanced age and enfeebled condition it means much to him. May the Lord be his comfort.

THOSE LABELS AGAIN.

That there may be no misunderstanding about our label system we call attention again to it. We had a very nice list to start with last October, our first issue bearing date of October 12th. Soon after opening our books we saw the utter uselessness of trying to keep track of the exact date at which each individual's subscription expired, so we are following the plan used by most newspapers. Where a subscription is entered some time after the first of the month, the subscription for a year is made to expire on the first day of the following month next year. Thus those whose subscriptions began with our October 12th issue last year will find their labels to contain the date "Nov. 12," which means that your subscription expires on Nov. 1st, 1912. This will enable subscribers to send in renewals promptly and thus save the hard-worked editor much unnecessary trouble. The extra papers you get by this system will pay you for your kindness to the editor.

Announcements and Programs.

NOTICE.

The Eleventh Annual Conference of the Church of God will be held at Moriah, Illinois, from Sept. 21-29 inclusive.

Bro. G. E. Marsh, of Oregon, Illinois, and Bro. L. E. Conner, of Cleveland, Ohio, have consented to be with us and we are expecting a good meeting.

We desire all who can come to do so. Free entertainment will be given to all who may come. Anyone coming may notify Lewis Weaver, Casey, Illinois, Rfd. 3; or Mrs. Amy V. Weaver, 210 S. Jasper Ave., Casey, Illinois.

Amy V. Weaver, Sec.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God in Indiana. This call is made for assembling of ourselves together in conference at the Hillisburg Church in Clinton County on Sept. 19 to 22 inclusive. Those coming from a distance please write Bro. Wm. Huffer, Michigantown, Ind., and conveyances will be provided. Notice is given also that a vote will be taken relative to a change of that portion of our constitution requiring the holding of not less than two conferences yearly, it being deemed advisable by some of the brethren, owing to lack of funds, that we reduce the number to a single yearly-conference. Each church is desired to express themselves in person or by letter.

Yours in the faith.

F. M. McCrory, Pres.

Flora Harris, Sec.

The Sunday School.

REVIEW.

Sept. 29.

Read Mark 3:31-35; Matt. 11:28-30; 13:44-46.

Golden Text.—The words that I speak unto you, they are spirit and they are life.—Jno. 6:63.

Time.—About six months from the autumn of A. D. 28 to April A. D. 29.

The lessons all belong to the Galilean ministry toward the close of the second part and the beginning of His retirement with His disciples in northern Galilee.

Questions.

Lesson I. Mark 3:20-35.

What malignant charge did the Pharisees make against Jesus? What mode of teaching did Jesus now adopt? What parable did He use in answering the Pharisees? Explain ver. 28. What will cause unforgiveness in this age and that which is to come? Mark 8:34-38; Luke 12:9. Is there pardon for all who seek it?

Lesson II. Mark 4:1-20.

What is a parable? Why did Jesus speak in parables? Give the parable of the sower. Who is meant by the sower? What by the seed? Describe each kind of soil and give the application. What measure can one take to render the heart like good soil?

Lesson III.

Mark 4:26-32; Matt. 13:33

Give the parable of the seed corn. What is meant by the "kingdom of God"? Give the application of the parable of the kingdom. Give the parable of the mustard seed. Make the application. Relate the parable of the leaven. What is leaven? What is the meaning of this parable?

Lesson IV.

Matt. 13:24-30, 36-43.

Relate the parable of the wheat and tares. Who were the two sowers? What two kinds of seed? Why not separated before the harvest? How does one become a child of the kingdom? What is the destiny of the wicked? The reward of the righteous?

Lesson V.

Matt. 13:44-53.

Relate the parable of the hidden treasure. What is its application to the kingdom of God? Give the parable of the pearl of great price. How does this differ from that of the hidden treasure? Is the application the same? Relate the parable of the net. To what other parable is it similar? What question did Jesus ask His hearers? What parable did He use to show them their duty? What responsibility rests upon one who understands the truth?

Lesson VI.

Mark 4:35—5:20.

Relate the story of the storm at sea. What was the lesson taught the disciples by this miracle? What lesson does it teach us? Give the story of the diseased man that Jesus healed. What was the effect of this miracle? How do you account for the presence of swine among a people forbidden to eat them? What was Jesus' commission to the healed man?

Lesson VII.

Mark 5:21-43.

Give the account of the raising of Jairus' daughter. What was the custom at eastern funerals? Whom only did Jesus allow to go into the death chamber with Him? Why did Jesus call death

a sleep? What will insure for us a resurrection to immortal life?

Lesson VIII.

Luke 4:16-30.

What did Jesus do on His visit to Nazareth? How were His words at first received? What did they question among themselves? What illustrations did He give to explain His position? The result?

Lesson IX.

Mark 6:14-29.

By whom and for what had John the Baptist been imprisoned? Relate the story of how he met his death. What condition is it thought led Herod to make such a promise to Salome? Did John's death relieve Herod's conscience? What proves this?

Lesson X.

Matt. 9:35—10:15; 10:40—11:1.

Give the names of the twelve apostles. How were they sent out? What was their mission to be? How provided for their journey and how were they to receive the necessities of life?

Lesson XI.

Matt. 11:20-30.

What great privilege had been given people in the cities around the Sea of Galilee? How had they failed? What ancient cities mentioned in comparison as to judgment? In what way does Jesus show mercy in the concluding part of this lesson? How only can any one have true rest and peace? How do we "learn" of Jesus?

Lesson XII.

Mark 6:30-44.

Why did the multitude follow Jesus? What conditions led to the feeding of the great multitude? Tell the story. What was the lesson Jesus taught the next day from this miracle? Explain the Golden Text for today's lesson. John 6:63. Show how Jesus' words are "spirit" and "life" to us.

Anna E. Drew.

Berean Column.

Annual Berean Report.

The fourteenth annual business meeting of the Illinois Bereans was held in Oregon, Illinois, August 23, 1912.

After the reading and approval of the Secretary's report, reports were heard from the Oregon, Ripley, Adeline, Chicago, Marshall, Macomb and Dixon Societies. Although the membership is small in many of the places, we were glad to hear of the interest and enthusiasm shown in most of the societies and it is our hope that the interest and good work being done by the Berean Society may be greatly increased during the

year to come.

Reports were heard from the various committees. The Literary committee reported having written 71 requests for contributions for the Berean column. Of this number there were 42 who contributed and 34 who were never heard from. The committee reported much difficulty in getting responses to their letters asking for contributions. It was suggested that when a letter is received asking for an article for the paper, if it is impossible to write anything at that particular time, a good poem or clipping from other papers, suitable for this place, would be very acceptable. It was also suggested that when a contribution is sent in the writer state whether he wishes it in both papers, if not, in which paper he wishes it.

The Isolated Committee reported six new members during the year. Letters were read from some of the isolated members,—Mrs. Chandler, Jennie Townsend and Selma Samuelsson.

The Treasurer reported having received during the year \$52.77 and the balance in the treasury at the beginning of the year was \$42.32, making a total of \$105.09. The expenditures during the year were \$79.82, leaving a balance of \$22.27.

Sister Leila Whitehead suggested that we have a self-denial month for the month of September, refraining from the use of candy, ice-cream, sodas and other unnecessary things and send the money raised in this way to the President. There is always a call for funds which we do not always have in the treasury. Any one who was not at the meeting wishing to know for what this money is to be used may write to the President for such information.

Sister Leila Whitehead also moved that we send our president, Anna Drew, to the Southern Illinois Conference and to other points in Southern Illinois. The motion was seconded and carried.

Then followed the election of officers with results as follows:

President.—Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.

Vice President.—Leila Whitehead, 5439 Ontario St., Austin Sta., Chicago, Ill.

Secretary.—Cecil Cross, Oregon, Ill.

Treasurer.—Verna Woods, 700 Pleasant St., Kewanee, Ill.

The following committees were appointed:

Tract: M. T. Aslaksen, Harvey, Illinois.

Literary: Jennie Townsend, Chairman, Lebanon, Ill.; Mrs. J. M. Glotfelty, Lanark, Ill.; Sadie Morse, Valle Mines, Mo.

Program: Anna L. Adams, Chairman, 603 Peoria Ave., Dixon,

Ill., Florence Laning, Mt. Sterling, Ill., Wm. Hardesty, Oregon, Ill.

Isolated: Leota Hanson, 3609 McDonald Ave., St. Louis, Mo. Jessie Wilson, 625 N. Willow Ave., Austin Sta., Chicago, Ill., Emma VanAntwerp, Vermont, Ill.

On motion, business meeting adjourned.

Cecil Cross, Secretary.

Dear Bereans:

Search the scriptures; Jno. 5:39. We read in Acts 17 that at Berea they searched the scriptures daily and were commended as noble for their conduct.

How should we study the scriptures? With childlike submission to its dictates. The Bible is a sovereign test in all matters whether of faith or practice. To the law and the testimony, if they speak not according to this word, it is because there is no light in them. Isa. 8:20. Prove all things, hold fast that which is good. I Thes. 5:21.

The Bible is the greatest blessing ever bestowed upon mankind. We should study it with delight. The holy writers, although endowed with inspiration, themselves used to take delight in studying the written word. Thus Paul, "I delight in the law of God." Rom. 7:22, and the Psalmist, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! O how I love thy law! It is my meditation all the day." Psal. 119:97, 103. Blessed is the man whose delight is in the law of the Lord. Psal. 1:2. It was the custom of the Great Redeemer Himself to read the Holy Scriptures. Luke 4:16. This sacred volume is commended to us as an able word,— "able to make thee wise unto salvation through faith which is in Christ Jesus." Able to build thee up and to give thee an inheritance among all them which are sanctified. II Tim. 3:16; Acts 20:32. All through life it is a lamp to our feet and a guide to our steps. "Thou shalt guide me by thy counsel and afterward receive me to glory." Psal. 73:24.

In earliest youth it comes to us with the timely exhortation,— "Remember now thy Creator in the days of thy youth." Eccl. 12:1. In the feverish battle of life it gives many a cooling sip of "precious promises," gently whispering, "The eternal God is thy refuge and underneath are the everlasting arms." Deut. 33:27. "The angel of the Lord encampeth round about them that fear Him and delivereth them." Psal. 34:7. This sacred volume contains more true sublimity more pure morality, more important history than can be gathered from all other books.

So, dear Bereans, let us not be

wearily in well doing for in due season we shall reap if we faint not." Gal. 6:9. Let us search the scriptures and have a "thus saith the Lord," or a "thus it is written" for every article of our faith and practice!

And at the closing scene of life its holy pages furnish us with that beautiful saying of triumphant faith.—"Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Psal. 23:4.

With these blessed thoughts to comfort us let us press on to the everlasting goal, the kingdom of God.

Your sister in Christ,

Keturah Rogers.

Dear Bereans:

On the morning of Aug. 15, my young friend, Paul Hatch, and I went down to the Union Depot to take the train for Oregon, Ill., to attend the Illinois Bible School and Conference.

At the depot we met Sister Sadie Morse, of Valle Mines, Mo., who was also on her way to Oregon. It was with great pleasure we traveled together. We were met at the Oregon depot by Bro. Marsh.

Bros. Joseph Williams and G. Eldred Marsh were the teachers of the Bible school.

Bro. Williams gave some splendid lessons on the book of Job. Bro. Marsh taught the younger ones, giving them lessons on the fundamental principles of the gospel. Much benefit was received in both classes.

It was at the close of these lessons that Paul came to me and said that Bro. Marsh had given the invitation for baptism. I felt at this time that Paul believed and was convinced that he should take the necessary and important step. We had several talks together and it gave me great pleasure to find that he was firm in his belief of "the things concerning the kingdom of God and the name of Jesus." That baptism was necessary for the forgiveness of sins, and that baptism was a figure of the death, burial and resurrection of Jesus. He wished to rise from the watery grave to walk in newness of life.

On Saturday afternoon of the conference, Bro. Marsh preached a most excellent sermon on the subject of "Salvation," for the benefit of those who might be contemplating taking upon themselves the name of Jesus in baptism. At the close of Bro. Conner's sermon in the evening, he gave the invitation. O, with what joy and thankful hearts we saw Paul go forward, and by so doing, publicly ask for baptism.

Sunday morning, Aug. 25th, a

company of brothers and sisters in Christ gathered at the water's edge to witness Paul put on the name of Jesus in baptism. Bro. Marsh read a portion of scripture and then asked a series of questions on "the things concerning the kingdom of God and the name of Jesus." He then asked the final question, "Do you believe these things?" Paul answered in a firm voice, "Yes, sir, I do." Upon his confession of faith, Bro. Marsh baptized him in the name of Jesus, and he became our brother Paul. We were so glad his father was there to witness it also.

Bro. Paul is a son of Bro. and Sister J. E. Hatch, and a grandson of Bro. J. S. Hatch, who is sleeping in Jesus.

Bro. Paul is a member of the Chicago Berean Society. He is the second one of the Chicago Bereans who have been baptized in Rock River during conference back to earth is briefly but only 15½ years old but is a steady, quiet, thoughtful boy, and is an earnest student of the Word of God. He has many years of life before him, many things to learn, and many experiences to meet.

We believe he will earnestly endeavor to live a consistent Christian life.

Your sister in Christ,
Jessie M. Wilson.

Dear Bereans:

Another year has gone and we are entering into a new one.

All our thoughts, words, and deeds of the past year have been recorded by our heavenly Father. Is He pleased with each record? Let each of us stop and think if we are pleased with our work. Was it all done according to God's will?

We search the scriptures daily. Let us not get too interested in searching the scriptures and forget to obey them. Bible knowledge will do us no good if we apply it only to our brain and not to our life. James says: "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. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." At the end of this year may we all be blessed in our doings.

I am sorry that I cannot meet with you this year. I will think of you and be with you in spirit, praying God to give each one wisdom to speak the truth with

power and love.

Your sister,

Jennie Townsend.

PROVIDENTIAL GUIDANCE.

Several have lately inquired how we may be guided in the details of every day life, so we will answer all at once by this article, since it is in the present series of study on the operation of the Holy Spirit. For many believe they can "talk to God" and that He answers their questions about details of guidance by "impressions" of mind, and that this is guidance of the spirit.

There is probably not room for doubt that our Father could so guide a person miraculously in all things, just as He showed Gideon the answer to such a question in Judges 6:36-40. Many parents try to follow this plan with their children. If Susie is told to get breakfast, she wants mother to take the responsibility of calling her at the proper time, telling her what to cook and how to cook it, where the cooking utensils are, and all about the details, but if mother ever should fall sick, Susie would have no self-reliance, and the home would be in ruin.

If Tommy is told to plant the crop, father must be right there to tell him how to plow the ground, where to plant, and how and all about the work, otherwise Tommy thinks his father does not care very much for him and complains when he is confronted by a question that might make him use his own thinker.

Of course if Susie should have an accident with the fire or Tommy should meet with trouble too serious for him to man, father and mother should be called on to come to the rescue.

Our Father calls us His children. The Bible is our instruction book as far as it speaks, and is just as reliable as if He said over again to us in some way answer to a prayer for guidance.

It is true it does not tell us the details of all our every day life, such as whether to go on this trip or whether to do this work today.

But that constitutes just our opportunity to exercise our own sense, and so develop our own judgment. He wants us to become strong ourselves, and experience is the only possible teacher. Of course if Tommy or Susie use their own judgment so as to make a serious mistake, father and mother should exercise enough oversight to prevent that happening. Just so does our Father. When Abimelech was about to do serious wrong, God prevented it, Gen. 20:6.

You might possibly carry baby around all his life, lest he fall and be hurt, but would it be best

for baby?

Those who trust to this supposed spirit guidance have made great blunders and done serious wrong, as in cases already referred to, like the man who thought the spirit told him to pray for the people in a house he found to be empty, and the man who killed the little girl while waiting in a house till the spirit told them to leave.

So we conclude that we are given the general instructions for our life in the scriptures, that beyond this we are left to our judgment and knowledge to develop us, but that our Father oversees the whole matter so that we do not do ourselves or others irreparable wrong, and that He works all things together for good to us, causing all happenings to result in good to some one. We need the temptation, as James tells us, to make us perfect, so our Father does not smash all the saloons, nor excuse us from all sickness or sorrow.

As to how He operates in weather and what we call circumstances, and the whole matter of the service of angels, I hope sometime to understand better, for this is the best I can do for you now.

If others can teach us I shall be glad for them to write something.

Joseph Williams.

DANGER OF MIXING RELIGION WITH CIVIL GOVERNMENT.

There is no persecution so terrible as religious persecution. It was the intolerance of the Roman Catholic religion that caused the persecution of the dark ages. The establishment of ethical religion—the mixing of humanized religion and civil government—as proposed by the Federal Council of Churches of Christ in America will finally result in a repetition of the scenes of the dark ages—persecution for all those who are not a part of the Federal Council of Churches in America.

November 15-17, 1905, there was held in New York City a conference which proposed that the Protestant churches form a federation. This conference paved a way to the first meeting of the Federal Council of Churches of Christ in America, which was held in Witherspoon Hall, Philadelphia, Pa., Dec. 2-8, 1908. Since that time we have heard much more than in the past about "God in the constitution of the United States," state religion and ethical religion.

The danger which confronts the people of the United States and the people of the world for that matter (for the federation

movement in America corresponds with the religious federation movement in other countries), is pointed out in an article entitled "Recollections of Progressive and Liberal Leaders," which appeared in the January "Twentieth Century Magazine."

"What God is proposed to put into the Constitution? Is it the God of the Catholics? Is it the God of the Presbyterians? the God of the Puritans? of the Baptists? To recognize a deity in the organic law of our country, would be destructive to religious liberty."

It is self-evident that it would not be the principles of righteousness that would be entered into the constitution, by the advocates of federation, but the tenets of faith—the creed—of the leading religious element. That the danger of having religious laws enforced by the government, was recognized by the makers of our constitution, may be seen from the following:

"If I could have entertained the slightest apprehension that the constitution framed in the convention where I had the honor to preside, might possibly endanger the religious right of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution."

—Spark's Writings of Washington, Vol. 12, page 155.

Quoting a lawyer who points out the danger of constitutional religion, the Twentieth Century Magazine further says: "Our land would be filled with theological spies, the religious eavesdroppers, and all the snakes and reptiles of the lowest natures would uncoil and crawl. Do not give any set of men the legal power to persecute others and prevent them from believing as they must. Religion is an individual matter, and the soul should be left entirely free to form its own opinion and to judge of its accountability to the Supreme Being."

When the Federal Council of Churches in America, now busy at work making resolutions shall have secured civil laws to enforce their ethical-religion propaganda upon the people generally, then "the image of the beast" will fill his part of religious persecution predicted in Rev. 13:15-16, and the fiery trials which shall try the church of God will have been kindled. —The Gospel Searchlight.

THE ANCIENT WORLD AND IMMORTALITY.

With reference to the letter of Mr. J. H. Pilgrim, inserted in your last issue (Words of Life), as the very able paper on "The Origin and History of the Scripture Versions," by Mr. Lawson, will have answered Mr. Pilgrim's first query, I venture a few remarks relative to question No. 2.

Mr. Pilgrim states:—"The Hindoos, Egyptians, Babylonians, Greeks, and the Romans having believed and taught, as a demonstrated truth, the doctrines of the soul's immortality and the hereafter or life beyond the grave, I am free to say I do not understand how these doctrines, believed in so long, could have been brought to light by (the) Christ through the gospel."

In the first place it is usually found that broad and sweeping statements upon any subject require more or less modification, and such is certainly the case with the one just quoted. Admitting that some among the heathen nations held the fiction of the soul's native immortality, the number of such would appear to be more than balanced by those who indulged no such hope.

The late Dr. Petavel, in his masterly and exhaustive work, "The Problem of Immortality," dealing with this point says: "It (the belief that the soul is essentially immortal) has been treated as an axiom, whilst in reality it is only an opinion, not merely very contestable, but actually widely contested. It does not even rest, like many other errors, upon almost universal consent. Not to mention Materialists and Atheists, there are in the world five hundred millions of Chinese and Hindoos who, in perfectly good faith, do not claim personal immortality. One half of the human race believes in annihilation and aspires no higher."

And again, "Many too are equally ignorant of the fact that the ancient Egyptians did not believe in the indestructibility of individual souls. They were, in truth, Conditionalists: annihilation of the being was among them held to be the chastisement awaiting the wicked."

Then as regards the Babylonians, the writer of the article upon their religious beliefs in the Encyclopedia Britannica, says:

"Although the Babylonian religion presents a very gloomy view of the world of the dead, it is not without a few faint glimpses of a hope that a few mortals at least may gain deliverance from the dread doom;" although Mr. King, assistant in the department of Egyptian and Assyrian Antiquities, in his work on "Chaldea and Babylonia, goes so far as to say: "The Babylonians

had no hope of a joyous life beyond the grave."

These facts, it is submitted, hardly justify such a statement as that these nations "believed and taught as a demonstrated truth the doctrine of the soul's immortality."

Further, when we come to examine the prevailing belief among the Romans, there appears to be still less ground for such an assertion. The following quotations from an article, published some years since in the North American Review, seem clearly to show that we assess far too highly the influence of the comparatively few Greek philosophers, who leaned towards the adoption of the notion that the soul is immortal, if we conclude that their theories and speculations affected in any appreciable degree the opinions of their own and immediately succeeding generations. The writer of the article in question says: "Aristophanes' writings appear to supply conclusive evidence that the underworld and the future life could safely be made the theme of ridicule before the most cultivated and public audience in Greece or in the world." And the attitude of the Romans is summed up by the same writer thus:

"The doctrine of immortality has imposed but slight footprints upon the Roman literature; nor do matters improve with the lapse of time, and the great Juvenal informs us that none in his day believed in the survival of the soul except such as had not emerged from boyhood."

To the Romans then death was the absolute winding up of man's history: "the grave held all that had once lived and would hold all in its grasp for ever," Vale Aeternum ("farewell for ever") being the epitaph frequently appearing on their tombs.

It is therefore clear that it was to a world standing utterly hopeless and despairing in the presence of death that the apostles turned with the living and hope-inspiring message, "Our Saviour, Jesus Christ, hath abolished death, and brought life and immortality (i. e., immortal life) to light through the gospel."

The testimony of the scriptures is that God hath given to us eternal life, and this life is in His Son, He has brought it to light. Let it be ours to seek and obtain of Him who said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

—A. J. Neale in Words of Life.

"It is one of the strange paradoxes of life that some of the wealthy are the most poverty stricken; while some of the poor are 'possessors of all things.'"

WHEN DID THE STONE STRIKE? Daniel 2:34-35.

The image is the symbol of the world-power in its whole future development and of its final destruction.

The transfer of political power from Judah, now a captive of the nations, to the Gentiles is also indicated by it.

The image measures the duration of the times of the Gentiles. Luke 21:24.

The stone is symbolic of a supernatural power, "not made with hands," heavenly, divine; the Mountain is the Messianic Kingdom; all is symbolic of Messiah and His Kingdom. Gen. 49:24; Isa. 2:1-4; Matt. 21:44; Luke 20:17-18.

The toes of the image correspond to the ten horns of the Beast of chapter seven, i. e., the horns are kingdoms, the toes are kingdoms.

Now when did the stone strike?

I. The stone struck when there were feet and toes to be struck.

There were no feet in the Babylonian day, none in the Medo-Persian, none in the Graeco-Macedonian, and none in the Roman, when the iron legs of a western and Eastern Empire did not yet exist in a divided form; in other words, toes and feet of iron and clay must be looked for at a time later than the twelve Caesars, and nearer to a time when the iron of imperialism and the clay of democracy in vain try to cleave together; and not until then does the Stone strike.

It is evident, therefore, the Stone cannot have struck at the birth of Christ, nor at Pentecost, nor at the destruction of Jerusalem, nor at the edict of Constantine, for there were no feet or toes of ten kingdoms to strike.

II. The stone struck when the whole image went to pieces "together;" i. e., suddenly and simultaneously.

It did not strike repeatedly, but once, and so shattered all together. The image did not decrease gradually, but "together;" all became like chaff, and was swept away that no place was found for them.

Such total and final ruin of all the kingdoms that once composed the Roman Empire or succeeded it did not overtake them when Christianity began to be preached or since; the world-power of the Gentiles is still a reality, and will be until the stone falls and grinds it to powder.

It is therefore evident that such a crushing, annihilating blow is utterly unlike the peaceful power of the Gospel.

III. The Stone struck before it began to grow, and not while it was growing into a great

Mountain.

It would seem incredible that such a notion could ever have been drawn from this prophetic vision, but this is the popular idea that the Stone is growing while the kingdoms are shattering.

In a certain volume of "Messianic Prophecy" by a "Higher Critic," it reads: "The living stone rolling down from the mountain, growing as it descends in strength and power, is a simple but appropriate symbol of the Kingdom of God."

This is even worse, for here the Stone is said to be growing in strength and power before it strikes.

Daniel says the Stone grew after it struck, and then covered the place once possessed by the kingdoms.

There is not the least hint that as the Stone increased the image decreased. The two are not seen side by side, one gradually encroaching upon the other's ground; but with mighty blow on its brittle feet, the colossal form crushes into shapeless ruin, and is swept away like the chaff of the summer threshing floors that no place was found for it any more.

It is therefore evident that if the world-power disappears in one simultaneous and sudden ruin, the Stone Kingdom has not yet begun to grow and the mighty Stone is yet to fall.

In other prophetic language, the times of the Gentiles are not yet fulfilled; Jerusalem is still trodden under foot of the Gentiles; their God-defying and man-defying governmental power is to meet its crisis and catastrophe in a day still future; the nations are yet to become angry against Jehovah and His Christ; the wine-press of the wrath of God is yet to be trodden, and not till then will the Son of man set up His Kingdom, of whom it is written that all people, nations, and languages should serve Him: "And there was given Him dominion and glory and a kingdom, His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:14.

W. J. Erdman.

"When convinced that your convictions are wrong, surrender them; consistency is not the highest virtue."

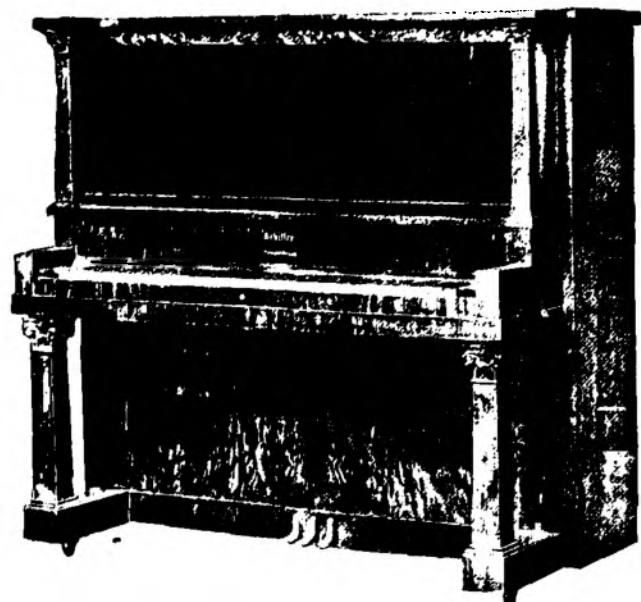
"If I can cast one tint of a rosy sunset into the life of any man or woman, I shall feel I have worked with God."

There are cripples in the church and they need our help. Will we be crutches to help them on the way to the kingdom?

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"FOREWARNED IS FOREARMED."

The Word says that we overcome by the blood of the Lamb. It has always been so. When Paul encountered the men of Athens or those of the other cities where he preached, he did not set before them words of wisdom, but taught them as one having authority, through the power of the Holy Spirit. When he presented Christ to the populace, it was not in carved ebony or ivory, it was not in forms or rituals, but in the simple preaching of the Word of God. The weapons of apostolic warfare were the same as those that bring success to the cause of Christ today—they were not carnal but mighty to the pulling down of the strong holds of the enemy.

However dark and dreary the

day, like David of old, stick to the testimony of the Lord. The signs of the times are all pointing to some great on-coming battle. The forces are being put in array and the time is fast approaching when the mountains shall be cast into the sea, and the tombs burst asunder, when the dead in Christ shall rise and be glorified and the rebellious receive their just dues; everything indicates that the coming of Jesus is near. He is coming in glory resplendent, and that scene will transcend anything that was ever witnessed here below.

Reader do you know without the shadow of a doubt that you are walking pleasing in His sight? In other words, have you on the wedding garment? Are you clothed with the robe of righteousness? If not, why not? The Bible plainly teaches that

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Address:

T. J. DANIEL, M. D., Magazine, Arkansas.

every knee shall bow and every tongue confess, and that every eye shall see His face. How can you look at the Savior, clothed as you are in the filthy rags of self-righteousness, and full of sin? Why not prepare to meet Him? Turn today from the service of sin, get an experience of heart purity and peace of mind. The finest thing in this world is to have a conscience void of offense, to have the peace of God which passeth all understanding. Seek Christ. He will give you sunshine for shadows, the garment of praise for the spirit of heaviness, and then at that great day when some are calling for the rocks and the mountains to fall upon them to hide them from the wrath of Him who sitteth on the throne, you will have peace and a faith both sure and steadfast which will land you in the realms of eternal bliss, where there will be no more sorrow, but all is joy and peace.—W. H. Stevens in Ex.

There is nothing in all the world so pitiful as the hopeless grief of those who do not believe in a risen Lord. There stands an unbeliever before a new-made grave. He looks down upon the clods in utter despair. He never looks up; he does not know why he should look up. He does not look beyond. He knows not what is in the beyond. "I would rather die than be like that,"

we say. Why? Because he has no one to whom he can look; no promise upon which he can rest; because he looks not up to the risen Savior. If we would rather die than be like that, then let us hold on to our faith in a living Savior. And when trouble comes, whatever it may be—though it be but a childish grief of a moment—let us apply this heart-cure. Let us look up through our tears and try to grasp the thought of a risen Savior.—Sel.

SAFE AMID PERILS.

When Peter at Pentecost exhorted his hearers to save themselves from the trend of their untoward generation, he brought to light two contrasted facts. The age was untoward, but salvation was theirs if they chose to embrace it. It was an age when a skeptic held the office of high priest, when a coward wore the sword of fate and a Herodias set the fashions for Judea's "400." It was an age of great buildings and little souls, of beautiful shrines and outworn creeds, of imperial conquests and a rotten citizenship. Yet, out of just such an age stepped the men who were to recreate, under God, the spiritual life of the world.—Sel.

If some churches should get one convert, he would freeze out before he got acclimated.

THE RESTITUTION HERALD.

Volume 1.

Oregon, Illinois, Sept. 25, 1912.

Number 50.

SURELY I COME QUICKLY.

Coming? and did I hear aright?
And can it be really true
That He, I've looked for day and
night
Is nearing into view?
The One, alone, who showed
God's mind,
For whom the ages are;
The Shepherd who came out to
find
The poor lost sheep, so far?
He who once sat at Sychar's
well,
And talked with sinner there;
Was guest to Zaccheus to tell
That lost ones were His care.
Who hushed to silence the wild
wave,
Who raised the widow's son;
The man who wept at Lazarus'
grave,
With all their sorrows, one.
The lone one of Gethsemane,
Of Pilate's judgment hall;
Who bore God's stroke on Cal-
vary,
Man's bitterness and gall?
Who now is set at God's right
hand,
Who put my sins away;
The Man in glory, whose com-
mand
The heavens and earth shall
sway?
Who long has captive held my
heart,
And filled my tongue with
song;
For whom with all things I
would part,
For whom I do so long?
My longing deepens every hour,
For deeper is the grief;
And bolder waxes satan's power;
O, Christ is the relief!
Himself! His own all glorious
face!
His presence; God's own Son!
Forever blotting out each trace
Of all that sin has done.
Himself! The One for whom I'm
formed,
The One who's formed for me;
The thought of whom my bosom's
warned,
Since first He set me free!
O hours, stay not! Ye moments
fade!
Move with eagerness
Of my desire; nor be delayed;
The circumstances press.
I've set a myriad hopes on this,
Have stanch'd a myriad tears,

With certainty of the pure bliss
Of His eternal years.

I've pressed through trials mul-
tiform,
The blighting heats of noon.
The midnight's cold, the driv-
ing storm,
With thought, "He's coming
soon!"

The one delight, the one glad
word,
Amidst the journey drear,
The strife, the scorn, is that my
Lord
Is surely drawing near.

The sleeping have been laid
away,
With confidence we'll share
Their joy in resurrection day:
O, all's invested there!

And all is sure; it rests on
Him;
Although it might appear
Across the cycles somewhat dim,
Yet closer, it is clear.

Coming! Eyes be for Him alone!
Ears, too, be sensitive
To catch the word that calls His
own

With Him, with Him to live!
With Him, the Glad, the Glori-
fied!
With Him forever more;
With Him! I know not ought
beside
That makes the heart's full
store.

Ah! that deep yearning shall be
met,
The longing satisfied,
The one supreme desire that's
set
On Him who for us died.
M.T. in "Our Hope."

THE DUMB BEAST.

During one of the extremely
hot spells in July a young lad
walking down a Chicago street
saw a truck horse suffering from
the heat. The driver was ab-
sent from the wagon. This lad
went and secured an old straw
hat and soaked it in water, and
then tied it over the head of the
horse. Then he found an old
sponge and soaked that with
water and bathed the lips and
nostrils of the animal.

When the driver returned to
the wagon he found the horse
much relieved, but did not know
who had gone to its aid. Mercy
shown to dumb animals is a no-
ble act. In many respects the
dumb beasts are unable to help

themselves when suffering. They
need the helping hand of man
and when he refuses it he mani-
fests an extreme form of cruelty,
an act for which he should be a-
shamed. Throughout all the histo-
ry of man, a horse, a dog, a cow,
an elephant and other animals
have played a most significant
part. When treated honestly they
have proved to be extraordinary
friends. They are capable of a
deep form of affection, and it
is a true saying that they never
forget a kindly act. They have
been known to give their lives
for their masters or to go to
their rescue when they were in
peril.

A French chasseur was wound-
ed in the battle of Waterloo and
fell from his horse, a highly in-
telligent mare. The animal gal-
loped away, and the wounded
man gave himself up for lost.
He closed his eyes, but was sud-
denly aroused by finding a warm
muzzle thrust into his face. There
stood his mare, seeming to invite
him to try to mount. Severely
wounded as he was, he was able
to get into the saddle again and
escape.

Instances of this kind are in-
numerable; they invite young
and old to be gentle and thought-
ful toward dumb beasts. —The
Boys' World.

PLEASURE LOVERS.

Pleasure loving is the prevail-
ing sin of our day. As observed
by the more reflective person, the
worldly pleasures of today would
be called cheap fun. Almost as
a rule, they are destructive both
to moral and spiritual welfare.
The apostle Paul says of the pre-
vailing condition of the last
days that men will be "lovers of
pleasure more than of God." The
tendencies of our age indicate our
times as the last days. Most peo-
ple are wholly captivated by
worldly amusement. The railroad
capitalists, recognizing this fact,
have provided excursions, not
for the benefit of the public, but
that they may thus reap a few
more dollars, the object of their
hearts' affection. The social e-
conomist argues that there ought
to be more time for amusement
and pleasure; less work, and
more remuneration for that which
is done. He sees the rich indulg-
ing in pride, pleasure and luxury,
and desires conditions that will
permit all men equal privileges.
Since the gratifying of worldly

desires marks our time, what
would be the results under con-
ditions allowing more time for
play?

One writer has said: "Ameri-
ca's greatest danger today lies
in the on-sweep of the fun zone.
Americans are reaching out af-
ter the cheapest, lowest kind of
fun. The cry for the cheapest
brand of fun is robbing this coun-
try of its very vitality. Any na-
tion that has young men stand-
ing in line for five and ten cent
shows would better wake up.
Nothing but cheap men are the
product of cheap theaters. Peo-
ple wish to be amused rather
than informed. Some one has said
"It takes effort to think, but
the laugh breaks forth of itself."

Recently published statistics
state that in New York City
there is spent every night for
pleasure alone the sum of \$1,000,
000. This enormous expenditure
is divided among the several am-
usements as follows: for din-
ners, \$125,000; suppers and wine,
\$125,000; theaters, \$175,000; taxi-
cabs, \$175,000; hotels, \$100,000;
in questionable ways, \$300,000.
It seems almost incredible that
this vast amount of money should
be spent in one city day after
day for pleasure alone. Upon
such a basis as this what can we
calculate is expended throughout
the world? Surely men in these
days are lovers of pleasure more
than lovers of God. The apostle
admonishes "From such turn a-
way." The Gospel Searchlight.

SOME REASONS WHY the Jews Crucified the Lord.

He made himself the Son of
God. Jno. 19:7.

We have a law and by our law
he ought to die.

Jno. 8:24. Who art thou? And
Jesus saith unto them: Even the
same that I said unto you from
the beginning. See also 26-29.

He trusted in God, let him de-
liver him now, if he will have
him; for he said, I am the Son
of God.

Thus his enemies reasoned
when he was passing the dark
hour of the crucifixion.

They charged him with blas-
phemy because he said, I am the
Son of the Blessed. Mark 14:
61-62.

Mrs. E. R. Boyer.

The way to keep from back-
sliding is to keep others from
backsliding.

Report.

IOWA CONFERENCE.

The 35th Annual Conference of the Church of God in Iowa met at Waterloo, Aug. 24th to Sept. 1st.

There were a hundred and fifty-two enrolled. The attendance was not as large as usual on account of sickness, but the interest in Bible study and good fellowship among the members was better than ever before. There were good sermons by Joseph Williams, George Moyer, W. L. Crowe, A. J. Eychaner, O. J. Allard, Eldred Marsh and John Garton on the kingdom, resurrection, coming of Christ and signs of the times, while Joseph Williams gave us practical lessons on how we are saved from sin,—how we are dead to the world and live only as God lives in us.

But the meetings which brought the greatest interest and made the people study and think were the Bible lessons conducted by O. J. Allard and Joseph Williams and the question-box where questions on doctrine and Christian practice were discussed by all with freedom of thought and speech which showed that the brethren in Iowa had made a marked advance in charity and had grown in the spirit of love for each other in the last few years. We feel that these discussions—this freedom of thought is the life of the church,—that it is very conducive to Bible study and helpful in obtaining the Christian graces, for it is an established fact that everything grows by action, whether in the world or in the church, while inaction brings congestion, stagnation, rust and death. Therefore we think it better to discuss all points of doctrine to make the people think and study until we come into a unity of the truth. Some of these subjects were very interesting and many new thoughts were given. Some of the subjects were, The Object of Baptism, is it necessary to salvation; Difference Between John's and Jesus' baptism; The Objects of the Parables and the Lessons from Them; What is the Beast of Rev. 13? Of What Covenant is Jesus the Mediator? How Are We Saved from Sin? Should Christians go to Theaters and Moving Picture Shows? Etc.

The class for the children was taught every morning by Miss Adella Starbuck, and by the good attendance and interest we think must have been enjoyed by the little ones, although Miss Adella is planning to make it even better next year.

Among those present from the other states were Mrs. Orduung

and daughter, Elizabeth, Mo., Miss Florence Laning, Ill., Mr. White, Dr. and Mrs. Prime, Neb., Mrs. Say, Kan., and others. We were very glad to have these brothers and sisters with us. Their presence was an inspiration and we hope they and others will come again next year.

The Secretary reported ten orders signed amounting to \$565.59.

The Treasurer reported:

Aug. 24, '11, bal. on hand, \$146.50
 Rec'd from conf. subs. . . . 623.55.
 " " " dues . . . 61.50.
 Rent of bedding 46.85.
 Tent fund 10

Total \$877.50.
 Paid out on orders, \$565.59.

Balance on hand, Aug. 24, 1912, \$311.91.

The table committee reported as follows:

For the year ending Sept. 1st, 1911:

Am't on hand, 1910 . . . \$ 15.97.
 Rec'd from meals and sale of provisions, \$209.69.
 Total, \$225.66

Paid for provisions and help, \$215.18.

Bal. on hand, Aug. '12, . \$10.48.

Report

of O. J. Allard, Evangelist:

Number of sermons preached for the Iowa conference . . 24
 Number of sermons preached outside of Iowa 133.
 Total, 157.

Rec'd from Iowa Con'ee, . \$ 52.50

Rec'd from outside of Iowa Con'ee, 226.18.

Total rec'd . . . \$278.68.

Expenses in Iowa, . . . \$ 28.04.

Expenses outside of Iowa, 153.77

Total exp. . . \$181.81

Total money rec'd besides expenses, \$96.87.

Baptized, 10.

Report

of Eldred Marsh:

Preached in Iowa from March 14th to April 15, 1912.

Number of places visited, . . 4.

Number of sermons and Bible classes, 31.

Rec'd from Marathon, . . \$5.00

" " Irving, . . . 7.50.

" " Iowa Treas., . . 83.26.

Total rec'd, . . . \$95.76.

Expenses, \$20.76

Report

of A. J. Eychaner, Oct. 22 to Aug 4th:

Number of trips to Gladbrook, 12.

Number of sermons preached, 25.

Sunday Schools attended, 10.

Bible classes taught, . . 12.

Funeral services, 3.

Marriage services, 2.

Communion services, 1.

Amount collected and given to treasury, \$44.05.

Amount received from Conference, 50.00
 Number of days worked, . . 20.
 R. R. Expenses, \$17.04.

Report of the Churches.

Bro. Allard held two meetings at Pleasant Prairie; very good interest; one baptism.

Paid into treasury, . . \$32.17.

Paid out, \$16.30.

Balance on hand, . . . \$15.87.

Marathon.

Number of sermons preached, 39.

Avon.

Number of sermons preached, 3.

Hickory Grove.

Number of sermons preached, 17.

Paid into evangelist fund, \$105.50

Besides this, Bro. Allard held two meetings at Iowa Center, preaching 24 sermons. Collections \$32.75; rent of hall, \$17.25; bal. \$15.50.

The following motions were carried:

1. That visiting brethren be allowed to participate in business deliberations and have the same privilege of voting as the Iowa brethren.
2. That we hire a pastor and evangelist.
3. That the President appoint a Secretary from each church to voice funds for state work.
4. That no question affecting the religious faith or discipline of any member be decided by vote.
5. That the conference board hire men for pastor and evangelist.
6. That we pay \$75.00 per month.
7. That the conference board issue ministerial certificates to those whom they deem worthy.
8. That the same dining room committee hold office another year; viz., Mrs. Maggie Moore, Chairman; Mrs. Ada Moran, Secretary; Mrs. A. J. Eychaner, Treasurer.

The following officers were elected: Pres., O. J. Allard, Ft. Dodge; V. Pres., A. J. Eychaner, Cedar Falls; Sec., Mrs. Eva Stearns, Sac City; Cor. Sec., Mrs. Ada Moran, Clinton; Treas., G. P. Allard, Ft. Dodge.

The following were elected church secretaries:

- Mrs. Mable Evans Rock, Avon;
- Mrs. Mary Garton, Marathon;
- Mrs. Maggie Moore, Waterloo;
- Mrs. Sadie Clark, Gladbrook;
- Mrs. Ada Marsh, Irving;
- A. M. Jones, Eagle Grove;
- Mrs. Oscar Johnson, Sac City;
- Mrs. J. Fish, Hickory Grove.

The conference board engaged Joseph Williams to work in Iowa for a few months and engaged Eldred Marsh as pastor for the following year. The treasurer reported \$800.00 with which to begin work. A special fund was raised by some of the Iowa brethren for sending W. L. Crowe into new fields.

THE COMMITTEE

on Resolutions reported as follows:

WHEREAS, we, the members

of the Iowa conference, have been blessed with health and prosperity in such a degree as to enable us to meet together at this time, be it

Resolved, that we give thanks to the Giver of all things and that we endeavor to keep in mind the coming year the mercy and goodness of God. We record with deep sorrow the loss by death of several members in the household of faith and express our approval of their Christian life and mourn the loss of their fellowship but are happy in the hope of meeting them in the morning of the resurrection. We welcome into fellowship those who have repented and yielded obedience to the gospel during the year.

WHEREAS, a number of our company have given their time and efforts to fixing up the grounds, arranging for our food, supplying flowers for decorations and done many things for our comfort and pleasure, therefore be it

Resolved, that we as a body express our gratitude for the favors.

WHEREAS, the Bible furnishes us thoroughly to all good works, therefore, be it

Resolved, that we favor the Bible plan of the Church Conference organization.

Susie Todd,
 Joseph Williams,
 Dr. J. M. Prime.

An hour was given in which memorial services were held for those who had died during the year, conducted by Bro. Eychaner. Many words of love and commendation were spoken by the friends of those who were gone, but while regret and sorrow and loss were expressed, yet faith in God and our Lord Jesus Christ was so strong that we sorrowed not as others who have no hope of the near coming of Christ and the resurrection of the dead.

What a blessed faith we have and how thankful we should be to our heavenly Father for this comfort and hope. It is worth more than all the treasures of the world.

Letters were read from Lee Rock, Mr. and Mrs. Lucas, Mrs. J. Robinson.

Eva L. Stearns, Sec'y.

SERMONETTE No. 23. The Future Work of Messiah.

Text,—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 keep him, as a shepherd doth his flock. Jer. 31:10.

The work of redemption in the earth, revealed as the purpose of God, through Christ, appears to be along three lines.

First, the redemption of the individual. Second, the redemption of Israel. Third, the redemption of the world.

The redemption of the individual is marked by two stages—the redemption from sin, and the redemption from death as the effect of sin.

The redemption of Israel is also in two stages—the regathering of scattered Israel now among the nations, and their final salvation in the purpose of God.

It is evident that the covenants of God with the Hebrew nation cannot be fulfilled without a resurrection of the parties to the covenants. The future work, therefore, of Messiah in relation to Israel, lies principally beyond the resurrection of the dead.

The stumbling of Israel in the past, was not of such a nature that they should fall never to rise. It was rather that the world outside might be reached by the gospel. Their blindness was not total, but partial, and limited "Until the fulness of the gentiles be come in; and so, all Israel shall be saved as it is written; There shall come out of Zion its deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins." Rom. 11:26-27.

The return of Jesus, to gather Israel, and to organize them as a nation under the government of God will be a part of the real work of the Messiah. The speculations of men count for nothing in the promises of God. What he has said he will do, and our faith may anchor to this immovable rock. It is for the hope of the promise made of God unto their fathers that the twelve tribes of Israel serve God day and night. They expect their Messiah, because the promises to them are yet unfulfilled.

They see the first gray streaks of dawn.—

A light that's yet to be;
The first low wash of waves,
Where yet shall roll a glorious sea.

And they are longing, praying, waiting, hoping for the time when the kingdom under the whole heaven shall be the realization of that hope under the reign of their king, the Messiah.

A. H. Lewis has expressed in forcible language some principles that it would be well to heed. He says: "The errors of yesterday point out the truths of today. The incomplete conception of today leads to the better conception of tomorrow. He who does not heed these truths must fail. Error, persisted in when light appears, becomes sin. God and truth are eternal facts. Ignoring does not change them. Denial does not remove them. E-

vasion and compromise do not escape them. Men are driven back to right paths with bruised and thorn-pierced feet because they pass God's guide-boards heedlessly." The question of Israel's future must be studied in the light of what God has said and not by the theories of men. The rejection of Israel, and the overthrow of their commonwealth and their scattering among the nations, was a punishment for disobedience. Moses had warned them, before his death, of a seven-fold punishment if disloyal to God. That penalty came; but there is a promise of restitution by all the prophets. Acts 3:21.

Let us consider the case of Israel from a negative standpoint by a question. How could Jesus make the promise to the twelve apostles, that if they would follow him each one should have a throne over a tribe and rule Israel, if it is true that Israel will never be a kingdom, as some declare? God has chosen Abraham and his seed as the means through which to bless this benighted world. To Israel pertains "The adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers and of (from) whom as concerning the flesh Christ came." Rom. 9:4-7.

He is not only the mediator of the New Covenant which God proposes to make with Israel, but he is to be their king, whose dominion is to be from sea to sea, and from the river to the ends of the earth. He is the one who is to have the throne of his father David and to reign over the house of Jacob (Israel) forever and of whose kingdom there is to be no end.

How could this be unless Israel is gathered and organized into a kingdom?

In conclusion let us consider a few facts in regard to the work Messiah is to do for Israel in the future.

1. It is a fact that he who scattered Israel has promised that he will gather them again. Text.

2. That Jesus is promised the throne of his father David; and to be Israel's king forever. Lu. 1:32-33.

3. That the kingdom that God will set up will fill the whole world, and stand forever. Dan. 7:13-14.

5. That Israel shall blossom, and bud, and fill the face of the world with fruit. Isa. 27:6.

We conclude, therefore, that God has special blessings for Israel when restored as a nation, coming through the channel of the promised Messiah; and we pray, "Remember me O Lord, with the favor that thou bearest unto thy people: O visit me with

thy salvation: that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."

A. J. Eychaner.

AN INCIDENT.

An incident which I here relate brought to my mind the following thought: How is Christ's life, my life and plant life in comparison?

A lady calling on a "shut-in" carried with her a beautiful plant in bloom. How much good the act did—cheered and carried sunshine into that room when the trial and burden seemed so heavy and into this plant what beautiful colors were blended. Who could do such handiwork but our heavenly Father, who created all things? One day this plant was only a slip. It did not leaf, bud, and blossom all in one day, for this required time, patience and care. It was first planted in good soil after which it rooted and began to show development by sending forth young shoots, which developed in to leaves; by and by, the buds start and then comes the beautiful flower for which she has been longing. This was one of the many amongst her number which gave beauty to her home. As she was viewing them one day, she thought, "How can I share my joy with others?"

Thus it found the sick-room and the joy and sunshine it brought with it were reflected on the donor and others, so it went on its mission for which she felt amply repaid. In comparison what a beautiful plant God planted on earth when He sent Christ to us as a slip, or babe, when the world was in darkness. In Matt., 2nd chapter, we read that Christ was born in Bethlehem of Judea; also, in Isa. 53:2: For he shall grow up as a tender plant before them and as a root out of a dry ground. He grew up into a plant in the nurture of His Father, bringing peace and good will to men. Christ's life was beautiful and in harmony with God's plans. Beautiful blossoms were cast forth after the fashion of loving deeds, preaching the gospel, healing the sick, raising the dead, doing good at all times.

How these blossoms cheered others and many of them that received the same, went about after receiving the plant life blooming for others. But how may you and I become a slip or come into this plant life? Come into Christ by belief of the gospel, repentance, and be baptized. Then by following Him we will grow into plants. Our hearts, like the soil, must be in readiness to receive the gospel as the power unto salvation. Need commun-

ion with God, faith in His promises, do His bidding. Then by growing in grace and knowledge of the truth. Matt. 5:6, Blessed are they that do hunger and thirst after righteousness for they shall be filled. Let us not be sickly plants, but strong in the Lord, living in the sunshine of His love. Thereby He will shower blessings upon us. Then we will scatter blossoms by our actions, conversation, kind deeds, and with joy will tell others of Christ who have not heard of Him as well as the careless and indifferent. We cannot grow beautiful flowers without close companionship with Him. May my life at least cast a few petals for some lonely one.

Miss Ada Moses.

"When I was a girl," said a useful and busy woman, "I came across a sentence by George William Curtis that I have never forgotten, and which has encouraged me more than any other saying I know. It was this: 'An engine of one-horsepower running all the time, is more effective than one of forty-horsepower standing idle.' I realized strongly that I had not a forty-horsepower, that my life was narrow in many ways, and my opportunities were likely to be few. But one-horsepower I certainly possessed, and I determined to run my little engine as hard and as steadily as I could."—Sel.

There are some who will not believe that the character of a grown man can be changed by the grace of God from weakness, to strength. Having once known of a man's failing to live a right life, they will always be suspicious of him. They are like the Arab sheik who would not believe the traveler who told him that in northern Europe the water was sometimes hard enough for men to walk upon because in his own country he had never seen ice.—The Bible Standard.

Just at Press Time

We learn that Bro. G. E. Marsh and Sister Grace Williams were married on Wednesday, Sept. 18, at the Bro. Williams home near Chana, Illinois.

And since running the forego into type the mail brings a card announcing "At Home after November fifteenth, 306 West State St., Marshalltown, Iowa."

A letter from Bro. J. W. Good, who with his family recently left Tennessee to move to Colorado, says that soon after reaching their destination they were visited by a snow-storm. After experiencing the intense heat of recent weeks it is refreshing to hear such news, yet it will not be long until we will be shivering by our stoves again.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Terms: One dollar fifty cents per year in advance. Fractional parts of a year at the same rate.

Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

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JOB PRINTING.

The Restitution Herald is equipped with all machinery necessary to do good quality of job work. If brethren or friends desire letter-heads, tracts, etc., please give us an opportunity to do the work.

The Restitution Herald will take a moderate amount of the right kind of advertising. Books, tracts, etc. Rates made known on application.

We already have applications from a number who are too poor to pay for the Restitution Herald. Any who may desire to help in a matter of this kind may send the money to the Editor who will receipt for it.

We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

A letter from Bro. Williams tells of his work being cut short in Iowa owing to the illness of his mother.

With the next issue we close volume I of The Restitution Herald. We close with No. 51 owing to the fact that the number for holiday week is omitted.

Requests are coming in for us to publish tracts for others and to conduct the sale of same until we are repaid for our labor

and expense, etc. Brethren, we cannot do this. We are already making great sacrifice and can do no more. We will publish tracts at the actual cost of material and labor and do it well. This is all we can do now.

Through Bro. F. V. Blakely, we have just heard of the death of Bro. O. R. L. Crozier of Grand Rapids, Michigan. We are promised an obituary later. Bro. Crozier was a pioneer in the faith.

On Monday, Sept. 16th, the following announcement was received at this office:

Mr. and Mrs. Thornton Rite-nour announce the marriage of their daughter Virginia Elton to Mr. James Ulysses Kincheloe on Thursday, the twelfth of September, nineteen hundred and twelve Dilbeck, Virginia.

At home after the fourteenth of September, Clifton, Virginia.

The same mail which brought the above news, also brought news of the marriage of Brother Carmel Boyer of Stephens City, Va., who is a cousin to Sister Virginia Kincheloe. These are among our most valued young people. May God bless them in all good things.

Obituaries.

Margaret Rebecca Lent,
nee Coons,

died at her home in Salamanca, N. Y., on August 28, 1912, at the age of 77 years, 1 month and 7 days.

For many weeks in loving kindness and gentle patience her husband, John B. Lent, and her daughter, Mrs. Edith Jones, had diligently labored by physical effort and oft repeated prayers to continue her days and restore her health. Early in the summer her older son, David, hastened from home and family at Wabamun, Alberta, to her bedside where he waited and served for several weeks, till called back by family sickness. Her younger son, J. E. Lent, made frequent journeys with his wife from their home at Fonthill, Ontario, to give aid and comfort, and only physical disabilities prevented distant brothers and sisters serving her. But the gentle nursings, the ministrations of love, and the mingled prayers of these and other relatives and friends could not stay for long the strong arm of the enemy, death. His power has been all but universal over Adam's posterity. Hers could be no exception.

But while the enemy's strength increased upon her, within her while life continued, and within her watchers, faith and hope in Christ grew constantly stronger

and more assuring. Sorrow, indeed, was in all hearts, but not such sorrow as comes to those who have no hope. For in this instance not only she, but her loved ones also held strong belief that "Jesus died and rose again," and that soon the risen Lord shall descend from heaven with a shout and with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first."

Soon after her marriage on Feb. 1, 1855, she, having faith in Christ and his gospel, rendered obedience in Christian baptism and arose to walk in newness of life. Those who lived nearest her bear unanimous testimony that she made prayerful effort to walk faithfully in that new life, and to "grow up into Christ" her "living head in all things." In view of these things our common and earnest hope is that when Christ returns and calls from among the dead his own faithful ones, she shall be among those who "shall rise first" and become "glorified with him" who has gained the victory over him "who hath the power over death." Then may she realize the mighty strength of him who declared that "death shall be swallowed up in victory."

Of her three children, sixteen grandchildren, nine great grandchildren, and numerous other relatives and friends widely separated in the United States and Canada, as many as could gathered to the side of the bereaved husband for her burial in the beautiful cemetery at Salamanca. There her sleeping form was gently laid at rest. There the last tears were dropped upon her bier. There also did hope in mighty force spring forth anew that "soon he who is to come will come, and will not tarry." "Even so, come, Lord Jesus, and come quickly."

F. L. Austin.

The Sunday School.

JESUS WALKING ON THE SEA.

Oct. 6. Mark 6:45-46.

Golden Text.— Straightway Jesus spoke unto them, saying, Be of good cheer, it is I, be not afraid. Matt. 14:27.

Time.— April, A. D., 29. The evening and the night following the feeding of the five thousand.

Place.— The northeastern part of the Sea of Galilee and the land of Gennesaret on its north western shore.

Questions.

What miracle had Jesus just

performed?

(John instructs us that after the miracle of the loaves and fishes, the people wanted to take Jesus by force and make Him king. Jno. 6:15. Jesus sent His disciples away while He dismissed the crowd, one reason might be, to prevent their uniting with the multitude to make Him king, and create an alarm to the Roman government).

What temptation similar to this did Jesus meet with in the wilderness? Where did Jesus go after He sent the multitude away? Why? Did Jesus need strength to meet His trials and temptations? Luke 22:40-43.

To what point were the disciples sent? Compare with John 6:17. ("We infer that He sent them to Bethsaida which was not far off, Luke 9:10, at the mouth of the Jordan, directing them to wait Him there, so that they would cross together to Capernaum on the opposite shore, which they actually did after the miracle. This accords best with all the details as given by the three evangelists").

What befell the disciples while Jesus was at prayer? Matt. 14:24 Jno. 6:18. Did Jesus know of their distress? How long had they been at sea and how far had they gone? v. 48; Jno. 6:19.

(A furlong is $\frac{1}{8}$ of a mile, twenty five or thirty furlongs would be an equivalent of about three or four miles. The fourth watch began three hours before sunrise. The ancient Hebrews divided the night into three watches, the first, Lam. 2:19, the the middle, Judgse 7:19, and the morning, or third, Ex. 14:24. When the Jews became subject to the Romans, they appear to have adopted their method of dividing the night into four watches of three hours each; viz., from six in the evening until nine; from nine until twelve; from twelve to three, and from three until morning. That from twelve to three was called the cock-crowing because in that interval the cock was accustomed to crow. Jesus alludes to this division in Mark 13:35. The fact that the disciples had made but three or four miles from the second to the fourth watch, Jno. 6:16-17, Matt. 14:25, shows the power of these contrary winds).

How did Jesus go to the disciples? How were they affected? What similar experience had befallen them? Mark 4:34-39. How were they assured in this instance? What incident in our lesson recorded by Matt, which Mark omits? Matt. 14:28-31.

Did Peter's request betray a desire for vain glory, or was it his desire to greet his Master and confirm his faith?

What was Peter's first blunder? How did Jesus rebuke him?

What resulted when Jesus entered the ship? How did He still a similar tempest? (In today's lesson, His very presence in the ship brings calm and quiet).

What promise have we for the storms of life? Isa. 26:3-4. What effect did this miracle have on the disciples? v. 51; Matt. 14:33. Explain verse 52. See the Revised Version.

(It would seem marvelous how dull the disciples were to acknowledge Jesus' power, if we did not remember that as Jews they had been accustomed from childhood, to hear of God's mighty deeds through the prophets. The miracle of the loaves and fishes hardened their hearts to His office as the Savior, as it reminded them of their forefathers in the wilderness, and caused them to side with the multitude in their carnal view of the kingdom. Thus they could not perceive that Jesus had received the power in Himself, and when He looked up to heaven and gave thanks, thus confessing the Source of all, they lost the touching proof that now out of Himself He could supply their wants. But when on the sea, He gave them evidence of His supremacy over nature, He utterly astonished them and helped them to an understanding of Himself. Matt. 14:33).

At what place did Jesus and His disciples land?

(Gennesaret was located on the west side of the Sea of Galilee, a part of the province of Galilee. Here was situated Capernaum).

Had the people of this place seen or heard of Jesus before? Matt. 14:35. What did they do? What request did they make? Matt. 14:36. From whom may they have received the idea? Mark 5:25-28.

(This miracle of the healed woman had taken place at Capernaum, near which city they had landed).

Are Christ's followers to expect smooth sailing on the voyage of life? What is necessary if we would make a safe harbor? 1 Jno. 5:4; Heb. 11:6; Rom. 8:17-18.

Anna E. Drew.

Berean Column.

DANIEL.

There are three Daniels spoken of in the Bible, but very little is said of any of them except Daniel the prophet, who is the fourth of the great or major prophets.

The book of Daniel contains his personal history altho' nothing is said about who his pa-

rents were, but it is stated that he and his companions were of the king's seed and of the princes.

Nebuchadnezzar had taken the children of Israel captive into Babylon. He told his servant to choose those who were the most perfect of the Jews that they might be trained for his servants. Daniel was one of those chosen and was commanded to eat of the king's meat, but he at once refused and said, "Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink." This was done to decide whether Daniel would look any different than those that had eaten of the king's meat. After this test was made, Daniel and his companions were a great deal fairer and stronger than those who had eaten of the king's meat, so Melzar, the king's servant, took away their portion of meat and wine and gave them pulse. Daniel and the three who refused the king's food were given great knowledge and Daniel interpreted a great many visions and dreams, eight in all.

His first opportunity of showing his skill and knowledge was when he interpreted Nebuchadnezzar's dream. All those who were known to have power in this way were sent for, but no one but Daniel succeeded in telling it. Then Nebuchadnezzar wondered where Daniel got this power and he told him God had given it to him. He was then given many gifts and made ruler over the whole province.

Daniel explained the handwriting on the wall to the wicked king, Belshazzar, which appeared while he was holding a drunken feast with his lords and princes, using the sacred vessels which had been brought from the temple at Jerusalem. Although the interpretation foretold immediate destruction to the king and his kingdom, he exalted Daniel to be third ruler in his kingdom.

Later, under the rule of the Medes and Persians, Daniel was given a position of authority which aroused the jealousy of others and they plotted to have him destroyed by getting the king to sign a decree that whoever prayed to any one except the king for forty days should be thrown into the lions' den. As Daniel continued to pray to God, the decree of the king was carried out, but God stopped the lions' mouths and Daniel was not harmed, and soon his persecutors were thrown into the lions' den and all destroyed.

Daniel lived under the three empires of Babylon, Persia and Greece and his prophecies reach clear down to the end of time and also into Christ's kingdom.

He foretold both Christ's first and His second coming. Jesus in Matt. 24:15 speaks of his prophecy and warns the people to take heed to it. He is considered the greatest of the Old Testament prophets.

Jessie Mingo.

THE CHRISTIAN'S ARCH.

As an arch must, first of all, have a good foundation, one which will not sink or crumble as it is laid stone by stone, so must the Christian have for his arch "The measure of the stature of the fulness of Christ," an efficient foundation.

Now as no man can lay other foundation than is laid, which is Christ, he must take for his foundation belief in the first coming or personal existence of Christ in the flesh as the Son of God. Other foundation may be laid but the weight of the arch as it is laid stone upon stone will cause it either to sink or crumble, consequently the keystone will not fit and when the forms are removed, the arch falls in a confused mass. Then upon this foundation the form must be set which conforms to the shape of the completed arch. This form which is the hope of eternal life, is the support which gives shape to it; so the stronger and truer the form the more perfect will be the arch.

The builder is now ready to begin the construction of his arch. The foot-stones of faith and baptism must set firmly upon the foundation, cemented tightly with the love of God, and snug up to the form. The builder who now is a Christian must begin the shaping of the various stones for his arch. All must be hewn out in accordance with the plan laid down by the Great Architect,— knowledge, temperance, charity, patience, self-denial, peace, brotherly kindness, etc., must be carefully cut and polished. Set squarely upon the foot-stones and cemented to them and to each other by a holy life. The arch continues to grow supported and held in place by the form which is the hope of eternal life.

At last when all the stones are formed and cemented together, the Christian's arch leans heavily on the form and is ready for the insertion of the key-stone.

Should someone at this time take out the form through deception or otherwise, the incomplete arch crashes to the ground a useless mass of broken stones and cement. But insert the key-stone, the second coming of Christ, and the arch stands complete and alone and not even the weight of a million years can crush it.

The forms of the hope of eternal life are needed no more, for the

insertion of the key-stone locks the arch and the faithful Christian now immortalized needs no bright hope set before his eyes to keep him from falling. So he has at last reached the measure of the stature of the fulness of Christ.

R. O. Cuffel.

Letters.

Brother Lindsay:

I want to write a short article in regard to Bro. and Sister Good. The few of the household of faith that came to the light of the gospel while Bro. and Sister Good were with us in Tennessee regret very much to give them up. Our hearts are made sorrowful to think we have lost such dear friends and good teacher. Brother Good always seemed to be proud of the truth and always ready to give light on it to every one who wanted to hear. I know I will miss them so much. I live in a town of about 5000 and I am the only one of the Abrahamic faith or that reads The Restitution Herald in the place. No wonder my heart is made sad, but as we are the children of the promise, we will meet soon again where parting comes no more.

Your sister in the one hope,
Sarah Lindsay,
Rockwood, Tenn.

JESUS IS COMING.

R. E. Lloyd.

Jesus is coming! O, tell it abroad;
Jesus our Savior, the dear Son of God!
Signs all fulfilling, show He is near;
Yes, in His glory, He will soon appear!

Chorus:
He's coming, He's coming,
The blest Son of God. (Repeat).
Jesus is coming, O, brother proclaim!
Sound out the praises of Messiah's name.

Here will the kingdom on earth surely come,
And saints shall rest then in their fair Eden home.

THE KINGDOM AT HAND

2000 Years Ago.

Synopsis:

This was the message of John, Matt. 3:2, of Jesus, Mk. 1:15, and of the apostles, Matt. 10:7, including the seventy, Lu. 10:9,11. The kingdom will not be "at hand" until the fulfillment of the prophetic signs that indicate the Lord's second coming.

The harmony between the two

ideas is seen in the fact that they made the conditions of the kingdom present to the people then, by miracles that made conditions exist then as they will be in the kingdom, such as removing sickness and death.

Our last lesson, on confirming the gospel, brings us to see another view of the same truth.

Since to confirm is to make certain, we see how each miracle then performed made certain some truth about the coming kingdom, by making that thing of the kingdom present to the people at that time, and thus making it fact for the time being, which time was as long as the church had power to work miracles. But when the work of inspiration and confirmation by the holy spirit was finished, nobody could say "the kingdom is here" and prove it by making conditions of the kingdom present in fact by miracles, hence no one to-day preaches the same message as John, the Lord or his apostles. We now proclaim the kingdom coming, with special emphasis on the hope begotten by the resurrection of the King.

There was especial need of making the kingdom present then, because the message was preached to the Hebrews to whom the kingdom was first promised and first offered, but when they rejected the King who came first as a sin offering, the message was carried to the Gentiles and confirmed to them also by the miracles.

So the kingdom, present to them then by that confirmation, was taken from Israel and given to a nation bringing forth the fruits thereof, as the Lord had foretold in his parable of the vineyard, Matt. 21:43. And after the work of the holy spirit among these Gentiles was finished, the presence of the kingdom vanished to remain invisible till the returning of the King. Meanwhile we walk by faith in the confirmed word, not by sight of the confirmation.

In another sense the kingdom was present then. The King was there. So were the people, Israel at home in the land. The capital city had not yet been destroyed and the people taken captive. The elements of the kingdom were there.

In the presence of the kingdom by confirmation belongs the instruction in Jas. 5:14-15 for anointing and healing the sick by the elders of the church. Certain miracles or signs belonged only to leaders in the body, and could be performed by no one else. For instance, none but apostles could confer the holy spirit by the laying on of hands, as is seen by Acts 8:14-17 and 19:1-6. Hence Paul speaks in 2 Cor. 12:12 of these "signs" that were "of an apostle" only. So by Jas. 5 while

the miracle working power of the spirit was in the church, the "elders" could heal miraculously. But since the miracles have ceased because the work is finished, these instructions are manifestly not for us any more than we should tarry in Jerusalem for Pentecost and its baptism in spirit. Lesson 11.

The Gift of the Holy Ghost.

Read Acts 2:38-39. Does "the gift of the holy spirit" mean the holy spirit itself? Who are "you and your children" referred to? Who are the "them that are afar off"? See Eph. 2. Are you included in the promise of receiving the spirit or do the last words of verse 39?

Joseph Williams.

SEVEN VOICES UNDER THE SEVENTH VIAL.

"And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne saying, It is done: And there were VOICES, and thunders and lightnings and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great."—Rev. 16:17-18.

We wish to call the attention of the reader to the specific voices mentioned in connection with the pouring out of this seventh or last vial. It is here stated that there were voices, and during the period of the pouring out of this vial we find that seven distinct voices are spoken of, proclaiming the downfall and overthrow of the war powers and religious apostasy and the introduction and reign of Christ. In order to simplify this matter we will here mention these voices as they occur in order.

Voice Number One:

"After these things I saw another angel come down from heaven having great power and the earth was lightened with his glory: And he cried mightily with a strong VOICE, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird."—Rev. 18:1-2.

It will be seen that the proclamation under this voice announces the complete downfall of the great mystic city called Babylon, which represents the whole ecclesiastical confederation of the apostasy united to the world as a part of the world power. In other words, it is the whole system of church establishment depending upon the world power and not upon God. This mystic city of Babylon is the corporation

of church establishments, including more particularly the great Roman apostasy with all her dependencies, called by many in Christendom the "Mother Church," even as it is said, "Upon her forehead was a name written, 'Mystery, Babylon the great, mother of harlots and abominations of the earth.'" We have a most graphic and detailed description of the destruction of this apostate system in the eighteenth chapter of the book of Revelation.

Voice Number Two:

"And I heard another VOICE from heaven, saying, Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. 18:4.

Before the judgment fell upon the world in the days of Noah, God delivered his people by means of the ark, and Noah with his family entered into the ark seven days before the storm commenced its destructive work. Before the cities of the plain perished, God delivered his people, and before ancient Babylon was destroyed, God delivered the Jewish people from their captivity. Before the city of Jerusalem was destroyed by the Romans in the days of Titus, the Christians had been delivered, and before the complete and final destruction of mystic Babylon, God will have called his people out from under her dominion. They will be known as a separate remnant, and will stand aloof from all sectarian combinations, and from church establishments and be ready to respond to the invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you."

Voice Number Three:

"After these things I heard a great VOICE of much people in heaven, saying, Alleluia, salvation and glory and honor and power unto the Lord our God. For true and righteous are his judgments; for he has judged the great whore that did corrupt the earth.... And again they said, Alleluia."—Rev. 19:1.

This voice announces deliverance and the proclamation of victory on the part of those who have separated themselves from the great power of Babylon and have associated themselves with Messiah. This song of victory is like unto the song of Moses after the deliverance of God's people from ancient Egypt.

Voice Number Four:

"A VOICE came out of the throne saying, Praise our God all ye his servants and ye that fear him both small and great."—Rev. 19:5.

Here is a commandment for

the complete exaltation and glory of the redeemed multitude that shall be prepared for the next great event, namely, the inauguration of Christ in his kingdom and the marriage of the Lamb.

Voice Number Five:

"And I heard as it were the VOICE of a great multitude as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."—Rev. 19:6-8.

Here we have a most graphic and beautiful description of the union of Christ and his people and the commencement of the reign of glory and victory, and the complete triumph of his people over sin and death. They will unite with him in the final overthrow of the beast, the false prophet and the dragon who make their last great effort for the world's dominion in the final battle, for it is stated that "They that are with him are called and chosen and faithful."—Rev. 17:14; 19:14.

Voice Number Sixth:

"I saw an angel standing in the sun, and he cried with a loud VOICE, saying to all the fowls that fly in the midst of heaven, Come gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of mighty men.... and the beast was taken and with him the false prophets that wrought miracles with which he deceived them that had received the mark of the beast and them that worshiped his image. These both were cast alive into the lake of fire, burning with brimstone, and the remnant were slain by the sword of him that sat upon the throne."—Rev. 19:15-21.

Under this same voice the dragon power is cast into the abyss and restrained for a thousand years, during which time Christ and his people are to reign for and share in the millennial kingdom. When this season shall have transpired and the reign of peace shall be established, the eternal order of things will be introduced and God's glory will fill the world, as set forth under the seventh and final voice of complete redemption.

Voice Number Seven:

"I heard a great VOICE out of heaven, saying, Be-

hold the tabernacle of God is with men and he will dwell with them, and they shall be his people and God himself shall be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying: neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new."—Rev. 21:4-5.

Here we have a complete picture of that eternal and blessed state which is to succeed the reign of sin and death. No more tears, no more pain. The long reign of death shall have come to an end. Life with all its blessings shall have come to the world. God's tabernacle shall be with men. The age of suffering will give way to the age of glory. The cross will give way to the crown. Death will give way to immortality. Sorrow and sighing will come to an end and joy and companionships shall characterize the age of blessedness and eternal peace.

H. V. Reed.

IS PRAYER REASONABLE?

"What profit should we have if we pray unto Him?" Job 21:15

Emerson says: "It is doubtful if that man lives who has never prayed." I don't know that Emerson was any better entitled to judge upon this point than another, but considering that his attitude towards prayer was accounted one of his heresies, one is inclined to attach to his statement a little more than ordinary weight.

The prayer habit is not independent of the vicissitudes of opinion. If it be said, for instance, that prayer is not justifiable upon grounds of reason, if the weighty word, "science," be brought into the discussion as authority against prayer, the general prayer habit will unquestionably be affected. There will be those who regard prayer as an intellectual weakness.

A single question lets us into the center of the current skepticism about prayer: Does prayer change God? It is tacitly assumed that if we must say no to this, the grounds of intelligent petition have been given up. Now, the New Testament tells us that with God "there is neither variability nor the shadow of turning," and this statement falls in squarely with our ideas of the character of the Eternal.

But if prayer cannot change God, it can do that which in the result amounts to the same thing; it can work a change of divine benefactions. Suppose you sit in a room with blinds closed and

shades drawn, while outside the day is bathed in brilliant sunshine. You may long for the light, you may pray for it, but not until you raise the shades and fling open the shutters will it come in. Now, prayer is the opening of the soul's windows toward God. All about us is the divine light. It is a constant quantity, never absent from any corner of nature's domain, except as the windows of the heart are closed against it.

And this power and intelligence that penetrates everywhere is also an infinite affection. But who does not know that it is in the power of the human will to shut external influences out, making them as though they were not? One is angry with his friend and though that friend is full of affection and kindness to him, anger prevents the love and kindness from entering his heart. So we are antagonistic to goodness, indifferent to God, and for us it is virtually as though God were separated from us by a world of distance. Our attitude shuts Him away from our consciousness. Change that attitude, and the way is open for the entrance of the divine Spirit.

Then there is the matter of prayer with reference to others than ourselves. Certain it is that if one yield obedience to the prayer impulse at all, he will be impelled to remember in his supplications not only his nearest and dearest, but "all sorts and conditions of men" who are "afflicted in mind, body or estate."

Yet there is a way of looking at prayer of this sort which makes it appear foolish and presumptuous. Am I, a frail, ignorant and erring man, to indicate to God what He ought to do to others? Is God so unaware of what happens to this world, so unadvised in regard to those who need His help that I am called upon to inform Him? Some prayers that you hear seem like news bulletins containing the latest information for the enlightenmen of heaven. Yet, unless made only to be heard of men, if they are the free and natural outpourings of the mind, as it thinks of the manifold sorrows and sufferings and needs of the human family, they need no apology. God gave humanity its instinct of interest in others, an instinct that shows itself in sympathetic and generous acts and just as naturally in thoughts and prayers.

And by what right shall any one claim that the prayer of the true-hearted and faithful may not avail for others? James tells us that it "availeth much," and corroborative testimony has never since been wanting. I should not want to take away from the mother her faith in prayer for her ab-

sent boy. I would not for worlds check one petition on her lips. And not for her sake only—though, heaven knows, the consolations of prayer in such cases ought, for very pity, to stop the voices of those who attempt to prove it a futile thing. But I believe there is virtue in the mother's prayers, in the prayer of any true friend for another friend, in the prayer of the philanthropic soul for the world.

Some of you, perhaps, have seen a little book containing a facsimile reproduction by photography of George Washington's prayers. This great man, always devout, was in the habit at times of writing out his morning and evening prayers. I confess I examined the book with deep emotion. Here was a man, by the unanimous suffrage of the competent, one of the few entirely great ones of the world. Wise, strong, self-poised, self-reliant, able, as his whole life proved, for any emergency—the very last person you would ever associate with dependence or sentimentalism with acknowledging his dependence upon God, and imploring the divine guidance and strength.

Washington, the father of his country, Lincoln, its savior, both were praying men. Humble and trustful, each laid his life problems before the throne of the Infinite, and found from that source the strength and the wisdom that sustained him through all. And with these earlier patriots stand others of today, who might be named—men in high office, in command, in the ranks—men who have recently offered and some laid down for their country life itself.

No, prayer is not the refuge of the weak alone. It is the refuge of the weak, thank heaven. But it is the secret as well of the firm-willed, the noble, the strong.

One other thought about a beautiful office of prayer, one that humanizes while it uplifts. It is said that John Morley, when the guest of Lord Aberdeen always attends family prayers. Why does he do this? Because he believes as his host does? No: for Mr. Morley is a free-thinker. He himself has explained his action: "I should attend the prayers," he says, "if only to renew my own sense of littleness amid the mysteries of life, and to begin the day with a feeling of fellowship in service with the humblest member of the household."

Here is a great tribute to prayer. It enforces the thought of our common humanity. As we reverently bow in the presence of the Everlasting, we can scarce be forgetful of the overshadowing fact that in His eyes we are human beings, no more, no less; human beings, brethren of each other, members of the great family of

the world. And thus thinking, human sympathy not less than divine love comes into our lives as we take upon our lips that perfect prayer, "Our Father, who art in heaven!"

—Chas. E. Perkins.

A Sign of the Times.

In the Review of Reviews, for January, there is a notice of a little book just published, entitled, *The Ministry of the Unseen*, which says: "This little book is a sign of the times. It is a simple narrative by a member of Mr. Myer's congregation of his own experiences. Some short time ago the author lost his wife, and with her the light of his life. But being fortunate enough to number some psychics among his personal friends, he was brought into living relations with his departed wife, and for him the bitterness of death ceased." Here we have again the same ignoring of the reality of death, for if the living husband was "brought into living relations" with his wife, both must have been alive, and for the sake of a sane consistency of "death" in such circumstances the better. The book may well be called "a sign of the times," for it has "forewords by Mr. Meyer, Mr. Campbell, Archdeacon Wilberforce, Mr. Chambers, and others," and the first named of these says: "We are evidently passing into a new realm, the veil is getting thinner, and the day is at hand when we shall see face to face!" A sign of what? Of advancing knowledge in spiritual matters? So think these men, but we are bound to differ from their judgment. Rather it is a sign of apostasy. We say, not on our own authority, which is of no value, but on the authority of the Word of God, that such practices are the work of demons, and the husband was unfortunately to fall into the delusion of his psychic friends. He thinks he has been in communication with his dead wife, who, according to Scripture, lies unconscious in Sheol, and therefore can neither hear, nor speak, nor think, where as all the time he has been listening to some "seducing spirit." It is a sign of how this evil is spreading that it is being supported by so many leading ecclesiastics. —Words of Life.

Our business in life is not to get ahead of other people, but to get ahead of ourselves.

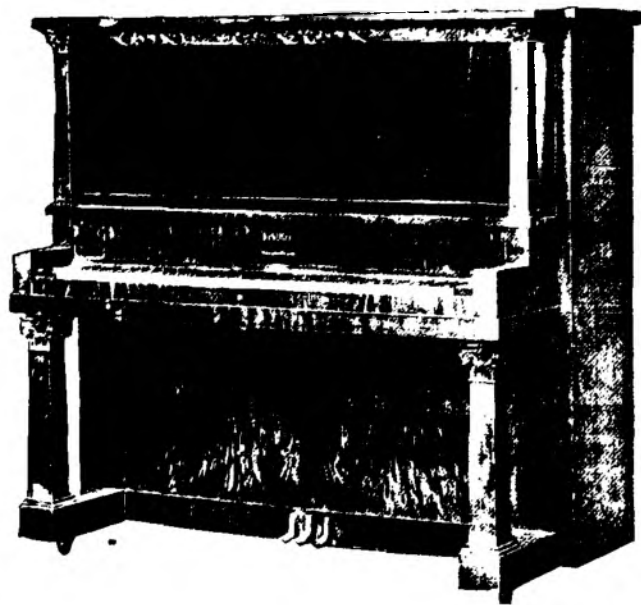
"Take a note of this everybody—Justifying faith is accompanied by obedience,—and no quibbling.

He that speaks what is really in him will find men to listen.—Thomas Carlyle.

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"Not if it Was My Boy."

The late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only one boy was saved from ruin it would pay for all the cost and care and labor of establishing such an institution as that. After the exercises Mr. Mann was asked:

"Did you not color that a little when you said that all that expense and labor would be repaid if it saved only one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more

pains and labor than they ever will repay; other boys may be left to drift uncaared for to the ruin which is so near at hand; but "my boy" —it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world around to save him from peril, that was stretched out to give him help or welcome. And yet every poor outcast is one whom some fond mother called "my boy." Every lost woman, sunken in the depths of sin, was somebody's daughter in her days of childish innocence. Today somebody's son is a hungry outcast, pressed to the very verge of crime and sin. Today somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death. Shall we shrink from labor, shall we

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hesitate at cost when the work before us is the salvation of a soul? Not if it is my boy, not if we have the love of him who gave his life to save the lost.

--Sel.

Is Protestantism Dying?

A daily paper in the east is responsible for the following item:

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of the North Philadelphia Baptist Association, in the Fiftieth Baptist Church, at Seventh Street and Sasquehanna Avenue.

"Other ministers were on their feet in an instant, declaring that Dr. McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement.

"Dr. McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.'

'Recently I attended the services in one of our churches, at

which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.'

Daily prayer, and the devout study of the Bible, and the zealous doing of Christian work, will count for nothing if there be the wilful cherishing of some secret fault. To live in grace, much more to grow and prosper, we must track the secret sin right away to its innermost haunt, and seek the cleansing grace of God to rid us of it. Beware of these secret faults. The noiseless dry-rot will undermine the stately palace, which floods and thunder storms may burst upon in vain.

Life does not ask for emergencies and critical moments, but that the common duties should be lifted up and made splendid by a quiet and beautiful spirit. A heart gentle and sweet can flood with spiritual beauty the anvil, the yardstick, the plow, until all tools and tasks become sacramental and divine.—N. D. Hillis.

Some people look for God's blessings before they do His commandments.

A clear conscience will help you in the day of battle.

THE RESTITUTION HERALD.

Volume 1.

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Number 51.

WEAVING.

My life is but a weaving
Between my God and me,
I may not choose the colors
He worketh steadily.
Full oft He weaveth sorrow;
And I, in foolish pride,
Forget He sees the upper
And I the under side.
I choose the strands all golden,
And watch for woven stars;
I murmur when the pattern
Is set in blurs and mars.
I cannot yet remember
Whose hand the shuttles guide
And that my stars are shining
Upon the upper side.
I choose my strands all crimson
And wait for flowers to bloom,
For warp and woof to blossom
Upon that mighty loom.
Full oft I seek them vainly,
And fret for them denied—
Though flow'ring wreaths and
garlands
May deck the upper side.

My life is but a weaving
Between my God and me;
I see the same, the tangles—
The fair designs sees He.
Then let me wait in patience
And blindness, satisfied
To make the pattern lovely
Upon the upper side.
—The Bible Advocate.

THOUGHTS

on the Hope of the Gospel.

Who shall ascend up into heaven to bring Christ down from above? or, who shall descend into the grave to bring Christ up from the dead?

This privilege, if it may be so called, the apostle Paul says is denied man. Instead he tells us, The word is nigh thee in thy mouth and in thy heart, the word of faith which we preach.

Let us cling to God's law for guidance in all that pertains to the Gospel Plan and the Hope embodied in that plan.

In this age, we find not a few who claim to have immortality. But what says God's word that is nigh thee? the word of faith Paul preached? God only hath immortality. Not even His beloved Son possessed it inherent.

Behold Him made of a woman! made a little lower than the angels for the suffering of death.

Yet Jehovah made Him strong to know He could lay down His life and could take it again.

He is the spotless offering,—the sinless Lamb,—fit to ransom

the race. Could He have done this had He been possessed of such life in the beginning as He has been in possession of since raised from the dead? Verily, no.

Hear Him on Patmos say, "I am He that liveth, and was dead, and behold I am alive forevermore."

Thanks be to God, life and immortality are brought to light by the Gospel.

The Gospel of our Lord and Savior is God's power to save.

To believe it and to obey it will insure life immortal.

Life is the boon we crave; and it behooves us to seek for it

In God's own way and order, let us lay hold on life eternal. Look to Jesus in faith and penitence; turn to Him in obedience and love; walk in His pathway, and live in hope of blessed immortality.

Jesus invites us, assuring us that His yoke is easy and His burden light.

—"Prisca."

EVERY DAY RELIGION.

Madame de Stael says: "A religious life is a struggle, and not a hymn." How soon does this practical fact become known to every earnest soul! Yet in the every day combat are there not occasional strains of sweetest music? It is the music of victory. It is the music of life's best elements gliding up to their rightful supremacy. Hence, there is a sense in which the very struggles may become a worshipful hymn. But, doubtless, Madame de Stael's idea is that religion is not the stop of an organ, to be pulled out for Sunday, and then pushed in for the rest of the week. It is rather the life, the essential life. It is Christ's vitality in the soul. Hence, of necessity, it is for every day. Indeed, the "every day" label is the stamp of its genuineness. We may rightfully be distrustful of that occasional religion which is put on and taken off as a movable garment.—Sel.

"GOOD NIGHT."

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. "Good night!" The little one lisps it as, gowned in white,

with shining face and hands, and prayers said, she toddles off to bed. Sisters and brothers exchange the wish, parents and children, friends and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unknown sea. Our barques of life set sail and go onward into the darkness; and we, asleep on our pillows, take no such care as we do when awake journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, and it is the vigilance of One stronger and wiser than we, who is the Eternal God.

"Good" and "God" spring from the same root word, and are the same in meaning. "Good-bye" is only "God be with you."

"Good night" is really "God night," or "God guard the night."

It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day make say, "Good night."—Sel.

WORK OUT YOUR OWN SALVATION.

We have presented to us today rather a peculiar situation. Men and women claiming to be followers of Christ and the only thing they have to show for it is, they have their name enrolled on some church book. They pay their quarterly dues and live as securely and contentedly as if they knew themselves to be saved. They seem to have no thought that they must "work out their own salvation."

There are certain sects who put this question to their congregations, viz: How many know themselves saved now? I was in an audience some time ago when this question was asked and nearly the whole audience arose. I remained seated. When the audience was dismissed the preacher came to me and asked me why I did not rise. I answered, I do not believe your proposition. If we are saved now, why do anything more? These people have never learned Peter's addition sum. Neither have they learned to be diligent. To my mind it is a very dangerous position to

occupy.

"The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here in this poor, miserable, hampered, despicable, actual, wherein thou ever now standest, here or nowhere is thy ideal; work it out therefrom; and working, believe, live, be free."—Carlyle.

The above selection expresses my thoughts of a true Christian life. Paul in his letter to Timothy says, "I have fought a good fight I have finished my course, I have kept the faith." This was not said early in his ministry, but just before he suffered martyrdom. When he knew he could do nothing more for Christ and the Church he expressed a certainty of his salvation.

The peculiar situation before us now is that the churches promise salvation to those who take protection in their fold. How many thousands are deceived in this manner. To me it is a sort of parasitism. Cling to somebody and draw nourishment from it and live. Or take shelter in some

east off shell and live the life of the hermit crab. Parasites are found everywhere. We have to fight them from our vegetation and fruit or we will not get our share of what we plant. We have young men of today who live just this kind of life. They are known as the son of John Jones

and get their substance from him. Labor to them is degrading. To belong to some fashionable club and spend father's money is the height of their ambition. This would be a miserable world indeed if made up of such persons. There are certain plants—the Dodder for instance, which has a parasitical existence. It seems to start out with good intentions, but soon changes and lives off of the object to which it clings. Webster says, It is a leafless, parasitical vine with yellowish threadlike stems. It attaches itself to some other plant, as the flax, goldenrod, etc., and decaying at the root is nourished by the plant that supports it. All that the parasite seems to want is food and shelter. In getting these it seems satisfied.

For twenty-five years I have lived an isolated life. In doing so I have found protection only in defending the truth. I have been offered a home among the religionists, but did not accept knowing they had no truth. No isolated brother or sister can live the

life of a parasite. The naturalist tells us of the Hermit Crab.

Its peculiarity is that it takes up its abode in the cast-off shell of some other animal. The creature lives a solitary but not an inactive life. Those who have visited the sea-side have observed that the crab is a very active animal and is well prepared for self-defense. To give up this active life for that of a hermit is sacrificing a great deal. And naturalists tell us that the hermit crab degenerates and loses largely the means that nature provided them with. "Any principle which secures the safety of the individual without personal effort or the vital exercise of faculty is disastrous to moral character." Those who are satisfied with this parasitical doctrine of salvation do so at their own expense. Our heavenly Father has given us the means of living an active, aggressive life and to forfeit it means degeneration. The active business man will succeed where the careless, indifferent one will fail. When Jesus was baptized he was tempted and during the remainder of his life he was active. While his three apostles slept he gained the great victory over self. What an example we have in the lives of the apostles. When they were called before magistrates and commanded not to preach in the name of Jesus any more they answered, "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. Acts 4:19-20. We are admonished that it is through much tribulation that we enter the kingdom of God.

D. C. Robison.

SERMONETTE No. 24.

Future Work of Messiah.

Text. After this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Acts 15:16-17.

In our last sermonette we endeavored to place before the reader the work of Messiah in relation to Israel, the chosen people, through whom God will bless the race of mankind. Today let us study the outside nations referred to as Gentiles.

The apostles and elders had gathered in Jerusalem to consider circumcision. Some had said that the Gentile Christians must be circumcised. Others contended that it was not necessary.

After a long consultation, James arose, and the text above cited is a part of the talk he made against the circumcision of Gentiles. There was ample reason for his conclusion, which does not at first appear in the condensed report of his speech as given by Luke. But when we comprehend the fact that Israel or the seed of Abraham was to be a separate nation, and with whom God had a special purpose to carry out, and with whom he had entered into covenant, and as a seal of that covenant they were to be circumcised, it is evident that Gentiles were not included, either in the covenant, nor yet in the promise for which the seal stood as a token. The covenant of which circumcision was the sign, was to Israel in their generations forever; and did not include the Gentile. Hence James is sound in his conclusion, although his reason only partially appears in the report of his talk before the disciples and elders. On account of Israel's rebellion and sin, God overturned the kingdom and scattered the people temporarily, but has promised a reorganization. Because of Israel's rejection of the Messiah, and other sins, their king was removed, his diadem taken off, and an opportunity offered to the Gentiles. Here is where our text finds its proper introduction.—"After this," says James,—after visiting the Gentiles, "I will return." The Gentiles are being visited now. This period may appropriately be called "The times of the Gentiles," and when this period ends Jesus will come.

I. David's Tabernacle Rebuilt.—To build again is to rebuild or build again that which had fallen down. The kingdom over which David ruled was the land of promise occupied by the twelve tribes. Being temporary in its duration it is by figure of speech called a tabernacle; or tent. To build again this tabernacle is to return the tribes to their own land, reorganize them, and establish their kingdom. Jesus will then take the throne of his father David and reign over Israel as their long expected king. Paul told Agrippa that he too entertained the hope of the promises made of God to the fathers. Ages have swept by on swift wings since the promise was made. David sleeps in the tomb having seen corruption. But God still lives, and the promise is sure. "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." "And they shall dwell in the land that I have given to Jacob my servant, where in your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince forever." What a wonderful promise! It spans the ages future. I do not wonder that Paul should exclaim: "O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past finding out!" I do not wonder that he should say that "In the ages to come he will show the exceeding riches of his grace, in his kindness toward us through Jesus Christ." And do you know that God is to do all this—set up this kingdom, gather the outcasts of Israel and Judah, place Christ upon the throne, thus rebuilding the tabernacle of David, that the

II. Residue of men might seek after the Lord?

The residue of men simply means the rest of mankind. Now look at the picture as James has painted it. There is the return of the Lord. Then the rebuilding of David's throne and kingdom—David's tabernacle. Then following this is all the residue of men seeking after the Lord.

To seek after God after Jesus has returned and established his kingdom means that men are on trial. They lack the knowledge of God, and need to be taught. It means probation. How long this state of seeking after the Lord will continue is not definitely revealed, but it may be settled in our minds that it will continue as long as it is necessary to reach all men, and as Paul says, "ages to come."

The view that probation will end with the millennium is held by many intelligent students of the Bible, but I see no good reason for such a conclusion. If the saints are raised at the return of Jesus, and the rest of the dead do not rise until the close of the thousand years, it follows that their probation, if they have any, will be after the millennium.

Again, if the saints are made priests, and Jesus abides a priest continually and has an unchanging priesthood, the work of bringing men to God will necessarily continue after their resurrection at the end of the thousand years.

The real object of rebuilding David's tabernacle is stated by James in our text to be "that the residue of men might seek after the Lord." If this be correct, Messiah's work as a priest upon his throne, is to offer mercy and life to the heathen of our

world who died without the true light which is to lighten every man who has come into the world. John 1:9.

If Jesus died for all—that all might have life, then all must have an opportunity to obtain that life. Justice pleads for an opportunity, yet an opportunity does not necessarily mean the salvation of all.

A. J. Eychaner.

THE GIFT OF THE HOLY GHOST.

Synopsis:

"The gift of the holy ghost" is the holy ghost itself.

"You and your children" are the Jewish people.

"All that are afar off" are the Gentiles.

"As many as the Lord our God shall call" limits the number to those who were then called out and endowed with inspiration and miraculous power, and therefore this promise is not made to us.

Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:38-39.

So said Peter on the day of Pentecost to an audience made up of Jews, as we see by verses 5 and 14.

"The gift of the holy ghost" means the holy spirit itself, as we see by Acts 10:44-47, for here Luke calls what Cornelius and his family received, "the gift of the holy ghost," in verse 45, which in verse 47 is called by Peter "the holy ghost" itself. Notice, too, here that Peter says they received the same holy ghost "as well as we," the ones who received it at Pentecost. Notice also that in the previous verse, 46, these Gentiles acted in exactly the same way as the Jews did who received it before them. So now in the next chapter, Acts 11:17, Peter in explaining it says these Gentiles received "the like gift" as did the Jews at Pentecost, and calls it in verse 16, "baptized with the holy ghost." Therefore in 10:44 what "fell" on the Gentiles was a baptism, same as at Pentecost on Jews, and "the gift of the holy ghost" is the holy spirit itself.

"You and your children" are the Jews, and "all that are afar off" are the Gentiles, as may be seen by Eph. 2:11-22. For in verses 13 and 17 those who are afar off are plainly the Gentiles, and "them that were nigh" are the Jews, as the contrast all the way through the context is between Jew and Gentile.

"The promise is unto you," the Jews, first, that is, the promise

of the spirit, quoted by Peter from Joel in Acts 2:16. For the Jews are "first" as Peter shows in Acts 3:25-26, that God "first" sent the blessing of forgiveness in the covenants of promise to the fathers, unto Israel. This was "necessary," as Paul showed in Acts 13:46, since Gentiles must not be offered the kingdom till Israel had rejected it, lest Israel have whereof to complain. So many Jews were "first" given the "call" to receive the spirit with its power of inspiration and miracles to confirm the truth thus revealed by inspiration. Then afterwards "the promise" of the spirit was due "to all that are afar off," the Gentiles, for Joel said it should be poured out upon "all flesh." In Acts 19:6, we find Paul gave it to some of them by laying on of hands.

Lastly, the limitation is set to "as many as the Lord our God shall call." The promise, therefore, is not to us unless God has given us the "call," and if he has called us we should be able to make prophecies, raise the dead and such, just as the apostles did. Has he called us? To what? Repentance? as he said in Matt. 10:1: "I came not to call the righteous but sinners to repentance." If so, all penitent ones should be working miracles. No, the "call" was to the receiving of the spirit and miracles, as we see by Matt. 10:1, where the Lord after calling the twelve gave them this "power," also by Mark 3:13-15 that he did not even "call" all his followers thus, even though they had all previously been called to repentance but only "whom he would," which were "twelve," only, who had such "power," verse 15, to whom were later added seventy, Luke 10. When Paul and Barnabas were thus called, Acts 13:2, they did the same, 14:3, "signs and wonders," for their call was to a certain work, 13:2. Called "to preach," 16:10, by a miraculous vision of the holy spirit. Called to be "witnesses" of a risen Lord, Luke 24:48, by miracles, Acts 4:33, "And with great power gave the apostles witness of the resurrection of the Lord Jesus."

If God wanted any of us to be such witnesses he certainly would empower us to do it. but we should then need to see Jesus first, for even Paul could not testify that the Lord was risen till he had first seen him, 1 Cor. 15:8. But the work has been done, and well done, by those "called" to do it. So well done that the spirit furnished both the revelation, II Tim. 3:15-17, and the confirmation, Heb. 2:4. What new revelation could we make if we claimed the holy spirit? All such people today

do not dare to utter prophecies. What miracles perform? They dare not attempt to raise the dead and the like. If they could, all kinds of contradictory doctrines would have to be true, because confirmed by miracles. But how can we be eyewitnesses, 2 Pet. 1:16, of his resurrection, never having seen him, and not, as he said to those witnesses, "Ye ... shall bear witness, because ye have been with me from the beginning." Jno. 15:27. We have not so been with him. We can only walk by faith and let the works that faith performs be our testimony of his death and resurrection, by becoming a living example ourselves, of death to sin and a life risen "in newness."

So we see the meaning of the text:

Repent and be baptized every one of you, by the authority of Jesus Christ, for the remission of sins, and you shall receive the holy spirit as we did at Pentecostal baptism, for it is promised to you of Israel and also to the Gentiles, up to the limits of the number of Jews and Gentiles the Father shall call to be witnesses of the Son's resurrection by miracles they perform.

The Greater Works.

Lesson 13.

Read Jno. 14:12. Did the Lord mean that they should do miracles which he did not perform? What miracles did they do which he did not? Were they "greater"? Or did he mean that in the ages to come believers would do the greater works? The time referred to may be discerned by comparing Jno. 14:11 and 20 with I Jno. 5:19-20. The reason their miracles were "greater" may be seen by comparing Jno. 15:26-27 and Acts 5:30-32 with Acts 4:33.

Joseph Williams.

OUR EIGHTY YEAR CLASS.

I will give a little sketch of my life. I was born in Devonshire, England, April 2nd, 1830. I was Christened by sprinkling water on my head and then they named me George Robert Chown, after my father and uncle. They said I was baptized into the Church of England. After I was two years old, father came to Canada and lived in Waterloo, Quebec. In the winter of 1843, the Miller doctrine broke out in the neighborhood of the red school house where we lived at that time. Bro. Henry Allard also lived there. He was a well to do farmer and had a large house and big barns, and plenty of hay and grain and a Big heart. There was a call for meetings. Several of the brethren tore the partitions out of the chamber and seated it with plank. Preachers



came from Farnam, Lowell, Boston, and some from New Hampshire. J. V. Himes, R. Buckley, Richard Hutchinson, Frank Berack and several others. Hundreds came to the meetings and filled the big chamber, and hundreds embraced the Advent doctrine. The time was set for the coming of the Lord; I believe it was the means of much good; it caused the study of the Bible. Father had been reading Geo. Store's book on the nature of man. Father Henry Allard and old Father Nuton studied their Bibles two weeks before they dare say a word to any one, then they made up their minds that Father should preach on that subject the next Sunday in the red school house. It was crowded. Lots came from town. Johnny Porter was there; he was a preacher.

Father was a good talker and gave them lots of scripture and stated they did not have an immortal soul. I tell you that made a stir. Two or three got to talking at a time. Uncle Johnny Porter got up and would not stay to hear such stuff. Uncle Henry Allard got up and called the meeting to order, and said "Brethren won't you believe what the Bible says? If so listen." He read several passages. He then said, Brethren, let us study the Bible to see if these things are so. Now brethren, we are all looking for the Lord to come soon, let us pray. I never heard such a prayer in all my life, every eye was wet with tears. I am weeping now to think what power there is in prayer (I was there). Bro. Allard called on Bro. Porter to pray I believe there were ten or twelve prayers before they arose. They all went home feeling happy. The next Sunday the old schoolhouse was crowded. Father preached. Bro. Allard called on all that wanted to be saved with thrilling exhortations, for the Lord was coming to destroy all the wicked and to burn up the earth. I was among the number that wanted to

be saved. I am still looking for the Lord to come and RESTORE, instead of DESTROYING the earth. The next summer Ed. Burnum and Frank Berick came and pitched their tent in John Clark's grove near Waterloo in Canada. Bro. Berick published the World's Crisis in Lowell, Mass. They preached the coming of the Lord, repentance, baptism, death, resurrection, judgment and the destruction of the earth with fire, then upon its ruins set up the heavenly kingdom. They said any one that wanted to enter the kingdom must be baptized. As I had started for the kingdom, I obeyed the call. After that I went to New Hampshire and met my intended, Sarah M. Lincoln. We were married and lived there for several years. I found a few brethren there of like faith. We hired a hall. Miles Grant and J. V. Himes came there occasionally to preach. After a while R. V. Lyons and William Sheldon came along. One of the brethren and I looked around and found an old Christian woman who said we could have her large room. We seated it. The brethren stayed with us three days. There was much good done. I find my article is getting too long. We left New Hampshire and came to Illinois. I have quite an interesting story to tell of our life in Illinois and Iowa. By permission I will continue the narrative. Love to all the brethren and sisters.

Gladbrook, Iowa.

"Even when the unsuspected sins of their supposed fellow-workers are discovered to have been so base, and of such long continuance as to establish a case of hypocrisy, Christ's disciples need not despair or be without an answer to the cynical world. A counterfeit coin would never be made were it not for the great value of the genuine. So, spurious imitations of the Christian religion commend its preciousness when it is pure and undefiled. It is only the latter that we recommend."

"A Christian's time and energy are too precious to waste in disputing about doubtful things. If we turn our full attention to undoubtful duties, the doubtful questions soon settle themselves. Otherwise, they will settle us instead."—Sel.

Who gives of himself gives that which is above rubies, that which alone can satisfy and uplift humanity—love, "the greatest thing in the world."—Success Magazine.

Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Terms: One dollar fifty cents per year in advance. Fractional parts of a year at the same rate.

Change of Address: In changing your address, always give the old, as well as the new, address.

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Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation.

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WE BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Editorials and Church News.

ONE YEAR OLD!

With this number, 51, we find The Restitution Herald one year old.

This has been a year of experiences. Both Sister Ordnung and the editor were new to the business, never having done a day's work in a print-shop until this work was begun. For a time the work hung heavy on our hands and many times the "midnight oil" experience was

ours. We cannot refrain from mentioning again the kindness and helpfulness of our friend, Z. A. Landers, of The Ogle County Republican, and his force who helped us and taught us so faithfully.

Our subscription list is far ahead of the wildest prediction and very satisfactory. Our subscribers with a very few exceptions are reporting themselves well pleased, as many letters and words of commendation show. We wish in return to thank them for their forbearance in dealing with our imperfections. Experiences of the past will help us to send you a better paper in future.

Since the year is up, it will be necessary for many to begin to think of renewing their subscriptions. Our first yearly subscribers will find their subscriptions expiring November 1st. This notice will give ample time for renewal before the full time is out and you are getting two or three extra numbers in the bargain.

We would like to double our list this year. Will you help us a little?

This can be done in two ways—by sending in new subscriptions at the regular rate, or by sending in subscriptions that are paid by yourself at ONE DOLLAR each.

Our Helping Fund

is a fund from which we send the paper to those who are so circumstanced that they cannot afford it, or to persons who are partially interested in the truths which we teach. A recommendation from any brother or sister is all that is necessary to send a paper from this fund as long as it lasts. Please help to keep this fund up and help to keep the paper going to those places where it will do good.

Thanking you all again for past favors and encouragement. I am,

Yours in hope of eternal life,
S. J. Lindsay, Ed.

To The Brethren Scattered Abroad:

I will make engagements (D. V.) to go anywhere to preach the truth, from the beginning of November to the end of March. I have been labouring to help people to better understand the scriptures for over fifty years, in many parts of the world. I will speak every night when it is desirable to do so. Address,

Dr. A. Wallace Mason,
Box 259, St. Catharines,
Ontario, Canada.

Hillsboro, Mo.,
Sept. 23, 1912.

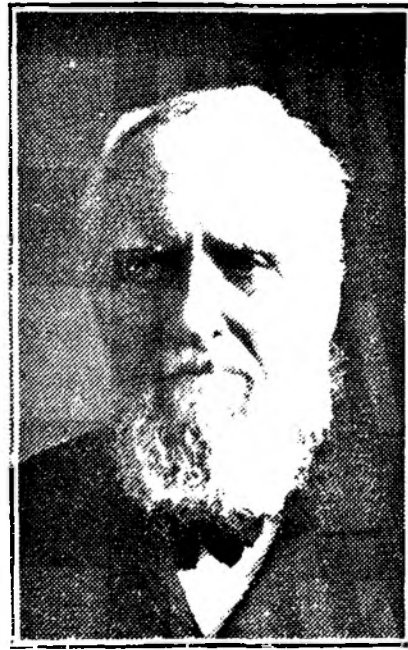
Dear Bro, in Christ:
Please find enclosed \$1.50 for renewal of The Restitution Herald with which I am so well

pleased. I think Bro. Wilson's continued article on baptism alone is well worth the subscription price. Besides, it seems as though every paper gets better. I am,

Truly yours in the hope of the soon coming kingdom of our Lord and Savior,

B. Schneider.

Obituaries.



Owen Russell Loomis Crozier the subject of this sketch, was born in Chapinville, N. Y., February 2nd, 1820, and died at his residence in Grand Rapids, Michigan, Sunday morning, September 15, 1912, thus marking the close of a long and useful pilgrimage.

The story of this brother's life is more than ordinarily interesting, but space forbids us making more than passing mention of some of the more important events.

He was left an orphan at the tender age of two years, being very soon adopted into the family of a frugal farmer where he remained until about fourteen years of age. Being an industrious lad and studious, he made good use of the few educational advantages to be had in those days, he finally worked his way through the Lima Seminary, Lima, N. Y. He taught school winters and attended school summers. His early Christian experience was in being identified with the Methodist Church, but when only about twenty-two years of age had studied himself into the then comparatively new Advent faith, of which faith he has been an ardent supporter and defender for nearly three-fourths of a century—until the enemy of all mankind overcame in the struggle for life.

Bro. Crozier was connected editorially with two or three Christian publications for several years, and did considerable preaching and debating, being zealous of spreading the news

of the gospel of the kingdom. Moving to Michigan at about the close of the Civil War, he has since lived and labored in this state. Was one of the few in this state first to preach and "earnestly contend for the faith," being identified for several years with Bros. Miller, Hoyt and Simonds in preaching Adventism.

In 1853 he was married to Miss Polly Maria Alger, who died in January of this year. Five sons and two daughters survive them—Ernest A. Crozier of Grand Rapids, Mich.; Alfred O. Crozier, Cincinnati, O.; Hubert R. Crozier and Charles E. Crozier, Colinga, Cal.; Galen G. Crozier, missionary in Turra Assam, India; Mrs. John H. Wood, Winder, Ga., and Dr. Jennie E. Crozier of Mudha Hamipur district, India, the latter returning several months ago to care for her parents, and which she did so faithfully.

It was the very pleasing privilege of the undersigned and his family to become acquainted with and often to visit in the home of these dear ones of like precious faith. To know them was to love them, and with their long and eventful lives, rich in usefulness and experiences, made them interesting and profitable companions. What was our experience, was also that of many others, who feel the loss so much a personal one.

The undersigned officiated at the last sad rites, the services being held from their residence in Grand Rapids, Michigan.

How we long for the glad day to arrive when our King and Redeemer shall come and destroy the power of the enemy and we shall not be called upon so often to give up our dear ones into his power! We can but exclaim, "Even so, come quickly." May we each be faithful unto unto death, that we may be called unto life eternal with all the faithful.

F. V. Blakely.

The Sunday School.

CLEAN AND UNCLEAN.

Oct. 13. Mark 7:1-23.

Golden Text,—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom 14:17.

Time.—April, A. D. 29. Closely following our last lesson.

Place.—Capernaum or vicinity.

The Jewish authorities at Jerusalem heard rumors of what Jesus was doing in Galilee, the marvelous works, the great crowds, the feeling that He might be the

Messiah. Some of them came to Galilee and watched Him closely to see what fault they could find in Him, through which they might bring Him before the Sanhedrin, and put an end to His claims and His work. One day they found what they wanted. They failed to find a single law of God which He had broken, but now they see His disciples disregarding, under His eyes, one of the traditions of the elders.—Peloubet.

The tradition of the elders signifies what is called the oral law. Besides the laws of Moses, the Rabbins pretend that he left oral traditions, that is, traditions delivered Moses by the voice of God at Sinai and handed down from generation to generation, by word of mouth, to the time of Christ and ever lower, for it does not appear that any complete digest of them was put into writing till the latter part of the second century by Rabbi Judas, surnamed, the Holy. This work (six volume, folio) is called the Mishna, or second law as containing a variety of additions to, and explanations of, the written law.

Questions.

Who had come from Jerusalem and for what purpose? What was the fault they found? "The Pharisees and all Jews wash their hands off"—see marginal rendering. This custom was practiced with great ceremony, not for cleanliness, but as a form required by the traditions of the elders, based on the law of cleanliness in Lev. 11:15, no less than twelve treatises of the Mishna deal with this subject. Everything was placed under the bondage of the letter. They regarded these traditions as of higher authority than the laws of decency or even of God Himself.

They wash when coming from "market."—(The Greek term includes all assemblages, where they were compelled to mix with Gentiles and thereby contract ceremonial defilement; hence the ceremonial washings before eating).

What question did the Pharisees ask Jesus? What was His reply? Where do we find the prophecy quoted? What was Jesus' denunciation against these people in Matt. 23:4, 23-28?

Where do we find an instance in which Jesus ate with a Pharisee? Luke 11:37-42.

(Here again Jesus represents these hypocrites as persons very particular in exterior cleanliness but equally negligent of moral purity; they were very exact in tithing their medicinal herbs, but very deficient in the moral virtues of "justice, mercy and fidelity").

Do we in these days find those who are most exact in ritual ob-

servances and at the same time often negligent in the weightier matters of God's law? How did these people "honor God with their lips"? What does it mean "to worship in vain"? Could they keep God's commandments and also their own traditions? What examples does Jesus give?

(The law of Moses had pronounced death against those who cursed their parents, which implies not merely a hasty expression, but a neglect and abandonment of them. A Jew, finding his parents through age or infirmity likely to become a burden to him, could devote, according to the traditions of the elders a part of his property to the temple, giving to God, instead of his parents, thus releasing the children from the natural and legal obligations which they owed to their parents, thus making void the law of God).

Having thus far rectified the errors of the scribes and Pharisees, Jesus now calls the multitude to Him and explains the nature and source of moral uncleanness.

What parable does Jesus give to illustrate? v. 15. Did the disciples understand it? What is the source of those things which defile man? Enumerate them.

What is the meaning of "an evil eye"? Matt. 22:15 (refers to jealousy). What is covetousness? Col. 3:5. What is it called in Heb. 13:5? R. V. (love of money). What are all these things called? Gal. 5:19. What is the penalty for practicing these things? Gal. 5:21; Eph. 5:5. How may we be cleansed from all uncleanness? 1 Jno. 1:9; Psa. 119:9-11. What will characterize the kingdom of God? See Golden Text, also 2 Pet. 3:12.

If we would inherit that kingdom of righteousness, what should we do? 2 Pet. 3:14; 1 Jno. 3:2-3.

Anna E. Drew.

Report.

INDIANA CONFERENCE REPORT.

The Annual Conference of the Churches of God in Indiana, convened Sept. 19 to 22, 1912, with the Hillisburg church.

The various churches of the state were well represented and much interest manifested and all felt spiritually benefited from the association together. The Hillisburg church has a large membership, and judging from the loyal hospitality extended to its guests, it has a large heart also.

Most excellent sermons were given by Bros. D. C. Robison, of Ohio, G. Eldred Marsh, of Illinois, Joseph Williams and D. E.

Vanvactor of Indiana. Bro. Vanvactor was unable to be present, but his place was ably filled by his wife who read his discourse. Letters were read from Bros. Halstead and Wagoner, who were physically unable to be present. Sister Robison was also ill and could not come.

A Berean meeting was held on Saturday evening, led by Emma Railsback, the president of the Indiana state society. A question box occupied one session. On Sunday afternoon two expressed a desire to be baptized. They were Mrs. Bennett Boggs and Miss Esther Maroney.

Two business sessions were held, presided over by the president, F. M. McCrory. The annual reports of various work done were read and accepted. New committees were appointed. Since it was deemed advisable by many to hold only one business conference a year, it was moved that Section 9 of the constitution be made to read: "This conference shall meet not less than one nor more than two times a year for the transaction of business," etc. This was voted upon and carried.

The following is the report of the Committee on Resolutions:

Whereas, we have been blessed with life and a reasonable degree of health, whereby we are enabled to meet again in conference assembled for the continuance of the work of the Master. Be it resolved that we give thanks to the Giver of all good for a manifestation of those blessings. And whereas there are those who, because of sickness and other causes are prevented from being with us,

Be it resolved that we express our sorrow and disappointment because of their absence, and that we extend to them our sympathy, and whereas the officers of this conference, having labored so earnestly and zealously in discharge of their official duties and certain of the brothers and sisters loyal to a sense of duty have endeavored to make all necessary arrangements to the accommodation and entertainment of the members of the conference, therefore

Be it resolved that we extend to them our sincere thanks and express our appreciation of duties so faithfully performed and work so nobly done.

Committee: J. J. Snodgrass.

Emma Railsback.

Flora Harris.

Following is the report from the finance committee:

We the undersigned committee on finance for conference work in the State of Indiana, recommend a free-will offering of fifty cents from each brother and twenty-five cents from each sister, payable annually, for the purpose of defraying the expens-

es of the annual conference. The secretary of each local church to receive such funds and turn them over to the state treasurer and report to the state secretary the amount, these funds to be in the hands of the state treasurer on or before April 1st of each year.

Committee: Wm. Huffer, Ezra Railsback.

Bennett Boggs.

The nominating committee were Wm. Huffer, Bennett Boggs and Richard Railsback. The following officers were retained for the ensuing year: Pres., F. M. McCrory; First Vice Pres., A. O. Roose; Second Vice Pres., L. M. Howell; Secretary, Flora Harris; Treasurer, Ezra Railsback; for Bible school Board, Mrs. F. M. McCrory, Myrtle Stauffer, A. O. Roose.

Conference adjourned,

Flora Harris, Secretary.

PINE WOODS BIBLE CLASS.

Leader,— The topic we selected last Tuesday night for this occasion is

The Restoration of the Kingdom to Israel.

I wish to ask, Were the Lord's disciples expecting the kingdom to be restored again to Israel?

Arloa,— Yes, sir; see Acts 1:6: "Lord, wilt thou at this time restore again the kingdom to Israel?"

Leader,— When was the kingdom taken from them?

Arloa,— Read Ezek. 21:25-27: Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is: and I will give it him.

Leader,— Does this language indicate that the kingdom was permanently taken from Israel?

Arloa,— No, sir; the text reads "Until he come whose right it is."

Leader,— Can we ascertain who has a right to the overturned kingdom of Israel?

Arloa,— Yes, sir; see Isa. 9:6-7: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and establish it with judgment and with justice, from henceforth, even forever. The zeal of the Lord of hosts will perform this.

Leader,— Have you any other testimony?

Arloa,— Yes, sir; see Luke 1:32

33: The angel said unto the mother of the child: The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob (the twelve tribes of Israel) forever; and of his kingdom there shall be no end.

This will require the restoration of exiled Israel.

Leader,— Tell us, Ella, do the scriptures promise a restoration?

Ella,— They certainly do. Testimonies are so abundant, that I must abbreviate them. You may read the context at home.

Isa. 11:12: And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Jer. 32:37; Ezek. 36:24: Behold I will gather them out of all countries whither I have driven you.

Ezek. 37:21: I will take the children of Israel from among the heathen (Gentiles) whither they be gone, and bring them in to their own land.

Micah 2:12: I will surely assemble, O Judah, all of thee; I will surely gather the remnant of Israel.

Jer. 31:8-10: And gather them from the coasts of the earth.

Isa. 54:7: For a small moment have I forsaken thee; but with mercies will I gather thee.

Ezek. 37:28: I have gathered them unto their own land, and left none of them any more there.

Ezek. 37:22: 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, (when was the so-called spiritual Israel divided into two nations?) neither shall they be divided into two kingdoms any more at all.

Does any one know anything about two kingdoms of spiritual Israel?

Jer. 31:28: Like as I watched over them (spiritual Israel?) to pluck up, so I will watch over them to build and to plant.

Jer. 33:7, 11: I will cause the captivity of Judah and Israel to return, and build them as at the first.

Amos 9:15: I will plant them upon their land, and they shall NO MORE BE PULLED UP.

Jer. 3:18. The house of Judah shall walk with the house of Israel, and shall come together out of the LAND of the NORTH. Is spiritual Israel to be restored from that locality?

Jer. 23:6: In his days Judah shall be saved, and Israel shall dwell safely.

Hosea 1:11: Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one

head.

Zech. 10:6 I will bring them again to place them: for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord thy God, and will hear them.

Jer. 23:7-8: Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but the Lord liveth, which brought up and led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their OWN LAND.

Isa. 43:6: I will say to the north, Give up; and to the south, Keep not back: bring my son from far, and my daughters from the ends of the earth.

Ezek. 39:28: Then shall they (spiritual Israel) know that I am the Lord thy God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them there any more.

Micah 4:6-7. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall REIGN OVER THEM in Mount Zion (not in heaven) from henceforth even forever.

Hosea 14:5: He (Israel) shall grow as a lily, and cast forth his root as Lebanon.

Rom. 11:1-2 I say then, hath God cast away his people? God forbid. For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God HATH NOT CAST AWAY HIS PEOPLE which he foreknew.

1 Sam. 12:22: For the Lord WILL NOT forsake his people for his great name's sake.

Jer. 46:28: Fear not thou, O Jacob my servant, saith the Lord; for I am with thee! for I will make a full end of all the thee; but I will not make a full end of thee, but correct thee in measure; yet I will not leave thee wholly unpunished.

Leader.— God's word can never fail, but will be fulfilled in detail. There must be a period of time when this will be accomplished. Our Adventist friends can find no place in their theory for these declarations of Holy Writ, and hence they affirm there is no time in the future when God will give his promised blessing to Israel. I quote from their writings as follows:

"The saints live and reign with Christ in heaven during the thousand years after the first resurrection. The living wicked are consumed by the burning

glory of the coming King, and the blessed and holy are taken to heaven to reign with Christ (over no one), a thousand years—the earth left desolate and uninhabited, is called the bottomless pit, into which satan is cast and shut up, where he remains during that period. ... The earth was then without form and void; that is, it was in a chaotic, empty, desolate condition; and this will be its condition during the millennium. ... At the end of the thousand years, satan is said to be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth."

It is a conundrum I cannot solve, where satan will find nations in "the four quarters of the earth," to deceive if "the earth is left desolate and uninhabited," being "chaotic, empty, without form and void, during the millennium."

Under such teaching, the promised blessing to all nations through "Abraham and his seed," comes to nought. It cannot be true that the glorious work of restitution begins when Jesus comes.

The above teaching of Adventism is so dark and dismal, there is not a ray of cheery light about it. If they had but a limited conception of God's glorious plan of redemption and salvation, they would see that the work of salvation just begins in earnest when Jesus comes. The present age is the period of preparation to carry the glad message to the ends of the world. In place of salvation being completed when Jesus comes, it will have a boom then such as the world never saw.

Isaiah said: In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it. And

Many Nations

shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will

teach us

of his ways, and we will WALK in his PATHS, for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

It is now time to adjourn. I will say that the above lesson will be immediately printed in an eight page tract. The price will be five copies for ten cents. Orders may be sent at any time.

In the blessed hope.

W. H. Wilson.

DOES THE SOUL SLEEP?

(Written for the "Gospel Messenger" in reply to an article found therein).

Recently there was handed to me a copy of your worthy publication of date of Aug. 31, 1912, by a subscriber thereto, he being a good friend, likewise a seeker after the truth of the scriptures, calling my attention to an article under the above heading, by B. E. Kesler of River Bend, Colorado.

I am not out to defend Mr. Russell nor to criticise Mr. Kesler, but that the truth may be brought more clearly to light and the Word of God be better understood.

The article in question criticises Mr. Russell sharply for saying the soul "ceases" at death and finally comes out with the burden of his thought, saying: "The soul possesses consciousness, thought, perception and reason, even while the body lies cold in death." On this subject I would like enlightenment and ask any who may know where to find scripture to bear out the thought or belief of such a statement, having been taught myself to believe that when God told Adam that for his disobedience, "thou shalt surely die," that He meant precisely what He said, and not to believe that other voice which said, "Thou shalt NOT surely die."

God, when He addressed Adam surely spoke to the conscious part of him and if the conscious part was Adam and died he will surely remain dead until the resurrection. 1 Cor. 15:23; Col. 3:4.

Mr. Kesler says God imparted to man an immortal soul, undying energy. I have so far in my study of the divine book been unable to find language that would justify anyone in such a belief. Immortality belongs to God alone. The apostle Paul in writing to Timothy makes use of the word immortality in the following significant words: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honor and power everlasting. Amen." 1 Tim. 6:16.

Adam was created mortal and was unchanged in his nature when he disobeyed and ate of the forbidden fruit, when God drove them from the garden of Eden and set the angel to guard the way that he might not return and eat of the tree of life and have immortal or everlasting life. That being the case as is plainly stated, where is the scripture that states that God ever did give it to him in after time?

Again, if we possess immortal life, why did Paul admonish us as he did in Rom. 2:7 to "seek for glory, honor, immortality, eternal life by patient well doing"? Also this immortal, conscious part, if such there be, cannot sin, hence has no Savior in Jesus, because He came and died

for sinners. Now lest you say Jesus never died, let me cite you to His own words in Rev. 1:18: "I am He that liveth and WAS DEAD and behold I am alive forever more and have the keys of hell (or the grave) and of death." Let us study deeply into this great book remembering always the admonition found in Gal. 1:8-9, and strive to win the approval in II Tim. 2:15. Yes, I prefer to believe God rather than that other voice that said: "Thou shalt NOT surely die," and trust to His mighty power to bring me again from the dust of the ground when it shall please Him, "and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things." Acts 3:20-21, and all shall stand before God; and the dead shall be judged out of those things which are written in the books, according to their works." Rev. 20:12. Even the faithful of the Lord, mentioned in Heb. 11, styled by some, the roll of honor, are to remain dead until the great day of resurrection as is stated in verses 39 and 40 of that chapter. Yes, the soul, or life, as Job terms it in the marginal rendering at Job 12:10, ceases at death and is hid with Christ in God, Col. 3:3, until Christ who is our life shall appear, Col. 3:4, when the books shall be opened as in Rev. 20:12, and everyone will be judged according to his works.

F. M. McCrory.

Plymouth, Indiana.

JOB.

In the Septuagint version of the scriptures which is said to have been translated from the Hebrew in Egypt during the reign of Ptolemy Philadelphus, who lived in the third century before Christ, there are some verses at the end of the book of Job which throw light on the time when Job lived and the country where he lived. I will quote them since many of your readers may not have access to the Septuagint.

Job 42:16-17: And Job lived after his affliction a hundred and seventy years and all the years he lived were two hundred and forty, and Job saw his sons and his sons' sons the fourth generation. And Job died, an old man and full of days; and it is written that he will rise again with those whom the Lord raises up. Then this is added: "This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife he begot a son whose name was Enonon. And he himself was the son of his father, Zana, one of the sons of Esau and of

his mother, Bosoriha, so that he was fifth from Abraham. And these were the kings who reigned in Edom: first, Balac, the son of Beor and the name of his city was Dennaba; but after Balac, Jobab, who is called Job... And his friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites; Baldad, sovereign of the Sauchaeans; Sophar, king of the Minaeans."

So that Job was a descendant of Esau and retained the knowledge of the true God and a large number of others must have done so for we are told "Now there was a day when the sons of God came to present themselves before the Lord." There must, then, have been a representative of God at some place, probably Jerusalem, just as there was one there in the days of Abraham; namely Melchisedec, before whom these sons of God presented themselves and satan came amongst them. This satan, whoever he was, was envious of Job's prosperity, and whoever was God's representative knew this, for he says: Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Job has also this exalted testimony given him, Ezek. 14:14: Though these three men were in it, Noah, Daniel and Job, they should but deliver their own souls by their righteousness, saith the Lord. Some years ago in Egypt, a great find was made of what is known as the Tel el-Amarna tablets. These were a large number of clay tablets or letters written to a king of Egypt long before the days of Moses. Most of these letters were written from Palestine or in that neighborhood, urging the king to send troops to relieve his commanders who were being pressed by the enemy, and among these letters is one reading in part thus: "To Jan'am, my lord (the viceroy of Jerimot and nominal governor of Egyptian Palestine), Mut-Addi, thy servant. I prostrate myself at the feet of my lord. As I told thee by word of mouth, Ayad (the Egyptian name of Job) has secretly fled, even as the king Bikhishi fled, before the officers of the king. As my lord, the king, liveth, if Ayad is in Bikhishi, then it is two months that he is there." This Job here referred to lived in the same neighborhood as the Job of the scriptures and may have been a descendant of his. Then we have Jethro, Moses' father-in-law, the priest of Midian, who evidently was a worshiper of the true God, and evidently a man of sound judgment, for when he came to see Moses after the children of Israel had come out of Egypt and found

him engaged all day from morning until evening judging the people, he advised him what to do so as to save his own strength and he, Jethro, took a burnt offering and sacrifices to God. See Ex. 18. "So Moses hearkened to the voice of his father-in-law and did all that he had said unto him." Then we have another character at that time who evidently had a knowledge of the true God, but of a very different kind from Jethro. Balaam, the prophet whom Balak, the king of Moab sent for to Pethor (Num. 22) to curse the children of Israel so that his armies might gain the victory over them. He evidently was a real prophet of the one God, but a greedy one as the events proved, but God would not allow him to curse the Israelites, but instead caused him altogether to bless them. But like many another greedy person, he forsook the paths of the Lord and joined with the enemies of the Lord. The result was (Num. 31:8) Baalim also, the son of Beor, they slew with the sword. Peter says of him (2 Pet. 2:15) "gone astray following the way of Balaam, the son of Bosor who loved the wages of unrighteousness."

Paul says, I keep my body under, lest having preached to others, I myself should be a castaway. Being a prophet or having great ability to preach does not guarantee eternal life. We must all keep our bodies under and strive to become Christ-like, in order to inherit eternal life. Then in conclusion, we have the wise men who came from the East at the time of the birth of Christ and who must have had a knowledge of the true God and of His promises concerning the Christ. No doubt they were men worthy of the great privilege which God gave them by calling them to see the Christ in this most remarkable manner.

Through the ages, the world from the flood till the coming of Christ, went grievously astray and forgot the true God who had saved their ancestor, Noah from the flood, and made for themselves gods many and lords many and worshiped wood and stone and four-footed beasts; but as Paul told the Athenians, that we are the offspring of God, we ought to worship Him in spirit and in truth. But just as I have shown, they went astray in Babylon, so mankind has gone astray in the second Babylon and set up for themselves other gods.

A. Wallace Mason.

HUMILITY.

Humility is a principal Christian grace, and is essential to the Christian character. Without it religion cannot possibly exist.

To promote its growth, and yield to its influence is a principal part of true wisdom. It consists in entertaining those lowly views of ourselves which become dependent and mortal. It is to be manifested toward God and displayed in our intercourse with mankind, not by self depreciation, but by meekness and gentleness, by esteeming others better than ourselves, by forbearance and forgiveness when provoked or injured, by kindness that stoops to the meanest objects of compassion, and by benevolence that does good in secret and blushes to find its actions applauded. Humility is not a disposition naturally existing in the human heart, but on the contrary, pride is the sin of human nature, and displays itself in many forms. Multitudes are proud of their reasoning powers of their fancied wisdom. Though in the world of nature mystery meets them at every hand and step, they cavil at the Word of God on account of what they call mysteries. But humility sits at the feet of Jesus, and learns of Him.—Sel.

"Fellowship is companionship—a sharing in each other's interests, an accord of spirit, mutual understanding, mutual confidence and trust. Think of some friends with whom you have fellowship. How comforting their presence, how helpful their counsel, how comfortable the freedom of intercourse and the absence of distrust or suspicion! And think of having fellowship like that with God! Can there be anything else so desirable, so hopeful, helpful, restful, so all satisfying as this? Can it be possible that there should be companionship, sharing of interests, accord of spirit, mutual confidence and trust between my heart and God? Can it be that He desires it? Yes, it is a possible and positive experience.—Sel.

SELF CONTROL.

Be master of the ship you sail. In this connection, you must settle your attitude to certain indulgences which may develop into vices. Prominent among these is the use of intoxicants. Not in the same category, perhaps, but frequently found with the drink habit, is the gambling mania and the impure life. No young man who prizes his future can afford an indulgence that menaces self-control. Then there are other kinds of intemperance, not so glaring, but just as fatal; and for all of this, the young man must learn to manage the brakes.—Sel.

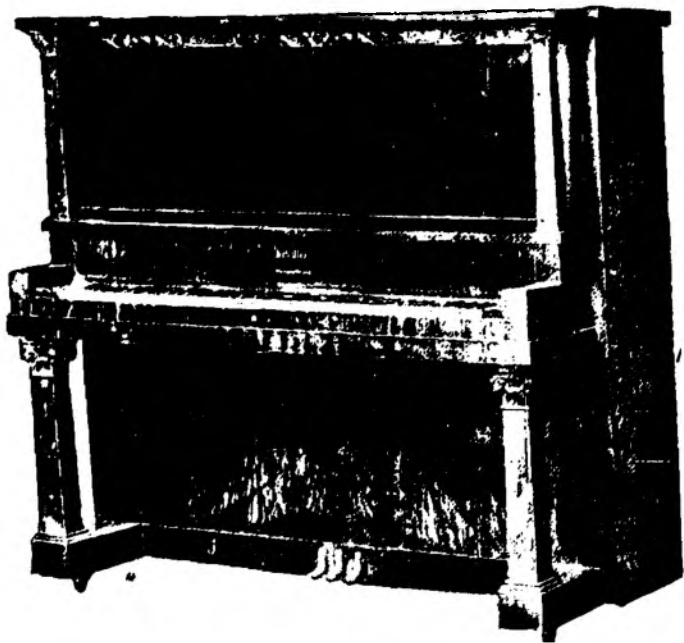
"He has made poor use of life who is rich in money but not rich in good works."

If a ruler hearken to lies, all his servants are wicked.

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ABSENT FROM THE BODY.

"We are willing rather to be absent from the body and to be at home with the Lord." 1 Cor. 5:8.

But this sentence by itself cannot be understood. We need to read from chapter 4:16 to 5:10, in order to grip its meaning, and then we shall at once see that Paul is speaking of three conditions: 1. The present life "in this tabernacle;" 2. The state of death "dissolved, naked, unclothed;" 3. Condition of resurrection "clothed upon with our inhabitation, which is from heaven; that what is mortal may be swallowed up of life." The temporal state is here contrasted with the eternal state, the house made of earth with the building whose origin is from heaven.

Paul desired that he, a mortal

body, might be changed, and so become an immortal body, as a worm becomes a butterfly. But when would this be? At the moment of death? Not so, but at the time of the second advent, when the dead shall rise and the living be changed. Then shall we realize what it is to be unfettered by mortality, to be absent from a corrupt, bodily frame, to be a "new creature."

This body of sin and death cannot be "at home with the Lord" until in the change necessitated by resurrection and ascension we are "absent from this body," for flesh and blood cannot inherit the kingdom of God. When shall this be? When Christ, who is our life, shall be manifested. Col. 3:4. For this reason "we wait for a Savior who shall fashion anew the body of our humiliation." Phil. 3:21. Paul had no

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T. J. DANIEL, M. D., Magazine, Arkansas.

idea of this great change taking place at death. In death he would not be absent from the body. He, a dead body, would lie in the grave. In 2 Cor. 1:8-10 he rejoices that God delivered him from death, and of Epaphroditus he writes, "He was sick nigh unto death, but God had mercy upon him." Phil. 2:27.

Where was the mercy if by being cured, Epaphroditus lost the near opportunity of being "absent from the body" and becoming "clothed upon with immortality"? "Not that we would be unclothed and found naked," says the apostle. He did not wish to be bereft of life, and lie a naked corpse in the earth. And when he speaks of "this earthly house being dissolved," the dissolution means the whole time he is in the grave. Paul did not earnestly long for and anticipate with great delight the dissolution of death, but he did desire the time when that which is mortal might be swallowed up of life. And he tells us in verse 10 that it is the time of the establishment of the judgment seat of Christ (which is at the second advent) that the momentous change from mortal to immortal shall come. Paul desired to be absent from his present vile body of corruption; he desired to be transformed into the image of his Lord; to be like Christ, a sinless and immortal being. Not in the distressing hour of death, but on the joyful

morn of resurrection, will Paul's desire receive its fullest realization and gratification. Then shall Paul "be at home with the Lord."—Sel.

Again we are constrained to inquire why? Almost the entire religious world lives in hope of going to heaven at death, or as the catechism expresses it, "immediately passing into glory." Why do they thus hope when there is no such promise in the Bible? Heaven is NEVER spoken of as the final resting place of the saints, nor as a temporary dwelling-place for the spirits of the just. As Tyndale expresses it, "The true faith putteth the resurrection;" and this is the only hope of a future life taught in the Bible.—Words of Life.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight and that is to be done heartily; some work to be done for others and that is to be done lovingly; neither is to be done by halves and shifts, but with a will, and what is not worth this effort is not to be done at all.—Sel.

Some preachers are good for only two things: to bury the dead and marry the living.—Sarc Jones.

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