

# THE RESTITUTION HERALD.

Volume 2.

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Number 1.

## BY FAITH.

The night is dark, and alone I tread  
The way—yet not alone:  
The clouds that lower overhead  
Across the moon are blown.  
I onward go and do not fear,  
With footsteps firm and light;  
I whisper words of sweetest cheer—  
By faith and not by sight.

Oh, how I thank Him that the way,  
Though unto me unknown,  
He knows! And through the clouds the ray  
Of light is o'er me thrown.  
I simply hold His guiding hand,  
And altho' dark the night,  
I trust—nor care to understand—  
For faith surpasses sight.

Oh, could I know each ill that waits  
Upon my onward road,  
I'd bow beneath the heavy weights  
Of sorrow's weary load.  
His grace suffices every need,  
And nothing can affright  
The soul that on His manna feeds.  
And walks by faith, not sight.

God's way is always the best way;  
His will I now make mine;  
His peace doth fill my heart each day  
With harmony divine.  
I simply trust because I know  
God's plans are always right:  
And willingly, where'er I go,  
I'll walk by faith, not sight.  
—Selected.

## KING of WHAT?

"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."

He is not to reign as king over the church, but as king over the house of Jacob. The church are to rule with him. "Thou hast made us unto our God kings and priests and we shall reign on the earth." "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 on his throne."

???

Have you ever noticed how an

icicle is formed? If you have, you noticed how it froze one drop at a time until it was a foot long or more. If the water was clear, the icicle remained clear, and sparkled almost as brightly as diamonds in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed—one little thought or feeling at a time. If each tho't be pure and right, the soul will be lovely, and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.—Sel.

## MOODY AND THE ARK.

I was preaching in Manchester, England, some years ago. One Sabbath afternoon I was short of workers, and there were a good many inquiring the way of life. I took some into the first gallery and after I had spoken five or ten minutes, a gentleman came up, a business man, and stood on the outskirts of the company. I thought he was skeptical. I noticed that I had misjudged and that he was interested. I said:

"My friend, are you not a Christian?"

"No; I wish I was," he replied.

"Then," I said, I'll speak to you, and try to make the way plain, and if you can see it, perhaps the others may see it."

I addressed my remarks to him. After I had used one or two illustrations, I said, "Now, do you see it?"

"No, it is not clear. It does not help my case."

I gave a number of other passages. "Does that make it plain?"

"No. That doesn't help my case." He was like most people who think their case a most peculiar one.

I gave another and another illustration. Then he said: "The fact is that I cannot feel that I am saved."

I said: "Was it Noah's feelings that saved him, or the ark?"

"Good evening, Mr. Moody. It's all settled." And went away.

I believe in quick work, but that was too quick for me. I wondered if the man really did see it. The next day I was looking for my ark man. He wasn't around. One afternoon I was going down the back stairs of the Free Trade Hall of Manchester, and there wasn't much light. A man tapped me on the shoulder,

and asked:

"Do you remember me?"

"I remember that voice, but I can't locate," I said.

"Do you remember the man in the ark?"

I answered, "I've been looking for you."

He said, "That settled it all at once. I've been trying to save myself by my feelings, and trying to make an ark of my feelings, but the moment you spoke of the ark, that settled it." He continued: "Moody, always tell of the ark." —Selected.

## HAVE YOU TIME?

Have you time to sit and read the newspaper for an hour or so every day, but no time to read your Bible?

Have you time to attend the concert hall, the ballroom, or the lecture, but no time to attend the missionary meeting or the house of prayer?

Have you time to talk about all the news of the day, both home and foreign, but no time to speak of Christ or His love to your fellowmen?

Have you time to wash and scrub, and make your house clean, but no time to pray that God may make your heart clean?

Have you time to spend days, and weeks, and months and years in a business that will soon end, but no time to give to the business of salvation that will never end?

Have you time to think and plan for the preparation of daily bread, but no time to give to the question of heavenly manna? —Sel.

## SERMONETTE No. 25.

### Pen Pictures of Paul.

#### Picture No. 1:

Paul was one of the most remarkable men that has ever lived.

He was born in the city of Tarsus in the Roman province of Cilicia in Asia. He was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is by the law, blameless; but what things were gain to me, those I counted loss for Christ."

This short but comprehensive biography of Paul written by himself brings to view the man

as he was before conversion. In it is included his college training at the feet of Gamaliel, a doctor of the law, and the active part he played in the death of Stephen and the persecution of the church at Jerusalem.

#### Picture No. 2:

We are standing now upon one of the foot-hills of the Lebanon mountains, looking east and near the caravan road running from the south. That river upon our right with its many rapids coming from the west is Pharpar. The one on the left is Abana, flowing from the north into that beautiful lake at the edge of the Syrian desert. The great city which you see amid tropical vegetation and orange groves and vineyards is said to be the oldest city in the world. The soft fleecy clouds beyond, hanging over the distant lake, move lazily in the gentle breeze. The moisture evaporating from the plain quivers in the heat of the burning sand under a noon-day sun.

What company of armed men is approaching us in the road from the south? What is that wonderful light above them?

One of the men has fallen to the ground! The other men seem to be afraid. Now they are leading the man who fell under the light as though he were blind.

That man is Saul of Tarsus and this is the place where he was converted from a sinner to a saint; from an enemy to an ambassador of Jesus the Christ, to the Gentiles. That city is Damascus, the place where Saul was baptized and began his wonderful ministry.

#### Picture No. 3.

In this picture we see Paul standing upon the stairway of a castle in the city of Jerusalem. About him is a band of Roman soldiers. He is talking to the captain. His hands are bound with two chains. The street, the stairway and the entrance to the castle are full of angry, noisy men. Why are they here, and why is Paul bound with chains?

Many years have passed since Paul was in Jerusalem. The people there have heard about his preaching in Asia. Indistinct and exaggerated rumors have reached them about Paul, altho' he had "walked orderly and kept the law," but the Jews laid hands on him and drew him out of the temple, and went about to kill him. The chief captain when he heard of it took soldiers and

rescued Paul and bound him and attempted to carry him into the castle. Then Paul wished to make a defense before the people which the captain granted.

Listen men! He is talking now. He is telling them something about himself. He is telling them of the wonderful light which stopped him near Damascus. Of the vision which he saw of Jesus, whom they had crucified. And how he had been sent by him with a message to the Gentiles. How he was blind for a long time from the effect of the light that shined upon him and how Ananias had cured his blindness and baptized him. Then he told them how he had come back to Jerusalem and while praying in the temple Jesus had appeared to him again and had told him to get out of Jerusalem quickly because they would not receive his testimony concerning Jesus, and how he had been sent to the Gentiles. Then the Jews were more angry than before and threw dust into the air and tried to kill Paul. But the chief captain and the soldiers carried him into the castle.

Now what are some of the lessons we are taught by these pictures?

1. That God can use men who oppose his purposes, and make them a success in his work. But they must be true to their convictions of duty. Paul was just as faithful to persecute the church as he was to build it up afterward. But he always felt that he was "not meet to be called an apostle because he persecuted the church of God."

2. They teach us to be careful whom we persecute, lest those who are persecuted prove in the end to be right, and we in the wrong; and the burden of regret remain with us through life.

3. They teach that ignorance and prejudice are primary causes which lead to persecution. Had the Jews understood that the blessing of Abraham would come to the Gentiles through Jesus Christ, and had less egotism and more charity toward the Gentiles, their eyes and ears would have been open to hear Paul.

A. J. Eychaner.

### THE BELIEF OF Devout Jews and Rabbis Concerning the Coming Messiah.

S. E. Price.

I have recently read a work written by Marian Harlan concerning her travel through the "Holy Land," to view it and the many places of interest spoken of in the Bible, with the fulfillment of the prophecies concerning many noted places spoken of from the time of the Old Testament prophets and down through

the days when Jesus trod its paths, healing their sick and making the blind to see and the deaf to hear, as well as preaching the good news of the kingdom of God to the poor. In her researches she visited the Jewish quarter and took note of their ways and belief. This was previous to the year A. D. 1895, when her work was copyrighted.

She speaks of their Sabbath observance thus: "This was Friday, and marketing was lively in preparation for their national Sabbath." She visited the chief Rabbi of Jerusalem in his drawing room, talking through an interpreter, she asked if he attached any significance to the influx of late years of Jews from other lands into Palestine, also if he could give an idea of the number who have thus within ten years emigrated. He said, "If you would know how many have come in the past 60 years I will answer that in 1833 there were but 1000 Jews in Jerusalem and the vicinity: now there are 30,000." (Emigration there has been much greater since then, 1895). She asked concerning the motive of the steady increase of emigration thither. He said, "Some have come because of their love of the land of their fathers, some have come expecting the Messiah, they are foolish, when he comes he will rule the whole earth, not merely this little corner of the globe." "You then expect his personal advent; what will preface it?" The great fight of Armageddon; Gog and Magog will appear and be overthrown. There will be a terrible bloody conflict of all nations in the Valley of Decision."

I then asked, "Where is the promise of his coming? Do you see signs of the approaching gathering of nations?" "Who can say, the political horizon is dark—since the prophets fell asleep no man can read the signs of the times." I asked, "Where will the Messiah first appear?" "He will descend from heaven upon Mount Safed, the highest point of Galilee, so say the holy writings."

She then cites the Rabbi to what is said in Zech. 14: "His feet shall stand in that day upon the Mount of Olives." He said, "True, the Messiah will proceed from Safed to Olivet, then repeated how we are taught this mountain should be divided and the great valley made, and asked if in his opinion this prophecy would be literally fulfilled. He inclined his head and gravely assented. A colleague sitting near, said, "Certainly no one has ever questioned it." To her interpreter she said, "Tell him I say that some of the most learned Rabbis in America no longer expect a personal Mes-

siah; they believe virtually that the world will naturally advance and become perfect, and sin, pain, and death will be eliminated." "For the first time the old man seemed nervous and almost angry, and said, "No devout Jew believes such monstrous things. The men who assert it are infidels, materialists. The Messiah will be a real personage, great, holy, powerful, and he shall reign in Mount Zion forever and ever."

"Our next visit," she says, "was to a poorer Rabbi, living in a more lonely abode. He talks enthusiastically of his belief that the kingdom of the Messiah is near at hand. He holds the same view with the chief Rabbi as to the great battle of Armageddon. He expressed his belief that Gog and Magog were Russia, all nations will be engaged in the valley of Jehoshaphat. The right will conquer, the God of Israel fighting for it, a congress of nations will be held and decide to restore Palestine to the Jews who will thenceforward possess it and cause the waste places to break forth in singing, the desert to blossom as the rose." If reports are correct it would seem this Rabbinical prophecy was partly being fulfilled even now. But she said to him, "There is not room in Palestine, nor in all Syria for that matter, for one half the Jews now alive upon the earth." With a smile he said, "You forget they have never yet had all the promised land from the river of Egypt, the Nile, unto the great river Euphrates. The promise is ordered and all things are sure. The whole world will then be at peace; nations shall learn war no more. All will worship one only true God, the God of Israel." "I put out my hand to shake hands on this and said, "You are a Protestant," he answered, "We serve the same God." He then conducted them to a small underground synagogue a thousand years old, having been built when Jews were forced to worship in secret. It was a dark, dungeon-like place, being lighted only from above by means of two grated windows like man-holes, yet she says there was light enough to enable them (her) to examine a curious manuscript copy of the law over 600 years old, brought from Bagdad.

She next visited an old man, a leader among them, very, very poor, but seemingly as devout. This was among the very lowest class in what is termed "The box colony," being houses made up of boxes or anything else they could pick up, only one room covered with old tin cans or any such thing they could get hold of. She asked this old leader where his home was before he came to Jerusalem. "In Arabia."

"What brought you so far from it?" "We came to Palestine as Abraham of old, to the land promised. Jerusalem is the city of the great King, our fathers builded it; it is our city." "How have you fared here?" "Badly enough, as you see. We left a land where we were comfortable and had enough to eat and wear, to become something little better than beggars." "Was that wise? Do you not regret it?" "Not for a moment, we bear all hardships patiently, expecting release from our captivity. Weeping may endure for a night, but joy cometh in the morning." "You expect Messiah to come soon?" With a gesture of amazement he said, "Who does not? The deliverer will come to Zion; we are here to wait for him." "When will he come?" "Ah, who can tell?" So said each of the Rabbis to the same question. When asked for a sign of the coming of the Messiah, he spoke of the many buildings going up within and upon Jeremiah's measuring line and said, "It is written that there shall be a great, beautiful city starting from Jerusalem even unto Jaffa! Many from neighboring houses had collected to listen, and all seemed much affected with this talk, and the relating of these promises many wept even convulsively."

I asked through my interpreter where he had read the prophecy about the line of houses from Jerusalem to Jaffa. "In our sacred books" was the reply. The Rabbi had said to such a query, "In the Talmud." The narrator then asked if the Messiah "will be born as a child, or as a man." "He will come as a king descending from heaven and clothed with majesty, and as we believe, very soon." "Will your children probably see him?" "Who can know? God's ways and God's times are past finding out." A woman in the crowd here says that, "It must be that God will not let them cry, How long, how long forever, and they are weary, weary, weary with waiting." Poor weary, worn creatures perhaps are resting in sleep ere this, so many years have fled since then; but God says: "O my people, I will open your graves and cause you to come up out of your graves, and bring you into this land of Israel." Ez. 37:12. Then surely these devout, sacrificing ones will know their king and Messiah, and acknowledge him and be planted again even better than they ever were before. The writer asked him, "Will the temple be restored in all its beauty and given to the Jews?" "Surely, yes, for thus it is written and God keeps his word." To all who are looking for the return of the Messiah, can we exemplify any more faith and hope



than these unenlightened ones, who are thus sacrificing and have been for so many long years earnestly hoping and expecting he may come at any time, and have sacrificed all earthly comfort to try to be where they can or may greet him at his appearing? I could but feel cheered when I read this of their faith and hope, and felt it would be of cheer to all who love the appearing of our Lord in sincerity.

Many changes and improvements have gone on in that land since the writing of this book, and more and more betoken the soon coming of our Lord. "Even so come, Lord Jesus."—In *The Bible Advocate*.

### A GLORIOUS TRIUMPH.

In the loss of many, and the salvation of so few, does God, as one writer suggests, suffer an eternal defeat? Oh, no! when we understand the purpose of creation and salvation, we find that even though multitudes fail to attain the place designed for humanity, yet God will triumph gloriously in the development of a perfect race with a faultless ruler, to inhabit a grand eternal home.

God's purpose is to save from every generation, the characters who so completely submit their wills to His, that He can make of them such beings as He wants. It matters not how many refuse. He will continue fashioning the submissive ones of each generation, until He has a suitable number out of which to organize an eternal kingdom.

The Creator of a universe and the designer of salvation, can be satisfied with nothing less than the best in all that He does. It is quality of character and not multiplicity of beings that He desires. Coarse weeds multiply more rapidly than the dainty and useful plants. Knowing this, the gardener takes the more pains to propagate and develop the beautiful and useful varieties, and does not hesitate to sacrifice much plant life of lesser value in bringing to perfection beautiful or useful harvest, and even much good seed is partially lost for each crop gained.

As a general rule, the higher the order of animal life, the more rapidly it increases, and so in the moral realm, sin multiplies rapidly, while righteousness propagates itself slowly. The slow growing tree usually produces the better lumber. Generally the thing that develops rapidly, decays quickly. God plans for eternal excellence and His plans work out slowly. It takes time to cull and develop from many generations, suitable character for an eternal kingdom, because, by choosing the trifling or evil things of time, so many people

unfit themselves for the privileges and joys of eternity, but as we would not forego the erection of a beautiful building because there are loads and loads of broken brick, rock, timber, waste lime, paper and nails, so God will at last complete the exquisitely beautiful and expensive temple of lively stones, even multitudes make of themselves only refuse by living for this life alone, and neglecting or refusing to prepare for the future.

God will not stop short of any needful sacrifice in producing the best race possible. Intelligent beings, in order to develop their best, must have the ability and opportunity to choose between right and wrong. It was evidently right that the first pair should obey their Creator in anything that He might ask of them and especially, as the only test He gave them was the simplest form of obedience: that is, to leave untouched the fruit of one tree amid the abundance of a whole garden to which they had free access.

Having made the first pair as perfect as untried character could be, God surrounded them with every inducement to love and obey Him; and making the test of obedience also a guard against the contaminating knowledge of evil. Himself by personal communion unfolding to them a knowledge of good. He gave necessary opportunity to develop noble character by resisting the very least temptation and bearing the easiest test to which He could submit them.

We are inclined to blame environment too much for what we are or are not. The inspired James says that "man is tempted when he is drawn away of his own lust and enticed," and lust is defined as "carnal appetite or eager or improper desire." The carnal appetite, and improper desire for knowledge and equality with God tempted the first pair through the suggestion of Satan. God would have enabled them to resist satanic suggestions and carnal desires, but deciding in His absence, they yielded and thus developed the wrong character.

The test for the first pair was made very easy, yet they failed of divinely required excellence but with the tainted blood of generations behind him, amid moral corruption unspeakable, and in dense spiritual darkness, the second Adam with the divine nature, resisted both satanic and fleshly temptation, and through His word and spirit imparts to His bride the power to overcome. By obedient faith anyone may become a portion of His bride, and neither God nor the evil one responsible for the loss of those who, following the lust of the carnal heart, become unfit for salvation.

A walnut dropped in the earth under the right condition, springs up and after years of buffeting with storms and enduring extremes of heat and cold, it brings forth a rich harvest. The same soil, air, sunshine, rain and seed bring forth the slender, tender shoot, the little sapling, the strong, many branched tree, the black, bitter, outside husk, and the hard inner shell that encloses a rich kernel. When we enjoy the delicious walnut, we should not complain at the worst of nature's energy in producing it.

It was necessary that human beings be created with appetites and desires. The perversion of these causes all the trouble. The majority choose to live only for several pleasures. To a greater or less extent they get what they seek, but to the race which God is fashioning, such lives are as the leaves and husks to the kernel when it is ripe, no longer needed, only fit to be "swept away by the wind of the wilderness." In the day of harvest or ingathering, when the rich beauty of the redeemed life is made manifest, all the years of stormy testings, all the millions of beautiful but sin-faded lives that have done their part in developing the character of the saved, will fall and be forgotten and we shall realize that God and His plan have triumphed gloriously!—M. A. Dake in *The Bible Advocate*.

### A DIFFICULT TEXT.

"Please explain Luke 7:28. "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he."

The difficulty in understanding this passage arises from a mistaken idea of the phrase, "The kingdom of God." If the kingdom of God is held to be the church of Christ on earth, it then follows that the least member in that church is greater than John the Baptist, and so greater than all the prophets, Enoch who walked with God three hundred years; Isaiah whose lips were touched with holy fire; Samuel who called on the name of the Lord; David who struck his harp of wondrous melody; Elijah who sailed heavenward on his ear of fire,—are all eclipsed by the weakest and most foolish saint who finds admittance to the church of Christ.

The simple fact is, the church is not the kingdom of God, and the kingdom of God is not the church. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, Matt. 19:24. Is that the church? What church is it into which it is so hard for a rich man to enter? We have known of churches

where it was hard to get a rich man out, but not so difficult to get them in!

"Except a man be born again he cannot see the kingdom of God." Jno. 3:3. Is that the church? What church is it?

"Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God," Luke 13:28. Is that the church? What church is it? We have heard of a community of Shakers who claimed that they were the kingdom of God. It was our privilege to halt in one of their villages where we were kindly entertained for the night. We looked all about, but we could see nothing of Abraham, Isaac, or Jacob, so we concluded that that could not be the kingdom of God, and decided still to wait and pray. "Thy kingdom come."

The fact is, the kingdom of God is an everlasting kingdom which shall never be removed, which the God of heaven shall set up; and this kingdom and dominion and greatness of the kingdom under the whole heaven, shall stand forever, and shall be inhabited by an immortal multitude of the sons of God. Dan. 2:44; 7:14, 15, 22, 27.

John the Baptist, the preacher and forerunner of the Messiah, had his head cut off and presented to a dancing girl; but the least man in the kingdom of God, where they shall die no more, will be greater than John the Baptist, and can defy Pilate and Herod, and death and hell. Made immortal by the resurrection power of Christ, he shall shine as the stars forever and ever, and shall be like the Savior and see Him as He is; and so shall have privileges and blessings and honors which John the Baptist never had and which kings and prophets waited for, but died without the sight. Lu. 10:24; Heb. 9:39-40; 1 Pet. 1:10-12.

When once the seal of immortality is set upon the redeemed of God: when they shall be made unto our God kings and priests, and shall reign on the earth; when God's kingdom shall come and His will be done in earth as it is in heaven: when the glory of the Lord shall be revealed and all flesh shall see it together.—then it shall be plainly seen that he that is least in the kingdom of God shall be greater than John the Baptist, greater than any child of Adam in this sinful, transient, mortal state.—H. L. Hastings.

A fool uttereth all his mind; but a wise man keepeth it in till afterwards.

The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.

## 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 conference meeting held recently at Moriah, Illinois, is reported to have been unusually good. We hope to be able to give a full report later.

Accompanied by Sister Lindsay we spent a very pleasant time on Sunday, Sept. 29th, with the brethren at Rensselaer, Indiana. On Sunday morning a 'phone message came asking us to go to Bremen on Tuesday for the funeral of Bro. Benjamin Shaffer who had died very suddenly on the

Saturday before. The large attendance at the funeral attested the esteem in which he was held by his neighbors. A full history and obituary will appear later.

Word is just received informing us of the marriage of Sister Myrtle Conner, eldest daughter of Bro. L. E. Conner, of Cleveland, Ohio. Sister Myrtle recently went to the Pacific coast in a search for health. We know but little of the man of her choice, but we know Myrtle and this alone leads us to believe that he must be about right. We wish for them a pleasant and happy career and that their lives may be useful in doing great good.

## 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.

## Marriages.

Sept. 12, 1912, Dilbeck, Va., at the home of the bride's parents, Sister Virginia Ritenour became the bride of James U. Kincheloe of Clifton, Va.

The ceremony was performed by Mr. John Kincheloe, a brother of the groom.

After the ceremony, the bride and groom and guests were taken to the dining room where a three course dinner was served. They were then driven to the station where they left for their future home at Clifton, Virginia.

Sister Virginia will be very much missed in her home, but will be able to make friends wherever she goes. Mr. Kincheloe is a prominent business man in his home town.

May grace, mercy and peace from God the Father and the Lord Jesus Christ our Savior be with them is the wish of their many friends.

## Married

at high noon, Wednesday, Sept. 18, 1912, at the home of the bride's parents, Jos. H. and Alice Williams, in Ogle County, Illinois, Mr. G. Eldred Marsh and Miss Grace M. Williams.

Bro. Marsh is well and favorably known by our brotherhood as one of our most earnest and devout ministers, while Sister Grace is as well and favorably known by those who have attended our Illinois conferences and

Bible schools, and by the Illinois Bereans as one of our best young workers in Illinois. During the last few years she has been a teacher in the public schools, where her ability, loving disposition and gentle manners won for her the love and esteem of her pupils and the high regard and appreciation of her superintendent.

Soon after their marriage the young couple went to Hillisburg, Indiana, where Bro. Marsh had been engaged to preach at the Indiana State Conference, thence to Casey, Illinois, to serve the Southern Illinois Conference.

They expect in a few weeks to locate in Marshalltown, Iowa, in which state Bro. Marsh has been employed to preach during the coming year.

May they be blessed with health and strength to do the work assigned them by the Master, and may love and peace continue with them to sweeten their lives as they labor and walk in the truth together.

L. E. Conner.

## Obituaries.

## Died

at Kozsta, Iowa, Perry Leroy Cronbaugh, of typhoid fever, Sept. 24, 1912. Age 16 years, 6 months, 27 days.

Perry was respected and loved by all who knew him. He was buried on a cloudy, dark day.

We laid him down amid sorrow and tears, yet with the hope that we will meet again, when the prison house of death shall have been opened, and where death comes no more.

A. J. Eychaner.

## The Sunday School.

## Mission to the Gentiles.

October 20.

Mark 7:24-30. Matt. 8:5-13. Golden Text.— Him that cometh to me I will in no wise cast out.—John 6:37.

Time.— The story of the Syrophenician woman occurred in the summer of A. D. 29, a few weeks after our last lesson. The healing of the centurion's servant, about a year earlier in the summer of A. D. 28.

Place.— The Syrophenician woman lived in the region of Tyre and Sidon.

The centurion's residence was at Capernaum.

## Questions.

Where had Jesus been working? (In and near Capernaum). Locate Tyre and Sidon. What

did Jesus do? What interfered with His having a quiet time? Who came to Him and why? Of what race was she? Syrophenicia includes that part of the coast of Canaan on the borders of the Mediterranean in which Tyre and Sidon are situated.

What was Jesus' answer to the woman? What is the meaning of "unclean spirit"? To whom does He refer by "the children"? Did the woman understand to whom He referred? What shows this? Who is meant by "the dogs"? Can you give scripture to prove this? How did the woman show faith and humility? What reward did she receive? When did the second incident in our lesson occur? At what place? Who came to Jesus? Luk. 7:1-5.

(From Luke we learn that the centurion communicated with Jesus through the elders of the Jews).

Meaning of centurion? (A captain under Herod who had charge of one hundred men. There was a garrison at Capernaum).

What did those who sought Jesus say of the character of the centurion? Luke 7:4-5. For what purpose did the centurion send a second delegation? Luk. 7:6-7. What trait of character does he show? 1 Pet. 5:5-6.

(The Jews were not willing to enter the house of Gentiles, Acts 10:28, and he may have supposed Jesus shared the prejudices also of His race, but his statement seems also to show a sense of personal unworthiness).

How did he show faith in Jesus' power? Why did Jesus marvel at the centurion's faith?

(Being a Gentile, he had little opportunity of knowing Jesus).

How did his faith compare with that of the Jews? What lesson does Jesus teach from this incident? Acts 10:34-35. The "kingdom of heaven"—where is it? Are Abraham, Isaac and Jacob now in the kingdom? What proof can you give that they are not?

Who are meant by the "children of the kingdom"? Matt. 21:43-45. Read the parable in Matt. 21:33-39 and show why the Jews were rejected. Who were to profit by their rejection? Rom. 11:11; Acts 13:47; 15:7-9. What was God's purpose in this? Acts 15:14-17. How are all made one? Eph. 2:12-14, 19-20; Gal. 3:26-29. What was the great commission? Matt. 28:19-20.

Anna E. Drew.

## DEATH and its ANNULMENT.

## Death a Curse.—

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. 2:17.

BECAUSE thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: CURSED is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return. Gen. 3:17-19.

Whatever death is, it originally was not considered preferable to life, else the great Creator in pronouncing a curse upon man for his disobedience, would never have given it in place of life. Life was to be an enjoyment, but DEATH cuts off the enjoyment of life.

#### Bible Definition of Death:

Set thine house in order: for thou shalt DIE and NOT LIVE. Isa. 38:1. Then "to die" is "not to live." It is a condition in which a man is said to "be no more." Psa. 39:13, and to come to an "end." Isa. 38:12-13, where there is no knowledge, device nor wisdom and where men "know not anything." Eccl. 9:5.

In such a condition, of course, men are utterly lifeless and helpless, and in that state he surely would remain were it not for the goodness and mercy of God who has promised: 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. Hosea 13:14.

If the goodness of God had not interfered, man would always remain in the congregation of the dead. He would "be as though he had not been." Obad. 16, continually.

In Christ only is there hope out of death since the Father has placed the matter in His hands. "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. Jesus is the "firstfruit" of that promise given in Hosea 13:14. If He DID NOT rise from the dead in a glorious resurrection, then our case is hopeless. I Cor. 15:16-18.

In conclusion, we read of the finished work of Him who gave us the promise: "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 have passed away." Rev. 21:4.

In the face of the sad havoc made by death as a result of man's disobedience, how the human heart which has even a speck of love left in it should

rejoice in such a promise and such a hope as we find here given! \*\*\*

#### RELIGIOUS CONVERSATION.

Howard W. Pope.

Text.—Only let your conversation be as becometh the gospel of Christ.—Phil. 1:27.

Talking is one of the things that many people do not consider themselves responsible for. It costs so little, and is so common, that the world does not appreciate its value. But if our Savior's words be true that for "every idle word that men shall speak, they shall give account in the day of judgment," talking is pretty serious business.

It is said of Samuel that "The Lord let none of his words fall to the ground." In other words, none of them were lost, but all found their way to their proper destination, did their appointed work and returned laden with blessing to the God who gave them.

In the Savior's prayer recorded in John 17, He says, "Father, I have finished the work which thou gavest me to do." Finished! Not a word left unsaid, not a deed undone, of all that was given Him to do. How unfinished and incomplete do our lives seem in comparison.

Talking is a very potent agency for good. When we see how persuasive and forceful some men are in presenting a business proposition, how eloquent in pleading a political cause, we cannot but wish that their talents were consecrated to the service of Christ. And whatever one may think about women speaking in meeting, certainly out of meeting women have a fluency and fervor which would make them valuable allies of any cause which they might espouse.

A single word fitly spoken has often changed ones whole career. Said a noble man, "If I have been happy or useful in the world it is due largely to a chance question from a stranger. I was a poor boy and a cripple. Watching a game of ball one day with envious feelings, a man at my side said to me, 'You wish you were in the place of those boys, do you not?' 'Yes, I do,' was the answer. 'I reckon God gave them their money and health to enable them to be of some use in the world. Did it ever occur to you that He gave you your lame leg for the same reason, to make a man of you?' I did not reply. But I could not get his words out of my mind. My crippled leg God's gift to teach me patience and strength! I did not believe it, but I was a thoughtful boy, and the more I thought of it the more I was convinced that the stranger had told me

the truth. It worked on my temper, my thoughts and at last upon my actions. The idea has sweetened and blessed all my life."

Christian conversation seems to be a lost art in some quarters. How seldom does one hear the subject broached in public places like a drawing room, or at a dinner party even when all the people are professing Christians!

Riding in the cars with a stranger one day I opened the subject of religion. After awhile he admitted that he was a member of a church. "If that is the case," I said, "why didn't you talk to me like a Christian, and not compel me to work so long to find out your position?" "People don't do that down our way," said he. "If I would speak to a man who came into my store on the subject of religion, what do you suppose he would think of me?" "He would probably think you were a Christian," I replied. "Well, no one talks about religion down our way, not even the ministers. We never hear from them on the subject, except from the pulpit."

That Christians do not talk more about the things of the kingdom is a constant surprise to the unsaved, and often an occasion of doubt. Said a skeptical lady to a friend of mine, "I will tell you why I am a doubter. I was in a sewing society last week. Forty ladies were present and everyone a church member but myself. I was there three hours. We talked of everything down to crazy patchwork, but not a word about Jesus. I cannot believe that they see in Jesus Christ any such beauty or power as you speak of. I am convinced that there is a great deal of sham in the profession of Christian people."

That it requires tact and skill to carry on religious conversation, no one can deny, but is it not worth while to study the art until we become proficient in it? If we follow Paul's advice to the Colossians, we shall always have something to say. If we begin each day with David's prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer," we shall keep in touch with God. And if we watch for souls as those that must give an account, we shall have opportunities enough so that in a short time we shall find Christian conversation a real pleasure to ourselves and a blessing to others.

—Selected by Mrs. Amy Johnson, Albion, Iowa.

Who can find a virtuous woman? for her price is far above rubies.

#### "THE LORD IS AT HAND."

I do not know how it may be with others, but I feel that when I can say the coming of the Lord draweth near, I have a weapon in my hand of no common edge and temper. To be able to announce, "The Lord will come," is much; but to be able to say without the reservation of an interval, "He is at hand," is greatly more. I can go to the struggling saint against whom the battle seems to go hardly, and say, "Faint not, the Lord is at hand, and He will bruise Satan under your feet shortly." To the saint wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight I can say, "Be of good cheer, the Lord is at hand; but a little while and the world shall cease to vex; sooner than you think the morn will break—yea, before it is broken we shall be caught up and meet the morning ere it is yet spread upon the mountains." To the suffering saint I can say, "Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever." To the flagging saint, heavy and slothful in his walk, I can say, "Up, for the Lord is at hand, work while it is day; look at a dying world, all unready for its Judge, cast off your selfishness and love of ease." To the covetous saint I can say, "The Lord is coming—it is no time for hoarding now—heap not up treasures for the last days."

Next to our own salvation must come the duty of sending the gospel to all. We begin at the inner circle, but woe to us if we stop there. Woe be to us if we preach not the gospel to every creature. We feel a peculiar call to this, and a peculiar urgency enforcing this call from our very system. For but little time remaineth. The night is falling. The storm is beginning to burst. We cannot tarry—we must go forth. We cannot heap up treasures for the last days. We must give liberally as long as the time allows. Those who look for a calm, long day may sit down listlessly, but we dare not. Those who look for a mere extension of the present state of religion as all the millennium the world is to enjoy, may excuse themselves from giving and may heap up treasures. But we dare not; we feel that there is not a moment to be lost; and that whether there are few or many to be saved, it matters not to us. We must fulfill our ministry not counting even our lives dear unto us that we may do the will of Him who sends us, and testify the Gospel of the grace of God!—Horatius Bonar.

**RESURRECTION.**

I Cor. 15:18.

"Then they also which are fallen asleep in Christ are perished."

Dear reader, if people go to heaven at death, how could they perish? The resurrection hope is the only one God's Word holds out to any one, saint or sinner. Yet, we so often hear at funerals that they have gone to heaven.

Paul, no doubt, when he spoke these words had in mind Abraham, Isaac and Jacob, and not only these, but all the ancient worthies.

Our subject would lack a proper finish if we did not explain scripturally why God has delayed the world's blessing—the resurrection—nearly two thousand years since the death of Christ Jesus. The reason is such a glorious one that it must appeal to every true Christian's heart and make it glad. It is this: God's purpose is first to select a church. This is sometimes called the body of Christ; again, it is styled the bride, the Lamb's wife.

Ever since Pentecost, the heavenly Father has been drawing believers to Christ, and after they are justified through faith in the precious blood of Jesus, then they are to follow in His steps. Eighteen centuries ago when the Samaritans refused to sell bread to our Lord's company, the Apostles, James and John, in their loving zeal for the Master, said, "Lord, wilt thou that we command fire from heaven to destroy these men and their city?" But what was the answer from the Master? He rebuked them, saying, "Ye know not what manner of spirit ye are of; the Son of man came not to destroy men's lives, but to save them." Luke 9:54-56. Dear brethren, these words are to be the guide of all the Lord's followers today as well as they were on that day to James and John. We are not to render evil for evil nor slander for slander, but we are to speak kindly, lovingly, generously of those who, as foretold, will say all manner of evil against us falsely for Christ's sake, because we are His servants and the more truth we learn to tell the people; or rather, the more the Lord prospers us in our fight for truth and righteousness, the greater will be their attacks because we are His servants. May the Lord help us all to remember that they are deluded, and that the attacks are really from the adversary. It will help us to feel kindly toward them.

I want to say again, Let us keep in mind the Master's words.

Now let us come back to our subject again and let us note God's Word: "The hour is coming in the which all that are in

the graves shall hear His voice and shall come forth."

Now let us note the death of Lazarus. Martha said, Lord, if Thou hadst been here, my brother had not died. Jesus said unto her, Thy brother shall rise again. Martha said unto Him, I know that he shall rise again in the resurrection at the last day. No hope for her till the resurrection at the last day. Martha told our Lord it was too late, but Jesus insisted on seeing the tomb and when He arrived at it, He said, Lazarus, come forth; and we read that he that was dead came forth. Dear reader, mark well it was not the living that came forth, but that Lazarus really was dead. Mark well that Lazarus was not called from heaven nor from purgatory.

In conclusion I must say, God being my true Judge, that people who fail to see that the resurrection is the only hope the Bible holds out to any—it is because they are immersed in the doctrines of devils so fully to believe the serpent's lie. Ye shall not surely die.

My prayer is that our Lord may soon come in resurrection power and great glory.

As I expect, if the Lord wills, to try to work some for Him in a new field in a month or so, I want to ask the prayers of all the church that I may be faithful with the small talent He has given me. May we all soon meet in His kingdom which shall never end. Brethren, let us all try to fight on. It will not be long till victory will be won to all the faithful. He is even at the door of His coming.

Yours in the only hope—the resurrection.

C. T. Stevenson,  
Harriman, Tennessee, Rfd. No. 1.

**WE MUST BE HOLY.**

I am the Lord your God: sanctify yourselves therefore, and be ye holy; for I am holy. Lev. 11:44. R. V. For this is the will of God, even your sanctification. I Thes. 4:3.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. II Thes. 2:13.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I Thes. 5:23.

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. II Cor. 7:1.

And every man that hath this hope in him purifieth himself, even as he is pure. I Jno. 3:3.

Blessed are the pure in heart; for they shall see God. Matt. 5:8.

Let your heart therefore be perfect with the Lord our God, to

walk in His statutes, and to keep His commandments. I Ki. 8:61.

to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints. I Thes. 3:13.

This I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God. Phil. 1:9-11, R. V.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. 6:12-13.

Put on the new man, which after God is created in righteousness and true holiness. Eph. 4:24.

Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. 12:14.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Col. 3:1-3.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. I Cor. 3:16-17.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unprovable in his sight. Col. 1:21-22. —Sel.

**A REPLY.**

In looking through this paper of Aug. 28, 1912, I noticed an article entitled "Socialism, Christianity and Marriage" and an editorial concerning the same. Now I believe that the editor is perfectly honest regarding his opinion and am not denying the honesty of The Chicago Daily Inter Ocean. But as I am a Socialist believer, I feel it my duty to offer some proof against this article.

I have been reading The Restitution Herald for nearly a year and have found nothing until now with which I could find fault.

Before I go further, please let me make it plain that I am not trying to use the columns of this paper for arguments of the So-

cialist doctrines, but as it was in this paper that this article came to my sight, I believe I have a right to give some argument against this through the paper that gave it to me.

Certainly it is not on record that any free people ever created a reign of terror.

It is the people who are checked in their powers and misruled by insolent oligarchies who desperately rise up and smash things. This fact ought to disarm the opposition of those who fear that Socialism can in any way become a menace to our country. There can be no Socialism except by a substantial vote of the majority of us.

We will all have a say as to every step that Socialism may propose to take. Socialism will simply have to go forward cautiously, feel its way with utmost care, and undertake only that which appeals to an enlightened public. The people will be subjected always to an educational propaganda. Every step will have to be taken in the dazzling light of publicity and there will always be the opportunity to correct the mistakes inevitable in all great human undertakings. Those who imagine that Socialism, under such circumstances, is going to break up the home, establish free love, destroy Christianity and bring about anarchy, are simply "Seeing things in the dark."

For my part I advise all who want to know Socialism uncovered, the truth, the whole truth, and nothing but the truth of Socialism, ask any Socialist to advise you what literature to read, secure it, read it, turn it over, test it out with all other parties and see if you can find anything loose about them, anything that is not perfectly upright; study them carefully and take nothing for the truth until you have proved it to be the truth. As for the establishment of free love, I believe I am safe in saying that there is not a Socialist in all America that would vote another Socialist ticket if the Socialist leaders were to place such a clause in the Socialist constitution. For my part if I had the least doubt of the honesty and uprightness of the Socialist party, I would call off at once.

One more proof in the form of a question. How can the Socialist party establish free love, break up the home, destroy Christianity and bring about anarchy without the vote of the majority? I say, How can they? when the majority is certainly not going to vote it that way, and the banner motto of the Socialist party "Government Under The People By The People And For The People." If anyone would like to answer that question, I would be glad to hear it through the Appeal to



Reason, Girard, Kansas. This or any thing on any other subject they would like to write on in the line of Socialism.

Sincerely hoping that I have hurt no ones feelings, as I do not intend to do so, I will close hoping you will all consider this matter, as it is of as much interest to the members of the Church of God as to the members of the Socialist party, because it clears the Socialist party of being "The infidel power which is to arise in the last days in fulfillment of prophecy, finally to be headed by the "Man of Sin."

Please understand, dear reader, I am not writing this as a political argument but to correct a mistake which I feel should be justly corrected. I am not in the least insulted or anything like that but just helping a just and right cause.

Respectfully submitted,  
J. W. Grasty,  
548 W. Haywood St.,  
Asheville, N. C.

**World's Fair.**

"Much interest is manifested in the entertainment under the above name to be given by the... ladies, Friday and Saturday evenings of this week, at Armory Hall. While the prevailing idea in the various features of the big show is amusement, there will be found many features of interest from a scientific standpoint.

Come with well filled purses, you will want your fortune told and will want to see the American beauty, exhibiting a remarkable freak of nature, defying the skill of physicians. The Wild Man, a veritable missing link, as well as many other curiosities, cannot fail to interest both old and young. A Japanese village and a genuine German "Kaflee Klatsch," perfect in their appointments, will have ample facilities for furnishing delicious refreshments.

At nine o'clock each evening a free entertainment by performers of recognized ability will be presented, and the grounds in themselves will be found a wilderness of wonder and beauty.

The doors will open promptly at 7:30 P. M. Admission: Adults, 15 cents; children, 10 cents."

The above is given as a true reproduction of an ad. that appeared in a secular newspaper, giving luster to an entertainment to be held by the ladies of a certain religious society in a certain town. If its untruthfulness be admitted, we have only to go to our own home papers betimes to find the story duplicated in fact.

We are not so much opposed to the "fun" that comes of this sort of thing, for we ourselves enjoy a bit of innocent fun,

but when we let such things step in to take the place of our worship, we are carrying the thing too far. Giving is as divine an exercise as praying or singing and as these may be prostituted by the repetition of vain words, so is the office of giving prostituted whenever we resort to any other method than that of giving willingly of our own means out of a pure desire to serve the true and living God by so doing.—Ed.

**JUST THREE THINGS.**

I once met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters"—and he said it with tears in his eyes—"They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

Perhaps there are other persons who would do well to remember these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost the hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits?

Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion. Sel.

**VERY STRANGE PEOPLE.**

That there is "just as much difference in some people as there is in anybody" is a self-evident fact. When I show people what the book says, they exclaim immediately, "Well, it

really don't make any difference anyway." But, I ask them:

"Does it matter whether we have the Bible at all?" "Yes, yes," they say, "we must have the Word of God." But I am prepared to demonstrate that it makes no difference whatever. How am I going to do that? If it doesn't make any difference what a man believes, then it does not make any difference whether he believes anything or not. That is the logical outcome of the whole business. Don't tell me that it is necessary to have a Bible—the Word of God, and at the same time that it doesn't matter what a man or woman may believe. That is the very worst kind of nonsense.

But, did you ever observe at what time it is that people tell you "it makes no difference"? It is just at that time when you call on them for a Bible reason—a scripture for what they believe. Not being able to find the scripture for what they believe, they wisely conclude that it doesn't matter what a man does believe anyway. You see it is the cheapest way out of the embarrassment. But then, if it doesn't make any difference, why not just believe the Bible?

Suppose you have started for Colorado by team, and you have a map of the route. The map directs you to take the right hand road, but you say it matters not what road you take. Then better take the road the map indicates, my friend.

By some hook or crook it never matters with some people what they believe, just so they believe everything else except what the Bible actually declares. Do you suppose that some people are contrary? It would never do to say so, though we may think very loud. It is true that the Bible always declares that the home of the redeemed of God will be on this earth restored, but, as it matters not what one believes, we are in the habit of saying "heaven." Of course, God never said heaven once, but what is the difference, just so we get there all right, wherever it may be?

"Why," says somebody, "it makes not the least bit of difference whether the dead sleep, or are up in heaven, or down in hell." Then, friend, it makes no difference whether you have a Bible or not, for the Bible says that the dead sleep. Oh, I can't think that." Then why not be honest and say at once that you do not believe the Bible? I have always observed that when we say it makes no difference, it simply means we do not want to believe the Bible and so that is the cheapest way out of it.

Yes, there are very strange people in this world. If you should owe one of them seventy-five

cents and pay them but sixty-nine cents, as "it makes no difference," it would prove a case wherein it would make all the difference in the world—even six cents difference. You can tell Almighty God that it makes no difference what He has said, but if your neighbor suggests that it makes no difference, you call him to account quickly. Let us try to be consistent in all things. —Virgil F. Hunt.

**HELL.**

Do you believe in hell? Yes, but not the hell as taught by the Orthodox Churches and Roman Catholics. I utterly abhor the thought that God will consign millions of the human race to everlasting torments.

We read that God is righteous, just.

Who doeth all things well; But where do love and justice meet

If sinners live in hell?

It is written, "The wages of sin is death." And what is death? THE END OF LIFE. The end of this present life is death—the first death; the end of the second life is second death.

There is to be a second life, And a second death as well; The wicked are to be destroyed Not kept alive in hell.

Matt. 10:28.

It is written, "God willeth not the death of any sinner," He having made provision in Christ for the whole human race, and now by the gospel (John 3:16) He calls sinners to repent, believe, and live, and this is the good news we invite you to believe. No other name; no other way. None but Jesus can do helpless sinners good. But remember—

Rejecting Christ, there is no hope The Bible makes this plain. The sinner's doom is second death Not endless life in pain.

May God by His spirit impress these solemn thoughts on every thoughtful mind, and to Him shall be the glory (James 5:20). C. Gamble.

"For all that we do, good or bad, important or trivial, we shall some day give an account. But many of us, forgetful of the day of reckoning, are conducting ourselves foolishly. If more of us could remember that we must all give an account in some way, perhaps suddenly, it would surely lead us to grave thought."—Sel.

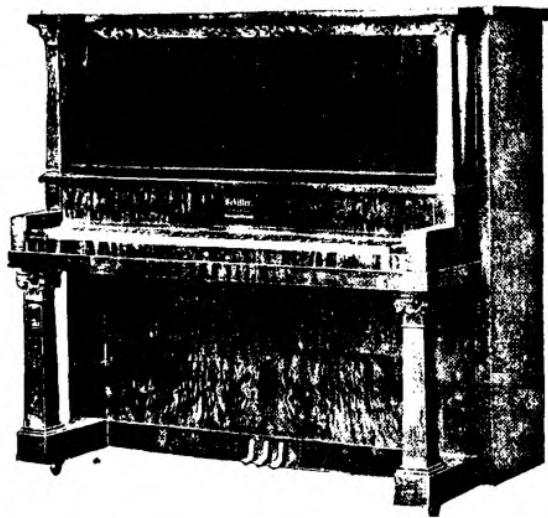
A man that flattereth his neighbor spreadeth a net for his feet.

We cannot do any nobler deed than to help others to a higher life.

# 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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### LOST by TWENTY MINUTES.

A young man, the son of an old friend of Mr. Vanderbilt, once solicited his influence in aiding him to secure a certain very desirable clerkship in a railroad office. Mr. Vanderbilt, who liked the young man and believed in his ability, agreed to help him. "Be here tomorrow morning at 10 o'clock," he said, "and I will go with you to see the president of the road and say a good word for you."

The next morning at twenty minutes after ten the young man appeared in the ante-room of Mr. Vanderbilt's office. He was informed that Mr. Vanderbilt had left fifteen minutes before to attend a meeting. A few days later he called on Mr. Vanderbilt, and said, with a shade of annoyance in his tone: "Why, Mr. Van-

derbilt, I was here just after 10."

"But the appointment was at 10," replied Mr. Vanderbilt.

"It was only a matter of fifteen or twenty minutes," said the young man.

"Well," answered Mr. Vanderbilt, "the twenty minutes in your case have cost you your position, for the appointment was made the very day on which you were to have met me."—The Boys' Lantern.

### HOW IT FAILED.

"Yes," he said, "I have tried Christian science, and it was a failure."

"But did you give it a really fair trial?" he was asked.

"I certainly did. I told myself that Ethel loved me; I convinced myself that such was the fact; I fully believed it; and, ac-

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ording to my understanding, that ought to have made it true."

"Didn't it?"

"Well, if it did, she has mad a big mistake, for she said 'No' very distinctly."

The other considered the matter very deeply for a moment.

"Well," he said at last, "perhaps she was telling herself all the time that she didn't, and it may be that her faith was stronger than yours. That it failed with you is no sign that it failed entirely."

Nevertheless, the doubter, while admitting that the explanation was plausible, insisted upon believing that the experiment had been a failure.—Chicago Post.

### The Books of the Bible.

Do you know how many books there are in the Bible? You knew once, but have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words

### Old Testament.

Now, how many letters in the word 'Old'? 3. How many in the word 'Testament'? 9. Put 3 and 9 together and you have 39—the number of books in the Old Testament.

Next, write down the words

### New Testament.

There are also in 'New' and 'Testament' 3 and 9 letters. Now multiply 3 by 9 and you have 27—the number of books in the New

Tesatment. Of course, by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books there are in the Bible.—Sel.

### PAY THE PRICE.

This is the price you must pay for a better condition:

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You must make mistakes, yet continue to believe in yourself.

You must stumble, yet rise with undiminished enthusiasm.

You must bruise your patience, yet wear your grin until you win.

You must be tired, yet dash on with all the might of you and all the hope of you at full tide.

But the reward will be in proportion to the straining and paining that you undergo. The world is filled with men and women habitually in want because they continually want the best, but shrink from the test.—Herbert Kaufman.

Better is a poor and a wise child than an old and foolish king who will no more be admonished.

Seest thou a man that is hasty in his words? There is more hope of a fool than of him.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Oct. 16, 1912.

Number 2.

## THY KING COMETH.

Jerusalem! Jerusalem!

Tho' down thy walls are trod,  
Yet soon thy stricken race shall bend

No more beneath the rod.

Thy seers the coming morn have told

With rapt prophetic voice,  
Thy withered beauty soon shall shine,

Thy children shall rejoice.

Nay, weep no more, Jerusalem,  
In exile dark and long;

But blow the golden trumpets,  
blow

And sing salvation's song.

Thy day of woe is almost past,  
Thy jubilee is near,

When Christ, thy once rejected  
King.

In Zion shall appear.

Ah! seek no more thy wailing  
place,

To cry with troubled voice;  
But own thy Prophet promised  
long,

And in His grace rejoice.

## The Open Sepulcher.

The story of Calvary is a story divinely marvelous, and it should be diligently rehearsed through out all our generations. The garden, the mocking, the scourging, and the uplifted Lord will always draw men and reveal to the world the wonderful love of God.

But the story of the empty tomb sends a thrill of life through despairing, dying humanity; compels the masses to catch their breath with unwonted amazement, stirs the church with rapturous inspiration, and sends it forth mightier than an army with banners. Never was known such a thing as this One crucified, dead and buried, coming forth from His sealed sepulcher, triumphant over death, appointed to live and reign forever.

We preach a crucified, dying Christ. Let us preach a resurrected, living Christ. The gospel of the open sepulcher, a risen Christ, is glad tidings indeed; it answers the riddle, satisfies man's one great need, explains all that went before, reveals all that shall follow hereafter, sends an instant and an infinite thrill through this valley of dry bones and marshals the mightiest forces in all Christendom. Sel.

For my yoke is easy Why?

## GIVING.

Under the law of Moses a specific rule of giving was enforced. The law was to give one-tenth of the increase—not of the property, but of the increase—to the Lord. Rules were given for the division. There was no secrecy or concealment as to the amount. After Jesus came to the earth and suffered and died as the Son of God to save man, after God had made the believing penitent a son, whereby he could approach God as Father, God decreed that each should give as God had prospered him, without further specifications than that all should give freely, for "God loveth a cheerful giver," and that none should give to get glory of men. If God thought one-tenth of the increase was a fair contribution before the death of Christ, it is not reasonable to suppose that He would think a less sum would be reasonable after this death. Moved by what God has done for us in giving His Son to die for us, He leaves it to us to say what is right for us to give to Him. Shall we make it less than He required the Jews to give?—David Liscomb.

## Fellowship With Jesus.

He who is in fellowship with Jesus Christ is in sympathy with the struggles of men in every form and in every clime, and only through sympathy and struggle will the world be made braver and brighter and better. Only as the fellowship with Christ has charms for us which are greater than the allurements of fleeting sense, only as we feel that we cannot afford to slight the means which He felt were a necessity for Him, only as there comes to us as there came to Him an overpowering sense of the presence, and reality of God, are we prepared for the battle of life and for the inevitable victory. It is Jesus Christ who speaks to the deepest in us as none has ever spoken, and only as we suffer with Him and struggle as He did in Gethsemane in loneliness of heart can we understand Him, enter into His experience, continue His work, drink of His cup, and know something of the joy of His victory. They who suffer with Him shall also reign with Him. Sel.

Cast forth thy act, thy word,

into the ever-living, ever-working universe; it is a seed-grain that cannot die; unnoticed today, it will be found flourishing as a Banyan-grove after a thousand years."—Carlyle.

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.

## SERMONETTE No. 25.

### Pen Pictures of Paul.

#### Picture No. 4:

There are many beautiful pictures in the life of Paul. Beautiful because of his fidelity to Christ and his loyalty to the God of his fathers. His faith in the promises is wonderful. His life is that of a Christian soldier fighting for principle and for truth. His enemies are many, but the odds against him are always overcome in the end. His motto is, "I can do all things through Christ who strengthens me." And as he looks over his past life he can say, "I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me."

'Tis true, the way looked dark at times, and difficulties seemed to multiply until bonds and imprisonments awaited him in every place: yet he could trust implicitly the One who had called him to the work, and say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." For him he endured and filled up a measure of suffering, such as few are called upon to endure. Let Paul draw the dark side of this picture himself.

"Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods.

Once was I stoned.

Thrice I suffered shipwreck, a night and a day have I been in the deep.

In journeyings often.

In perils of waters.

In perils of robbers.

In perils by mine own countrymen.

In perils by the heathen.

In perils in the city.

In perils in the wilderness, and in the sea.

In perils among the brethren.

In weariness and painfulness, and watchings often.

In hunger and thirst.

In fastings often.

In cold and nakedness.

Besides those things that are without which come upon me daily.

And the care of all the churches.'

O, what a list of suffering and trial, yet he glories in it all, through Christ, for he says:

"What things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency

of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him. Not having my own righteousness which is of the law, but that which is through the faith

of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection, and the fellowship

of his suffering, being made conformable to his death, if by any means I might attain unto the resurrection of the dead."

Thus briefly, what a picture is here drawn of this man; and what an exalted conception he had of Jesus! No task too onerous, no work too difficult, if only he was pleasing his Lord. He responded

every call whether by boat or camel or on foot. The crowded mart, the hall of Congress, the throne of king, or the quiet of the Synagogue were all alike to him, to tell of the Kingdom of God and the things concerning the name of Jesus the Messiah.

Is it any wonder that the deeds and words of such a man should survive the death of centuries, and come down along the corridors of time, and across the sea, even to us? It is well for the world, that such men live along the ages as beacon lights to the benighted sons of men to guide their erring feet in the paths of truth and righteousness.

Paul was resourceful. He not only made long journeys to speak face to face with men, but he used his pen when he could not go personally. The letters which he has written are a mar-

vel of material and a variety of expression; yet with it all there is directness and beauty of language. They are a text-book on Christian morals.

A. J. Eychaner.

### SOME INTERESTING BIBLE CHARACTERS.

To my mind the Bible contains some of the most interesting characters of any other book published. One of these is the one that Jehovah formed of the dust of the ground and called him Adam. When the creation was finished it was pronounced to be good. We infer from this that the man was perfectly formed. He was formed of the dust of the ground. His environments were perfect. All the earth was pure. Not a cloud in the sky. The home of this pair was most beautiful. Their food was found in the trees of the garden. All that was required of them was to keep and dress it. There were trees pleasant to the sight. Just an ideal home for a perfect man. In order that this man develop a character required by the Deity, he was given a law. He was required not to eat of the tree of the knowledge of good and evil. The penalty of the law was death.

It is not known just how long the man remained in the garden. It is supposed that Adam's trial period was of the same length of time as that of Jesus, the last Adam. However his TRIAL PERIOD ended when he ate of the forbidden fruit. Adam was perfect physically and mentally. There was no cloud resting over him. He was without any of the results of sin. He was not troubled with mental or physical weakness. He could walk and not be weary. Run and not faint. He was good and very good.

An ideal man with an ideal home. Could we have looked in his face we would have seen perfect contentment there. No needs, for Jehovah had provided for them all. What blessed privileges he had. Angels were his companions and teachers. The very air that he breathed contained the very element of life and vigor. His food was in the trees and as pure as the earth and air from whence they came. What a beautiful picture. No artist has ever been able to paint it. Had his correspondence been the same, the result to the race would have been different. In one short hour all had changed. The man has transgressed the law and was a criminal. His knowledge of the law made him guilty. His conscience did not approve of the act as we find him hiding from the eloah who frequented the garden. Fear of the eloah showed his guilt. When they heard the voice of the

Lord God they hid themselves among the trees of the garden. Speculation takes place here and states that Adam was a hero. His wife had been deceived and he chose to suffer the penalty of the law rather than lose his companion. The love for Eve was stronger than that for Jehovah. Whether this be true or not we infer that his sin was of a willful nature. Paul writes in 1 Tim. 2:14-15, that Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved (preserved) in child bearing if they continue in faith and charity, and holiness with sobriety. We are safe in stating here that Adam was a willful sinner. He knew the result of his act. Death was the penalty of the law. He had forfeited his right to live and the right to rule. Had the penalty at this time fallen upon the man and woman the race would have become extinct. The maker of the law had a right to stay the penalty and save him from a violent death which he did. It is stated that the Lord took skins of animals and clothed them. Gen. 3: 21. This was a sacrifice offered for their lives in which an eloah priest officiated. This was the "lamb slain from the foundation of the world or cosmos." Their lives being saved by the sacrifice the race was preserved through child bearing. Instead of Adam dying a violent death he was permitted to live 930 years and he begat sons and daughters. The historian has written very little of the first Adam. What a change sin wrought in the pair. They were driven from the garden and compelled to get their living from the earth. They are now compelled to labor in their weakness. They are no longer physically and mentally strong. Disappointments come to them. They are no longer under such favorable environments. The earth has been cursed and thorns and thistles have sprung up. Nature has arrayed herself against them. The food they eat comes from a cursed soil. The atmosphere has changed and breeds death. May the incidents in the life of our first parent help us to overcome our weakness. May the Lord soon come and roll back the black cloud that now hangs over the race and the earth is our prayer. Come, Lord Jesus, come quickly.

D. C. Robison.

### THE GREATER WORKS.

#### Synopsis:

Jesus promised his disciples that they should do greater works than he did. The only miracles recorded of them which he did not perform, were speaking in tongues and interpreting them. But since miracles were for the purpose of confirming what

was taught, and since what they taught, the resurrection of the Lord, was a greater truth, therefore the miracles they did were greater because they confirmed a greater message.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Jno. 14:12.

Jesus performed all the miracles the apostles did except speaking in tongues and interpreting them, since he did not preach to gentiles, but only to Israel, who spoke one language in the land where he preached: are they the greater works? Or do we look to the ages to come for greater miracles even than raising the dead to be done by saints?

We are persuaded that neither is the correct view. For in 1 Cor. 12:28, the "tongues" signs are rated least in importance, "miracles" being greatest of all the "works," and proclamation of the truth being superior even to them, for he says, "first apostles, secondarily prophets, thirdly teachers," and they are all message bearers, so Jesus in our text under consideration, Jno. 14:12, rates the "words" above the "works." For the works were to confirm the words, as he shows in the next verse. Neither do we look to ages now future for these greater works, for vs. 13-14 and following ones show the ones then present to be the prospective doers of these works, and we believe the whole speech of the Lord here on the coming Comforter shows the time they would do greater works was when the Comforter came. For in Jno. 14:11, he appeals to the miracles to prove that he and the Father dwell in each other, and in v. 20 he says that in the coming time when the Comforter comes and they do the greater works they will know that he and the Father dwell in each other. Now by 1 Jno. 5:20, we learn that when John wrote that they had come to "know" what he said they would when the Comforter came and they should do greater works; hence they did these greater works then.

It is true, the language has been generally looked upon as being longing to the kingdom age, and the works as something "greater" yet. But what will they be? Some say, Raising the dead to immortality. But Jesus himself is to do that at his coming according to scripture, so how can they exceed him in that? And he raises all his sleeping saints to immortality, and all subsequent ones are raised only to judgment.

In the kingdom his followers will do the works for the sake of judgment, but they are still the same works, only for a different

purpose. Moreover, Paul then executed such judgment upon Elymas, and Peter upon Ananias and Sapphira.

The clue to the solution seems to lie in the last part of Jno. 14:12, "because I go unto my Father." Now notice Jno. 16:7, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send him unto you." Thus we see that the doing of the greater works was related to the coming of the Comforter, in that its presence with them was the cause of their doing the greater works. The presence of the Spirit with them, working miracles, demonstrated the resurrection of Jesus by proving that he was in heaven, since he had sent that Comforter. Hence he said these miracles would be "greater" since they proved a greater truth, his resurrection, since he had gone, as he said, "unto my Father." For although practically the same miracles, they are yet "greater" in the sense that they confirm a greater truth. The former miracles confirmed the message "The kingdom is at hand;" these confirmed, "The Lord is risen, in deed," which is the greatest of truths.

"When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: an ye also shall bear witness, because ye have been with me from the beginning." Jno. 15:26-27.

So they said, "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. 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. 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.

And the truth confirmed by that spirit in them performing the greater works by confirming a greater truth was his resurrection, as we find by Acts 4:33, "And with great power gave the apostles witness of the resurrection of the Lord Jesus."

By Acts 15:8-9, we learn that the giving of the Holy Spirit to the household of Cornelius was a "witness" to all that saw it, that God had accepted them, although they were Gentiles, since the spirit was the presence in them of Father and Son, so if God was with them in spirit, they were his.

#### How We Obtain the Spirit.

##### Lesson 14.

Some questions we will take up in our next:

How to understand the Bible.

Does the Holy Spirit aid the



believer to understand it?

May we turn the leaves with our eyes shut and let the finger alight, as we feel impressed, or by chance, upon a verse which answers our prayer, or the question in our mind?

Is there danger of being misled in our search for truth because of mistranslations?

Joseph Williams.

**DO YOU LOVE LIFE?**

Do you believe that after you die you will live again on this earth?

The Bible says you will. Psa. 78:69; Isa. 45:18; Eccl. 1:4.

Do you believe it?

Do you know that there is to be a resurrection BOTH of the Righteous and the Unrighteous?

So the apostle Paul and the prophet Daniel say: Acts 24:15; Dan. 12:2.

We have also our Lord's words for it: "Wonder not at this; because an hour comes in which all those in the tombs (graves) will hear His voice and will come forth." John 5:28.

Who are the Righteous?

All who accept Jesus during this present life. Rom. 3:24-26; Rom. 10:9.

Have you accepted Him?

Who are the Unrighteous?

All those who do not accept Jesus during this age. John 8:24; 1 Cor. 6:9.

Our Lord says: "And those having done good things, to a Resurrection of Life; and those having done evil things, to a Resurrection of Judgment." John 5:29.

Where will the dead be until the resurrection?

In the graves, as our Lord tells us in the above quotation. See also Hosea 13:14.

They are said to be in the prison house of death.

Where is the prison house of the dead?

You can get the answer to this question by reading sla. 24:22; Isa. 42:7; Isa. 49:9; Rev. 20:13.

The original word in Hebrew in the Old Testament is sheol.

The original word in Greek in the New Testament is Hades.

The correct word in English is grave (not hell).

When will the resurrection be?

Answer: At the coming of Christ. John 14:3; 1. Thess. 4:16; Matt. 24:30.

Are we told positively from the Scripture when that will be?

Not in plain language, but the signs of the times plainly indicate that it is close at hand. Please read Dan. 12th chapter, and Matt. 24th chapter.

The Jewish nation is compared to a fig tree. Hosea 9:10, so in Matt. 24:32-33, it says: "Now learn a parable from the fig tree, when its branch is yet tender and puts forth leaves, you know that summer is near;

thus, also, when you shall see all these things, know, that he is nigh at the door."

Our Lord's words will have their fulfillment when the Jews return into their promised land.

They are not yet in full favor because they have not believed in to Jesus Christ.

"There is no other name given under heaven, which has been given among men, by which we can be saved, save the Name of Jesus." Acts 4:12.

For illustration of the resurrection please read: Ezekiel 37:1-14. Search the Bible, search and see Wisdom's wondrous harmony.

Emphatic Diaglott translation has been used exclusively.

Are you a Christian?

Or do you only hold on to His Name?—To illustrate it.

Just as a Buffalonian is in Buffalo, or a Bostonian in Boston, so must a real Christian be in Christ.

He is a city of Refuge where no one can harm you. Heb. 13:6

Difficult words explained in and copied from Emphatic Diaglott.

—Sel.

**SOME THOUGHTS ON THE "MINISTRY."**

Ministry in the New Testament, as it relates to the church, is service of the saints of God, and to one another.

Ministry in the New Testament is not the execution of duties by a clerical body.

Ministry is not confined to teaching and to preaching.

A Christian can be much exercised in the ministry, without ever preaching or teaching.

All the redeemed children of God are in a condition to be God's ministers, if the spirit that has sanctified them endow them for office.

And when they are so endowed no man can add authority to the endowment.

Nevertheless, it is the duty and privilege of the saints to sustain, by their prayers and their love, all those who are in service.

It is not necessary that a believer who has been raised up to ministry, should be inducted, elected, or appointed to office by any act of man.

There were all sorts of ministry in the churches at Rome, Corinth, and Ephesus.

Paul, in speaking of the elders, distinguishes some as "laboring in the word and doctrine" (1 Tim 5:17), therefore some elders did NOT labor in the word and doctrine.

Rule, presidency, or superintendence amongst believers, is not of necessity connected with laboring in the word and doctrine.

In the apostles' days, liberty of ministry was freely and fully

established in the churches.

Paul commands the women to keep silence in the church; by which it is obvious that he supposed all men in the church might speak and teach according to their ability.

It is an act of rebellion against the authority of the Spirit of God to divide the body of Christ into CLERGYMEN and LAYMEN.

The dividing of Christians into clergymen and laymen is a mimicry of Jewish principles without the reality.

God has never authorized the assumption of human priesthood but in the hereditary and circumcised flesh of Aaron.

He that would take upon himself the proper office of a priest, ought first to prove himself of the undoubted lineage of Aaron, and then be circumcised.

Priesthood proper is possible only in the Mosaic law; and that with everything which the book of Leviticus requires for the office.

Ministry and priesthood are different.

Priesthood proper is an official access to God, with propitiatory offerings; and this access is, in the law, allowed only to a consecrated family set apart from the people.

—Sel. from Our Hope, N. Y.

**EDUCATION AND CRIME.**  
Bishop Conaty..

Education without character growth fosters crime.

"Refinement in crime is in evidence on all sides.

"Bank defalcations, senate bribes, postal frauds, stock gambling, divorce increase, stage indecencies, literary degeneracy—surely those are not the results of illiteracy; they are the crimes of educated people."

Most people believe that ignorance fosters crime, but the truth in this case as in many others is probably between the two extremes. Education simply equips a man for greater efficiency in any task, and it makes criminals more efficient as well as others.

There is one kind of education that creates criminals, the kind that is purely ornamental, that tries to make a high-class professional man out of mudsill material. The little mind finds its task too big for it, pride grows but ability does not. Too puffed up to come down to honest toil and too poorly gifted to gain a livelihood without, the misfit product of education takes to crime and slips. Education is not blamed for it, but education does not create soul nor can it make an angel out of a clod. Where education finds pride greater than principle, it rarely has power to reverse proportions and restore the right balance.

Then there is a class of educated criminals not properly punished. These are they who have brains, ability, education, but lack character. The educated ability enables them to steal or defraud shrewdly and often to evade punishment thereafter, while some poor fellow who purloins a pork-pie or shuffles off with a sheep goes to jail. As a rule the smart ones are overtaken by retribution too, but it comes later and after a lengthened career of rascality.

After all the right kind of education is that which places character and principle before all other things for they are the true and women of the noblest types are built. To educate a rascal is but to make his rascality more effective. To educate people for high levels they never were calculated to occupy is but to elevate them to a height which makes them dizzy and ensures their fall. Talent without balance wheels is as dangerous as a defective engine, and so is education without a firm foundation of principle. Education does not increase crime, neither does it create nor purify souls.

**THE BIBLE**

is a much misunderstood book! Why? Simply because people do not study it to learn, comprehend and abide by its real teachings, but to find some texts which they think they can construe to support their previously conceived or adopted opinions. I ask the readers of this little tract to bear in mind three points as follows:

1. There is not a text in the Bible that says anything about man being possessed of an immortal soul or neverdying spirit, or any such thing.

2. The Bible does not present a single promise of a future life without a resurrection—and that through our Lord, Jesus Christ He is the Life-giver.

3. The Bible does not present a single promise that those who attain to a future life shall ever dwell anywhere else than on this earth, renewed and purified.

—Sel.

There is a vast difference between Christianity and churchianity. The one is the genuine; the other is the imitation. If we could extend human law to reach cases of infringement for imitating the genuine, then something might be done to punish hypocrites. Men everywhere recognize the true worth of Christianity, hence this continual effort to imitate it. Churchianity is Christianity applied for present profit in social and financial affairs. The one may be known from the other through its willingness to suffer for truth and right.

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.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galea St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

In sending money to this office be sure never to send it loose in a letter. P. O. money or-

der, draft or personal check will answer best.

We spent Sunday, Oct. 6 with the brethren in Dixon, Illinois. Sister Moran and son, Harold, of Clinton, Iowa, came up to spend the day with us. The services were well attended considering the fact that sickness and old age keep so many at home.

We are having the first year's volume of The Restitution Herald bound. A good, substantial binding may be had for a dollar plus the cost of transportation. Should any desire to have the year's issue bound, we can direct them to a bindery that will do good work.

We were called to Rensselaer, Indiana, on Thursday, Oct. 10, to preach the funeral of Mr. John Martindale. While these calls have a tendency to put us behind with our work in the office, yet we are glad to be able to give comfort on such sad occasions.

Word from our church in Virginia tells of the baptism recently of Sister Eunice, daughter of Bro. and Sr. Sylvanus Boyer, by her grand uncle, Bro. J. D. Boyer.

We remember our pleasant stay in this very pleasant home on our last trip to Virginia. May God bless and keep Sister Eunice from the evil in the world until the Lord comes.

By some oversight, mistake, or otherwise, in mailing out No. 51, a bunch of No. 50 got mixed up with No. 51 and were mailed out in place of No. 51. One sister kindly notified us of the mistake and we have mailed her No. 51. How many of these went out we are not able to say, but if any have received No. 50 when they should have received No. 51, such will confer upon us a lasting favor by notifying us and we will try to correct the mistake.

Bro. Marsh writes that the meetings at Marshall, Ill., are well attended and the interest good and that the weather has been very favorable. Bro. Williams writes about the same from Bensfield, Ken., where he is now at work. We know something of the experiences these brethren are having—the sacrifice of own personal interests, the fatiguing visits between sermons, etc., etc., a labor for which money can never pay in full. To the brethren everywhere we say, Live righteously and let these preaching brethren know by your effort toward righteousness that you are appreciative of their labors. Only God and those who suffer indifference to earnest labor can ever know the heart-pangs that come to a faithful minister when he sees

years of faithful labor and sacrifice apparently come to nought

Jubilee Harps Wanted.

Will any person or church having one or more copies of the New Jubilee Harp that he is willing to sell, please communicate with Mr. Chas. Elvey, 623 N. Willow Ave., Austin Sta., Chicago, Ill., stating the number and condition of the books for sale and the price of same.

Obituaries.



took a seat upon a truck where he engaged in conversation with others who were waiting the arrival of the train. Suddenly he fell from the truck to the platform of the depot—dead. This brought the work of the enemy to the home with a greater force. There were many who shed tears of love and sympathy for the family in their dire distress. The writer spoke to the large audience from a portion of I Cor. 15, and also a portion of John 11. We laid him away in the cemetery just outside the city, there to await the trumpet blast awakening to a glorious day.

S. J. Lindsay.

John Campbell Martindale

was born in Warren Co., Indiana, Dec. 25, 1845, where he resided with the exception of a few years spent in Jasper Co., until 1880, when he moved permanently to Jasper Co., living on his farm in Newton township until the fall of 1908, when failing health compelled him to give up the arduous labor required on a farm, and he moved to Rensselaer, where he died Oct. 8, 1912, at the age of 66 years, 9 months, 13 days.

He was the fifth of twelve children born to Samuel and Elizabeth Martindale. Three sisters, Mrs. John Brown, Mrs. Frank Ride-nour and Mrs. Frances Rynear-son, and two brothers, William and Eudoras Martindale survive him.

He was married to Miss Teresa E. Benjamin Sept. 18, 1872. To this union were born two children, Jared B. and Nina Dell.

In early youth he united with the M. E. Church in which he retained his membership until his removal to Jasper Co., when he heard the preaching of L. E. Conner, F. L. Austin and other ministers of the Church of God and on his death bed he said that he had expected to obey the gospel by immersion.

He was of a kindly, sympathetic nature, seemingly taking great pleasure in relieving distress in whatever form he found it, as many a neighbor and friend will attest.

We leave him in the hands of a just and merciful God who looketh on the heart instead of the outward appearance and therefore will judge righteously.

We were called to preach the funeral sermon on Thursday, Oct. 10. He was laid away in deep sorrow. We counsel Sister Martindale and the son and daughter to lean the more strongly upon the arm that never fails, now that their main human support has been taken in death.

The funeral was held from the commodious home at two o'clock. There was a large attendance of friends and neighbors who came to pay their respects to

Benjamin Shaffer

was born in Holmes Co., Ohio, June 24, 1844, and died in Bremen, Indiana, Sept. 28, 1912, aged 68 years, 3 months and 4 days.

He was married to Mary Ann Roose at Bremen, Aug. 24, 1866. He leaves his wife and five daughters. A son died in infancy. The daughters are Mrs. Philip Scuff, of Bourbon, Ind.; Mrs. Wm. Lloyd, of Rensselaer, Ind.; Mrs. Amos Ruff, of Nappanee, Ind.; Mrs. Oris Annis and Miss Osee Shaffer, of Bremen, Ind. Besides these, he leaves four sisters, two brothers, eleven grandchildren, one great-grandchild, and a host of friends to mourn his loss.

He enlisted in the war of the rebellion in 1862 and was mustered out of the service in 1865.

He and his wife came under the influence of the gospel and were baptized in 1868 by Bro. Corbaley. His home has been in the vicinity of Bremen ever since and the attendance at his funeral showed conclusively that his life had met the approval of his neighbors and friends. We heard many expressions of regret during the day because of his death.

Bro. Shaffer had gone to the depot with the mail in apparently as good health as usual and

a faithful friend for the last time.

S. J. Lindsay.

## The Sunday School.

Wanderings in Decapolis.  
October 27.

Mark 7:31 to 8:10. Read Matt. 15: 32-39.

Golden Text.— He hath done all things well; he maketh both the deaf to hear and the dumb to speak. Mark 7:37.

Time.— Summer of A. D. 29, directly after the Syrophenician story of last lesson.

Place.— Decapolis, a region S. E. of the Sea of Galilee, near which place these events took place.

### Questions.

Trace on the map the journey of Jesus and His disciples as given in verse 31.

(Coasts here means borders. The region which they reached was the one from which Jesus had been urged to depart after His cure of the demoniac at Gadara. Matt. 8:28-34).

Relate the instance. How was Jesus received on this visit? Matt. 15:30-31. What was Decapolis?

(This name was applied to ten cities which with one exception were situated east of the Jordan and Sea of Galilee. Most of their inhabitants were of Greek origin).

Who, among others, was brought to Jesus? What was his affliction? How did Jesus proceed to effect a cure? Can you suggest what the purpose in so doing might be? From whence came the power to perform the cure?

(He may, by what He did, have sought to make known to the man what He was about to do and from whom relief was to come).

"Jesus sighed"—was it from compassion, for the afflicted, or that they sought Him for temporal, and not spiritual blessings? Meaning of "Ephphatha"? What was the result? What was Jesus' charge to them? Did they obey? Was their disobedience because of ungratefulness? How could they have shown truer gratitude and real love? What did they say of Jesus? v. 37. What had the multitude's interest in Jesus led them to forget? Who was it that first thought of their condition? How long had they been with Jesus? Does it mean that they had been without food all that time?

(They may have been without food for that length of time as this was an Oriental company, and even to this day these people subsist on so little, that to western people they would seem to live on the verge of starvation

If they had bought any food with them, it had been eaten long before.) Is there anything in v. 4 that would cause you to think that the disciples knew that Jesus only had the power to supply the food? (They could not have forgotten the feeding of the five thousand). What would you infer from the term "wilderness" in this instance? (The term was used where the inhabitants were few). How large was the multitude in this case? Matt. 15:38.

What was the amount of food from which to feed them? How many baskets were left? Is Jesus as mindful of our wants, as He was of the wants of those people? I Pet. 5:7; Matt. 6:28-32. How should we show our love and gratitude to Him for all He does for us? Jno. 14:15; I Jno. 5:3.

After the miracle where did Jesus and His disciples go? Matt. 15:39. (Dalmanutha - Magdala. It is not certain where either of these places is located. Some think Magdala was near the south end of the Plain of Gennesaret. Some travelers believe they have found the ruins of Dalmanutha near the same place. The two places may have been so close together that Jesus visited both places when He landed or may have touched at one on the way to the other).

What was the purpose in these miracles of Jesus? When may we expect such blessings? Isa. 35: 4-6. 10; Rev. 21:3-4. Are we so living day by day, that WE may share those blessings?

Anna E. Drew.

## Berean Column.

Dear Bereans:

In these days when there is so much to draw us away from the straight and narrow path, we need to cultivate firmness and persistence, that we may not be blown about by every wind of doctrine and to be able to say No when tempted to sidetrack.

We are running a race. If we are to win the prize (eternal life) we must keep our eyes riveted on the goal and never waver nor flinch.

Like Paul we may rejoice in the day of Christ that we have not run in vain, neither labored in vain. Phil. 2:16.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. Heb. 12:1-2.

Let us put on the whole armor of God, and when our course is run, we can say with Paul. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day: and not to me only, but to all them also that love his appearing. II Tim. 4:8.

Eva M. Norris.

Dear Bereans:

It should be a comfort for us to learn that how little or how great our attempt may be to live according to the Master's will we will be rewarded. For the Son of man shall come in the glory of his father with his angels; and then shall he reward every man according to his works. Matt. 16-27. The reward is not always received to-day by the one who has tried faithfully and continually to obtain it. Perhaps when the goal is nearly reached, the course nearly finished, and the victory nearly won, some unforeseen obstacle will arise, some mistake will be made, and the struggles and successes of a life time will be forgotten by a careless and indifferent people. How hard a person may have tried is of little importance if he has failed. He goes down to his grave unhonored and unpraised.

Napoleon is regarded as a great general. He did those things he started in to do. But he made his way to honor and the throne over broken oaths and rivers of blood. Nevertheless men came to him (thousands of them) honored to fight for him, glad to die for him. What did he give in return? Hardship and death. He succeeded.

Benedict Arnold, the Revolutionary general, failed. His splendid march through the wilderness to Quebec; the bravery he showed in attacking and entering that city; the skill and courage he manifested at Saratoga are all swept away by one grave mistake. His attempt to surrender West Point to the British Sept. 1780. He died in obscurity. We can not always tell why people do certain things. We judge too quickly. For we look upon the outward appearance but God looketh on the heart. Dear Bereans, we are fighting a different fight under a different commander. We will be judged to a certain extent by our heart. Our heart must be pure. Is it not inspiring to know every effort put forth in the Master's service will be rewarded? Though we may fail to obtain a great amount of this world's goods, though we may be unable to secure a high position, though we may not secure a commendable amount of this world's wisdom but live uprightly, we are sure of a reward

from the divine leader.

Our commander secures his kingdom not by the blood shed of millions but by the shedding of his blood upon Calvary.

Fear God and keep his commandments, and when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away.

Your brother,

Geo. V. Herrick.

Dear Bereans:

Let us each endeavor to live up to the name Berean. In St. John 5:39 Jesus said "Search the scriptures daily, for in them ye think ye have eternal life, and they are they which testify of me." Col. 3:16. Let the words of Christ dwell in you richly in all wisdom." Why should it dwell in us richly in all wisdom? That we might teach and admonish one another in Psalm and hymns and spiritual songs. Also have our mind so full of the things pertaining to the Kingdom of God and the name of Jesus Christ that we will want to teach others those things, that they may also enjoy the blessings of that everlasting kingdom. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak and exhort and rebuke with all authority." Titus 2: 11-15. In John 17:17. Jesus praying for his disciples said "Sanctify them through thy truth thy word is truth."

Dear Bereans, let His word abide with us and may it keep our minds pure, even as He is pure that when Jesus comes He may find us looking waiting, and prepared to meet Him, and enter into that joy he has prepared for them that love Him.

Mrs. George Nell.

### Michigan Conference Quarterly Meeting.

The Michigan Conference Quarterly Meeting will be held at Coats Grove, beginning Friday evening, Oct. 25, and continuing over Sunday.

Since Coats Grove is so centrally located, we are aiming to make this a large meeting, to be remembered for its spiritual uplift and lasting benefits. To accomplish this we need the co-operation of all the brethren. Make plans now to attend. Come and invite your friends.

Bro. L. E. Conner will be with us. Don't fail to hear him ex-

pound the Word of Life. Bro. Conner comes from Cleveland, O. and is full of enthusiasm.

Coats Grove is reached via the C. K. & S. R'y, connecting at Hastings, Kalamazoo, or Woodbury; or, if Bro. A. K. Richardson, of Hastings, be notified in time, you will be met at Hastings with conveyances adequate for transportation across the country to Coats Grove.

All interested in the Lord's work are earnestly entreated to "come to the feast" of good things from the Word of God.

Your Sister in Christ,

Rose Miller, Sec.

#### Moriah Conference Report.

The Eleventh Annual Conference of the Church of God of Southern Illinois was held at Moriah, Illinois, from September 21 to 29 inclusive, according to previous arrangement. Bro. L. E. Conner of Cleveland, Ohio, conducted the meeting the first part of the week and for the remainder of the session we had with us Bro. G. E. Marsh of Oregon, Illinois, accompanied by his wife, who very kindly assisted us as organist.

We truly enjoyed a feast of good things and trust much good will result as the outcome of the good seed sown. One sister, Mrs. Emma Forester, obeyed the call of the gospel and was baptized on Saturday afternoon by Bro. Marsh.

We were glad to be remembered by Sister Keturah Rogers of Fairdale, Mo., by a letter of greeting.

The Berean work was again revived by our faithful State President, Anna E. Drew, whom we were glad to have with us once more. On Sunday the adult class took up one of the Berean lessons instead of the regular S. S. lesson and found it a very instructive and profitable way to study the Scripture.

We had systematic Bible study each day and learned many valuable lessons. We find this method of study an incentive to us to learn more of the beauties and perfectness of God's Word and to study to show ourselves approved unto God, workmen that needeth not to be ashamed rightly dividing the word of truth.

Some who have attended our conference heretofore were missed this year but may all, especially the isolated ones, who can do so, plan to attend next year.

Amy V. Weaver, Sec.

#### A QUESTION

on Acts 19:6.

A sister asks if the gift of the holy spirit by laying on of hands is for us. We answer. In our

judgment, No. For by a study of Acts 8 we have seen that only the twelve apostles could confer the spirit by laying on of hands since Philip, who was one of the seven deacons, Acts 6:5, and an "evangelist", Acts 21:8, could only preach and confirm his message by miracles, Acts 8:6. He could not give the spirit to others by laying on of hands, for Peter and John, who were apostles, had to be sent for to do this as we see by Acts 8:14-17. Therefore if we to-day should receive the spirit by laying on of hands the apostles must be raised from the dead to do it, unless we accept the claims of Joseph Smith that Peter and John are still alive and laid their hand on him.

This shows how the miraculous operation of the spirit ceased. When those who received it at Pentecost and at the house of Cornelius which constituted the spirit baptism of Jews and Gentiles, were increased in numbers by the ones who received it by laying on of apostolic hands, the number of miracle workers was completed. For after those two baptisms, the only way any could receive it was by laying on of apostolic hands. So that when the last apostle died the number could not be increased further, and then when the last one died who had received it at Pentecost or the house of Cornelius or by laying on of hands of an apostle, it is evident that miracle working ceased, the holy spirit so given having completed the revelation of scripture and confirmed it by miracles.

After Apollos had been to Ephesus, as we learn by the last of Acts 18, while he had gone on to Corinth in Achaia or Greece, Paul having come to Ephesus and finding some believers who were evidently disciples of Apollos, naturally expected of them some manifestation of the spirit, so that was the first question we find asked of them, and it was connected with belief, for he asked of them if they had received the spirit "since ye believed." For the promise was to all who lived under the miraculous manifestation of the spirit, as we have seen by Acts 2:38-39.

We learn by Jno. 1:29-37 that John's baptism was performed for the purpose of manifesting Christ to Israel, since he who should come to John for baptism and be noted by the outpouring of the spirit was to be the one long promised as Messiah. So when these disciples at Ephesus were baptized in that baptism, it did not seal a saving faith, since at that time he had already come, and to be baptized in John's baptism was to argue that Messiah was still to be manifested to Israel, hence had not yet come, and therefor

the faith which preceded that baptism did not comprehend the finished work of his atonement for sin and forgiveness and salvation through his resurrection. During the time that John's baptism was valid, the gospel message in which faith was to be followed by baptism was, "The kingdom is at hand," but at the crucifixion of Christ, John's message and baptism had ceased, and henceforth the gospel message was to comprehend the resurrection of the Lord, hence these disciples at Ephesus did not have the gospel faith, since it was only centered in John's message which was now a thing of the past, and not having faith in the fuller gospel, Paul had to teach them to believe on Christ, then follow with baptism in his name, which qualified them, by laying on of his hands, to receive the spirit. But John's disciples left him and followed Jesus without re-baptism. So we, not being of the number who were at Pentecost or the house of Cornelius or under the times while the apostles lived, who were the only ones who could confer the spirit after Pentecost or the time of Cornelius, are cut off from all possibility of claiming that we have an anointing of spirit in power of inspiration or miracles.

J. W. Williams.

#### CHRISTIAN SCIENCE.

##### A Last Day Delusion.

What is known as Christian Science today, is nothing but an old heathen philosophy in new dress. It was taught in India thousands of years ago, which philosophy bore that people nothing but evil fruit.

I will quote the language of Pandita Ramabai, a native of India who on arriving in New York, said:

"I was told that a new philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people four thousand years. It has wrecked millions of lives, caused immeasurable suffering and sorrow in my land, for it is based on selfishness, and knows no sympathy or compassion. It means just this: The philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think that it does not exist. The birds and the beasts that you see do not exist. When you realize that you have no personality whatever, then you will have attained the highest perfection of what is called 'Yoga,' and that gives you liberation and you are liber-

ated from your body, and you become like him, without any personality."

Its name, Christian Science, is a gross deception, because its teaching is neither Christian, nor scientific. If it were Christian, it would follow Christ, and believe his teachings. In place of doing this, it is infidel to the core. To prove the above statement to be true, all we have to do is to quote from the edition of 1905 of Mrs. Eddy's book, "Science and Health, With Key to the Scriptures." Mrs. Eddy says this edition contains the whole of Christian Science "uncontaminated by human hypotheses." She says in the edition, speaking of her book, it "will do more for the reader thereof, physically and spiritually, than all the books he has ever read or can read, not excepting the Bible." Hence, you see the Bible must stand aside when Mrs. Eddy's book speaks. True Christians stand by the Bible.

I apprehend that the clearest way of showing Christian Science to be infidel in place of Christian, will be to place quotations from "Science and Health" side by side with quotations from the Bible.

#### Bible.

1. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, Gen. 2:7.

2. In the beginning God created the heaven and the earth. ... So God created man in his own image, in the image of God created he him; male and female created he them, Gen. 1:7, 27.

3. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom. 5:12.

4. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures." I Cor. 15:3.

I am the first and the last; I am he that liveth and was dead; and, behold, I am alive forevermore. Rev. 1:17-18.

5. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I Jno. 1:9.

6. He healed many that were sick of divers diseases. Mark 1:34

7. Man that is born of woman is of few days and full of trouble, Job 14:1-2.

When I am old and gray-headed, O God, forsake me not, Psa. 71:18.

8. As it is appointed unto men once to die, but after this the judgment. Heb. 9:27.

9. And ye know that he was manifested to take away our sins; and in him is no sin. I Jno. 3:5.

#### Science and Health.

1. Is this addition to his crea-



tion real or unreal? Is it the truth, or is it a lie concerning man? It must be the latter.

—Page 524.

2. Man is deathless, spiritual; he is above mortal frailty; he does not cross the barriers of time into the vast forever of life, but co-exists with God and the universe.—Page 266.

3. The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief until God strips off their disguise. They are not true.—Pages 472, 473.

4. Jesus' students not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died.—Pages 45, 46.

5. Divine mercy destroys error, but never pardons it.

6. Man is never sick, for mind is not sick, and matter cannot be.—Page 393.

7. Man in science is neither young nor old. He has neither birth nor death.—Page 244.

8. No final judgment awaits mortals.—Page 291.

9. Sin, sickness, and death must be deemed as devoid of reality as they are of truth.—Page 525.

**Comment.**

1. We gather from the above that sin, sickness, and death are not realities, but simply illusions of the mind.

2. That Christ's mission into the world to redeem and save men from sin and death is all vanity.

3. There being no such thing as sin, Christ's suffering on the cross was an unnecessary vanity, there being no such thing as sin or death.

4. There being no such thing as death, there can be no such thing as a resurrection from the dead, and Paul was mistaken when he said: "If Christ be not raised your faith is vain, you are yet in your sins. Then they also which are fallen asleep in Christ are perished."

It is worse than a farce to call this system Christian Science. Why Ingersol, Tom Paine, and Voltaire taught far more solid truth, than this heathen philosophy, called Christian Science.

This brazen, atheistical system even denies the personal existence of a Supreme Being. It calls man God.

Mrs. Eddy defines mind to be God, and man is said to be mind, and hence, man is God.

It requires but little prophetic discernment to see what this system will culminate in. It will head up in the MAN-GOD of II Thes. 2:3-8: "Except there come a falling away first (did you ever hear of a worse falling away? Popery is a prince compared to it, and that man of sin (a per-

son) be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God (the very embodiment of mind) sitteth in the temple of God, showing himself that he (a man) is God."

Even now Mrs. Eddy's book is exalted above the Bible. Everything is centralizing, and heading up, and preparing the way for the work of the coming anti-Christ, during the last week of Daniel's seventy weeks, but more especially the last three and a half years of that week. In this connection read read studiously from page 10 to page 31, in my last pamphlet, "The Prophetic Word is Being Fulfilled."

Watch Turkey; as soon as that Empire is dismembered, events will succeed each other until we reach the great crisis.

In the Blessed Hope,  
W. H. Wilson.

**THE ONE SHALL BE TAKEN,  
THE OTHER LEFT.**

THEN shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left, Matt. 24:40-41. These familiar words are often quoted as having reference to the taking away of the saints from the earth, and the leaving behind of the unsaved to pass on in tribulation to the day of wrath. A closer investigation will teach us that they have nothing to do with the great and imminent rapture of the saints, the coming of the Lord for His saints, but the above passage stands in connection with the day of the Lord. That which concerns the saints, whose place is in the heavenlies, is found in the first epistle to the Thessalonians. The Lord Himself, with an assembling shout, shall descend from heaven (not to the earth); and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall be always with the Lord. I Thes. 4:16-17. No man knows when this assembling shout will be heard, the signal which is for His redeemed ones, the members of the one body of which He Himself is the head. The assembling shout may come before these words are printed. This is what is put before us as saints in the New Testament; we are to WAIT for His coming and not to WATCH for signs. This is our comfort and hope, the imminent coming of our Lord. Giving up this must surely end in giving up the coming of the Lord. When the assembling shout comes to summon us into His blessed presence, every one who lives and

believeth on Him shall surely be changed in the twinkling of an eye. The very last sinner who has believed in the Lord Jesus Christ will be caught up like the saint who has waited fifty years and been a faithful witness. Some teach as if only those who have made a certain sanctification experience shall be caught up; the others, who are lukewarm or world bordering are to be left to go through the tribulation and be saved in the end. Others are all mixed up in the 144,000 in Revelation, and teach that only that number will be saved, and that, of course, their little company belong to that body. Other equally strange theories could be mentioned. These are all unscriptural ideas and teachings. Every one who has believed in the Lord Jesus Christ is saved and is a saint. He has quickened us with Christ, and has raised us up together, and has made us sit down together in the heavenlies in Christ Jesus, that He might display in the coming ages the surpassing riches of His grace in kindness towards us in Christ Jesus. Eph. 2:6-7. We have, as believers in our Lord Jesus Christ, by grace this wonderful place and position. We being in Him, there is now no condemnation. Our walk or service can never change that which grace alone could do and has done. When the Lord comes for His saints, every believer will be taken up. Then of course it will be true as the above passage is generally applied—one, the believer, is taken, and the other, the unbeliever, is left in earth to await the terrible judgments. This is unquestionably so, and no person can imagine how awful this will be when that great separation takes place.

However, the words before us have an entirely different meaning. The word "then" we put in capital letters because it is of great importance throughout the prophetic Word. Then—when? When He comes the Son of Man, not our Lord, for His saints, but the Son of Man. As such He comes to the earth, and His feet shall stand upon the Mount of Olives; He comes in like manner when He comes as Son of Man in clouds from the place in the air to which the assembling shout had called the saints, we as sons in glory shall come with Him. THEN two shall be in the field—the one shall be taken and the other left. These are the ones who passed through the tribulation. The one is taken, means he is not taken to a heavenly place, not to be in glory with the Lord above the earth, but taken in judgment, swept away by the wrath of the Lamb. The other is left, does not mean he is left for a day of wrath, but having endured to the end

he is saved in an earthly salvation—he is left in the earth for the millennial glory.—Our Hope. (N. Y.)

**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 it to his own DEATH.—Prov. 11:19. Riches profit not in the day of wrath; but righteousness delivereth from DEATH—verse 4. Note how LIFE and DEATH are placed 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.—Pro. 4:13. The commandment is a lamp; and the law is light, and reproof of instruction is the way of LIFE.—Prov. 6:23. Whoso findeth me findeth LIFE. All they that hate me love DEATH. Pro. 10:2, 16, 17.

DEATH and LIFE are in the power of the tongue, and they that love it shall eat the fruit thereof. Pro. 18:21. He that keepeth the commandments keepeth his own soul, but he that despiseth His ways SHALL DIE. Pro. 19:16.

The man that wandereth out of the way of understanding, shall remain in the congregation of the DEAD. Pro. 21:16.

For further reference see Pro. 22:4; 24:20; 29:1; 19:9, 23; 21:15, 27; 10:29.

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 THO' THEY HAD NOT BEEN."

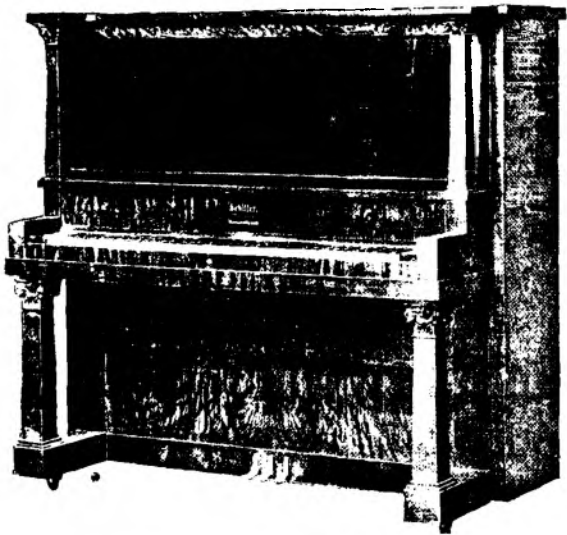
S. J.

As a rule, boastfulness is a sure sign of the presence of a weakness which it is sought to hide, in much the same manner that jealousy defeats its purpose by its bitter faultfinding in others. Both have a tendency to defeat their purpose of calling attention to weakness in others by exhibiting their own weaknesses.

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### C. T. RUSSELL TESTED ON THE RESURRECTION.

J. C. Vanzandt.

I heard Mr. Russell say last July that brought forth from the tomb and thus made to live again is not the resurrection, nor any part of the resurrection, but that resurrection means bringing into harmony with Jehovah. Then my mind runs to 1 Peter, 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Jesus WAS resurrected, and if resurrection means bringing into harmony with Jehovah, then Jesus was never in harmony with Jehovah until he arose from the dead; hence, when he came into

this world, and all the time he was performing his wonderful miracles, even raising people from the dead, he was OUT of HARMONY with Jehovah.

The Bible says that Jesus did no sin, neither was guile found in his mouth; that he was obedient, even unto death; that he was harmless and undefiled, and separate from sinners; yet, according to Mr. Russell, he was not in harmony with Jehovah.

The absurdities mentioned above are manufactured and set forth for the purpose of sustaining a certain theory which originated in the mind of C. T. Russell, but cannot be sustained by the Bible.—In Day Dawn.

### "Full Strength" Love.

A little boy declared that he loved his mother "with all his

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strength." He was asked to explain what he meant by "with all his strength." He said: "Well I'll tell you. You see we live on the fourth floor of this tenement, and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself. It is a pretty big hod. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"—Sel.

### ONE HAPPY FAMILY.

Arriving one afternoon at a small town, a speaker was met by the president of the local Woman's Christian Temperance Union, a soft-voiced woman, with a young face under silvered hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks. At a crossing, a bright-faced boy, about ten years old, stood waiting for the ladies to pass and lifted his cap with a courteous gesture and a sunny smile. The hostess leaned from the carriage with a pleasant greeting and the gray cap covered the gray curls again as they drove on.

"One of your Sunday School class?" ventured the speaker.

"No," replied the hostess, "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen and a middle aged man walking briskly. The man was listening in a different way to the girl's merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him; then, bowing, he passed on, as if hurried, not observing the approaching carriage.

"This is our home; that is my husband going to his office,"

said the hostess.

"And you have another guest—or is the young lady a caller?" asked the speaker.

"That is Margaret, our eldest child. She and her father are great chums," replied the hostess.

At the daintily appointed tea-table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress and the violet eyes lifted to her mother's face were large with gathering tears.

The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will only send her away in disgrace—poor little thing!" her thoughts ran.

But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added softly: "Mother knows you are sorry, dearest. Just let it pass and overcome it;" while the father with ready tact, engaged the speaker in conversation. The speaker was charmed.—The New Crusade.

Serve God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with holy service.—C. H. Spurgeon.

Flowers of speech are not acceptable praise, save they exhale the sweet fragrance of love.—Sel.

When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be destroyed forever.—Psalms 92:7.

Blessed is the man that endureth temptation.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Oct. 23, 1912.

Number 3.

## 'T IS BETTER FAR.

E. A. Kilbourne.

One day within Thy courts, O  
Lord,  
Is better far to me,  
Than worldly ways, a thousand-  
fold,  
Whate'er their pleasures be.

For I would rather keep the door  
Within the house of God,  
Than dwell in tents of wickedness  
And feel its stinging rod.

In God, my Lord, I find delights  
Which none but He can give;  
He is to me a sun and shield;  
In glory I'm to live.

And no good thing will he with-  
hold  
From them that walk aright;  
He ever lives to intercede,  
And keeps us in the light.

So hallelujah to the Lamb!  
I'm His and He is mine;  
Until He comes I'll ever be  
Abiding in the Vine.

## RESURRECTION

Is A Necessity And A Vital Ques-  
tion.

The following words are taken from Watchword and Truth. They are no more than a just and logical statement of the case in regard to our Lord's argument with the Sadducees, but prejudice so often is allowed to turn aside the plainest of arguments, for the sake of upholding a theory, that we have pleasure in printing this candid admission, from an orthodox source, of the soundness of our Mission's exegesis of this well-known passage. The title above is also taken from the magazine, which says:—

"The foundation of the claims of Christ and all the hopes of the world rest upon the resurrection of our Lord. If He did not rise from the dead, then He did not fulfill the prophecy that came from His own lips.

"When our Lord was in the temple for the last time, He was attacked by three classes of people. The Herodians wanted to know if it was right to pay tribute, and the Sadducees, who denied the resurrection, tried to entangle the Lord concerning the brother who died leaving a childless widow. Then, after answering their difficulties, our Lord said 'But as touching the resurrection of the dead, have ye not read that which was spoken un-

to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' Our Lord was proving that resurrection was absolutely necessary at least in the case of the Patriarchs. In declaring that He was their God, He made it necessary to believe that they should be raised from the dead. God is not the God of dead people, and the condition, in which these Patriarchs are now, is considered the condition of death. Therefore they must be raised from the dead in order that this statement of our heavenly Father should become true. Resurrection of the dead is taught in the Old Testament, and it is promised in what God said of the Patriarchs, that He was their God, and He was still their God, after they had been dead and buried. This declaration promised that He would bring them out of the sphere of death into a sphere of life."—Words of Life.

## CONCERNING APOSTLES.

(Selected Extracts)

But the truth is that neither state nor non-conformist clerics are entitled to be regarded as successors of the apostles. The nature of the office may be comprehended by the qualifications of the office holder which were indispensable. They may be thus stated:

1. An apostle of Christ to the circumcision must be one who has companied with the Lord Jesus, from His baptism until His ascension; so as to be a witness to His resurrection. Acts 1:21-22.

2. An apostle of Christ to the Gentiles must have seen Jesus, must have conversed with Him as well as the former. 1 Cor. 9:1.

3. An apostle must be chosen, ordained, and sent of the Lord. John 15:16, and authorized by Him to forgive and retain sins. John 20: 22-23.

4. An apostle must be able to work signs and wonders and mighty deeds, as signs of his apostleship. 11 Cor. 12:12; Gal. 2:8.

5. To be an apostle a man must have believed the pure gospel of the kingdom of God. Gal. 1:8, have been immersed. Luke 7:29, Acts 22:16, and walk according to the truth of it.

Gal. 2:14.

Apostles — Men sent with commands.

With these qualifications the apostles directed the affairs of the churches which they had formed and established in the world. Their administration was in fact the administration of the Spirit through them, so that in their word was power to the healing of disease, 1 Cor. 4: 20-21, the infliction of it, 1 Cor. 5:4; Acts 13:11, and the destruction of life, Acts 5:9-10. They conferred spiritual gifts upon believers by the imposition of their hands, Acts 8:14-18, and gave commandments to the faithful as the vicegerents of the Lord, Matt. 28:20. Reason and common sense teach that if men are real successors to apostolicity, they will be like Peter and Paul in all their qualifications and attributes; but reason also teaches that after the ascension of Jesus no man can be qualified for apostleship unless the Lord appear to him as in the case of Paul.

## THE GREAT THEME.

When the glorious Master, whose example we are required to follow, traveled from one synagogue to another preaching, his one great theme was "the gospel of the kingdom."—Matt. 4:23.

When pausing at the sea-side, while multitudes resorted to him, he framed parables of peerless beauty and instructiveness to illustrate the "word of the kingdom."—Matt. 13:19.

In reproving men for giving worldly affairs the chief place in their minds, he tells them to "seek rather the kingdom of God."—Luke 12:31.

To comfort the little flock lest they grow faint and wearied under various discouragements, he says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

His refusal to tarry long in one place was because he was "sent to preach the kingdom of God to other cities also." Luke 4:43.

And when he required one to neglect a parent's funeral, it was that he might "go and preach the kingdom of God." Luke 9:60.

In the solemn and sacred interviews with them between his resurrection and ascension, he talks about "the things pertaining to the kingdom of God."—

Acts 1:3.

And when he defines what doctrine they shall carry to the Gentiles, he says, "This gospel of the kingdom shall be preached in all the world."—Matt. 24:14.

That gospel, in its fulness, exhibits "the manifold wisdom of God," combining within itself, as our system of righteousness, the faith, hope, and love that should control the thoughts, affections, and actions of men.

Reader, behold the glorious Being, the sin-atonng Lamb, who so constantly preached that gospel in all his personal ministry. How infinitely did his life on earth excel every other in the world's history! Therefore choose for your life's model and exemplar not Alexander, Napoleon, or Washington; not Cicero, Newton or Webster; not Augustine, Hildebrand or Leo XIII; not Fulton, Girard or Stewart; not Calvin, Wesley or Moody; but let this mind be in you which was also in Christ, and seek diligently in preaching and practice to follow in his steps. Phil. 2:5; 1 Pet. 2: 21.—Wiley Jones.

"Behold He cometh" is a weather-beaten finger-board that for these long centuries has been pointing the marching columns of God's people, skyward, to the second appearing of the Prince of Peace, when He shall come in the clouds of heaven. The day is set in the council-chamber up yonder, with every closing day bringing it nearer. And that first sight of our Christ, sweeping down through the skies, heaven's hosts about Him, will repay for all sacrifice and pain and misunderstanding that may have come to us in our work for Him. An hour in that red-letter day of days will offset a life of self-denial. One can hardly imagine the peculiar delight at the first sight of that face, but there is no doubt it will surpass any joy ever before known. It is coming and "every eye shall see Him."—Sol.

It is poor relief from sorrow to fly to the distractions of the world. As well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting place on its topmost waves, as a child of sorrow seeks a place of repose amid the bustling cares and intoxicating pleasures of earth and time. Dr. Spring.

### DIFFICULTIES OF INFIDELITY.

We do not propose to go through and answer, one by one, the popular objections against Christianity now current. But what we wish specially to observe is that you should not permit them to deal only in objections against Christianity; but you should remind them that they, as well as we, have difficulties to account for; and that the real question is, what party is the more credulous—they who believe such a religion as Christianity came from man—or we who believe it came from God.

This is the real question; and with respect to it, each party may be described as both believers and disbelievers. They disbelieve the divine origin of Christianity, and we believe it. We disbelieve the human origin of Christianity, when they on the other hand, believe.

When, therefore, they ask: Is it likely that Christianity came from God?—they may be fairly met with the question. Is it likely that Christianity came from man? This latter is much the fairer and more rational kind of inquiry, because we are much better able to judge what might reasonably be expected from man than from God. For human nature is our own nature; and we have within ourselves, and in our daily experience of other men, and in the records of history, a good rule to guide us in judging what man is, or is not, likely to do or say; and there are plenty of religions, notoriously human in their origin, with which Christianity may be compared. But God's ways are not our ways, nor his thoughts." He is an infinite being, who seems to be carrying on a great plan of providence through countless ages and over innumerable worlds; and therefore we must be conscious that we know but little directly of His nature, and have but a small experience of His ways of acting toward His creatures. It is much safer, consequently, to argue that Christianity did not come from man because it is not such as might be reasonably expected from man than to argue that it did not come from God because it seems to us not such, in all respects, as the Deity would be likely to deliver to us.

It is true that infidels are able to point out many circumstances in which Christianity resembles all the false religions that ever were invented. But this you will observe is no more a proof of its falsity than the fact that the counterfeit coin resembles lawful money, or there is no way of distinguishing between good money and bad. What they should

show, if they can, is not that there are resemblances between Christianity and other religions, but that there is no essential difference to indicate a different origin.

You should, therefore, call upon them to explain how, if Christianity be the invention of man, it comes to pass that it differs so materially from all other religion invented by man. You should ask them to explain how it happens that our sacred books ascribe the creation of the world to the Supreme being, and teach men that they are under His immediate government, to the total exclusion of all inferior deities. You should ask them to explain how it happens that the Christian promise of eternal life, through the resurrection of the body at the last day is so different from any promise of eternal life that was ever made by man; how it happens that the Bible contains no minute and fanciful revelations of the state of the departed, and proposes no means of intercourse between us and them, nor any way by which we can influence their condition—how it happens that the New Testament contains no creeds, no catechisms, no ritual of divine worship, and prescribes no sacrifices, and no order of sacerdotal priests—and how it happens that a set of ignorant Jewish peasants should have discovered and taught a purer morality than the wisest of the heathen sages had ever discovered.

These and many other peculiarities, which no other religion but Christianity and those which have directly borrowed from Christianity possess, you may reasonably ask an infidel to account for on his principles; and if he fail to do so, you may point out to him that it is he who is credulous and not you: since he believes much stranger and more unaccountable things than Christians can at all credit. We, indeed, believe that in the setting up of Christianity, some things happened different from what daily experience of the course of nature might lead us to expect. But then we assign a sufficient cause for these wonderful events—namely, the almighty power of God; and a sufficient reason for the exertion of that power—namely, to attest a divine revelation. They, on the contrary, suppose that all the best established laws of the human mind were violated and that men, in this one case, acted differently from the way in which they act in every other—while yet they are unable to assign any probable cause or any specious reason for an astounding miracle.

The truth is that in the case of Christianity we cannot escape

miracles, whichever way we turn and the only question is whether we will admit miracles wrought by a sufficient cause, and for a sufficient reason, or wrought by nothing at all and for nothing at all. Whosoever, for example, rejects as incredible the notion of there having been direct communication between God and man at any time, because we have no sensible proof of any such communication taking place now, must believe that man at first civilized himself. Now everything that we know of the laws of the human mind leads us to judge that such a thing has never happened; nor can a single instance be alleged—without manifestly begging the question—of any nation that of itself made the first steps from a savage to a civilized state.

Again, whoever rejects as incredible the notion that Christianity first made its way by the evidence of miracles, must believe that Christ and His apostles did without any superhuman power what we have the best reason for thinking no man without such powers could do, and what certainly without such powers no other man in like circumstance had ever done. Ask any one whom you meet, Christian, deist or atheist, who was the most remarkable person that ever lived, and who effected the greatest revolution that was ever effected in the religion of mankind—and if not totally ignorant of history, he must at once answer, Jesus of Nazareth. And the next inquiry is, How came He to be such, and how did a Jewish peasant overthrow the religion of the world and establish His faith over the civilized world when no one else ever succeeded in such an attempt.

The miraculous occurrences recorded in the Bible are indeed extraordinary and wonderful and in themselves, improbable, but all of them put together are as nothing in point of strangeness compared with the only alternative—with what must be believed by any one who should thereupon resolve to reject those miraculous narratives. That a handful of peasants and Jewish fishermen should undertake to abolish the religions of the whole civilized world and introduce a new one in defiance of all the prejudices and all the power of this world arrayed against them; that they should think to effect this by pretending to miraculous powers which they did not, and knew they did not possess; and that they should succeed in the attempt—all this is surely many times more incredible than anything and everything recorded in our Scriptures. And no one should make a boast of his "incredulity" in disbelieving something incomparably more

strange.

But many persons are apt to forget—though it is self evident on a moment's reflection—that disbelieving is believing; since to disbelieve any assertion is to believe its contradictory; and who ever does this on slight grounds is both credulous and incredulous; these being, in fact, the same habit of mind.

Thus, the Jews who rejected Jesus as a magician (as the unbelieving Jews do to this day) accounting for His miracles as performed through the aid of evil spirits, and who are accordingly reproached with "want of faith," evidently showed the grossest credulity in adopting such an explanation. For, the only way to avoid credulity and incredulity—the two necessarily going together—is to listen to and yield to the best evidence and to believe and disbelieve on good grounds.

Indeed, some later objectors to miracles have obviated the necessity of an answer on our part by affording one themselves. One gentleman, for example (an able writer on other subjects) has argued that such miracles as are ascribed to Jesus could not have been wrought by Him; since if they had been, the Jews could not have avoided believing in Him. Yet almost in the same breath he declares that he himself would not have believed in Jesus, even if he had been an eye witness to those miracles! But, apart from this inconsistency, we might point out to him that he has before his eyes strong evidence of the force of Jewish prejudice. He sees Jews clinging to a religion which he believes to be false, and to be proved false in a most striking manner—clinging to it for ages together, in spite of the clearest rational evidence, and even the sensible proof afforded by the destruction of their temple, and their own dispersion over the earth. In reality, we have no difficulty in accounting for the rejection of Christianity by the majority of Jews. It is he who should account for its reception by so many of them. The rejection of Christianity by the Jews no more shows that Christianity had not good proof to offer, than the rejection by the same people of pure deism or atheism, or whatever else they dislike, proves that nothing inconsistent with their prejudice can be supported by clear and cogent reasons. The reception of Christianity by them supposes prejudices overcome by something; and the question is, by what? The rejection of it implies nothing but the steady action of a principle known by plain fact to exist, and known by plain fact also to be capable of resisting the strongest evidence.



Unbelievers are generally very impatient of being asked to account for anything on their part and not unnaturally, since they seldom have any probable count to give. If you ask them for instance, to account for the origin of such historical books, containing narratives of miracles as those of the Old and New Testaments, they reply that they had the same origin as the mythical history of other nations—that mythology was the result of "fixed idea," which leads people to think that some events must have happened, and thence to imagine that these particular events really did happen. The fundamental idea, for example, it is said of the Jewish mythology was the earnest belief of the Jews that they were not only favorites of Jehovah, the Creator and Lord of the whole world; and that this made them imagine that they were under his immediate government and that all other persons were merely his instruments."

Now this is only evading one difficulty by adopting many. For one is at once led to ask. How came this once semi-barbarous people to reach the idea that their God was "the Creator and Lord of the whole earth—an idea that no other nation of antiquity ever reached? And, even supposing that they could of themselves have reached such an idea, how came it to suggest a mythology? In all other nations, mythology has always recoiled from the idea of the Supreme. So far from making "all other persons merely his instruments," it has withdrawn their agency from his influence. It has excluded him by a painted screen of grotesque shapes of demons, and demigods genii, fairies, or saints, beyond which indeed Reason sometimes looked, but Fancy never. Mythology has ever stood rebuked and silent before the Lord God omnipotent.

It is not the first step, then, here that is all the difficulty; but neither is the second. We may allow both and yet the third is such a stride, that hapless theory bursts in the exertion.

If the idea of being under the peculiar guardianship of Jehovah were the cause why the Jewish history is a history of miracles wrought by him, miracle should appear most when the idea prevailed most. But it appears least in the later books of Scripture when it is plain that the idea we speak of was as strong as ever, nay, stronger than ever. And this is surely a remarkable fact. For observe how the case stands.

A mythology (they tell us with superior airs of wisdom) is not invented by this or that man, but by "the collective mind of the nation." Very well. But was the collective mind of the nation, before the captivity, re-

ally theocratic? On the contrary we know that it was a continual struggle against the idea of theocracy—that the people were continually falling away to the worship of other gods beside Jehovah, and continually forgetting him who was "the Creator and Lord of the whole world." Yet we are told that this perverse and intractable people—unscientific themselves and doomed forever (like Nicholas' unruly goblins in Faust) to cross the most certain rules of modern science founded upon an idea which they never fully or permanently mastered, until after the mythology was created!

Would this pass for good sense on any other subject but religion?—Selected.

**Why Am I Not A Christian?**

*A Soliloquy.*

1. Is it because I am ashamed of Jesus and His word?

Jesus says: Whosoever therefore shall be ashamed of me and my words....of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels. Mark 8:38.

2. Is it because I stumble at the faults of others, without taking account of my own?

Jesus says: Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matt. 7:5.

Paul says: So then every one of us shall give account of himself to God. Rom. 14:12.

3. Is it because I am too worldly and covetous?

Jesus says: For what is a man profited if he shall gain the whole world and lose his own soul. Matt. 16:26.

4. Is it because of the number and character of my sins and lack of trust in God for pardon?

Isaiah says: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool. Isa. 1:18.

Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him; and to our God for he will abundantly pardon. Isa. 55:7.

5. Is it because I am putting off till tomorrow what I should do today?

Take warning: Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. Prov. 27:1.

6. Is it because I am unwilling to deny myself and ashamed to bear the cross of Christ?

Jesus says: If any man will come after me, let him deny

himself, and take up his cross daily, and follow me.— Luke 9:23.

7. Is it because father, mother, a sister, brother, or friend is in my way?

Jesus says: He that loveth father or mother more than me is not worthy of me...And he that taketh not his cross, and followeth after me, is not worthy of me. Matt. 10:37-38.—Sel.

**THE DESTINY OF THE CHURCH.**

*(Selected Extracts).*

The church is a heavenly body with a heavenly hope and a heavenly destiny; further, it is as "a light shining in a dark place, till the day dawn and the day star arise in your heart;" and "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

John 14:1-3, 19-20; John 17:24.

These scriptures declare

1. The descent of the Lord.
2. The resurrection of the dead in Christ, and
3. The rapture of the living in Christ.

Both classes will be "ever with the Lord." 1 Thes. 4:17; "Where I am," Jno. 14:3; "With me where I am," Jno. 17:24;

Only the dead in Christ are raised, only the living in Christ are changed.

There remain in the earth the unbelieving dead, the unbelieving nations and the faithful Jewish remnant. These who have been caught up afterwards return with Him. See Zech. 14:3-4; 1 Thes. 3:13; Col. 3:4; Rev. 19:14; Jude 14-15; 1 Cor. 6:2-3.

The coming of the Lord at any moment to raise the dead in Christ and to change the living is our blessed hope. Everything waits for that event and it may occur at any time. See Titus 2:13; 1 Thes. 1:10; Phil. 3:20.

During the tribulation, the time of Jacob's trouble, many faithful Jews, waiting and longing for the appearing of the Messiah, will suffer martyrdom. See Rev. 6:9-11. When their number is completed, they will be raised from the dead. This completes the first resurrection. Rev. 20:5, which began with the resurrection of the Lord Himself and ends with the tribulation martyrs. Then follows the judgment of the nations, the reign of righteousness and peace of 1000 years, the loosing of satan for a time, the resurrection of the wicked, the destruction of death and the grave, the great white throne, and the eternal age.

What an incentive to tell out the good news that God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life.

The marvel is that God should trust such a message to mortal men, and that having it, men should treat it with such indifference.

God help us to be faithful in the place where He has put us.

**Feeling Saved.**

Salvation does not depend upon feeling, but upon faith—believing upon the only begotten Son of God. If it did depend upon feeling, there are times when it would be next to impossible to be saved. In times of sickness and great suffering, or of great weakness, it may be impossible to "feel saved," although it may be easily possible at such times to know the fact and trust in it beyond the possibility of a doubt or hesitancy. John Ireland Warforcefully says, "St. Paul did not say, 'Believe on the Lord Jesus Christ, and thou shalt feel that thou art saved,' but 'thou art saved.' 'He that believeth on me hath everlasting life,' not 'shall feel that he has everlasting life.' 'Whoso believeth that Jesus is the Christ is born of God'; 'believeth,' not 'feels,' that he is the son of God.

'God dwelleth in him, and he in God.' "Suppose we read that we have to feel that God dwells in us, and unless we do feel it there can be no union! Few there would be indeed who would have this indwelling. There is no such word as feeling in any of these assurances. The Bible is not built upon feeling, but upon facts. The desire to feel and the reluctance at taking the Lord at his word is what stands between many a repentant sinner and a life of great service. It stands between us often and a full in-dwelling of Christ. He wants to come and 'sup with' us, to enter in and dwell with us; but as long as we cannot feel that we are his, we turn away all unsatisfied, losing the great blessing he longs to give."

Martin Luther was once asked: "Do you feel as if your sins were forgiven?" "No," he returned stoutly. "I don't feel that they are forgiven, but I know that they are because God says so in his word."—Lutheran Observer.

"A man that flattereth his neighbor, spreadeth a net for his feet."

"A virtuous woman is a crown to her husband."

## THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

teaches 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. 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."

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.

## Editorials and Church News.

With this issue we change the dates on the labels. Observe yours to see if it reads as it should. Renewals coming in now will be acknowledged by receipt but the labels will not be changed again for four weeks.

We have just received from Bro. W. H. Wilson, of Chicago, a consignment of tracts including "Can You Believe," 5 for 10 cents, and "Restoration of the Kingdom to Israel," 5 for 10 cents. We also have a supply

of "The Prophetic Word Is Being Fulfilled," 10 cents each.

Brethren, few tracts are being distributed. Is there not neglect of duty in this?

We had the pleasure on Sunday evening, Oct. 13, to hear a sermon preached on "The Coming of Christ" by Dr. Cryor of the Presbyterian church of our city. As he cited text after text upon the subject most dear to us, we could not keep back the tears, so good it sounded. Dr. Cryor's hope is the Christian's hope, for he told his audience in words that could not be mistaken that their hope is not heaven, but the coming of Christ. If we had gone to hear the doctor for the purpose of criticism, our effort would have been fruitless, for he preached as sound Bible doctrine as we ever heard from any pulpit. He is not only premillennial in his views, but thoroughly a restitutionist. We were strengthened by his discourse.

Recently we received a letter from a reader of our paper in which was a gentle criticism on the length of our articles filling its pages. Ever since the establishment of The Restitution Herald we have pleaded for brevity, and we do yet. The criticism was to the effect that no one article is long enough to tell what the writer believes and that a reader who is not acquainted with the faith could not tell from the paper what we believe and teach as a body of believers. We do not believe that this criticism is well founded. It has been our experience that the thoughts by which we have grown, have come to us singly.—practically never doubly or in triplets. One thought in a sermon has attracted us especially and by our meditation upon it has caused us to grow. Sometimes it has been the single statement of a friend in passing that has done the work. We have reason to begin to doubt a proposition which needs hours of explanation and demonstration. Long winded articles or sermons serve to impress upon the reader or hearer little else than that the writer or speaker must be a very smart person. Often it is the case that after a sermon some one will rush to the speaker and say, "O, that was such a fine sermon!" "What thought in particular attracted you?" "O, none in particular; it was ALL good." Nine times in ten the person has been attracted by the manner and jingle of the speaker's voice and aside from this has not carried away one thought to feed the mind.

Brevity marked our Savior's teaching both as to simple statement and subject matter. The longest prayer we have recorded of Him would not serve, in point

of length, as a decent prelude to what we now hear uttered by some preacher serving a church for \$250 a year and a donation party. The fact is that exhaustive sermons and articles not only exhaust the subject, but they exhaust everything else with which they come in contact. The human mind does well to entertain one good thought at a time and to put it into action in life. We need to be both hearers and doers of the word.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

## Jubilee Harps Wanted.

Will any person or church having one or more copies of the New Jubilee Harp that he is willing to sell, please communicate with Mr. Chas. Elvey, 623 N. Willow Ave., Austin Sta., Chicago, Ill., stating the number and condition of the books for sale and the price of same.

Chicago, Oct. 26, 1912.

Bro. Lindsay:

Please say that I expect to be at the Michigan conference, Oct. 23, if all is well.

H. V. Reed.

## Announcements and Programs.

## Michigan Conference Quarterly Meeting.

The Michigan Conference Quarterly Meeting will be held at Coats Grove, beginning Friday evening, Oct. 25, and continuing over Sunday.

Since Coast Grove is so centrally located, we are aiming to make this a large meeting, to be remembered for its spiritual uplift and lasting benefits. To accomplish this we need the co-operation of all the brethren. Make plans now to attend. Come and invite your friends.

Bro. L. E. Conner will be with us. Don't fail to hear him expound the Word of Life. Bro. Conner comes from Cleveland, O., and is full of enthusiasm.

Coats Grove is reached via the C. K. & S. R'y, connecting at Hastings, Kalamazoo, or Woodbury; or, if Bro. A. K. Richardson, of Hastings, be notified in time, you will be met at Hastings with conveyances adequate for transportation across the

country to Coats Grove.

All interested in the Lord's work are earnestly entreated to "come to the feast" of good things from the Word of God.

Your Sister in Christ,

Rose Miller, Sec.

## Obituaries.

## Mrs. Daniel Hogarth

died on October 5th, at Solina, Ontario, Canada. She would have been ninety years of age had she lived until November. I was called by long distance telephone to speak at her funeral. We buried her in the old church yard beside her husband who died about 19 years ago of pneumonia. She was married when 16 years of age and shortly after moved to the farm on which she died. At that time it was mostly all a bush. She had fourteen children. The first one of them to die was Mrs. Richard Pascoe, aged 59, less than two years ago, whose death I recorded at the time. About seventy years ago the Millerite preachers came to their neighborhood preaching the second coming of Christ. She with her husband left the Methodist church at that time and joined them, with a number of others. Nearly sixty years ago, R. V. Lyons went there preaching life in Christ only. They soon saw the importance of that doctrine and she with her husband and a number of others were baptized by him and formed the Church of God at that place. She had a wonderfully clear memory up to the time of her death and she was able to walk out of doors the day before she died, although for a good many years she had often been quite weak. She suffered for a long time with indigestion. Very great credit is due to her three daughters, who stopped at home with her. Humanly speaking, they were the means in God's hands in prolonging her life by the great care they took of her, although when she was at all able, she was always eager to help with the work. Ignorant, stupid people sneer at old maids, but they are often a great blessing in the home and in the community as was the case there. She was an earnest Christian, always anxious to help in every good work. The preachers always had a warm welcome at her home, many of whom have stopped there. She was a pioneer in many respects. She adopted what was known as the water cure treatment for sickness when her children were young, and used little or no drugs for them. Advanced physicians are now using that system in fevers. The result of this treatment combined with plain food, caused her to

raise a healthy, vigorous family, valuable to themselves and to the world. The next of her children to die was Cyrus, her oldest son, at the age of 68 of pneumonia, at Deckerville, Michigan, May 20, 1911. He was an earnest Christian. He was baptized by R. V. Lyon. Then her daughter, Ada Bowerman, died in British Columbia, Nov. 4, 1911. She was a great, but patient, sufferer from asthma. She, too, was baptized by R. V. Lyon. Neither of these deaths have been noticed in this paper before. These things were hard on their mother in her weak condition for she thought for every one of her large family and their children's children. She was anxious about them to the last. She is resting now from all her cares

Her sorrows, trials, all are o'er.  
 May we, too, like her, fight the good fight,  
 And meet her on the golden shore.  
 All the saints of ages will gather there,  
 Called by the mighty trump of God.  
 March on! March on! the Master calls.  
 What though we go beneath the sod?  
 For Christ will call all His sleeping ones.  
 There will be none of them left behind.  
 He will give them that immortal life;  
 They will rule over all mankind.  
 A. Wallace Mason.

**Mrs. Harriet Fish**

wife of Joseph Fish was born in Decatur Co., Indiana, Aug. 15, 1839, and died at her home south east of Colo. Iowa, Thursday, Sep 5th, 1912, aged 73 years, 21 days. She had suffered for months with cancer of the liver, which she bore with Christian fortitude and patience. She was a loving and loyal wife, a devoted mother and kind neighbor. She was lovingly called "Aunt Harriet" by a host of relatives and friends who will sorely miss her gentle presence. She leaves to mourn her loss her husband, six children, Samuel and Nora, Mrs. Dewey, of Chanute, Kan., Arthur, of Denver, Col., William and Ora of McCallsburg, Iowa; and Isaac of Colo. Iowa. over 20 grand children, two great grand children; four brothers,-- John White, of Edison, Neb.; Silas White, of Kansas; of Nevada, Iowa; Jos. White, of Colo. Iowa and a sister, Mrs. Elizabeth Butcher, of Irving, Ia., besides many friends and relatives. The children were all present at the funeral but the sister. The funeral was held at the house on Saturday evening, Eld. O. J. Allard of fictating. Interment was made in the Nevada, Ia., cemetery. The

sympathy of the community is extended to the bereaved family.  
 I. N. Butcher.

**The Sunday School.**

Anna E. Drew.

**The Sign and the Leaven.**

Nov. 3. Mark 8:11-26.

Read also Matt. 16:1-12.

Golden Text.— Jesus spake unto them saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. —John 8:12, R. V.

Time.— We are still dealing with events of the summer of A. D. 29, and almost immediately after the last lesson.

Place.— When Jesus meets the Pharisees, He is at Dalmanutha on the west coast of the Sea of Galilee, and so in Jewish territory. His talk with His disciples took place as they were crossing the lake. The healing of the blind man was at Bethsaida on the eastern side of the Jordan. Here Jesus was again in non-Jewish territory.

**Questions.**

Where do we find Jesus at the opening of this lesson? Mark 8:10. Who again sought to entrap Him? Matt. 16:1.

(The Sadducees were in company with the Pharisees on this occasion, so Matthew states. These two classes of people were rivals and enemies, differing widely politically and doctrinally, but they united their forces in opposition to Jesus).

What was their purpose in questioning Him? What did they desire? Meaning of 'sign'? (symbol or token). John in his gospel repeatedly speaks of the miracles of Jesus as signs, proving that He came from God, and they were convincing to all honest minds. Yet the Pharisees were continually demanding of Jesus a further sign, some prodigy. John 5:48; 6:30. How did Jesus feel? (Deeply grieved by their obstinacy) What was Jesus' reply to them? Matt. 16:2-3. What sign did He promise would be given? Matt. 16:4; Luke 11:29-30. To what does He refer? (The death, burial and resurrection of Jesus). Did they believe when given the sign, when Jesus Christ was raised from the dead? Acts 13:26-30, 45-46. When Jesus left the Pharisees, where did He go with His disciples?

(This was in a sense the close of Jesus' ministry in the land skirting the sea. After this He appeared there only occasionally)

What charge did Jesus give His disciples? v. 15. What did He mean by this? Matt. 16:12. What

was the leaven of the Pharisees? Luke 12:1. How does leaven work? What was the leaven of Herod?

(Herod Antipas was ruling over Galilee at this time. The leaven refers to his character, which was the love of sin and worldliness).

What were the disciples' reasonings as to Jesus' meaning?

Why should they so understand Him? Had they used their ears and eyes to the right purpose? What is meant by "heart was hardened"? (See marginal rendering of Mark 3:5). Had Jesus reason to be discouraged over their apparent blindness?

What should have assured them that they need not be anxious about food? What did they finally perceive He referred to? To what town did they go from Dalmanutha? Locate it.

(Doubtless Bethsaida Julias is meant, near which Jesus had fed the five thousand).

Who was brought to Him at this place? Where did Jesus take him to heal him? In what way was His treatment similar to that of the healing of the deaf man in last lesson?

(Jesus' touch would show in-Jews held aloof from even touching the blind, believing their affliction testified that they were great sinners).

Describe the manner by which Jesus proceeded to effect a cure. Was it instantaneous as in other cases?

(There was no doubt a purpose in this man's restoration being gradual, some lesson which Jesus wished to teach His disciples or others).

What command did Jesus give the restored man? What was Jesus' chief work in the closing months of His ministry? (The instruction of His disciples).

What were some of His instructions to them? Luke 12:1-5, 15, 31, 32, 40. Do these apply to us also? In what way do some seem blind and deaf to the true teaching of God's word? What kind of proof should we demand before we accept any doctrine? Isa. 5:20. How may we walk in the light? See Golden Text. What admonition should we heed? Heb. 2:1-3; 2 Pet. 3:17-18.

**THE VISITOR**

By Harriet E. Boice

is now in the hands of the publisher. It will be ready to send out about the middle of November. It will be a book 5 1/2 by 7 1/2, printed on good book paper and will have a cabinet cover of soft brown color. It will contain approximately 195 pages, brevier type. It will be a durable and attractive book, written in such a manner as fully to instruct the unconverted on all points essen-

tial to salvation. It also contains much of a historical nature to make it valuable in prophetic study.

The following are the titles of subjects:

Not Left Alone, by John L. Wince; He Is Risen; I Know That Ye Seek Jesus; The Lesson of Bible History; What Is Your Life? The Gospel Of Christ; The Hope Set Before Us; The True And Living God; The Resurrection of Christ; The Testimony Of Classical Writers (The last two by Elizabeth Reed); What Is Man? Why Created Mortal? If A Man Die Shall He Live Again? Two Doctrines Contrasted (God's truth and the devil's lie); The Great Apostasy; Spiritualism; The State of Man in Death; Reasons And Revelations; Jesus' Death And Resurrection; The First Resurrection at The Second Coming of Christ; Second Advent. First Resurrection. Millennium; Seven Victories. Part II. A Gospel Series of Bible Lessons: The Covenants of Promise; The Promised Kingdom; Saving Faith; Repentance; One Baptism; A Holy Life. Part III. A prophetic series of eight lessons on Scripture Symbolism. "The kingdoms of this world."

The price of the book will be 25 cents for single copies; five for one dollar, which is less than the cost for printing and mailing.

Please let me know before the first of November how many copies you will take for gospel work. If possible I would like to hear from each one before the book is printed so that I could order additional copies at a lower rate if needed.

Yours in hope.

Harriet E. Boice,  
 1009 South Wright St.,  
 Champaign, Illinois.

Righteousness is measurably self defended by every law of God and nature. The stars in their courses light of virtue. Goodness is in league with the beasts of the forest and the stones of the field. Integrity is allied with the springs of life, the rules of health, and the eternal principles of progress. Morality is confederate with the seasons and the ages and every instinctive power of the universe. Excellence can laugh out of its paradise of purity, knowing that it is constitutionally immune from danger and defeat. The belief in this fact is faith—faith in God, faith in good, faith in the eventual triumph of truth and the ultimate reign of righteousness.—The Ram's Horn.

**Report of Meeting.**

Evangelist G. Eldred Marsh, accompanied by his wife, came to Marshall, Illinois, where he

conducted a series of meetings, Sept. 30 to Oct. 14.

We were glad to welcome them to southern Illinois and to hear again the glad tidings of the kingdom of God and the soon coming King.

O let us strive each day to live as Jesus would have us live, that our thoughts, words, and deeds may be pleasing in His sight and that we may rejoice at His coming.

Miss Anna E. Drew, State President of the Berean societies, who came south in the interest of the work, was also with us during the meetings. She is a devoted and efficient worker and certainly deserves commendation for her loyalty to the cause.

Letitia Waller.

### "SONS OF GOD."

Angels or Men? Gen. 6:2, 4

In the Restitution Herald of August 7, under the heading "Ancient Babylon," there appeared this remarkable statement:

"Some have conjectured that these sons of God were 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."

While I have no wish to enter upon a war of words in regard to this matter, it may not be out of place to present the evidence upon which the "idea" is based, for there is evidence, ample and conclusive, that these sons of God were none other than celestial beings.

It might be stated in the first place that the Septuagint reading of the passage in question is "angels" and that the Jews of Alexandria had some "foundation" for so rendering it becomes evident when we consider the other occurrences of the expression as found in the Old Testament.

The book of Job is supposed by many to have been written even before the Pentateuch, and the utterance of Jehovah, 38:7, is emphatic to the point: "Where wast thou when I laid the foundations of the earth... or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?" It will hardly be claimed that any of Adam's race were present on the occasion here referred to.

Again, Ps. 89:6: "For who in the skies can be compared unto Jehovah, who among the sons of the mighty (margin: sons of

God: is like unto Jehovah?"

See also Dan. 3:25, where the form of the fourth is said to be like a "son of God," as distinguished from the three servants of God whom the king had cast into the furnace. In verse 28, this fourth is positively identified as an angel sent by God. Such passages as these confirm the rendering of the LXX, for there is not a single instance where the expression as used in the Old Testament pertains to men, the only other occurrences being those of Gen. 6: Job 1:6: 2:1, and Ps. 29:1

As to "the daughters of men," this with the kindred expression, "the sons of men," has sole reference to their Adamic origin.

Daniel, who undoubtedly was a servant of God, is nevertheless designated by the angel as a "son of man," Dan. 8:17. The word for "man," or "men" is in the Hebrew, "Adam," and is so given in Gen. 1:26.

But note still further that the progeny of this unholy union were the Nephilim (giants). Vs. 4 shows that there was a repetition of this unholy alliance after the flood, and a reference to Num. 13:33 identifies the Anakim as descendants of the Nephilim. So great were they that the spies were as "grasshoppers in their sight." The Rephaim were another race or clan of giants, from Rapha. 2 Sam. 21:16 (margin), having a like origin. The words of Isa. 26:24, "They shall not use," refer to these as may readily be seen by the marginal reading. Ignorance of this fact has led many to use this text to support the unscriptural notion of non-resurrection of the wicked. It is manifestly an erroneous principle in logic to reason thus from the particular to the general.

Now assuming for the moment that these sons of God were human, the question arises, Whence came these abnormal creatures? We have, alas! numerous cases where the godly have married the ungodly but no such results are seen, indeed, carrying on the idea to its logical end, the union of righteous men and women should produce a race of ever greater stature, but where are they? An idea that is thus disproved by the facts of the Bible and by human experience belongs to the world of fiction. One might with far more reason assert that mythology had its origin in the actual facts as disclosed in Gen. 6:1-4, for error is usually a distortion of the truth.

Now there are points of correspondence which seem to identify the 'angels' of Jude 6 with these sons of God. "They left their own habitations" and went after "strange flesh". The word 'habitation' in its Greek form, occurs again only in 2 Cor. 5:2, where it is used of the spiritual

body, and the word "strange" means not the same (Young). Human flesh is naturally the same by whomsoever possessed, hence Jude refers to a coalition of one kind with that of another. Those who thus sinned were "angels," and if 1 Peter 3:20 be regarded as parallel, we have these angels defined as being 'spirits.' 2 Peter 2:4 shows that instead of being destroyed by the flood, they are reserved unto judgment. Their disobedience was "while the ark was a preparing," although doubtless it had been going on a long time previous to this. It is significant that Peter writes as though his readers were familiar with the circumstances which, if not stated in Gen. 6:1-6, is inexplicable, this being the only previous record of such defection on the part of the angels.

It must be evident that had God permitted the results to go on unchecked, His great purpose as it contemplated the redemption of Adam's race would fail of accomplishment. The Lamb of God was to be "without blemish, i. e., pure as to His pedigree, untainted by such corruptive influences as followed this unholy alliance. In the days of Noah the corruption had become well nigh universal. Gen. 6:12 declares that "all flesh had corrupted their way upon the earth." Noah, however, was "perfect in his generations," vs. 9, or as another renders it, "uncontaminated among his contemporaries." The fact that the word rendered "perfect" is used of the sacrificial lamb as meaning "without blemish," proves that it pertains to physical perfection and not, as supposed, to the morals.

The corruption being so widespread, explains why the flood was so general, including even the infants, and it will serve to explain also the war of extermination urged against a similar brood who came "after that." Compare Gen. 6:4 with Deut. 20:16-17. In Psa. 136, the slaughter of the kings is ascribed to the mercy of God. Mercy, truly for who can describe the dire disasters that would inevitably have befallen the sons of men had these monsters been permitted to perpetuate their corruption.

How it was possible for these sons of God to have such dealings with the daughters of men we do not know, nor is it essential that we should. The fact, however, is stated, the results were seen and recorded, and although these superhuman creatures have long since perished never to rise, their progenitors—the angels, are kept under chains of darkness to await their final doom.

Objection may possibly be made to the foregoing on the ground that the title 'sons of God' is in

Luke 3:38 used of Adam. It is also applied to believers, Jno. 1:12, and to the Lord Jesus, Luke 1:35, Jno. 1:13 reads thus: "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The title, therefore, points to a creative act of God. See 2 Cor. 5:17 James Browning.

### CHRIST IN US.

How many of those who have professed their belief in Christ are showing by their lives that Christ's spirit is in them? By their fruits ye shall know them.

Paul, in his epistles to the Romans, says: "Now if any man have not the spirit of Jesus Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." We see then how essential it is that we should be in Christ and Christ in us, for it is only through him that we can bring forth fruits unto life eternal.

But how can we know whether Christ is in us or not? What are the fruits that will show forth in our lives as the result of Christ abiding in us and we in him? With the Spirit of Christ in us there will shine forth out of us his life, the same love, the long suffering, the gentleness, the goodness, the joy, and peace, the faith, meekness and temperance, all these are the fruits which characterized his life. It is for this purpose that he has chosen us; that we should show forth his virtues (1 Pet. 2:9, mar.); that his life should be manifested thro' our mortal bodies (2 Cor. 4:10-11 John shows this in his first epistle in these words: "He that saith he abideth in him ought himself also to walk even as he walked.")

With these thoughts in mind let us examine ourselves. As Paul says in 2 Cor. 13:5, "Examine yourselves, whether ye be in faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Each one knows just where he stands in this regard.

Ought there not be a closer walk with him? A leaning more upon him? A greater longing to be like him? Oh, that each one might say with Paul, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

And do you know, as many as are led by the Spirit of God, they are the sons of God, for the manifestation of whom the whole creation waiteth. Oh, you who are troubled on every side, you who are perplexed, you who are persecuted and cast down, hold



fast to your hope. ALL things work together for good to them that love God, to them that are called according to his purpose. The arm unused becomes limp and helpless. The character not made strong by taking heed unto the word of God can never stand in the torrent of temptation which is sweeping over mankind in these last days. Be steadfast. These trials are that we may be conformed to the image of his Son. And, Oh, the glory of it all when, having been made perfect by the things which we have suffered, we shall be like him; when in the ages to come God will show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Surely the sufferings of this present time are not to be compared with the glory which shall be revealed in us as heirs of God and joint-heirs with Christ.

#### FIRMNESS AND OBSTINACY.

In some circumstances it is difficult, if not impossible, to distinguish between firmness and obstinacy. When a man of firmness is as unyielding as a rock, how can people know that he is not merely obstinate? No doubt he appears so if he happens to be one of a small minority, and, especially, if he stands by himself. And yet there is a great difference between the firm and the obstinate man.

Firmness is reasonable; obstinacy is without regard to reason. Firmness takes pains to assure itself that it is right; obstinacy acts upon only a whim. Firmness will listen to reason and will change if convinced that it is wrong; obstinacy is like a balky mule that settles itself upon its haunches the more that one tries to coax or persuade it. Firmness even when it will not give way, is considerate and kind; obstinacy is always captious and provoking. Firmness adheres to its convictions; obstinacy to its caprices. Firmness compels respect; obstinacy begets contempt. Firmness adds dignity to character; obstinacy detracts from it. People like to deal with a firm man; they avoid an obstinate one as they would a butting goat.

It is a fine thing to be firm—not easily to be turned about, like a weathercock, by every wind of doctrine. It is a great misfortune on the other hand, to be so obstinate that one cannot be turned when it is proven that he is wrong. It is a great thing to be true to one's convictions, after patient investigation has given one the right to have them; but it is pitiable to espouse a cause without sufficiently looking into it, and then stick to it for no other reason than that one has taken it up. Anyone can see that firmness may shade into obstin-

acy, so that one can hardly tell where one leaves off and the other begins. One may be deceived into thinking he is firm when he is merely contumacious. Those who are starting in life should get a clear idea of the differences between firmness and obstinacy. If one is not firm he will be kicked about like a football; if one is obstinate he is a fool, and that is worse than being kicked about like a football. —Sel.

#### SOMETHING PRACTICAL.

Some people say, when told of the imminent second coming of our Lord Jesus Christ, "Something practical is what we want; this matter of the second coming is what we know little or nothing about. It may be a thousand years before our Lord comes again, if He ever does. He won't come again till the world is converted, anyway, and that looks a long way off. Tell us what we must do for Him today; that is all we care to know."

Well, our Lord is eminently practical in what He says. Luke 2:36. "Watch." Watching is a pretty practical matter. When a sentry is marched off to his post, and bidden to stand there and "watch," he does not look upon the matter as anything visionary, nor as something he can do at any other time and place; it is a serious matter. Watching implies danger. Where there is no danger, there is no watching. Watching implies serious loss to the watcher if he fails in his duty. It is death to the sentry who sleeps on his post, or forsakes it till relieved—nothing more practical.

And, in the verse above quoted we find a 'therefore' connecting this word, 'watch,' because some great danger like a snare is coming on all the earth, and, with the watching, prayer is to be connected. Prayer is a practical matter, too, especially prayer that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.

These words were spoken nearly 2000 years ago, as of something impending: is it any more remote now? Is the obligation to watch and pray any less pressing now?

Besides a warning that we should watch, there is also a promise to those who watch, and a promise is something practical, as well as a warning. In Matt. 24:46, we read, "Blessed is that servant whom his Lord, when He cometh shall find so doing," and verses 42 and 43 tell us what that is, viz., watching; the blessing promised is, "He shall make him ruler over all His goods," v. 47. Just what that means, we can tell better by and by.

And such was the attitude of the church, in its earliest days—they were all watching and waiting for His coming. Even the Thessalonians just recovered from heathendom, not only "turned to God from idols, to serve the living and true God," but "to wait for His Son from heaven," and those who neglect this duty, at this day, not only neglect a very solemn warning, and a very blessed promise, but a very potent means to avoid the snares and entanglements of a wicked world to which one can not expose himself without interrupting his communion with God and running the risk of being told, at the last, "I never knew you!"—G. E. Shipman, M. D., in Faith's Record.

#### A Significant Word.

LIFE is a small word, a word of only one syllable and four letters, but it is a full word, a word rich in meaning. It is the only one word that expresses fully the significance of Christ's resurrection. With birth we naturally associate the ideas of life, this lower, corporeal life that we live here. Strange, however, as it may sound, the truer, higher, better life, the life that lasts, the life that is truly immortal, eternal, is born of death; is only obtained by dying. Our Savior's figure is pertinent: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The believer, therefore, contemplates the grave as the soil, and the body the seed sown by the Master's hand to develop the latent life. "It is sown a natural body, it is raised a spiritual body." The commencing of Christ's mortal life, the life He lived as a man on earth, we associate with His birth in Bethlehem. The life of the world was not in His birth. That was life temporal to Him. In His death and resurrection we have life eternal. It was by His resurrection that Christ "brought life and immortality to light," and interpreted His words to Martha and Mary, "I am the resurrection and the life." So the truest and highest form of life, the surest and most glorious immortality, are identified with death and springing forth from the grave.—Christian Intelligence.

#### 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 that the business of the church is to stand between the living and the dead. When we have a number of such churches connected by 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 hang him.—Joseph Cook.

#### Could Not Be Spared.

"Without are dogs." Yet dogs are sometimes useful to the flock.

A bold leader of oppositions to religion, ready to publish any delinquencies in any professor of religion, made up his mind to move to another part of the country. Meeting the pastor he said: "I am going to leave town; you will probably be glad of it."

"No, you are one of our most useful men. I hardly know how to spare you."

Taken aback somewhat, he asked, "How is that?"

"There cannot be a sheep that gets a foot out of my fold, but you will bark from one end of the town to the other. You have been a most useful watch-dog."

—Sel.

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.

Happiness is much at our regulation, and the "Know Thyself" of the Greek philosopher meant no more than rightly to attune and soften our appetites and passions till they should sympathize like the harp of David.—Daniel Webster.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

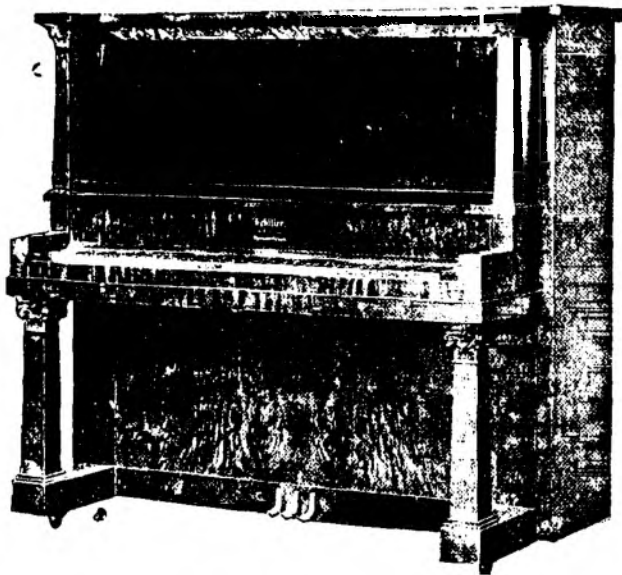
"The righteous considereth the cause of the poor; but the wicked regardeth not to know it."

"Labor not to be rich; cease from thine own wisdom."

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### AND THEY WERE AFRAID. S. E. Prise.

Once when the late Sister Bedow and I were talking of the coming of the Lord she said, "Well it would be a great sight." She and I feared it would fill most of us with fear. Not long since in meditating on his coming, I thought of what she had said, and felt to wonder if it would be so with me, for I had said to her that I expected it would be awe inspiring. Then I remembered the miniature of his kingdom shown to the three apostles in the mount, and each one of the evangelists in narrating it says, they the apostles, were sore afraid or feared as they entered into the cloud. Luke 9:34; Mark 9:6; Matt. 17:6. Now if the sight of his appearing and kingdom was so great as to make those who had

followed him and been with him, heard his teaching and words of comfort and encouragement; if it caused them such fear it might be to us greater than we imagine, and cause us too, for a time to fear, although we will perhaps know at once what is coming and the outcome of it all, yet cannot overcome a terrified or frightened feeling. But we are told that they fell on their faces, and Luke says they went to sleep. No one will doubt but this was of God. And I thought, so it might be with those affrighted at his first appearance. They too might be caused to sleep for a little till calmed to understand and receive the change. We know the Lord will know all, and he is able and will do all things aright both now and in that day. These are only a few stray thoughts submitted for consideration. Wait-

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ing in hope, your sister.

### FALSE CHRISTS.

An article in the World's Crisis, of Boston, on false Christs, reminds me of a singular experience of my own in New York City, where a woman called on me three times to talk over before she dare declare her claims to be the Christ. The third meeting was at my store in upper New York. She ventured to declare herself the Christ at the second appearing. There was no appearance of efforts to deceive. She was very smart, and a good talker, and well educated; but at last she declared herself the Christ and asked me to follow and believe in her statements.

For the glory of God and the good of all readers, I will give the reply God gave me at the instant, that others may use the same scriptures under similar circumstances. My reply was "That is a difficult matter to do without thought; but I think I can accept you as the coming Christ, if you can fulfill the conditions plainly stated in God's word." She asked to be informed what they were. The reply was, "Turn to Acts, 24:13. 'As Paul saw Him at midday above the brightness of the sun.' And Matt. 24:27. 'For as the lightening cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be.'"

I said, "There is the explicit method of Christ's second appearing; and if you can get up in the clouds and shine, I am your man." She saw at once that I had her fast by those two simple texts of scripture. She must have looked upon me as an uncertain convert and so bade me good-bye, and I never heard any more of her.

A man came to me afterward and for the same purpose, when he began to open, until I saw his intentions (after talking with him a whole day at a mountain

resort), and to head him off I told him the above story. On closing I discovered his face was long and his hope was gone. He never dared go further. The word of God killed him. He left no more to return.

Asking any man claiming to be the coming Christ to fulfill these conditions will finish him and kill all such pretensions to superiority.—T. S. Scoville.

There are three Bibles—those of nature, intuition, and revelation—which mother hearts must study. Through these the full powers of man and woman shall be summed at last. A new heaven shall arch over our heads, a new earth shall smile under our feet, and a little child, who is indeed the child of God, shall lead humanity along the beckoning way. All this is meant in every postal card you write, every letter you send out, every affectionate message, every weary step, and if one can but grasp its sacred significance, weariness will be overwhelmed by gratitude.—Frances E. Willard.

Spare moments are the gold dust of time; and Young was writing a true as well as a striking line, when he said that and moments make the year." Of all the portions of our life, spare moment are the most fruitful of good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.—Sel.

One doesn't need a great amount of money to be able to do a little good in the world, but they do need to get into their hearts a real love for the poor, oppressed, grieved, sick, discouraged, friendless and hopeless people that are only too common

"Commit thy works unto the Lord, and thy thoughts shall be established."

# THE RESTITUTION HERALD.

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Number 4.

## SOME MOTHER'S CHILD.

Selected.

At home or away,  
In the alley or street,  
Wherever I chance  
In this wide world to meet  
A girl that is thoughtless,  
Or a boy that is wild,  
My heart echoes softly:  
It is some mother's child.

And when I see those  
O'er whom long years have  
rolled,  
Whose hearts have grown hard-  
ened,  
Whose spirits are cold,  
Be it woman all fallen,  
Or man all defiled,  
A voice whispers sadly:  
It is some mother's child.

No matter how far  
From right she hath strayed;  
No matter what inroad  
Dishonor hath made;  
No matter what elements  
Cankered the pearl;  
Though tarnished and sullied,  
She is some mother's girl.

No matter how deep  
He is sunken in sin;  
No matter how much  
He is shunned by his kin;  
No matter how low  
Is his standar of joy;  
Though guilty and loathsome,  
He is some mother's boy.

That head hath been pillowed  
On tenderest breast;  
That form hath been wept o'er,  
Those lips have been pressed;  
That soul hath been prayed for  
In tones sweet and mild;  
For her sake deal gently  
With some mother's child.

## YOU ARE INVITED.

Come now, and let us reason  
together, saith the Lord: though  
your sins be as scarlet, they shall  
be as white as snow; though they  
be red like crimson, they shall be  
as wool.—Isa. 1:18.

The Son of man is come to seek  
and to save that which was lost.  
—Luke 19:10.

For God so loved the world,  
that He gave His only begotten  
Son, that whosoever believeth in  
Him should not perish, but have  
everlasting life. John 3:16.

There is joy in the presence  
of the angels of God over one  
sinner that repenteth.—Luke 15:  
10.

Jesus said: Him that cometh un  
to me, I will in no wise cast out.

John 6:37.

And: Come unto me, all ye that  
labor and are heavy laden, and  
I will give you rest.—Matt. 11:  
28.

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.

The Lord is.....not willing that  
any should perish, but that all  
should come to repentance.—  
2 Peter 3:9.

Behold, I stand at the door and  
knock: if any man hear my voice,  
and open the door, I will come in  
to him, and will sup with him,  
and he with me.—Rev. 3:20.

—Sel.

## WHAT BECAME OF THE ARK?

The Ark of the Covenant, or  
the Ten Commandments—a rec-  
ord, of which we have in the  
Law of Moses, and wherein the  
Ten Commandments were written  
—constituted the most important  
article of furniture in the ancient  
tabernacle of Israel. The pot  
of manna, and Aaron's rod, were  
also inside of the ark. It was  
placed in the hands of the priest-  
sacerd vessel under the Mosaic  
ministry. It was put into the  
most holy place of Solomon's tem-  
ple, and is mentioned for the last  
time in the days of Josiah, B.  
C. 623. See II Chron. 35:1-3.

After this period, according to  
Josephus, there was nothing in  
the most holy place of the second  
temple. In the second book of  
the Maccabees, chapter 2:4-8, we  
have a statement regarding a  
tradition as to the place where  
the tabernacle and the ark were  
secreted until Israel's final res-  
toration. This is the tradition:

"It was contained in some writ-  
ing, how the prophet (Jeremias),  
being warned by God, commanded  
that the tabernacle and the ark  
should accompany him, till he  
came forth to the mountain  
where Moses went up, and saw  
the inheritance of God. And  
when Jeremias came thither he  
found a hollow cave: and he  
carried in thither the tabernacle,  
and the ark, and the altar of  
incense, and so stopped the door.  
Then some of them that followed  
him, came up to mark the place:  
but they could not find it. And  
when Jeremias perceived it, he  
blamed them, saying, The place  
shall be unknown, till God gath-  
er together the congregation of  
the people, and receive them to

mercy. And the Lord will shew  
these things, and the majesty of  
the Lord will appear. And there  
shall be a cloud as it was also  
shewed to Moses, and he shewed  
it when Solomon prayed that the  
place might be sanctified to  
the great God."

The reader will find the above  
in the Apocrypha of the Septua-  
gint, translated into the Greek  
tongue, about 285 years B. C.

Without accepting it as authen-  
tic history, it certainly is import-  
ant as an item of very ancient  
tradition.

H. V. Reed.

## SOME INTERESTING BIBLE CHARACTERS.

The characters that we shall  
consider in this article are the  
sons of Adam and Eve. In the  
preservation of the race the wom-  
an was promised a seed which  
would bruise the head of the ser-  
pent. Naturally the woman would  
be expecting a son, who would re-  
store all things. At the birth of  
the first son we hear her say, "I  
have gotten a man from the Lord."  
Hebrew scholars tell us that  
"from" is wanting in the Heb-  
rew text. It would therefore  
read, "I have a man, the Lord."  
She was looking for the restorer.  
The prenatal condition of their  
son was unfortunate. The changed  
conditions of the parents had a  
marked effect upon the child.  
Their sorrow and disappointments  
were visited naturally upon the  
first begotten. We have no writ-  
ten account of the life of the  
first born but must let our imag-  
ination help us in the matter.  
Cain means possession which no  
doubt gladdened their hearts. In  
due time another son was born  
whom they called Abel, which  
means vanity, (disappointment).

From the meaning of these two  
names may we not learn some-  
thing of the character of Cain?  
Their expectancy concerning the  
first son was high—"I have got-  
ten a man, the Lord." If Cain  
had have filled their expectancy  
why call their second born vani-  
ty? Certainly Cain could not  
have been an obedient son. Their  
hearts were saddened because of  
the character of Cain. He was  
everything but "The Lord." The  
sin of the parents was visited up-  
on the son. We imagine that Cain  
was filled with selfishness. The  
time came that the sons must of-  
fer sacrifice. No doubt they were  
instructed by the Eloah to offer

an animal sacrifice as was of-  
fered for the parents. In process  
of time (marginal, at the end of  
days) it came to pass that Cain  
brought of the fruit of the ground  
an offering unto the Lord. And A-  
bel also brought of the first-  
lings of his flock and the fat  
thereof. And the Lord had respect  
unto Abel and his offering.

Both sons had the same oppor-  
tunity to offer an acceptable sac-  
rifice. Both had been instructed  
as to the character of the sacri-  
fice and the time to offer it. A-  
bel followed the instructions giv-  
en. Cain exercised his own will.  
Each had the same access to the  
stock. Individual ownership was  
not acknowledged at that time.  
It came later when this authority  
was surpassed by Cain when he  
built a city. This is the beginning  
of human governments. Cain  
felt disappointment and became  
angry. Jehovah saith unto Cain,  
"Why art thy countenance fall-  
en? Is there not, if thou doest  
well, acceptance? And if thou do-  
est not well, at the opening a  
sin-offering is crouching and un-  
to thee its desire, and thou rul-  
est over it." (Young's transla-  
tion). The sin-offering was ready  
for Cain but he was selfwilled  
and chose his own way and lost  
the excellency. Abel offered in  
faith by bringing the required sac-  
rifice within the appointed time.  
"In faith" means perfect obe-  
dience with a willing mind. The  
tragedy in Cain's life came when  
he murdered his brother, Abel.  
The apostle John says, "He slew  
his brother because his own works  
were evil and his brother's right-  
eous." This same writer calls him  
"that wicked one." His guilt was  
soon discovered when he was call-  
ed before the bar of justice. A  
plea of "not guilty" was made  
when he said, "Am I my brother  
keeper?"

The answer from the judge  
came, "What hast thou done? The  
voice of thy brother's blood cri-  
eth unto me from the ground, and  
now art thou cursed from the  
earth, which hath opened up her  
mouth to receive thy brother's  
blood from thy hand." Dear read-  
er compare this trial with those  
of the present day. No influence  
could sway the court in this trial.  
No money to soften the verdict.  
The penalty was greater than that  
of death. A consciousness of hav-  
ing lost the favor of the Lord  
made the criminal cry out, "Mine  
iniquity is greater than it may  
be forgiven. (marginal rendering)

Cain was driven from the face of the Lord and was a vagabond upon the earth. This trial is a sample of what will happen in the age to come when the nations are being judged. No trial by jury will then be tolerated. A judge from heaven's court will be commissioned to render a righteous judgment. The spirit of the Lord shall rest upon him, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Isa. 11:2. Let no guilty one escape will be the rule in that day. What a glorious age that will be when all the wicked have been removed from the earth and the righteous alone remain. Then again will the morning stars sing together and all the sons of Jehovah shout for joy. The hallelujah will be. The Lord Jehovah reigneth. Let us work and pray for this great blessing.

Your brother in the anointed  
D. C. Robinson.

### THE KEY TO THE BOOK OF REVELATION.

The quotations I will use, will be taken from Tregellis' Translation, which has the reputation of being the purest translation that we have.

The Key is found in Rev. 1:19: "Write, therefore, the things which thou SAWEST, and the things which ARE, and the thing which are about to come to pass **HEREAFTER.**"

You must observe that the book is divided into three distinct and separate divisions, which do not overlap or run into each other. The things, which are past, present, and future. The student who overlooks these three divisions in the structure of the book, will never comprehend the message, or instruction conveyed in the book.

Verses one to three give the design and purpose of the book. Verse 3 records the promised blessing to him that readeth, and those who hear the words of the prophecy, and keep the things which are written therein: for the time is nigh." Chap. 22:18, adds the curse to those who add unto these things. Adding unto the words of the prophecy of this book, has been a fruitful source of blinding the eyes of others, so that it has been impossible for such to have a correct conception of the teaching of this book. The preface ends with verse 11. Verse 11 directs the message to be sent "unto the seven churches; unto Ephesus, unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." The primary application is to the seven Asiatic churches. (Ver. 4), it is also applicable to the seven

## WANTED!

One text that definitely states that the righteous go to heaven at death for their reward.

On the other hand we have texts to give away to those who want them, which declare that the earth, sin-free, with no sorrow, sickness, pain nor death, is to be the everlasting abode of the righteous.

"The righteous shall never be removed: but the wicked shall not inhabit the earth."—Prov. 10:30.

"Behold the righteous shall be recompensed (rewarded) in the earth: much more the wicked and the sinner."—Prov. 11:31.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psa. 37:11.

"The righteous shall inherit the land and dwell therein forever."—Psa. 37:29.

"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5. (Jesus' own words).

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.....And it came to pass, that when he was returned, having received the kingdom, then he called these servants unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."—Luke 19:12-17.

"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; etc."—Rev. 2:26-27.

"And hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:10.

With these and many other texts, what must we conclude? If this is gospel, its opposite in teaching cannot be. Friends, it will pay you to look this matter up, for it is a life and death question!

successive moral stages of the church universal, ending with removal of God's approved children. After the third chapter, we find no allusion to the seven Asiatic churches locally.

(Commencing with verse 12, we have the

#### First Division.

Write, therefore, the things which thou SAWEST. Verse 12 reads, "I saw seven candlesticks." ("The seven candlesticks are the seven churches," verse 20). In verse 13, he saw the 'Son of man, and describes how he was dressed (his raiment is symbolic of grand truth), his garment is symbolic of our great High Priest. Verses 14 and 15 describe his personal appearance. "His eyes are as a flame of fire" (Keen searching; sharp discernment), "his feet like unto fine brass glowing with fire" (the fiery destructive power in the coming day of the wrath of the Lamb). "Having in his right hand seven stars" (The seven stars are the seven churches. Verse 20). Angels, or messengers, elders. As stars are reflectors of light, so these elders were to reflect divine light given unto them to the several churches in their charge. "Out of his mouth a sharp two-edged sword." (Symbolic of the mighty power attached to the words of his mouth). "For the word of God is living and active, and sharper

than any two-edged sword." Heb. 4:12.

See Rev. 19:15: "Out of his mouth proceedeth a sharp sword, that with it he should smite the nations, etc." Following his judgments, John next sees him in glory. "And his countenance as the sun shineth in his strength." See Isa. 24:23: "Then the moon shall be confounded, and the sun ashamed; for the Lord of hosts shall reign in Mt. Zion and in Jerusalem, and before his ancients gloriously." In verses 17 and 18, John sees the death and resurrection of the Lord, and his power to deliver others from the hand of death.

Chapter two opens up  
**The Second Division,** which extends to the end of chapter 3.

This division deals with the messages to the seven churches. That these messages extend further than to the seven local churches, is shown by the oft repeated phrase: "He that hath an ear, let him hear what the Spirit sayeth unto the churches." This is in addition to the members of the seven local churches.

**The Third Division** commences with the first verse of chapter 4: "Come up hither, and I will show thee things which must be **HEREAFTER.**"

In verse 2, he sees a "throne was set in heaven" (throne, a

symbol of royalty), and about this throne, he saw 24 thrones.

On these thrones I saw elders sitting, clothed in white garments (priestly robes); and "on their heads crowns of gold" (Kings). "Robes" and "crowns" royal priests.

In chapter 5, he sees a "roll written within and on the backside, firmly sealed with seven seals." In verse 2, "I saw a mighty angel proclaiming with a loud voice, Who is worthy to open the roll, and to loose the seals thereof?"

The twenty-four elders (The royal priesthood) answer the question in verses 8, 9 and 10, saying, "Thou (the Lamb) art worthy to take the roll, and to open the seals thereof: because thou wast slain, and redeemest us (the twenty-four elders) to God by thy blood out of every tribe, and tongue, and people, and nation; and thou madest them unto our God a kingdom and priests: and they reign on the earth." The twenty-four elders clearly symbolize the redeemed first fruits unto God and the Lamb.

Now, I wish to emphasize the fact, that the redeemed first fruits are REMOVED to the Lord's "chambers," or "pavilion," BEFORE a single seal is opened, and this is shown by the fact that the elders redeemed by the blood of the Lamb, call attention to the fact that he is both worthy and able to break these seals. Verse 1. of chapter 4, says, "Come up hither (to the Lord's chamber) and I will show thee things which must be **HEREAFTER.**" and the removal of the redeemed, and the opening of the seals, are among the "hereafter" things, and the redeemed are removed before the seals are opened.

Those students who for centuries have been searching history to find events to show that the seals have been opened, have met with complete failure, because they have been looking for an event prior to the time named in God's word for it to become an historic fact.

This lesson will be continued.

In the Blessed Hope.

W. H. Wilson.

### HOW WE OBTAIN THE SPIRIT.

In the first article on The Identity of the spirit, it was attempted to show that the holy spirit was God's presence with us, especially that by means of the scripture he sent his mind to us, "the mind of Christ" also called, and that when his mind so in the believer in those days, by spirit outpouring as well as by the scripture, chose to perform miracles and make known to them a revelation of the future it did so. So that if the Bible contains



God's mind it is evident that the more truth is in us the more we have of his mind or spirit.

This makes clear at a glance how we are to-day to obtain his mind or spirit, that is, the mind of Christ: have our minds filled with the truth. "The words that I speak unto you, they are spirit and they are life," Jno. 6:63. Before the "words" were completely revealed the apostles and the early church needed God's mind or spirit given to them in some other way, since they had not a complete Bible to which to go and get his mind, so he gave it by Pentecost baptism and again at the house of Cornelius and continued giving it by laying on of apostolic hands as long as the apostles lived, until the "words" were completely revealed. But now we have the complete word from which we may get the complete mind, spirit, of God, and no baptism of spirit to-day would give us more of it.

So it is evident that the way to get God's spirit, the holy spirit, "the spirit of holiness" also called, is to receive the truth of the scripture, because it is "the spirit of truth," Jno. 14:17, hence "the spirit of truth" 1 Jno. 5:6. So when we are led of the spirit the thing we follow is his "voice" Jno. 10:27. By following that our minds or spirits are made like his, holy, and we have a holy spirit or mind, the same as his. But the claims of many in modern times who follow impressions of mind apart from the word, thinking it is a leading of the spirit, can hardly be called holy when they kill policemen, make false prophecies, go into empty houses to pray for people, throw song books in the air, teach all kinds of contradictory doctrines and disagree on questions of morals, as we have often referred to in previous articles.

But we who endeavor to get the spirit from the word also disagree: why do we not become "like minded" since we have the same book? Because somebody is unholy at some point. "His secret is with the righteous," Prov. 33:32. "But none of the wicked shall understand," Dan. 12:10. "For God giveth to man that is good in his sight, wisdom and knowledge," Eccl. 2:26.

"But the natural man receiveth not the things of the spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Therefore, the quickest way into the truth is by the "highway" of "holiness," Isa. 35, because the truth being the language of God's holy spirit, if we would understand the voice we must be in harmony with it, and have that same "spirit of holiness," just as if I should receive a German letter by which the

writer across the sea endeavors to give me his mind or spirit: before my mind is made like his by his message. I must be in accord with him in German, else I should lose the most of his communication. And if I were wholly English in my life, I must be Germanized before I get his message. So with our Father: he sends his letter, the Bible, across the sea of space. We are unholy, hence do not understand the message. We need "a messenger, an interpreter." Job 33:23 to put us in accord with him by saying to us, "Repent and believe the gospel;" "If any man will do his will he shall know of the doctrine," Jno. 7:17. Like Cornelius, we have already had our minds and lives made holy as far as we know the language of heaven, the scriptures, we can better receive it, by making out a word here and there in the letter.

There is no promise to us that the spirit will come to us apart from the word and help us to understand it, except as we already have the spirit in having already obtained a part of the divine mind from the word, as Jesus said. "Take heed, therefore, how ye hear: for whosoever hath, to him shall be given," Luke 8:18, when he was talking about the revelation of truth by the spirit. If the writer of a letter could send his mind or spirit to you apart from the letter, to teach you what was in the letter, what need of the letter? If direct inspiration will put God's mind in us, why the Bible, written in tears and blood?

Some have recommended a plan of getting desired knowledge from the Bible by closing the eyes, turning the leaves, and letting the finger be guided to fall upon a verse, which is to be the answer to the question. There is no such plan taught in the word. Its instruction is, "search," "study," be holy. That charm plan would be more fitting for superstitious people, not for children of light. Besides what is it but trusting to a divine guidance apart from the word? Beware all such. When the disciples wanted to learn, Jesus did not recommend a charm of turning the scroll of the Hebrew scriptures, nor did Paul direct the Corinthian brethren when they wrote to him, 1 Cor. 7:1, asking questions, that they should finger the Hebrew scriptures or his epistle for an answer. He gave them a straight-forward reply without witchcraft or charms.

Others have feared "mistranslations" in their search for truth from the written word. It is true, Jesus and Paul did not speak and write in English, but it is also true that our language is imperfect as well as another

But God can put truth before us in one language as well as in another. All language is imperfect, and if it required faultless language to give us his mind, none could be saved. But since his language is holiness, all nations can get his truth. The meaning of "hell," "soul," "spirit" and such, are available to anyone, even from the King James' version. A man's character shines out visibly through all his rags and dirt.

How the Spirit Operates on us.

#### Lesson 15.

Can all the contradictory claims of revelations given to different denominations be true?

Since Bible miracles were given to prove the doctrine taught, which of these denominations can prove their doctrines by miracles?

Since they all claim the same miracles, such as prophecies, tongues and healing, how can we discern from that that one of them is right and the others wrong?

Can any of them raise the dead and do such miracles?

Joseph Williams.

St. Catherines, Ont., Oct. 23, '12.

Dear Bro. Lindsay:

Please change my address from the above in the Restitution Herald, both in my notice and in the address of the paper, to 659 Spadana Ave., Toronto, Canada, and oblige.

Yours in the hope,  
A. Wallace Mason.

#### THE KINGDOM OF GOD.

S. J. Lindsay.

It is yet future:

Because.—"And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one."—Zech. 14:9.

Comment.—The world is yet ruled by the administration of men as it was when the text quoted was written. And if any care to spiritualize the text, the difficulty is not lessened: for after 1900 years Christianity is at most only third place in point of numbers, with many nations, claiming to be Christian, as steeped in sin as were Sodom and Gomorrah. In no way can it be shown that the Lord has ever been King over all the earth since the language was written.

Again, because: "And in the days of these kings (the ten kings of Dan. 7:27) shall the God of heaven set up a kingdom, which shall never be destroyed: and this kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44.

"And the seventh angel ed; and there were great voices

in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15.

Comment.—This everlastingness and the continual convulsion of the other kingdoms of the world, but it consumes them, smites them and absorbs them, so that they are driven away as the chaff from the threshing-floor. Besides this, the text quoted from the Revelation locates the event as to time, viz.; the sounding of the seventh angel (to be continued).

Some Christians are like decayed mile-stones, which stand, it is true, in the right road, and bear some traces of the proper impression; but so wretchedly mutilated and defaced that they who go by can hardly read or know what to make of them. May the blessed Spirit of God cause all our hearts to undergo a fresh impression; and indulge us with a new edition of our evidences of Heaven!—Toplady.

We can see through one pane of glass easily, but through ten placed together we cannot see, yet each one is transparent. By living a day at a time we get along well, and all is clear; but we cannot, with our finite vision, see through all the purposes of God concerning us.

"Thy calf, O Samaria, hath cast thee off" (Hos. 8:5). So it is all men's idols, which they make to themselves instead of God. First or last, they all fail a man, and leave him poor indeed. Beauty fades; wealth fails; honor is transferred to another; nothing abides, save God.—Dr. Pusey.

Such help as we can give each other in this world is a debt to each other, and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury.—Ruskin

People are very proud of expressing their desire to be Daniels in verse; but when they see a lion's tail around the corner there is an end to the Daniel business.—M. F. Cusack (the Nun of Kenmare).

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—Tholuek.

"Make haste, my Beloved, and be thou like to a roe or to a young hart upon the mountains of spices."—Song of Sol. 8:14.

"If thou faint in the day of adversity, thy strength is small."

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

The article appearing under the head, WANTED, this issue

will be put into a tract and we have decided to send them out at 15 cents per 100. Our shelves have become almost empty, and there is not much encouragement given to fill them up again since there seems to be so little demand for that kind of literature. However, we mean to give it one more trial. How many of these are you going to order?

We are pleased to have so many renewals coming in without putting us to the trouble of sending a notice of expiration.

We are also very grateful for the many kind words of appreciation which, as a rule, accompany the letters. We are not unmindful of the new subscribers who are coming to us in a very satisfactory number. We are striving to put out a paper that will unify the brotherhood and be inviting to those who are without.

The church at Oregon, Illinois, gave a farewell reception to Bro. G. E. Marsh and his estimable wife on Tuesday evening, Oct. 22, at the home of Bro. and Sister J. E. Cross, who are uncle and aunt of Sister Marsh. A good time was had by those present. We regret the loss of Sister Marsh to the work in this state where she has grown up from childhood. We bespeak for these young people the love and esteem of the brethren whom they now go to serve.

We call attention especially to the longer article which we give this week because it fully describes the condition in the church today. Bro. McLaughlan points out the malady and gives the ONLY remedy. When we get to LIVING what we profess, we will be more of a power in the hand of God than we are today.

Bro. L. M. Howell, of Northup, Ohio, writes that he will soon be on his way to Texas to fill a general agency there for a time, after which he will return to Iowa to do general agency work among the colleges of that state.

Again we are called upon to chronicle a death—that of Sister Castle of the Oregon, Illinois, church, on Tuesday night, Oct. 23rd, her 68th birthday anniversary. We hope to give full obituary notice with out next week.

Jubilee Harps Wanted.

Will any person or church having one or more copies of the New Jubilee Harp that he is willing to sell, please communicate with Mr. Chas. Elvey, 623 N. Willow Ave., Austin Sta., Chicago, Ill., stating the number and condition of the books for

sale and the price of same.

The Sunday School.

Anna E. Drew.

The World's Temperance Lesson. Nov. 10. Hosea 7.

Golden Text.— Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them.—Isa. 5:11.

Hosea was a prophet of Israel of about the eighth century before Christ. The real lesson for us today, comes not from one section of his prophecy, but from the whole period, given us in the book of Hosea, of which the seventh chapter is one portion given as a central point of the whole. Hosea began his prophecies in the reign of Jereboam, king of Israel and Uzziah, king of Judah, in the beginning of the great decline of the great prosperity of these kingdoms and continued until Hezekiah began to reign, B. C., 726, a supposed period of about sixty years. The period of Uzziah and Jereboam was the golden age of Israel. As a result of conquest and of commercial enterprise, the accumulation of wealth was greater than had ever been known since the days of Solomon. But as their prosperity increased, they forgot God, broke His commandments, and gave themselves over to wickedness, intemperance and crime. The picture of the conditions prevalent at that time is one of the blackest of all history. Hosea began his work at the close of this prosperous era, when the nation had begun to reap the bitter fruits of their sins and departure from God. He tries to convince the people of their sins, and by invitations and entreaties to renew them to repentance. Among the causes for these conditions, the use of alcoholic drinks is named, hence the subject for our temperance lesson.

Questions.

Who is meant by "I" in verse 1? Who by "Ephraim"?

(The descendants of Ephraim, son of Joseph. They were numerous and of great influence among the ten tribes. One of the most fruitful parts of Palestine had been given this tribe. They were anxious for the ascendancy, were exceeding jealous of the growing honors of Judah and to that feeling may be traced the rupture which resulted in the erection of the two kingdoms, Judah and Israel. In the latter, Ephraim was so prominent that the kingdom itself was sometimes called by

that name (Hosea 5:13-14) as in this instance, the whole body of the ten tribes and the rulers among them are referred to).

Locate Samaria.

(It was the capital city of Israel, the ten revolted tribes. It was the favorite residence of their kings and a great seat of idolatry).

What dangers threatened the people? Verse 1.

(No one could believe what another said, life was not protected, property was not secure).

What brought this condition about? Verse 2. If one persists in evil, what must be the consequences? Isa. 9:15-17; Rom. 1:28-32. What effect had their wickedness upon their rulers? V. 3. Why?

(Because the kings, princes and people alike were given over to licentiousness and drunkenness).

What comparison in verse 4? See R. V. "In the day of our king." (This no doubt refers to some royal feast, perhaps the king's birthday).

The result of such a day?

(And, had the king not been inflamed with wine, he would not have degraded himself by greeting ALL as his companions).

Who is meant by "they", V. 7 "Hot as an oven." in what way? (Nearly all the kings of Israel perished by violence).

Ephraim in V. 8 means the whole house of Israel. What had they done? Psa. 106:35-36. To what is Ephraim compared?

(A cake baked on hot stones, which unturned, is burnt to a cinder on one side while the other remains raw. A figure of condition of Israel. He may have had in mind national as well as religious conditions. They served God by halves only, applying for aid to their enemies, instead of God, in time of battle).

What resulted? V. 9; Hosea 8:7; 10:13. What is 'gray hairs' a symbol of?

(Declining strength. Sin and intemperance will also impair strength, both in mind and body)

How could they have regained strength? Hosea 13:9-10; 14:1-2.

How was Israel like a 'silly dove'? V. 11, see R. V. 'What fate, as a silly dove, could they not escape? How are those infatuated with any sin like 'silly doves'? Was the woe coming upon them caused by their own stubborn, disobedience, or God's punishment? What had God done for them? Vs. 13, 15. Are the causes that today bring ruin to people and nations much the same as those in the days of Hosea? What is one of the greatest causes of sin and crime?

Does it bring the same results as to Israel? What forms of idolatry do we have in this age?

Why do athletes refuse to touch intoxicating liquors and

tobacco when training? Why will not the chief railroads employ one who drinks? If dangerous in their business, why not in all occupations? Do those who seek to "drown trouble" in drink succeed? What will be the result if one continues in this sin? Gal. 5:21; 1 Cor. 6:9-10. What is the only safe course? In a little book by Dr. A. E. Winship, of Boston, is given a parallel study in heredity. It is the history of two families, the one notorious and the other noted. The one, the family of the Jukes, a Hollander who came to this country and settled in the state of New York, about two centuries ago; the other, that of Jonathan Edwards, the great theologian and preacher of colonial days. Jukes was a fellow conspicuous about saloons, who got drunk on occasion, would swear and tell vulgar stories to make the boys laugh. He married and became the progenitor of a family of about 1200 persons, most of whom figure in the criminal records of New York. Some became thieves, some murderers, many paupers and many of the women prostitutes. The family cost the state of New York in court trials, and for maintaining them in poor houses, asylums, jails and penitentiaries, \$1,250,000 or over \$1,000 each. The Edwards family, on the other hand, reached the number of about 1400 persons. They became famous as college presidents, governors of states, judges of courts, congressmen, members of legislatures, railroad presidents, merchants, lawyers, doctors, preachers, teachers, farmers, etc. They filled places of usefulness and contributed to the uplift of society in every station of life. They were products of the beneficent influences of education and religion. In these two histories we have illustrated the consequences of drink and the blessings of temperate life. These parallels may be found in every community where intoxicating liquors are sold. We may have our own choice as to which class we may belong. As children of God, what is OUR duty in the cause of temperance?

## Letters.

Dear Brothers and Sisters in Christ:

Jesus is coming soon. The war clouds have broken in Europe against Turkey. Please read Dan. 11:44-45; also Dan. 12:12.

I have been watching the war against Turkey for the last two weeks. Turkey will be driven out of Europe and will plant his palace between the seas in the glorious holy mount, Mt. Zion. Yet he shall come to his end and none

shall help him. There shall be a great time of trouble and all whose names shall be found written in the book, shall be delivered. Then Zech. 14:1. The Lord says, I will gather all nations against Jerusalem to battle.

Brothers and sisters, be faithful. Jesus will soon come to gather up His jewels and then we will live on the new earth with all of the redeemed. Pray for me.

Your brother looking for the soon coming of Jesus.

John G. Ruabaugh,  
210 Central Ave.,  
Hot Springs, Arkansas.

Niagara Falls, N. Y., Oct. 17, 12.  
Dear Bro. Lindsay:

I noticed by an issue of recent date that the Restitution Herald is one year old. I wish to congratulate the editor and the staff of officers who have done such efficient work in bringing this paper to the degree of prosperity it has already reached, and wish also to say that my sister and I are well pleased with, and cheered by, its weekly visits, and each one seems more appreciated than the last as they come freighted with short and interesting articles and selections, which are not calculated to cause any root of bitterness to spring up, but quite the reverse—kindly sentiment and good will is expressed toward all men. The servant of God should not strive with bitter words, but in meekness and love admonish one another.

Love should be the mainspring of all our joys. These words come to us: Little children, love one another, for love is of God, and he that loveth not is not of God. One cannot but be shocked by the contention of brethren that should be dwelling together in unity and both striving for the same glorious end, namely, God's kingdom, allowing carnality to overrule to the extent that they will not fellowship others traveling the same way. Such would only cause discord and be a blot in that home of the Father's love and would not be allowable in that state of perfection. There will be no unruly children there. God will gather out all things that offend. Let us walk as children of light, lest we stumble at the portal.

Submitted in love,  
Angeline Lent.

## Report.

Brunfield, Ky., Oct. 20, '12.  
We have just been favored with a visit from Bro. Joseph Williams and wife, and loving little son whose special calling seems to be heart-warming.

Bro. Williams just poured out the pure words of life, sparkling

clear and bright, that any thirsty souls willing to open their hearts might be filled.

He rebukes and entreats with the boldness of a lion and the kindness of a mother.

He plants his feet firmly on the solid Rock and sends the old sword piercing asunder the joints and marrow of the man-made creeds, heathen philosophy and superstitions, but offending none so far as we have heard.

Meetings began Oct. 1 and closed Oct. 13. Twenty-six sermons were preached. We were favored with good weather which was highly appreciated as the preaching was out in the yard.

There were large crowds and the best of attention. Three started in the new life by following the Master through the watery grave. May they by their daily lives and examples cause others to glorify our Father in heaven and finally be able to sing the song of victory over death, with the redeemed of all ages, when the King comes in His glory to bless all the nations of earth.

Your sister in hope,  
Sadie Skeels.

## What the Baptists of 1660 Believed.

The following confession of faith signed by John Bunyan and forty other "elders, deacons and brethren," and approved by 20,000 others, was presented to Charles II. in London in 1660.

In presenting this confession of their faith, these Baptists declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

Article 22. We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts 1:3) which was taken up into heaven (Luke 1:9-10) shall so come in like manner as he was seen going into heaven (Acts 1:9-11) and when Christ, who is our life, shall appear, we shall also appear with him in glory (Col. 3:4). For the kingdom is his, and he is the governor among the nations (Psa. 22:28), and the king over all the earth (Zech. 14:9), and we shall reign with him on the earth (Rev. 5:10).

The kingdoms of this world, which men so mightily strive after here to enjoy, shall become the kingdom of our Lord and his Christ (Rev. 11:15). For all things are yours (ye that overcome this world), for ye are Christ's and Christ is God's (1 Cor. 3:21-23). For unto the saints shall be given the kingdom, and the greatness of the dominion, under the whole heaven (Dan. 7:27). Though, alas! how many men be scarce con-

tent that the saints should have so much as a being among them; but when Christ shall appear then shall be given unto them power over the nations to rule them with a rod of iron. (Rev. 2:26,27) Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from for the oppressor shall be broken in pieces (Psa. 72:4), and their vain rejoicing to be turned into mourning and lamentations as it is written (Job 20:5,7).

We believe that there will be an order in the resurrection. Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then or afterwards cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ as we do believe that he is now in heaven at his father's right hand, so we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the scriptures, reign on the throne of his father, David, on Mt. Zion, in Jerusalem, forever.

We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

We believe that, as this kingdom will be universal, so it will also be an everlasting kingdom, that shall have no end, nor can not be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is there they shall be also.—Crosby's History of Baptism, Vol. 2, Appendix 58.

## THE BOUNTY OF GOOD CHEER.

A telegram was received in a home into which a great sorrow had entered. "Come by the first train," the message read, and the name signed was that of the son of the home, who a year before had accepted a position in the big city fifty miles away.

It was extraordinary how much that message meant, how anxious lines almost disappeared from troubled faces, how eyes brightened and how deep breaths expressed intense relief. And when the boy arrived, the strain of the situation was still more surprisingly relieved. Members of the family who a few hours before had paced the floor wringing their hands, were now self-controlled, collected, and able to dis-

discuss the matter calmly.

From one point of view the youth who had taken the first train for home after receiving word of the disaster, could do nothing to help. His small salary was barely sufficient to meet his own expenses. He had no "pull" with influential people on which to count. But he had one gift whose importance cannot be overestimated. He was invariably optimistic. There was no crisis from which he was not sure there must be a way out. His sunny faith was contagious. As soon as he entered the house, the anxious, troubled family began to be certain that things were not as bad as they looked.

There are certain kinds of helpfulness which we are unable to extend. Not all of us have money to put at the disposal of the needy. Comparatively few possess influence with persons of wealth and prominence which we can use in persuading them to undertake what we are not able to do ourselves. But the bounty of cheer and helpfulness, greater than either, is ours to dispense if we will.—Girls' Companion.

#### INCREASED SPIRITUALITY Necessary For A Consecrated Life.

"The Lord said unto Samuel: The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

In the journey of life we meet with many unexpected occurrences, many discouraging events which, were a person not fortified in the truth, might result, as it often does, disastrously, and hence the wreckage we frequently meet strewn along the voyage of life, while here and there a sunken barge is all that is left to tell the tale.

To a God-fearing man, who carries in his breast a conscience void of offence, it is very comforting to know that "God seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

This knowledge sustains him amid many of life's trials and perplexities, bears him up under adverse circumstances, and enables him to live above his surroundings, while at the same time it teaches him a lesson of humility, and shows him the folly of leaning on the arm of flesh.

At this critical juncture the question arises, What is to be done? and the answer comes back, Spirituality, more spirituality! It is conceded that spirituality is needed, nay more, that it is indispensable to the life of the Church, not a semblance of spirituality which is only superficial, but one that goes deep

down into the heart and conscience, a spirituality that will show itself in actions that will mould and regulate the conduct, that will show its superiority to the carnal instincts of our nature by governing and controlling the same, remembering the words of the Apostle to the Gentiles, "To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6. However pleasing it may be to gratify the desires of the flesh now, the end of those things is death. On the contrary the incentive to spirituality is that it insures life and peace. The peace that flows from a sense of divine favor, and life evermore in the kingdom of God to the overcomer.

As a means to promote spirituality I shall at this time consider four things: Self-Inspection, A Consciousness of Being ever under the All-seeing Eye of Jehovah, Humility and Prayer.

It is to be feared that some have a wrong impression about the self-examination which Paul enjoins on those about to partake of the symbols of Christ's broken body and shed blood, imagining that it refers only as to whether we be in the faith. That is a great mistake, which is liable to produce very serious consequences. That self-inspection has to be far more searching than that, if the spirituality of the household is to be maintained, else why this alarming announcement, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Rom. 1:18.

"God is of purer eyes than to behold evil and canst not look on iniquity." Hab. 1:13. And it is never more hateful to Him than when found lurking in the heart of an erring child.

The table of the Lord is not spread for the world, and the world's table is not spread for the children of the Lord. We cannot feast with them at their banquetings, nor shout at their festivities. If we are called-out ones the idea and the principle of separation ought to be maintained.

When the prophet Nehemiah kept aloof from the evil ways of others, he gave his reason thus: "So did not I because of the fear of God." This was true spirituality, it was operative. Would that we had among us many like-minded who would show the fear of God by a greater separation from the world, and the world's ways. The servant of God must be conscientious as to his duties and his responsibilities in all things.

This self-inspection must be done in the fear of God. Let us be severe with ourselves, but charitable toward others. This is the opposite of what is usual-

ly practiced; we can be very requiring of others, and make all manner of excuses for our own shortcomings. It well becomes those who have much to say about others to scrutinize well their own hearts, lest they be found doing the same things in the aggravated form. "With what measure you mete, it shall be measured to you again." Matt. 7:2. "He shall have judgment without mercy who hath showed no mercy" (Jas. 2:13), is Heaven's published law, and it ought to make us tremble.

Are we ready to have it put into execution?

No amount of truth believed will save us if we continue in the infraction of the law of holiness. "Without holiness no man shall see the Lord." "Why call me Lord, Lord, and do not the things which I say?" Luke 6:46. A true Christian man loves truth and justice; he must be upright before himself and before God. The Scripture rule being, "Do justly, and to love mercy, and walk humbly." Micah 6:8. False representations and false promises are an abomination in the sight of God, and if unrepented of, will exclude from the kingdom of heaven.

History is ever repeating itself, and what is the use of history if we do not learn a lesson from it?

The Jews never made a greater mistake than when they went around seeking to entrap Jesus, watching his actions, and asking him questions, if peradventure they could find aught against him. How much better it would have been for them to have listened to His heavenly teaching and turned their eye inward for self-inspection.

Fanaticism is one of the greatest hindrances to spirituality; its extravagant notions bring sublime things into ridicule, and sow seeds of doubt and distrust, and is too often used as a stepping-stone to earthly ambition: a fervid zeal will never take the place of "living soberly, righteously and godly in this world." Titus 2:12. In the service of God we ought ever to be conscientious, not formal and superficial, like the Scribes and Pharisees, and the ritualist. It matters not whether we stand, sit or kneel when we pray or sing, if only the heart is right with God. "God seeth not as man seeth, man looketh on the outward appearance, but the Lord looketh on the heart."

We will now consider the strengthening, purifying influence of living under the conscientious conviction that the All-seeing eye of Jehovah is ever upon us.

This thought enters into the Christian experience of all ages.

The prophets of Israel and the apostles of the Lord are alike stirred by the sublime consideration of an ever-present Jehovah.

"Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand." Psa. 121:4.

The knowledge of God's presence and life continual conviction that His All-seeing eye is ever upon us, is our strength against temptation, our refuge against the fear of man, our help against every adversary, it strengthens us in the hour of trial, it comforts and consoles us in affliction and sorrow.

"There is not a word in my tongue but lo, O Lord, thou knowest it altogether." "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 sheol behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee."—Psa. 139:4, 7-12.

What an aid to spirituality is the consideration of this deep and sublime subject. Let us ever remember that the Omniscient eye is ever upon us, before whose searching glance all things are naked and open and manifest. Heb. 4:13. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."—Jer. 23:24.

Young men, let these thoughts be a safeguard to your morality, raising you above fleshly impulses to the high grade of the spirituality of a Christian life. Let it ring in your ears. "If ye live after the flesh (gratifying its desires and passions), ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Young woman, meditate on these things, it will increase your purity, and make you invulnerable against the wiles of the adversary. "The fear of the Lord is clean." Psa. 19:9. An expression denoting its power to keep every one clean who lives under its influence. The fear of God will keep evil thoughts out of your mind, and an abiding sense of God's presence, and an All-seeing eye will make temptation less severe, and trials lighter to bear. Let me ask, Are we thoroughly conscientious in all that we do? doing all with an



eye single to God's glory? If we are we will never misrepresent in word or deed, but will have an earnest desire for God's approbation in everything we do, and every word we speak, and what a regulator it would become. All envy, all malice, and evil-speaking would forever cease.

And now we come to consider humility as a means toward spirituality. Where pride and arrogance exist spirituality cannot come.

Christ ever taught His disciples to be humble-minded, and frequently chided them when they showed a desire to rule or to usurp authority over one another, and He gave them the brightest example of what He taught in His own life and character. Of His doctrine He said, "I have not spoken of myself, but the Father which sent me. He gave me a commandment, what I should say, and what I should speak." John 12:49.

When a certain man asked Him to speak to his brother to divide the inheritance with him, He replied, "Man, who made me a judge or a decider over you?" Luke 12:14. On the night of His betrayal, He set them an example of humility by washing His disciples' feet, but some of His fanatical followers instead of catching the spirit of the lesson, made a ceremony out of it. Dull pupils indeed. A desire to be lordly is an unmistakable evidence of a very undeveloped condition of Christian attainment.

If ever there was a time for heart searching, that time is now. Have we clean hands and pure hearts under the searching light of an All-seeing eye? If not, none other will ascend into the hill of the Lord. Psa. 24:4.

When Ahab and Hezekiah were brought to see their true condition before God, it is recorded of them that they walked softly. 1 Kings 21:27; Isa. 38:15. and when humility takes the place of arrogance we will walk softly before God, and before each other. If moral blindness has taken hold of us may our eyes be opened, and our consciences quickened into new life.

Jesus said, "The words that I speak unto you, they are spirit and they are life." John 6:63. What were those words? Words of great tenderness. When He saw the great multitudes He had compassion on them. Matt. 9:36, and He taught His disciples, by parable, that they ought also to have compassion on their "fellow-servant," and signified His displeasure of the exacting creditor, and told the fate decreed him, and finished by saying, "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt.

18:33-35.

Solemn lesson, this, brethren; shall we lay it to heart?

I have not yet spoken of prayer as a means to greater spirituality, but as I have so often spoken to you on the subject of prayer, it is not necessary that I take up your time now. I will only say that a prayerless church is a dead church. God will not honor it to do His work.

May the few remarks that I have made awaken a spirit of serious reflection is my earnest prayer. Afflicted and oppressed souls in the congregation, amid your trials be consoled with the thought. The Lord knows it all. The present may appear dark and dreary, but trust in God and He will sustain you. "He seeth not as man seeth, man looketh on the outward appearance, but the Lord looketh on the heart." The Judge of all the earth will soon be here. "Be patient. The coming of the Lord draweth nigh."—From Addresses, Etc., On Bible Themes, by the late Robert McLauchlan, of Cleveland, Ohio.

#### WHY PREACH CHRIST'S COMING.

1. Because he said he would come again. "If I go and prepare a place for you I will come again." John 14:3.

2. Because he has promised to bless those who herald his coming. "Blessed is that servant whom his lord when he cometh shall find so doing." Matt. 14:46.

3. Because he is the greatest and most glorious person that ever proposed to visit this earth. If the coming to us of those of infinitely less note, be heralded far and wide, why not herald the coming of him whose name is above every name?

4. Because not to proclaim his coming would prove me unworthy of his notice when he does come. Suppose McKinley should announce his coming to California, and the San Francisco Examiner should refuse to announce his coming and even contradict the fact of his coming, what claim on the favor or notice of the President would the editor of that paper have? If I in order to retain popular favor, am silent about the Lord's return to earth, how unworthy I of his favor when he does come.

5. Because thoughts of his coming awaken a sleeping conscience, lead to closer self-examination, to a repentance toward God, to a hunger and thirst for righteousness and consequently to a cleansing from sin. 1 Jno. 3:3.

6. Because I would keep in touch with holy apostles and prophets and the holiest men that ever lived. Who would be out of touch with Enoch, David, Isaiah, Daniel, Jeremiah, Hosea, Malachi, Paul, Peter, John, the apostolic

fathers, Luther, Melancon, Calvin, the Wesleys and the most successful evangelists of later times? If I should not preach the Lord's coming, however eloquent my tongue might be, it would sweep a different harp of inspiration than that swept by these mighty men of God.

7. Because I would keep in touch with the inspiration of the Bible. That inspiration mentions the Lord's coming once in every twenty-five verses in the New Testament. Out of touch with Biblical inspiration I am out of touch with God.

8. Because the Lord's coming is the hope of our world.

(a) Physically. How impotent is medical science with all of its boasted advancements to cope with the multiplying forms of disease! The occult sciences are also as complete a failure. Scarcely a sound body can be met. What will mortal man become in fifty years if the Lord does not come? Besides, the elements, water, wind, fire, and electricity are showing their contempt for human pride, awakening fears of what is coming on the earth. Jesus' coming will end creation's groans. So I preach it.

(b) Morally. We need not go to heathen countries for atrocious acts, shameful vice, or social impurity. The heathen world, before touched with modern civilization, could have given even boastful America some lessons in decent behavior. "Evil men and seducers wax worse and worse, and will till Jesus comes." 2 Tim. 3:13.

(c) Religiously. The world is full of religion, but how tangled and intertangled it is, with here and there a true worshiper of God only. When will this tangled up mess of religions give place to one pure religion that worships God in spirit and in truth? When Jesus comes. So I preach the coming.

(d) Politically. Earth needs a government that will govern in righteousness, yet no such government exists, nor will exist till Jesus comes. So I preach the coming.

(e) Municipally. A well governed city would be a wonder on earth. There will be one when Jesus comes. So I preach the coming.

(f) Financially. Earth abounds in gold but it is coming more and more into the power of the few, and out of the reach of the many. When Jesus comes, earth's bounties will be equally distributed. So I preach the coming.

9. Christ's coming is the hope of saints. They cannot see him till he comes. 1 Jno. 3:2. They cannot be with him till he comes. Col. 3:4. There will be no judgment till he comes. 1 Cor. 4:5; 2 Tim. 4:1. There will be no rewards till he comes. Matt. 16:27;

Rev. 22:12. There will be no crowns till he comes. 2 Tim. 4:8; 1 Pet. 5:4. There will be no life forever till he comes. Matt. 25:46; Matt. 10:30. There will be no eternal home till he comes. Matt. 25:34. Why deify death since it gives us not the presence of Jesus nor a sight of him; since it judges no man, rewards no man, crowns no man; since it gives no man an eternal home nor any life to live anywhere? Jesus' coming gives life eternal, home eternal, crowns unfading, rewards eternal; and gives the promise that we are to share in his glory eternal. So I preach it.

10. Because the time draws near:—

"Signs there's no mistaking  
Bespeaks Messiah near."

11. Because I would escape the woe of an unfaithful watchman. Ezek. 34:50. "If the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." "The Lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites."—H. F. Carpenter, in Messiah's Herald.

How dreary the outlook would be were it not for the Blessed Hope! May He hasten His coming.—Geo. E. Shipman, M. D.

Nobody ever blames a good apple for having come from a twisted tree.—Ran's Horn.

Men who cover themselves with glory, sometimes find that they are, after all, very thinly clad.

If you want to turn your back on your troubles, turn your face toward Jesus Christ.—Young Men's Era.

It is dangerous to dress for another world at the looking glass of this world. See James 1:23-25.

"The way to do a great deal of work is to be continually doing a little."

A day will come when those who are not born again will wish that they had never been at all.—Ryle.

His death makes me long still more for the coming of our Lord. Rev. C. W. Winchester, D. D.

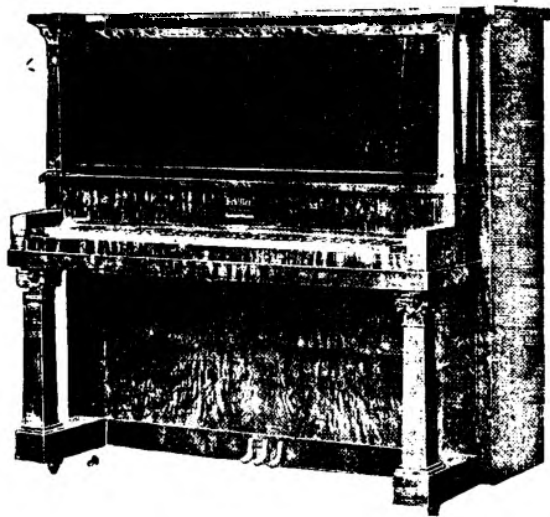
Oh! when will the morning break? the night is so long and wearisome. Rev. C. A. Cooke.

"A word fitly spoken is like apples of gold in pictures of silver."

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### RESURRECTION OF THE BODY.

It is sometimes supposed that the ancient people of God knew little or nothing about the resurrection of the body, but this is a great mistake. Paul says the Jews of his time allowed that there should be a resurrection of the dead, both of the just and the unjust. He declared before Agrippa that it was the great hope in all the incessant services of the twelve tribes of Israel to attain to the resurrection of the just. He also affirmed of some who suffered for the faith in former ages that they refused deliverance from torture, "that they might obtain a better resurrection." All through the Old Testament the references are numerous and plain touching the rising up again of those

who have fallen under the power of death and the grave. And here the voice comes to us from Babylon, attesting by the angel of God through Daniel the prophet that in the same period in which the anti-christ shall be revealed, "many of them that sleep in the dust of the earth shall awake." It is not a figurative resurrection that is spoken of, for it is "to everlasting life." It is not a spiritual resurrection of bodies, for spirits are not sleepers in dust of the earth. It is not a general or universal resurrection, but eclectic and particular, for it is predicated only of "many"—many of or many from among—leaving others of whom it is not predicated. Great and awful has been the reign of death! Who can tell the associations of grief and pain of dismay and agony, of streaming tears and broken hearts, of

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blasted hopes and ruined plans, of speechless misery and shattered reason, of desolate homes and bleeding affections, of darkness misery and gloom, which throng around the chilling word—death?

Everywhere and in everything is death—resistless, gloomy, alllevelling death. Its subjects mingle with the soil of every clime and crowd the hidden depths of every sea. Nearly two hundred generations, with all their power have gone down under its dark dominion, without a single representative left. And every tick of the clock, through all the hours and days and nights and weeks and months and years, without cessation, is the death knell of scores of mortals, swept from friends and homes to the silent world of them that sleep in the dust of the earth.

But those sleeping myriads shall not sleep forever. There shall come a trumpet-voice before which even death shall cower and all his bands dissolve. Rocky vaults and sepulchers, tho' sealed for ages and to the living lost, and all the incisions in "God's Acre," and the hidden places whither the dead have been borne or laid away by loving hands, shall open to set their tenants free. All the dingy doors of the grave shall be lifted from their hinges, and all within be called to bid farewell forever to all the mould and dampness of that sober realm. For thus saith the holy apostle: "I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and 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. Wherefore comfort one another with these words I Thes. 4:13-18.—Voices from Babylon.

### WHETHER THEY SHOW OR NOT.

Edith worries a good deal about her brother Ernest's shoes. "He seems to think," Edith complains "that if he polishes the toes, it doesn't matter about the heels, 'cause they don't show so much." It does not seem to occur to Edith that she makes very much the same mistake when she shuts up her disordered bureau drawers, or buttons up her shoe over a stocking full of holes. The important thing is to have things right whether they show or not, and both Edith and Ernest need to learn that lesson.—Girls' Companion.

How far a little candle throws its beams!

So shines a good deed in a naughty world.—Shakespeare.

### The Part of Kindness.

The girl who is so sweet and sympathetic that all her friends want to tell her their secrets, needs to be on her guard. For a good many people, in a confidential mood, tell a great deal they would do better to keep to themselves. More often than not, it is the part of kindness to check indiscriminate confidences, instead of encouraging them.—The Girls' Companion.

Why wouldn't this apply to boys and grown-ups as well as to girls?—Editor.

An old lady was asked what she would do with all the corn if it could not be made into whiskey. She replied; "I would make it into starch to stiffen the backbone of the temperance people."

# THE RESTITUTION HERALD.

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## BAPTISM.

"Savior, thy law we love,  
Thy pure example wed;  
And faith sincere by works we  
prove,  
When in thy steps we tread.

Beneath the sacred wave  
The Lord of life was laid;  
And He who came to bless and  
save,  
Did not this law evade.

He taught the solemn way;  
He fixed the holy rite.  
He bade us that command obey,  
And keep the path of light.

May every action show  
Our reverence for thy word;  
And thus the world around shall  
know,  
We love and serve the Lord."  
—Sel.

### "Keep Your Lantern by You."

The words were somewhat sharply spoken by the conductor of an evening train. "Keep your lantern by you. If anything should happen, you may be at one end of the car and your lantern at the other." The brakeman was a new hand who had just come on duty. The conductor met him at the rear end of the last car, and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his lantern hung up in a corner. While he was taking it down and suspending it from his arm instead of from the hook in the corner, we began to think. We thought of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion who seem like shining lights in the church, but who do not take their religion with them in their daily life. They leave the lantern hung up somewhere where it can do them little good in a special hour. There are young people who go to places where they cannot take their religion with them. And then, how shall they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of trouble, if their light is away in some other place when the emergency arises?

"Ye are the light of the world," Jesus said to his disciples; but

they who are to give light to the world must bear their light about with them. "Let your light so shine before men," again said the Savior, "that they seeing your good works, may glorify your Father which is in heaven."

Do not forget that if we neglect to let our lights shine brightly they are in danger of being put out entirely, and other light-bearers put into our places.

Northern Advocate.

### What Is Your Religion Worth?

A gentleman was traveling from Cambridge to York, and as a true servant of the Lord Jesus he sought ever to be about his Divine Master's business. Ere he started he furnished himself with a pocketful of tracts, and as the train glided out of Cambridge station he began to hand them around.

One of the passengers refused, and taking a race card out of his pocket, he held it up, saying, "You see this; that's my religion." "Is it, my friend?" "Yes," he replied. "I suppose you have a good many of those cards?" "Oh yes, I have them pinned all over my mantelpiece." "Well, then, go on and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth."

They sat quiet, the one in silent prayer and the other in anxious thought. When the gentleman opened the door to alight, the man said: "I say, you can give me one of those papers if you will." The tract was immediately given; but the result is known only to him who will not let his word return void, but will make it accomplish its purpose.

Sel.

### SERMONETTE No 27.

#### Pen Pictures of Paul.

Picture No. 5. He is entering the capital of the Greek world. It is a city known for its architecture. The fame of its beautiful images of sculpture has reached the ends of the earth. It was the home of science and the cradle of fine arts. The beauty and culture of its literature was music to the ear of the whole world. Every inch of its soil is historic from the towering bare rock of

the Acropolis to the farthest boundary of this city upon the arid Attic plain. Its origin, although shrouded in the dim mists of mythology, cannot conceal its struggle for fame. On every side are seen its works of art. Here assemble the wise men of Greece; and the great apostle Paul, driven out of Berea, by meddling Jews of Thessalonica, is brought to Athens by his friends. His keen, penetrating intellect soon discovered the moral condition of things in this center of the Greeks. He read the lives of the Athenians in the symbols of their sculpture. Their temples told him tales of their superstitions. The altars dedicated to the object of their devotions testified to their idolatry. It did not require much time for him to know their principal error and what they needed to set them right. Without delay, therefore, he began to talk to the men of the city.

He first began with the Jews. They had been taught the truth of the one God. The trinity of gods, or any other number of gods, was not an item in the theology of their fathers. They should know better than to worship idols. So he disputed—actually disputed—with them in their own churches, about the propriety of erecting images of heroes to worship in their synagogues.

Then he attacked the "Devout persons"—the D. D's of Athens; for his spirit was stirred within him when he saw the city wholly given to idolatry. He became enthusiastic. He stirred up things. He took the Athenian lion by the ears and looked him square in the eyes. These teachers of the people needed reproof and he gave it to them in terms which they understood. It soon became known among the common people in the markets and in the stores, and it soon became the theme of talk; and wherever he went, they disputed with him daily. The theme became so general that the Sophists, and the Epicureans and the Stoicks—those large, fat men who draw large salaries for doing nothing but collect their pay—and those slim, gaunt, hungry fellows who can't get a nibble at the public chicken-pie—all of them came out and listened to Paul as he shot the arrows of truth straight at them. And they hardly knew just what Paul

might do if left loose in the city; and they said, "What will this babbler say?" Some, however, were of the opinion that he had a new image to sell, and was a setter forth of strange gods—some of which they perhaps had not yet heard.

So, then, they apprehended him and took him up to the Areopagus on Mars Hill, and placed him before the Senate to explain his new doctrine. They had heard strange things of him, and they wanted to know what it all meant.

Then follows Paul's speech in which he tells them:

1. That they were altogether too religious;
  2. That they had too many gods for comfort;
  3. He proved it from inscriptions on their altars.
- One altar was "To the unknown god." "This is the one," said Paul, "I am preaching."
5. There is only one God, who is the Creator of all things, and your poets say so, too.

We ought not to think of him as made by our own hands; and to worship gold and silver or wood graven with man's device.

7. You are ignorant, and God has formerly passed over this, but now commands all men everywhere to turn from idol worship.
8. Because He has appointed a day in which He will judge the world by that man of which I have been speaking, and it is assured to us by his resurrection from the dead.

Of course, these wiseacres were just like many other men—they mocked, or made sport of Paul's idea of resurrection; while others said they would hear him again. But Paul's sermon there had its effect in converting Dionysius and others in the Senate, and a woman named Damaris.

This is only a faint outline of one of the pictures that the pen of inspiration has drawn from the life of this wonderful man. Contemplate this picture. Alone, but fearless, he attacked the whole city;—in the church, in the busy mart of trade and in the halls of the government the picture is drawn, but in it all it is the peerless Paul triumphant over wrong.

A. J. Eychaner.

Way straight; gate narrow.

**John Bunyan, Charles Wesley  
and Luther on the Church  
the One Body.**

"Since you desire to know by what name I would be called. I desire to be and I hope I am, a CHRISTIAN; and I desire, if God should count me worthy, to be called a Christian, a believer, or any other such name that is sanctioned by the Holy Ghost. But as for those factious titles of Anabaptists, Independents, Presbyterians, and the like, I believe they came neither from Jerusalem nor Antioch, but rather from hell and Babylon, for they naturally tend to divisions, and you may know them by their fruits."—John Bunyan.

"Ye different sects, who all declare  
'Lo, here is Christ!' or 'Christ is there!'  
Your stronger proofs divinely give,  
And show me where the Christians live..

The gates of hell cannot prevail;  
The church on earth can never fail;

Ah! join me to thy secret ones!  
Ah, gather all thy living stones!

In them let all mankind behold  
How Christians lived in days of old;

Mighty their envious foes to move,  
A proverb of reproach and love,

Scattered over all the earth they lie,

Till thou collect them with thine eye;

Drawn by the music of thy Name,  
And charm into a beautiful frame,

For this the pleading Spirit groans

And cries in all thy banished ones;

Greatest of gifts, thy love impart,

And make us of one mind and heart."

—(Charles Wesley.

I myself no longer know Luther, and wish not to know him. What I preach comes not from him, but from Jesus Christ. Let the devil fly away with Luther if he can, I care not, so long as he leaves Jesus Christ reigning in all hearts.

In the first place, I pray you to leave my name alone, and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul would not that any one should call themselves of Paul, nor of Peter, but of Christ. How then does it befit me, a miserable

## THE RESURRECTION.

**Living again depends upon it.**

"If a man die, shall he live AGAIN?"—Job 14:14.

"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 are fallen asleep in Christ are perished."—1 Cor. 15:16-18.

**The one that dies is the one that is raised.**

"I am he that liveth and WAS dead; and am alive for evermore."—Rev. 1:18.

"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, etc."—Phil. 3:20-21.

"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.

These texts show that a resurrection, or re-standing, of the unit that dies must take place, else there can be no "living again." They do away with the thought that the real, "inner man" is immortal and that it can live without the body. The man needing salvation is a unit. The unit dies and must be revived in resurrection in order to live again. The soul is not immortal and men do not soar away to heaven at death for their reward. They die and friends carry them to the grave where they remain until Christ comes to raise them, and then rewards and punishments are administered.

This tract may be had of The Restitution Publishing Company, Oregon, Illinois, for 15 cents per 100.

bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions: away with them all; let us call ourselves only Christians, after Him from whom our doctrine comes."—Martin Luther.

### ANCIENT JEWISH SECTS.

For a considerable period prior to the Christian era, three important religious sects existed among the Jews: Sadducees, Pharisees, and Essenes. In addition to these, there were parties known as Scribes, Lawyers, Grecians, and Herodians. We can form a better idea of New Testament history by understanding the peculiarities of these various sects and parties.

The Sadducees were firm adherents of the Mosaic law, whose asperities they refused to tone down. They were therefore regarded with dread as administrators of justice. Their ranks comprised the wealthier and more conservative of the Jews. They did not believe in angels or the resurrection or spirits. These doctrines they discarded on the alleged authority of the Old Testament, which, they affirmed, gave no countenance to any such ideas. But Jesus took occasion, in one instance to show them that their logic rested on false promises. He showed them that the resurrection might be inferred from the language God used to Moses at the burning bush, when he called himself the God of Abraham. See Luke 20:37.

The Pharisees were a more numerous class. It was their endeavor to adapt the law of Moses to

what they conceived to be the requirements of modern life. They showed a readiness to listen to new ideas. The traditions of the Elders had equal, if not superior, authority in their estimation, with the Pentateuch itself. Jesus accused them of having made void the word of God by these traditions, and of having taught for doctrine the commandments of men.

The Scribes were men attached to the various synagogues, or religious meeting-houses which sprung up throughout the country during this epoch. They copied out the rolls of the law, and it was their business to understand it, and give the sense of it to the people. The necessity for such an institution arose from the fact that the law was written in the old Hebrew; whereas at this time the Hebrew had ceased to be spoken or written by the common people. Their language was Aramaic, neither Hebrew nor Greek, but a fresh dialect. The Scribe would read out in the synagogue passages from the Scriptures, and then translate and make such comments upon them as he might consider suitable. The lawyers were of the same rank, but their work appears to have been more particularly restricted to the interpretation of such part of the law as dealt with questions of property and social life in general.

The Grecians or Hellenists consisted of such Jews as encouraged the study of Greek literature. They had come in contact with Grecian ideas, and sought to break down that exclusiveness which had heretofore been so prominent a characteristic of

Hebrew thought. They were very unpopular, both with the Sadducees and Pharisees.

The Essenes are not mentioned by name in the New Testament. We only become aware of their existence by certain forms of incidental allusion which occur in our gospels. Philo attests that there were many of them in Syria and in Egypt. In Judea they are said to have numbered about four hundred thousand at the beginning of our era. They were strict Jews, but their ceremonial was such as to exclude them from the altar at Jerusalem. They held and practiced the community of goods. They had all things in common. To join them, it was necessary for any one first of all to merge his private property in their general fund. From that fund each member received whatever he might absolutely require in the way of food and clothing. In journeying from place to place they took no sort of provision with them except a sword for defense against robbers or beasts or prey. Their dress is said to have been pure white, like that of Egyptian priests. They are credited with the questionable virtue of having looked down on marriage as a weakness. They were cleanly in their habits, but would not use any oil to the skin, because the oils usually procurable in the market were manufactured by idolaters. From candidates for admission they exacted stringent and frightful oaths. Every one swore solemnly that he would keep nothing from the rest and die rather than reveal the secrets of the community.

Judas the Galilean belonged to the set of the Essenes. When Cyrenius became chief governor of the western half of Palestine, Augustus Caesar ordered the usual Roman registration of income to be made with a view to taxation. Judas stirred up the hill-people of Galilee to resistance of this tax by a foreign idolater. He spread revolt throughout the population. But Roman resources were equal to the occasion. Josephus relates how the Essenes and other followers of Judas were put to death with terrible tortures. They were racked, twisted, burnt, and broken, yet they addressed their tormentors with irony, and yielded up their lives cheerfully as about soon to recover them.

The Herodians were so called from their original connection with the house of Herod the Great as members of his domestic establishment. They were Jews who sympathized with his designs of complete subjection to the Roman government, and fell in with the worldly and idolatrous customs which he introduced. "The leaven of Herod," against which Jesus cautioned his



disciples, was a spirit of compromise and it differed in relation to all divine things, based upon motives of carnal interest and policy. So far as it could be regarded as a doctrinal symbol at all, it was akin to the belief of the Sadducees. The temple was rebuilt by Herod and adorned magnificently. In his later years he cast off all pretense to the Jewish faith, and introduced a variety of Roman practices. His reign as King of Judaea—a title he gained by his influence with Mark Antony—brings us to the close of the interesting period whose saddest feature was its absence of any open vision or manifestation of Jehovah's hand in the affairs of Israel. —Ashcroft.

## RANDOM THOUGHTS.

on the

“Exceeding Great and Precious Promises.”—2 Peter 1:4.

The promise of eternal life.

That endless life is not a birthright legacy from the first Adam, as popularly taught, but is God's gracious gift “through Jesus Christ our Lord,” to obedient believers of the “gospel of the kingdom,” is abundantly taught in the scriptures. Rom. 6:21-23; Ac. 2:37-41; Luke 13:1-5; Matt. 4:23; 9:35; 24:14.

“In hope of eternal life, which God, that cannot lie, promised before the world began.” Titus 1:2. Would God in His infinite wisdom, promise you eternal life if you already possessed it? Could you, in that case, ‘hope’ for it, as did Paul?

“And this is the promise that he hath promised us, even eternal life.” 1 John 2:20. “I am come,” said the “Prince of Life,” that they might have life, and that they might have it more abundantly.” Ac. 3:15; John 10:10. Christ's complaint against men is, “And ye will not come to me, that ye might have life.” John 5:40. Endless life is too precious a boon to be bestowed indiscriminately upon Adam's race; hence, God has wisely planned that only holy characters shall be endowed with His “unspeakable gift.” 2 Cor. 9:15. No “unworthy” beings will ever be invested with “the divine nature,” “immortality.” Ac. 13:46; 2 Pet 1:4; 1 Tim. 1:17.

If we could be invested with the life “which is to come,” we must seek for it by “patient continuance in well doing.” 1 Tim. 4:8; Rom. 2:6-7; Phil. 3:10-14.

If you would share in “the blessing, even life forevermore,” you must “fight the good fight of faith, lay hold on eternal life, wherunto thou art also called.” Psa. 133:3; 1 Tim. 6:12. If you would have your soul “bound in

the bundle of life with the Lord thy God,” rest assured that a living union with Christ the ‘Author of Life,’ is absolutely needful, for “He that hath the Son hath life; and he that hath not the Son of God hath not life,” is the emphatic statement of the scriptures. 1 Sam. 25:29; 1 John 5:12; 15:1-6. If you covet life, in all of its richness and fulness, “even length of days forever and ever,” remember God has made ample provision that your yearnings for ‘the life that is life indeed’ may be fully satisfied, in the next age, ‘the regeneration,’ ‘the world to come.’ Psa. 21:4; Matt. 19:27-29; Luke 18:28-30; John 6:40. “And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:14-16.

The alternative is to accept Christ and live, or reject him and perish. “Choose life.” Deut. 30:19-20.

Your brother in Christ, expecting “Life through His name.”—John 20:31; Rom. 6:23.

Rufus A. Curtis.

## LIVING EPISTLES OF CHRIST

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”—2 Cor. 3:3.

If this statement was true of the Church of God which was at Corinth, will it not be true also of the Church of God in Edinburgh, in Glasgow, and of “all that in every place call upon the name of Jesus Christ our Lord?”

Read the words again: “Ye are manifestly declared to be the epistle to Christ.....written.....with the Spirit of the living God.” What a wonderful statement this is, and what a holy trust is this that is committed to us! to be the representatives of the Lord Jesus, just as a letter represents the writer to those who read it! A letter is supposed to convey to others just what the writer would say if he himself were present. It may say but little, but what it does say must be true. And the letters we value most are those in which we can read the thoughts and feelings and affections of the friend who writes. Surely the Lord must love us, thus to entrust Himself to us, and what a privilege He gives!

What shall we do with this wonderful trust committed to us

by our absent Lord? Whatever others do, whatever they may think of us, let us be true to Him at all costs. We have but one short life, and this wonderful honor is put upon it; what shall we do with it?

Notice, here we are not merely told that we are to talk or write as epistles of Christ, but we are declared to be the epistle of Christ. It is the life more than the words, though words form a part of the life. The Apostle Paul was able to say, “To me to live is Christ”; that the life also of Jesus Christ might be made manifest in his mortal flesh “If this be the case with us,” one has well written, “Christ will be seen in our ways, his voice will be heard in our words, his Spirit will be breathed in our manner and acts.” But are we not forced to confess with sorrow often, what poor representations we are of our divine Master, what a feeble, if not untrue idea we often convey to others of what he is! How little do they read in us of his love, and tenderness, and compassion, and sympathy, of his truth and faithfulness, as well as of his deep yearning love! We do need more of his divine impress. Then what heavenly mindedness, what self-forgetfulness, what faithfulness, what meekness and gentleness, what separation from all worldliness and pride would be “known and read” in us! How we should walk through the world as heavenly strangers, remembering that he said, “Ye are not of the world, even as I am not of the world.” Is it so with us? If not, let us ask ourselves, What hinders? and seek to put away anything, however cherished, rather than misrepresent our Lord.

There has been failure somewhere, and that is the reason why so little has been written in our hearts. Have we drunk of his Spirit as we ought to have done?

We know that a letter must be written before it can be read, and it is no light thing to have Christ written upon us with the Spirit of the living God. We can only represent Christ as much as we know him, and we can only know him by being much in his company, and learning of him by the Spirit's guidance through his word. How much time do we give to get to know the Lord? Are our meditations of him sweet? When Moses took the tables of stone up to God to be graven with His finger (Exod. 34) he took prepared tables (hewn tables). Are our hearts prepared, made ready, emptied of self-sufficiency, of pride, of vanity? Have we learned that earthly streams cannot satisfy? May we thank God for any lessons, however painful, that teach us

this, for then our hearts are prepared to seek satisfaction alone in him, and holy, heavenly lives will be the result. Then, when we drink in for ourselves the infinite tenderness of his compassion and forgiving love, we shall be able to show it forth to others.

We also read that God said to Moses: “Be ready in the morning and come up in the morning, up to Mount Sinai, and present thyself there to Me, in the top of the mount; and no man shall come up with thee.” And is it not our privilege continually to go and present ourselves to the Lord, that his grace and beauty may be graven in our hearts? Do we feel specially lacking in some fruit which is being called for in the circumstances in which we are placed? Is there something in us of which we are conscious how un-Christlike it is? Then let us get alone with him—present ourselves to him, that his image may become graven on our hearts and shine forth in our lives to his glory. Thus, “with open face beholding as in a glass the glory of the Lord,” we may become “changed into the same image, from glory to glory, even as by the Spirit of the Lord.” And then we shall be true epistles of Christ, known and read of all with whom we come in contact. Then Christ will be seen in us wherever we are, in our homes, among our fellowmen, in our business relations, in our dealings with the world. We shall be manifestly declared to be such. His signature will be unmistakably upon us—the writing clear and legible. Well may we ask the question, “Who is sufficient for these things?” and gladly give back the answer, —“Not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency is of God.”

Wm. M'Dermid.

Glasgow.

“The beauties to be obtained from a study of the Bible are like strawberries—to get them you must get down on your knees and look under the leaves.”

“The way to learn about God is to love and to trust and to obey in the spirit of a little child. For it is love that comes to the truth when the reason has fallen back, baffled from the vain search for it.”

“Do not expect always to have smooth sailing; then if the storm comes, you are ready for it; if the calm comes, the greater is your enjoyment.”

“The sincere prayer must always come from a heart that feels dependence and need.”

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Macca-bees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

The Lord willing, we expect to be with the church at Ripley, Ill.,

from Friday evening, Nov. 8th, until and including Monday evening Nov. 11th. Will all who live near please remember the date.

We are glad to note that some of our exchanges are reproducing articles from The Restitution Herald. This shows that our writers are appreciated by others than just our own company.

Several have inquired about the missing of a sermonette or two. Bro. Eychaner has been attending to church duties that took his time as an obituary notice this issue will show. He also writes us that he has been down to Avon, Iowa, to hold a meeting during which time he baptized Nelson Anderson, wife and son, Nelson Jr. This is a good report and the more interesting to us because some two years ago, together with Bro. Allard, we held some very interesting meetings there. May the good Lord bless and lead these new members of the family on to victory.

A Correction.

The Berean article found in Vol. 2, No. 2, by some error was signed by us, Mrs. George Nell, instead of Mrs. George Neill as it should have been.

TAKE NOTICE.

As Thanksgiving Day approaches, we are planning a special Thanksgiving issue of The Restitution Herald for that week. We would like short, crisp letters from our readers expressing thanksgiving in some well selected scripture, or the writer's own words. Don't make them too long as there will likely be a good many who will wish to write. If there are more than enough to fill one issue, we will use them in subsequent issues until all are given.

SPECIAL THANKSGIVING MEETINGS.

A series of special meetings will be held at the East 105th St Church of God, Cleveland, Ohio, beginning Thanksgiving evening and continuing over the following Sunday.

F. L. Austin, of Fonthill, Ont., and L. E. Conner, of Cleveland, Ohio, will be the principal speakers.

A cordial invitation is extended to all. Those of Ohio and nearby districts are especially urged to be present. All out-of-town guests should communicate with E. H. Wichern, 10007 Empire Ave., that their reception and entertainment may be provided for.

Committee:

- E. H. Wichern.
- H. J. Stadden.
- A. M. Linsenmeyer.

REPORT OF MEETING.

A one week's meeting held at the Church of God near Moriah, Illinois, by Eld. R. G. Huggins, of Cleveland, Ohio, was brought to a close Oct. 27th.

We report a splendid meeting truly blessed of God and were glad to have Bro. Huggins with us once again. The weather was ideal and both the attendance and the attention were very good.

Bro. Huggins is an untiring worker and seemed at home among us; never taking any time for himself except for needed rest but spent his time in house to house visitation, spreading the good news of the kingdom, thereby interesting a number in the things pertaining to this life and the life to come.

The church was built up and strengthened in the most holy faith.

We were sorry when the time came for our meeting to close, but what will be our loss will be others gain, as Bro. Huggins goes to Wayne Co., Illinois, to reach some interested in the truth. May they enjoy their week's manna the same as we did.

Amy V. Weaver, Sec.

Marriages.

It is our pleasure to report a very pleasant occurrence that took place in the home of Sister Elma Baker, 209 W. Dry St., Salem, Ohio, at noon, Oct. 23, 1912. The writer assisted Bro. Peter Jeffrey, of Murphysboro, Illinois, and Sister Mattie Neill, of Salem, Ohio, to consummate their marriage contract. After the ceremony, all present extended congratulations, after which all sat down to tables well filled with everything desirable to the taste. Sister Mary Knowles proved herself a very able hostess. After dinner all enjoyed themselves socially. Bro. and Sister Jeffrey departed on an evening train for Cleveland, Ohio, where they will visit with her people a few days. They spend a few days in Toledo with relatives after which they will proceed to their home in Murphysboro, Illinois. Bro. Jeffrey is well known to our people as an intelligent, earnest defender of the truth. Sister Neill is known as one of our most tireless workers. Bro. and Sister Neill came to Salem ten years ago from Cleveland, Ohio, through the earnest efforts of Sisters Mary Knowles and Nancy Barber Robison, and others. Their efforts were blessed by God and the church built up and strengthened. We shall miss Sister Jeffrey very much, but the work must go on and the church

enlarged and made stronger. We are rejoiced to know that her efforts will continue. It is our prayer that Bro. and Sister Jeffrey's efforts may be blessed and many be brought to see the light of the blessed gospel of the Son of the living God.

There were present thirty-eight guests. A number of presents were given to Sister Jeffrey.

Sisters Lang, Blythe, Tomlinson, Neill and son George, were present from Cleveland. Sister Iza McCave, from Atwater, O., and J. W. Cochran, from Knox, Indiana.

D. C. Robison.

The Sunday School.

Anna E. Drew.

The Great Question.

Nov. 17. Mark 8:29 to 9:1.

Golden Text.-- Thou art the Christ, the Son of the living God.--Matt. 16:16.

Time.-- Autumn of A. D. 29, about six months before the crucifixion of Christ.

Place.-- In the vicinity of Caesarea-Philippi, 25 miles north-east of the Sea of Galilee, among the foothills of the Lebanon mountains.

Questions.

In what city was Jesus in last lesson? When He healed the blind man? Mark 8:32. In what region do we find Jesus and His disciples in today's lesson?

(They went north from Bethsaida, probably along the course of the Jordan, a distance of 25 to 30 miles. The whole district, including many hamlets, was called by the name of its chief city, Caesarea-Philippi. It was anciently called Paneas, from the mountain of Paneas or Hermon, at the foot of which it was situated, but Philip the tetrarch, having rebuilt it, gave it the name of Caesarea in honor of Tiberius Caesar, the reigning emperor and added his own name to distinguish it from another Caesarea on the coast of the Mediterranean. It was afterwards called Neronias, in honor of Nero. It is now called Banias, and is a small village).

What question did Jesus ask His disciples? What does Luke say of Jesus not recorded by Matt. and Mark? Luke 9:18. By whom was Jesus thought to be John the Baptist? Matt. 14:2.

What reason had they for thinking Him Elijah (Elias)? See 2 Kings 2:11; Mal. 4:5.

(There was an expectation among the Jews that Elijah would return).

What particular prophet is

mentioned by Matthew? 16:14.

What more personal question does Jesus ask? What was the reply? See also Matt. 16:16.

(Peter answers for the twelve). Meaning of Peter's answer?

(Christ is the Greek, and Messiah the Hebrew for anointed. Anointing was the method by which kings and sometimes prophets were set apart for their work. Christ was the one appointed by God and foretold by the prophets to be the redeemed of the world).

What was Jesus answer to Peter? Matt. 16:17. Who does the 'rock' refer to? 1 Cor. 10:4.

What does the "gates of hell" refer to? What is meant by the 'keys of the kingdom of heaven'? Matt. 16:19.

(Jesus gave Peter the authority, 'keys,' to unlock the mysteries of the new dispensation, by preaching the gospel, the kingdom of God and the things concerning Christ, to the Gentiles as well as to the Jews. He was given no authority over the rest of the apostles by the promise, but simply that he would be selected to be the instrument in the great work to be done, Acts 10:28, 34-35; 11:18).

What did Jesus now begin to teach them? Matt. 16:21.

(The disciples were now strong enough in their conviction that He was the Messiah, to teach them of the things that were to befall Him).

How was His saying received? What does this show in Peter?

How did Jesus rebuke him?

(Peter did not speak like a friend, but like an adversary, a tempter—"Thou art an offence unto me," says Jesus, Matt. 16:23, Greek, 'stumbling block,' that is, by the temptation, Peter put a stumbling block in the way of Christ's duty).

What are "the things that be of men"?

(To desire the riches, honor, glory and triumph, without the suffering to obtain them. The disciples failed to discern the spiritual nature of God's purpose, that suffering and discipline are needed to form a character suitable to be raised to an incorruptible state).

To whom had Jesus been speaking?

(To His disciples only; now He calls the people unto Him, v. 34).

What must one do if he would be a follower of Jesus? What is it to 'deny' self? 'Renounce self as master and accept Christ as Master'? 1 Cor. 10:5. To 'take up his cross'?

(The cross is an emblem of suffering for the sake of Christ and His cause." The cross is a test. If we follow the example of Jesus, we should be willing to give up everything, even life itself, that belongs to selfish interests,



**Obituaries.**

**L'Orient Castle**

was born Oct. 23, 1844, at Balsam Springs, New York, and died in Oregon, Illinois, at the home of her daughter, Sister Edith Andrew, Oct 23, 1912, at the age of 68 years.

The deceased was the only daughter in a family of eleven children and of these but one survives her—Joseph Gleason, of Central City, Nebraska, and who attended the funeral at the home on Friday.

Early in life she united with the Baptist church, but upon her removal to Oregon, she gave her letter in to the M. E. church where she remained a member for many years. Finally she became enamored of the teaching of the coming of Christ, eternal home in the earth, and kindred subjects and after much time spent in study, she submitted herself

in obedience through baptism on August 25, 1907, uniting with the body at Oregon. Her health forbade her being much away from home, but she was ever glad to talk of the things of the kingdom of God and the name of Jesus Christ.

She has been an intense sufferer for some time past.

She was united in marriage with Asher M. Castle on March 31, 1864, at Freemont, Illinois. To this union were born four children,— Mrs. Edith Andrew and Mrs. Lizette Eshbaugh, both of Oregon, Illinois; Erwin, of Hammond, Indiana, and Leroy, of Des Plaines, Illinois.

Sister Castle was laid away in the cemetery near the Church of God, of which she was a member, there to await the call of the Master to a sun rising, the like of which has never yet been seen and the glory of which shall never fade away. Bro. Marsh officiated at the service.

**Jacob Noble**

was born in Morville County, Ohio, April 23, 1853. Died at his home in Frederick, Wisconsin, Oct. 17, 1912, of paralysis. He was buried in Redman cemetery, Tama County, Iowa. Funeral services in the M. E. church at Irving by the writer. Text: Eccl. 3:1-2.

Analysis: A time to every purpose and work. A time to be born and a time to die.

1. Everything governed by law.
2. Law unchangeable.
3. Man must live in harmony

with his environment. A violation of law is sin. Sin tends toward death.

4. Life a school of experience. Man on trial for immortality.

5. Redemption through Christ by resurrection. Resurrection the hope of the Christian.

6. The lesson of the hour—so to live that when death comes, our life has been such as to please God, and finally to attain to the resurrection of the just. Comfort one another with the promise ever to be with the Lord.

A. J. Eychaner.

sooner than anything belonging to the higher purposes of life)

How 'follow' Jesus?  
(We must keep Jesus' life and

principles always before us as an example; and with this remember that He not only leads us but gives us strength to follow)

Explain verse 35. What is the life that is lost or saved? Rom. 6:23. What is the meaning of 'soul' in verses 36 and 37? See Revised version.

(A man may win the world with its honors and wealth, but in a few days he is cut off and returns to the dust. But he who has his life hid with Christ, tho' this mortal life may be cut short, yet when Christ shall appear he will gain life everlasting).

What did Jesus foretell? Has the time referred to yet been fulfilled? Is this generation as adulterous (unfaithful to God), and as sinful as that in the days of the apostles? What is it to be 'ashamed of Jesus and His words'? Are WE as faithful as we should be? Is it by our words or our lives that we can best glorify our Savior?

To what does the last verse in our lesson refer?

(The transfiguration, which is our next lesson).

**Letters.**

**Letters and Extracts.**

These letters being of a private nature, we do not feel at liberty to give names.

"Bro. Lindsay:

"You are fulfilling your promise to make the Herald a CLEAN EDUCATIONAL paper. It is interesting and instructive. May our Father give you patience and strength to continue your good work."

I am inclosing \$1.50 for The Restitution Herald another year.

It is a real gem of beauty and worth. We relish its weekly visits. Think I will have mine for the past year bound.

Will send in an article now and then.

Bro. Eychaner's sermonettes are just fine, and I will say the whole 'get up' of the Herald is fine."

"You deserve much praise for the excellent quality of the reading matter contained in 'The Restitution Herald' from week to week as well as the typographical excellence of the paper. Each number seems better than its predecessor. I think your articles are worth the price of the annual subscription. I have also read with much pleasure and profit, Bro. Eychaner's sermonettes. They seem in perfect accord with the scriptures. I trust they may be continued."

## In Another Tone.

Dear Brethren:

Please to discontinue the "Herald." The doctrinal teachings of prominent writers are scripturally questionable."

## Comments.

We wish to thank the brethren from as many different states as we are giving extracts for their encouragement, for it is surely a help to one in the trying position which is ours. We note the objection frankly stated in the last extract. We never yet have found a religious paper whose doctrinal teachings suited everybody; or, for that matter, agreed in full with any ONE. We publish matter in the "Herald" we cannot fully agree with ourselves. There are many questions upon which the individual mind is not settled and so long as this is true, no paper would in any sense be educational to the one with whose doctrines it agreed exactly. We are all learners in the school of Christ. About all we have ever learned in life has been done by coming in contact with others, and now if we cut off that contact with others because of differences in religious matters, it stands to reason that our chance for increase in knowledge of God is by that much lessened.

A short time ago we received a letter from a brother in which he said that he observed we were publishing some matter which he knew we did not fully endorse, and he commended us for it. On another occasion a subscriber wrote us saying that unless the editor and board of directors signed a statement which was suggested by said subscriber, certain donations would be withheld. We felt sorry, because from all we could learn, we think that the said subscriber meant well, but did not just see how that would sound to a person who had never been a member of our state legislature.

It is perhaps well to say that the author of the last extract given above, as well as the subscriber last referred to, are not members of the church of which this paper stands as a representative.

We are striving hard to put forth a good, clean, religious paper, with well-defined views of first principles, but liberal in those things that are not considered absolutely essential to life.

Contributors will do well to bear this in mind. And while we are in the mood, it may be well to say that if you read in any article that with which you cannot agree, do not attempt to write an article in rebuttal by "tearing the other fellow all to pieces," but take up your subject from a Bible standpoint and handle it in the Spirit of the Master, and your argument will be made

the stronger by making no reference whatever to the article you wish to correct. If the article conveying the wrong view has had its bad effect on the reader, he will have sense enough to see your argument on the other side; if the evil of the other article has not reached him, your reference to it will only endanger him.

We wish to thank one and all of our contributors for the little trouble they have made us in this latter direction.—The Editor.

Dear Brother Lindsay:

It has been some time since I have sent a word of greeting to you, and through you to the brothers and sisters of the Church of God. I am sending with this a clipping cut from the "Newark Evening Star" of Monday (Oct. 21st), and the last paragraph made an impression upon my mind as also did Bro. W. H. Wilson's article in the last "Herald," where he concludes by saying, "Watch Turkey." Oh, it does seem to me the signs of the times are growing more clear, that the end is not far away. Let us walk as children of the light that we may be approved when Christ shall come.

Your sister,

M. A. Lillybridge.

The clipping referred to above follows: (Ed.)

**Turkish Pasha Cries Out  
European Equity is Dead.  
Says Holy War Element is Injected  
to Aid Russia's Ambition.**

London, Oct. 21.—The Seventh Regiment of Servian Infantry is reported to have been virtually exterminated by the explosion of Turkish land mines after crossing the frontier into the district of Novipazar, according to a news agency dispatch from Belgrade.

An interview with Kiamil Pasha, president of the Council, is sent by the Constantinople correspondent of the Chronicle. Protesting against King Ferdinand's attempt to make a holy war of the struggle, Kiamil Pasha expressed fears of intervention by a certain armed power, which, he thought, might attack Turkey's Asiatic provinces, now vulnerable because the troops have been drafted from there into European Turkey. Kiamil said:

"I am convinced that Europe's boasted humanity is dead. King Ferdinand's hand is only that of a puppet to strike at Turkey's heart. I hope that England will be true to her splendid past and stand by us unflinchingly in the approaching hour of national peril and prevent our being absolutely crushed.

"As an old man with one foot in the grave I express with all

seriousness the fear that the Balkan war will be the prelude of a gigantic struggle involving Europe."

## A Resurrection of What?

We recently held a conversation with a lady who had read C. T. Russell's books quite a good deal, and upon her inquiry to state some of the differences between us and the teachings of Russellism, we called attention to the Russell view of the resurrection wherein he denies the resurrection of these bodies now mortal. She said she did not so understand him. We have been looking it up since, and by the help of Bro. Wilson's Expose of Russellism we find on page 128 of Vol. 2 of Russell's works, the following:

"Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid in Joseph's tomb; they expect when they see the Lord in glory, to identify him by the scars he received on Calvary."

Again on page 129 of the same volume we read:

"We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases, or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and our redemption, no one knows, nor is such knowledge necessary."

And again on page 129:

"Our Lord's human body was supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things."

This seems to us enough to prove that what Mr. Russell calls a resurrection is no resurrection at all, and if this be the case, it can matter little how fair his other teaching may be, this error alone condemns him, for we find Hymenaeus and Alexander severely condemned by Paul for no greater reason than that they were triflers with the great Bible doctrine of the resurrection or re-creating of the body. It will pay you to read Bro. Wilson's Expose of Russellism if you have an attack of Russell-itis on this subject. Editor.

**HOW THE SPIRIT OPERATES  
IN US.**

Synopsis: Since the purposes of the spirit were to make a revelation and to confirm it by miracles, and since it has already done that by the apostles, it is evident that the work of the spirit in us at present is through the

truth of that revelation. By getting the mind of God from his word we get his spirit since mind and spirit are both used in scripture for the holy spirit.

It is evident from many scriptures that all believers in all ages are to have the holy spirit of God in some sense. By Rom. 8, he first calls it "the spirit of God" then "the spirit of Christ" which to lack is to be no part of his body. By 1 Cor. 6:19, "your body is the temple of the holy ghost which is in you." By Eph. 1:14 the seal of the spirit is a pledge of the inheritance, to abide till we are redeemed. By Ro. 5:5 the love of God is shed abroad in us by this spirit.

But all this does not argue that a miraculous manifestation of the spirit is to be continued to modern times, after that miraculous manifestation finished its twofold work of making a revelation and confirming it in those days. Such claims have been demonstrated to be mistakes both in the false prophecies made and the contradictory teachings given, as well as in the so-called miracles. The claim is often made that the spirit "calls" modern preachers as it did Barnabas and Paul at Antioch, as given in Acts 13:1-4. Would the world have been convinced if they taught contrary doctrines and both appealed to equal miracles to prove their messages? Would God call you to preach baptism and your neighbors to deny it, and so on?

Again, on the point of miracles: A believer in this kind of operation of spirit once scoffed at the writer greatly for teaching that the miracles of the spirit had ceased, saying that he had been coughing up his lungs with consumption, and was healed by praying. He called that a miracle. Well, if anyone can show a case in the Bible of self healing by the spirit, to confirm the healer's teaching, we will submit. But Paul could not do so, according to 2 Cor. 12:9-10, and for Jesus to have used the spirit on himself was called a temptation of the devil, Matt. 4. The things of God are given to us all, not for self, primarily, but for others. Jesus must not make self by prayer, but he could heal others. Jesus must not make stones bread for himself, but he may multiply loaves and fishes to be enough to feed five thousand others.

The spirit revealed the truth. Between us and the spirit, then intervenes the word, and we cannot get into spirit but by means of the truth. "The spirit is truth." "The words I speak.....are spirit." So when Stephen was preaching the truth to the people and they did not believe it, he told them they were resisting the holy ghost, Acts 7:51-52. When



their fathers persecuted and killed the prophets and murdered the Savior Stephen said they resisted the holy ghost. To refuse the truth, then, is to resist the spirit. To speak in blasphemy against the words of Jesus was to sin against the holy spirit, Mark 3:22-30. To "quench.....the spirit." 1 Thess. 5:19, is to despise prophesyings or preachings, v. 20 instead of proving or testing the teachings, and hold fast the good v. 21. And to despise such teachings is to "reject" them, chap. 4:8, margin, for here he is speaking of his teaching in vs. 1-6.

So the way the spirit operates in us to-day is by the word. Our faith in that will purify us and we bear the fruit of the spirit. It cleanses us and so we are sanctified by the spirit. The carnal nature dies, and so are we crucified by the spirit. Rom. 8:13. The word reveals God's love and so does that love become shed abroad in our hearts by the spirit, Rom. 5:5. The word testifies what a child of God is and we testify what we are, so does the spirit testify with (not to) our spirit that we are his children Rom. 8:16. The word transforms our lives and thus the spirit operates in us to change us into his image. 2 Cor. 3:18. That is miracle enough to convince anyone who reads us, the living epistles for God. That is proof enough to any feeble minded saint that God is really with him, and all is well. May his gracious Presence so abide with you and keep you till he comes.

Jos. H. Williams.

**MILLER'S VIEWS  
Of The Second Coming Of Christ**

(The following letter from Eld. William Miller to Eld. Joshua V. Himes contains a synopsis of Mr. Miller's views on this interesting subject.):

"Rev. J. V. Himes:

"My dear brother: You have requested a synopsis of my views of the Christian faith. The following sketch will give you some idea of the religious opinions I have formed by a careful study of the word of God:

"I believe all men, coming to years of discretion, do and will disobey God; and this is, in some measure, owing to the corrupted nature by the sin of our first parent. I believe God will not condemn us for any pollution in our father; but the soul that sinneth it shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could have no agency, can and will be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be

cleansed by the blood of Jesus Christ, through our repentance and faith. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the gospel. I believe in practical godliness, as commanded us in the Scriptures (which are our only rule of faith and practice), and that they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God, as given us in the Bible, which is the word of God. I believe in God, the Father of our Lord Jesus Christ, who is a Spirit, omnipresent, omniscient, having all power, Creator, Preserver, and self-existent. As being holy, just, and beneficent, I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, divine in his nature, human in his person, god-like in his character and power. He is a Savior for sinners, a Priest to God, a Mediator between God and man, and King in Zion. He will be all to his people, God with us forever. The Spirit of the Most High is in him, the power of the Most High is given him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth.

"I believe the Bible is the revealed will of God to man, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they may refer:— for instance, what may be understood to day, might not have been necessary to have been understood a thousand years ago; for its object is to reveal things new and old, that the man of God may be thoroughly furnished for, and perfected in, every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance, to understand and that it is to be understood as literal as it can be and make good sense; and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case allowed to speculate on the Scriptures, and suppose things which are not clearly expressed, nor reject things which are plainly taught. I believe all of the prophecies are revealed to try our faith, and to give us hope, without which we could have no reasonable hope. I believe that the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth; that he will come in the glory of

God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the 'New Jerusalem,' the 'beloved city.' And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the place or pit prepared for the devil and his angels, and will not be permitted to visit the earth again until a thousand years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

"Then will the promise of God to His Son be accomplished— I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession.' Then 'the whole earth shall be full of his glory.' And then will the holy people take possession of their joint-heirship with Christ, and his promise be verified, 'The meek shall inherit the earth,' and the kingdom of God will have come, and 'his will done in earth as in heaven.' After a thousand years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death, and hell, will give up their dead, which will rise up on the breadths of the earth, out of the city, a great company like the sand of the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them; the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. 'This is the second death.' After the second resur-

rection, second judgment, the righteous will then possess the earth forever.

"I understand that the judgment day will be a thousand years long. The righteous are raised and judged in commencement of that day, the wicked in the end of that day. I believe that the saints will be raised and judged about the year 1843, according to Moses' prophecy, Lev. 26; Ezek. 39; Daniel 2, 7, 8—12; Hos. 5:1-3; Rev., the whole book and many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still, and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, to be ready for these things. 'The end of all things is at hand.' I do ask my brethren in the gospel ministry to consider well what they say before they oppose these things. Say not in your hearts, 'My Lord delayeth his coming.' Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray 'Come, Lord Jesus, come quickly.'

"This is a synopsis of my views. I give it as a matter of faith. I know of no scripture to contradict any view given in the above sketch. Men's theories may oppose. The ancients believed in a temporal and personal reign of Christ on earth. The moderns believe in a temporal, spiritual reign as a millennium. Both views are wrong; both are too gross and carnal. I believe in a glorious, immortal, and personal reign of Jesus Christ, with all his people, on the purified earth forever. I believe the millennium is between the two resurrections and two judgments, the righteous and the wicked, the just and the unjust. I hope the dear friends of Christ will lay by all prejudice, and look at and examine these three views by the only rule and standard, the Bible.— From 'Book of Religions,' Published in 1854 by Albert Colby and Co.

"So boy, if you want to be sure of your bread,  
Ere the good time of working is gone,  
Brush the cobwebs of nonsense out of your head,  
And take up your hoe and move on."—Sel.

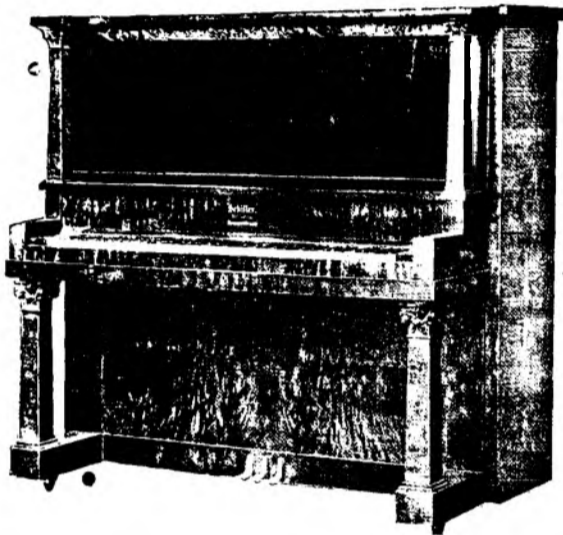
"A person who will not undertake a religious duty unless guaranteed a given salary, is in a poor condition to do that duty even if well-paid for it."

"He that is surety for a stranger shall smart for it."

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nomination in our land: "They have taught my daughter to doubt the Bible." Awful, awful accusation. And the millions given to universities and colleges for permanent endowment is called "service for our Lord." He does not want such kind of service. Oh, how the million-dollar buildings of an apostate Christendom, the buildings in which the most subtle infidelity is being taught, will fall and break to pieces in that coming day of wrath. The true church is a sojourner; she has no citizenship here, and does not erect costly buildings, planning for hundreds of years ahead. There is service for every believer, and the more a believer looks to the Lord, is a true worshiper, and waits on Him, the more will he have the ministry given to him, which the Lord can bless, because it is the service He gave, for which He gave the gift and the strength. Often it is said when a brother separates himself from that which is evil, that he has thereby cut himself off from the place of service and that his influence is gone. We have heard this not a little. But it is not true. The true service for the Lord begins when we take the true place He has assigned us as believers. Beloved, occupy yourselves with the Lord and with His Word, wait on Him. Cut loose from all forms of activities the fruit of the religious flesh. Look to the Lord Jesus Christ. He is your Lord and He will give you your service.—Our Hope, N. Y.

### Unbearable Driving.

It is easy to drive a wholesome truth so hard that its usefulness is gone. We are seeking to show a friend some truth that he is missing; we talk patiently with him until it is evident that he sees the truth and is ready to act on it. That is the time for us to drop the matter, and show our confidence in his right spirit and good sense. But no, we are not satisfied to leave it then; we hang on just a few minutes longer to make sure that he understands, and that he commits himself inescapably to our position: and in the last moment or two we drive him beyond his endurance, antagonize, repel, and make it well-nigh impossible for him to do what he would easily have done had we only stopped short of that last unbearable driving. Going too far, we have undone all the good that we had done. Let us remember "Machinery's" advice, "Don't screw bolts and nuts hard enough to strip their threads."

A week filled with selfishness and a Sabbath stuffed full of religious exercises will make a good Pharisee but a poor Christian. There are many persons who think that Sunday is a sponge with which to wipe out the week. Now God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion and one of them for rest.—Henry Ward Beecher.

"He that spareth his rod hateth his son."

Be ye also ready.

### THE QUESTION OF SERVICE.

We hear much of service in our day. Christian service is often made too prominent, especially in these days of "religious" activities. The organizations in Christendom are ever on the increase. One society after the other for some charitable purpose is being founded. There are brotherhoods and sisterhoods, leagues, clubs, brigades, unions, alliances—who can name all the modern inventions to be occupied with what is often called "service for the Lord?"

We remember, for almost twenty years that meetings have been held every year in New York city and in other cities to talk about "how to save the masses." Men and women were sent about to canvass the city, and a so-called federation of churches was at-

tempted. But what did it amount to? Oh, the running to and fro of thousands of such who think that their organizing, reforming and various schemes are true service for the Lord. Even now there is a planning and scheming, holding union meetings, collecting large sums of money for different purposes, called by some a twentieth-century offering, which goes all under the name of "service for the Lord." It makes one feel sad to see the different denominations building up their magnificent institutions of learning, institutions in which the Lord and His Word are dishonored, and to see these institutions endowed with millions of dollars. A father wrote the editor but a short time ago of a leading denominational university under the control of the most numerous evangelical de-

# THE RESTITUTION HERALD.

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Number 6.

## THE KINGDOM OF GOD Is Yet Future

Because:

When the kingdom is in the earth, Jerusalem will be the throne of the Lord.

"At that time shall they call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, unto the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."—Jer. 3:17.

"And I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mt. Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Micah 4:7-8.

"But I say unto you, Swear not at all; neither by heaven: for it is God's throne: nor by the earth for it is his footstool: neither by Jerusalem; for it is the city of the great King."—Matt. 5:4-5.

What else can one believe upon reading these texts other than that Jerusalem is one day to be the capital city of the world with Jesus, our Lord, sitting upon the throne as King of all the earth?

Shall we do violence to the language by trying to make it appear to teach something else rather than the thought conveyed by the plain statements of scripture?  
S. J. Lindsay.

## THE WORLD'S OPINION.

Who cares for the world's opinion!

Who needs it anyway?  
Like the fog of the early morning

The sun doth chase away,  
'Neath the rays of the Sun of Glory,  
'Twill forever lose its sway.

Though right is on the scaffold,  
And wrong upon the throne,  
By the strength of the arm Almighty,

Wrong must at length go down  
When the One men would not honor,

Shall have come into his own.

When wrong and his mighty army,

Shall forever lose their sway;  
When sin and all its legions,

## FADING AWAY.

By George A. Collins.

We All Do Fade As A Leaf.—Isa. 64:6.

How fair these autumn days, but yet how sad  
The thought that soon their beauty must decay;  
That shrub and tree now robed in regal dress,  
Will shivering stand 'neath wint'ry skies of gray.

And their bright foliage, turned brown and sere,  
Become a toy of every wind that blows;  
Till torn and dead and trampled under foot,  
Leaves find their graves 'neath winter's drifting snows.

So, soon must fade the fairest mortal life,  
Though cheeks may flush with the rich glow of health;  
The pale Destroyer, with his chilling breath,  
Comes like the frost-king with insidious stealth:

Blanches the cheeks, and seals the sparkling eyes,  
And with his icy chain the strong man binds:  
Laying his pride and glory in the dust,  
As faded leaves are scattered by the wind.

But with the dead leaves mingled with the soil,  
Some germs will sprout, and in their proper time  
Revived by genial sun and vernal showers,  
Will bud and bloom in beauty most sublime.

And though this mortal perishes, decays,  
And like the leaves at last return to dust;  
Yet shall it rise to an immortal life,  
When Jesus comes, in whom we hope and trust.

Have forever passed away;  
Right, will the people honor,  
Right, then, will have its day.

Go forward, then, with courage,  
And battle for the right,  
Join with the One immortal,  
Who dwelleth in the light  
And thou shalt share the victory.

In the land where is no night,  
Lillie H. Willis.

## SIGNS OF THE TIMES.

"E'en now let my ways, Lord,  
Be bright with thy praise, Lord:  
For brief are the days  
Ere thy coming again,  
I'm waiting for thee, Lord,  
Thy beauty to see, Lord;  
No triumph for me  
Like thy coming again."

As we often hear of the discouraging and pernicious effects of pre-millennialism, or "Adventism," as our opponents sometimes contemptuously call it, let us consider candidly the scripturalness and comparative fruits of the two beliefs, as held by intelligent and representative men.

While a true view and a well-founded hope constitute a strong element of success in human effort, a false view and ill-founded hope must ere long lead to failure and disappointment. The theory of post-millennialists, that the church is to progress and make the conquest of the world without the personal presence of her Leader and King, is often regarded as far more beneficial in its influence than "Moody's Doctrine of the Sinking Wreck."

Undoubtedly the hope of converting the world, as set before the American churches during the past generation, gave an impulse to missions, but not so great, we believe, as the truth would have given.

Let us consider. Men who adopt this theory of spiritual progress and conquest, should of course find facts and figures in fulfillment of it. Now, when we look abroad, we find a general tendency to laxity in doctrines and ethics, and public teachers increase their popularity as they applaud and further this tendency. "The mystery of lawlessness

is working in every department of our complex civilization, as all men may see.

Everywhere, in the family, church and state we see a restiveness under wholesome restraint, and inclination to resist or throw off every fetter imposed upon the independent individual will. Liberty, as understood by the masses of the civilized world, is the most comprehensive of all sins and evils.

David embodies the spirit of the times in the second Psalm: "Let us break their bands asunder, and cast away their cords from us." To harmonize this moral phenomenon with their theory, post-millennialists must hold that this is the advanced thought and development of a purer Christianity.

The chimera of conquest and dominion by present agents and agencies is especially fascinating to sanguine young men. They quote Scripture like the second Psalm and eighth verse, with traditional carelessness, and read the Great Commission itself as if it were an order to convert the world and 'take it for Christ.' If the world's conversion by present agencies is found in promise and prophecy, the work must of course, be going on. Hence they believe in all kinds of progress, harangue the people about the glorious march of liberal ideas around the world, preach the gospel of manhood and development, despise the long-faced religion of the past, and show by lip and life how Christians can be jolly. Puffed up with the vain conceits of their theory they are apt to think themselves a great part of all this, adopt a worldly policy, preach a smooth gospel, and becoming so much of the world that the world loves its own. The world really seems almost converted to their model of Christianity, which consists in a few of the forms of godliness and a vast system of organized ecclesiasticism. They are like the man in the skiff drifting toward the shore, who supposed the shore was drifting toward him.

Post-millennialism, or 'taking the world for Christ,' and reigning without him, transformed the religion of the apostles into the religion of Constantine. The church is becoming more and more a house of merchandize, a bureau of amusements and a confederacy of worldly clubs. This theory leads logically away from

vital doctrine and vital godliness.

On the other hand pre-millennialists hold that the hope of converting the world by present agencies is unscriptural—that its realization would be the positive refutation of the New Testament—that while it may inspire a certain kind of zeal, it is apt to be accompanied with pride, delusions, and worldly conformity, and to be followed by the abandonment of the old doctrinal landmarks, or disappointment and abandonment of the theory for some form of infidelity. They deny that the hope of converting the world is ever set before us in the New Testament as a motive to missions. They deny that the apostles in all their quenchless missionary zeal ever dreamed of such a result.

They hold that Christ will take the world for himself in his own good time. They claim to derive their doctrine directly from revelation, and while they do not 'walk by sight,' they claim that all the general 'signs of the times' tally with it. They claim that the hope of immediate and visible success affords but a very inconstant motive, since at one time we meet with marvellous success, and at another with marvellous failure, under the same circumstances. They hold that success is doing duty, and that the gospel is successful in the world if it accomplishes just the object for which it is sent—that is, during this dispensation "to take out of the Gentiles a people for his name." Acts 15:14, and that "the joy of our Lord" awaits the faithful servant rather than the successful one in a worldly sense. They hold that command and love of Christ, and the love of souls, furnishes the supreme and constant motive for gospel effort, especially if their eye is constantly fixed on 'his appearing.' 'Every one that hath this hope set on him purifieth himself, even as he is pure.' They hold that Paul makes his supreme appeals to the ministry in view of this want, as in 2 Tim. 4:1-2, and that the constant imminence of Christ's personal appearing to inaugurate the millennium is the New Testament polestar of the church, and that this affords a powerful and constant motive to unworldliness, holiness, faithful witness bearing, and quenchless missionary zeal. They hold that this doctrine is used for these purposes some hundreds of times in the New Testament, and that it was this, with its doctrines, that chiefly inspired the early church in its unparalleled missionary zeal and spiritual conquests, when it was the fashion to believe and suffer. The last days are prophetically perilous, difficult and grievous, but when we see these things we are to look

up for our redemption draweth nigh.

They hold that the fallacious hopes of post-millennialism are fading and that its inconstant motives are spending, while nearly all the most self-denying, zealous and useful evangelists in the world at the present time, are pre-millennialists who are led by a hope as bright and steady as a star, and inspired by motives as constant as God's promises and love, and growing stronger every day. They ask the world to judge this doctrine by its fruits in all the orthodox churches, and they also claim that such fruits are only produced by sound doctrine.—E. P. Marvin in World's Crisis.

#### SOME INTERESTING BIBLE CHARACTERS.

The death of Abel leaves the race without a righteous stock. Cain's usurpation had made him a fugitive upon the face of the earth. The seed promised cannot come through Cain. A third son is born to our first parents. Eve bears a son and called his name Seth. For God, saith she, hath appointed me another seed instead of Abel whom Cain slew. Seth means "put" or "appointed." This son was begotten under more favorable environments than was Cain.

The historian has said but little about Seth. We infer however that he was counted righteous as was Abel by the offering of an acceptable sacrifice. To Seth was born a son; and he called his name Enos. In the days of Enos men began to call upon the name of the Lord. (marginal—to call themselves by the name of the Lord or Eloah.) There were two seeds. That of Seth who was appointed in Abel's stead and that of Cain the wicked one.

Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden. There he built a city and called it after the name of his son Enoch, (Chanoch) which means teacher. Men were taught or lead to follow the teaching of Cain or the Lord. Cain had now usurped authority over a portion of the earth and the race. He no doubt taught that he was the seed that would restore all things. He was the first political ruler.

It is noticeable that wickedness increased in the earth. If the Seth seed prevailed, the Cain seed would become extinct. It is evident that the Cain seed became more numerous and powerful than the Seth seed. And it came to pass when men (the Cain seed) began to multiply on the face of the earth and daughters were born unto them, that the sons of God (Seth seed) saw the daughters of men that they were fair; and they took them wives of all

which they chose. Here is a mixture of the two seeds. This indicates how strong evil is. It also indicates that the teachers among the Cain seed were diligent. Here is an instance how man can convert the world. At the end of this period which was a TRIAL PERIOD there was left but one righteous person, Noah. To make an end of the wicked the Lord said, "My spirit shall not always strive with man, for that he also is flesh, (mortal). Yet his days shall be an hundred and twenty years. The Lord saw that the wickedness was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Not only imaginations but also purposes and desires. The world was soundly converted to the Cain school. To my mind this does not indicate that there were no moral men and women on the earth but that they were usurpers of the privileges that Jehovah had designed for man. Their civil and religious rights were granted them by their Cain teacher.

Religious and political liberty in that day was much like it is to-day. Jehovah's purpose was, and is that this earth shall have righteous rulers. Those righteous rulers have been called and chosen. No spasmodic, religious teacher has ever converted one of the race to become a son of Deity.

To do this it requires the seeing eye, the hearing ear, the understanding mind. We must exercise all our normal faculties when called and chosen. Who are called and tried and chosen. If we but look around we will see the Cain seed as diligent as they were during the one hundred and twenty years allotted to those before the flood. We hear of five and seven thousand conversions in six weeks through the efforts of one man. The history of the race for the first two thousand years shows a struggle between righteousness and unrighteousness. We read of one who walked with Jehovah and he was not for Jehovah took him.

There will be another judgment of the race when the earth will be purified. Come, Lord Jesus, come quickly.—D. C. Robison.

#### SERMONETTE NO. 29.

##### Pen Pictures of Paul.

###### Picture No. 6.

In this picture there are two scenes. The scene at Troas, and at Philippi. Troas was in Asia southeast of Philippi. Philippi and Neapolis were twin cities, the former in Macedonia, the latter in Thracia. Philippi gradually grew in commercial importance and outstripped its rival, until, at the time of Paul's visit, it was the chief city in that part of Macedonia. Here Paul, and

Silas his companion in the gospel work, came from Troas by way of Samothracia and Neapolis in two days.

While at Troas, Paul had a very wonderful dream or vision. In that vision he saw a man of Macedonia standing before him. We are not told in the narration, how Paul knew him to be a man of Macedonia. Perhaps it was by his dress or by his speech. And this is what he heard him say,—"Come over into Macedonia and help us." It was a short request, and although the words were few, it meant much. It was not physical help against their enemy neighbors; it was not financial help in misfortune that was wanted, but it was the help of deliverance from sin and death through the glad tidings of eternal life through Jesus the Messiah that was wanted.

You will notice that the person speaking to Paul was not an angel, but a man of Macedonia. It is true it was a vision, and seemed so real to Paul that the writer of the Acts tells us that "After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them."

Prof. Drummond may be right in his suggestion that natural law extends to all the operations of the spiritual world: and this vision of Paul may be explained by the laws of telepathy; the influence of mind upon mind. The man of Macedonia was seen by Paul mentally. It was real but not physical sight. He heard mentally, but not orally. That mysterious law of thought transference so vaguely understood as yet, brought the earnest pleadings of the Macedonian to the sensorium of the apostle, and he looked upon the vision as the call of duty from God. So he lost no time to comply with the request. "Therefore loosing from Troas we came with a straight course to Samothracia, and the next day to Neapolis and from thence to Philippi." In this is seen the promptness of Paul to answer when called to duty.

The second scene in this picture is that at Philippi. Paul has answered the Macedonian's cry for help. Silas, one of the chief men among the apostles and elders, is with Paul. They approach the city by the road along the river. All is new and strange to them. So, "we were in that city abiding certain days," says the historian. Just what course to pursue was to these men unknown. So they watch and wait; and when the Sabbath came they went out to the river-side where the good women of the city held meetings on that day. Then Paul preached the gospel to them there. The



result was that Lydia, a seller of Tyrean purple, was converted and baptized. These meetings continued, and Paul and Silas attended them, and as they went to pray from day to day, a young woman who was possessed (as the people supposed) by the spirit of a big snake, but which in reality was an abnormal condition of mind, and her exhibition brought in considerable money to her keepers. But when Paul healed her of the disease, her masters saw that their show was at an end and they took Paul and Silas by force and carried them before the City Court and accused them of troubling the city and teaching things that were unlawful for Romans to believe or to receive. This exasperated the multitude and the magistrates tore their clothing and commanded to beat Paul and Silas, which they did by severely whipping them and putting them in the city prison. The jailor received special orders to keep them safely. With such a charge the jailor put them into the safest cell in that rock-built prison and also made their feet fast in the stocks.

Slowly the day wears away to the two ambassadors of their Lord Jesus, the Anointed. The daylight fades into the darkness of night. The sands of time in the hour-glass have been turned twelve times. It is midnight. Hungry and bleeding they sit upon the prison floor with their feet fast in that ponderous wooden frame that holds them like a vise.

What will tomorrow bring forth? How will the tragedy end?

Hark! They are singing now! How can it be? In such condition how can the courage of man still the throes of pain and put into harmony the sweet strains of the sweet strains of music? But it is even true—Paul and Silas are singing in the inner cell, triumphant over the wrath of the mob they are praising God that they are worthy to suffer such things for the Savior who has called them to his kingdom and glory. God still lives, and he sees it all. Will he care? Will he vindicate his apostles and teach those Romans the better way.

While yet they are singing there is a trembling of the earth, and the solid prison shakes and the prisoners' feet and hands are all loosened.

But little remains to tell. The jailor wants to know what he must do. He may be the Macedonian who needs help from Paul; and he gives it, by an hour's instruction to the man and his household in the things pertaining to Christ and the kingdom.

Then they go out of the prison and baptize the jailor and his

whole family in the river where he had preached so many Sabbath-baths to eager listeners. Then they come back to the jailor's house and those hungry men are fed. And when daylight came those sneaking city officials came and begged their forgiveness by letting the apostles go. We ought to have a few such earthquakes in these days to make men deal justly with others.

A. J. Eychaner.

### THE COMING AGE.

The world is restless, and many marked changes are taking place. To many this seems like development, to us it is a drift towards destruction which must needs come. Specially has this been true since 1866, when the first breech-loading firearms were used by the Prussian troops in their war with Austria.

Now, rapidity of action is the spirit of the age. In business, prompt response and dispatch are characteristic since the introduction of machinery. The collection and transmission of news is something astonishing, since telegraphic wires and cables have bound the world together. In travel, the restless millions seek speed, and find it—sometimes to their destruction. Express trains sixty miles an hour, fast ships running twenty-five knots an hour—600 miles a day—cycles, motors, aeroplanes have all come to stay, even though fatal accidents multiply with painful persistence. In industry, the discontent of labor, the selfishness of capital; these antagonistic influences disturb the trade of the country and threaten its prosperity.

In war, mighty armaments are the rage—25,000 ton ships, 15 inch guns, 1,600 pound projectiles—nay, more than that and bigger still! All the world arming, every man trained for war; and even our boys, only half-way up to manhood, dressed in Scout or military rig, form up into marching order—"left, right, left, right, eyes front, left, right" and to drum and music away they go. What does it all mean? Is it peace? Watchman, what of the night?

"The morning cometh,

And also the night."

The Coming Day is sure, but the darkness of distress, the blackness of tribulation, must needs burst over the world first, ere the Sun of Righteousness shall arise with healing in His wings, ere the Prince of Peace shall come to cause all war to cease. Men's hearts are failing them for fear, and for expectation of the things coming upon the world, for all things shall be shaken. Mankind is as the restless sea just before the storm.

All Europe is seething with agitation. Oppression by the few, and hard conditions of living for the many, have compelled Socialism. It has much to say that is pleasant, much also that is unpleasant, but it is certain that it will not always be found in its best clothes. It will throw off its coat and roll up its sleeves some day. The chronic ill-will between Moslems and Christians in the Balkan Peninsula is almost bursting into flame. The last appeal, the final settlement of national quarrels, unfortunately, still is war; and war, like fire, easily breaks out, is apt to spread and is difficult to extinguish.

And the long-quiet East is awake. When first aroused about fifty years ago, Japan awoke, got out of bed at once, and dressed; while China only turned over in bed and groaned. Japan has been steadily setting her house in order. Since 1868, when the Shogunate (i.e., government by the Shogun, or Commander-in-Chief of the Military) was abolished, and power placed once more—after 600 years—in the hands of the Mikado, Japan has been modernizing, and she has done her work well. Had she not done so, Russia could have swallowed her up in 1905, but as it was the real "bite" was the other way.

But now, at last, even sleepy, obstinate, unchanging China is aroused, and a most remarkable spirit has become common among those who once wore the queue. While lacking the intense patriotism of the Japanese, China has, nevertheless, changed politically even more than her wonderful neighbor, and far beyond all European expectation.

These changes, however, are but a prelude of greater things to come.—Good News of the Coming Age.

### A Fruitless Search.

The Rev. Dr. Theodore Clapp in his autobiography, says he had preached at New Orleans a zealous sermon for endless punishment; that after the sermon Judge W., who, he says, was an eminent scholar, and had studied for the ministry, but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the Judge. That he began with the Old Testament, in the Hebrew and prosecuted his study during that and the following year; and yet that he was unable to find therein so much as an allusion to any suffering after death. That in

the dictionary of the Hebrew language he could not discern a word signifying hell, or a place of punishment in a future state. That he could not find a single text in any form of phraseology which holds out threats of retribution beyond the grave. That to his utter astonishment it turned out that Orthodox critics of the great est celebrity were perfectly familiar with these facts. That he was compelled to confess to the Judge that he could not produce any Hebrew text. But that he still was sanguine that the New Testament would furnish what he had sought for without success in Moses and the prophets. That he prosecuted his study of the Greek of the New Testament eight years. That the result was that he could not name a portion of it from the first verse in Matthew to the last of Revelation which fairly interpreted affirms that a part of mankind will be eternally miserable. The Doctor concludes by saying: it is an important, most instructive fact, that he was brought into his present state of mind (the repudiation of the dogma) by the Bible only, a state of mind running counter to all the prejudices of his early life, of parental precept, of school, college, theological seminary and professional caste.—Theology of the Bible.

Nothing is more admirable than true modesty, and nothing more contemptible than that which is false—the one guards virtue, the other betrays it. True modesty is ashamed to do anything that is repugnant to right reason; false modesty is ashamed to do anything that is opposite to the humor of those with whom the party converses. True modesty avoids anything that is criminal; false modesty anything that is unfashionable; the latter is only general, undetermined instinct; the former is that instinct limited and circumscribed by the rules of prudence.—Sol.

A church which makes a poor man feel uncomfortable because of his poverty has forfeited its name, and should either repent and turn over a new leaf, or be honest, and call itself a club house. The 'Man of Nazareth' in his homespun, and perhaps his kit of tools in hand, at the end of a day's work, would not feel himself welcome to such a church and though now the risen King of glory, would feel as keenly the slight put upon one of his children today, because of lowly condition.—Sol.

"A fool despiseth his father's instruction; but he that regardeth reproof is prudent."

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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

The death of Sister Lindsay's mother has brought sadness to

our home. This being the first death in the family of father, mother, and seven children after a married life of 59 years makes the ordeal doubly hard. Grandpa still lives at the age of 86 years. When mother is gone a great vacancy exists in this world.

The advance proof-sheets of The Visitor have reached us. When it is a finished product, it will be a piece of literature of which the church may well feel proud. Please write Sister Boice saying how many copies you will want. The earlier she can arrive at some conclusion as to the number to order, the cheaper will the expense be.

Word from Bro. Joseph Williams informs us that he has now located at Plymouth, Indiana, where he will preach two Sundays in the month, serving outlying points the remainder of the time.

Our visit to Dixon, Sunday, Nov. 3rd, found the brethren there generally well. We were again pleasantly surprised to receive a call for the evening service from Bro. and Sr. Moran, and son, Harold, from Clinton, Iowa.

Somehow we cannot help being influenced by the thought, as the mail piles up on our desk, what a change would come over our Christian experiences if we were all just as jealously guarding the practical side of our faith as we are the doctrinal side. Dear reader, would it make a difference in your life?

We were called to Bremen, Indiana, to preach the funeral of Mr. William Lloyd on Saturday, Nov. 2nd. This was the second time within a month that the enemy, death, has visited the home, the father, Bro. Shaffer, having been taken first, and now the son-in-law, Sister Sarah Lloyd's husband, Mr. Lloyd came home on Sunday evening apparently in his usual health, was taken sick a few hours later, and grew steadily worse until Wednesday night when he died. This second death coming so soon made the burden doubly hard for the family to bear. Sister Lloyd has the sympathy of a vast number of friends and neighbors as well as that of the brethren. The editor spoke upon the topic of "Life," from a Bible standpoint to a large audience at the United Brethren church, after which we laid the dead away to await the call to come forth.

NOTICE.

A call has come to have Sister Anna Drew's Sunday School les-

son studies put into leaflet form. Many of our Sunday Schools are using her outlines in their regular work and find it inconvenient to do so with a few papers containing the lesson in the school. We have consented to put these lessons out in the manner required each week, double column, provided a sufficient number may be called for, since we could not afford to do this work unless the number is large enough to warrant it. We can furnish 50 leaflets each Sunday for 10 cents postpaid. Let us hear from as many as are interested.

TAKE NOTICE.

As Thanksgiving Day approaches, we are planning a special Thanksgiving issue of The Restitution Herald for that week. We would like short, crisp letters from our readers expressing thanksgiving in some well selected scripture, or the writer's own words. Don't make them too long as there will likely be a good many who will wish to write. If there are more than enough to fill one issue, we will use them in subsequent issues until all are given.

SPECIAL THANKSGIVING MEETINGS.

A series of special meetings will be held at the East 105th St Church of God, Cleveland, Ohio, beginning Thanksgiving evening and continuing over the following Sunday.

F. L. Austin, of Fonthill, Ont., and L. E. Conner, of Cleveland, Ohio, will be the principal speakers.

A cordial invitation is extended to all. Those of Ohio and nearby districts are especially urged to be present. All out-of-town guests should communicate with E. H. Wichern, 10007 Empire Ave., that their reception and entertainment may be provided for.

Committee:

E. H. Wichern.

H. J. Stadden.

A. M. Linsenmeyer.

THE BALKAN WAR.

Poor Turkey! Dying, and yet finding death hard.

There may be war and rumors of war, but the end is not yet. Nation shall rise up against nation, and still the end not come. But let trouble arise involving Turkey and the Land of Promise, especially when Russia and England stand quivering for fear of the result as they do, and let us tell you that such a thing is momentous to the world and to us. It is the right place and just the right parties are interested to bring on an Armageddon.

How Jerusalem—how Jacob

must bleed yet and the Valley of Jehosaphat the place! Christians awake! Live true to God and to self. Drop your hypocrisies and quibblings. Get ready, for our redemption is nigh.

Marriages.

The marriage of Erick J. Lidholm and Alta Pearl Logan was solemnized at the residence of the bride's father, Marshall Logan, six miles north from Plymouth, Ind., at 7:30 o'clock a. m., Monday, Oct. 28, 1912, in the presence of the near relatives of the bride and a few invited close friends, D. E. Vanvactor of Argos Ind., officiating.

The ring ceremony was employed, followed by congratulations, good wishes, and a delicious wedding breakfast.

The groom is a native of Sweden and engaged in the manufacture and repair of violins in the city of St. Louis, Mo. The following clipping taken from the Rochester Republican gives us a idea of some of the sterling qualities of Mr. Lidholm:

When Prof. W. F. Strong and family came from Dixon, Ill., about two years ago to identify themselves with the interests of Rochester College and music circles in this city, they were followed by a young man whose name is Erick Lidholm, a native of northern Sweden, the far famed land of the midnight sun.

Being of quiet disposition and retiring nature, no one but his instructor suspected that a genius, straight from the cradle of art, was among us, for like all men who achieve greatness and stir the heart of the world, compelling it to stop and listen, Mr. Lidholm seeks solitude rather than the society of others, to bring his achievements to perfection.

Living in the far north until about nineteen years of age, his opportunity to hear good music was very unfavorable, therefore the desire for harmonious sounds produced by skilled musicians was undeveloped.

After the death of his mother, young Lidholm embarked for America, the land of realization, where the possibility of dreams and ambitions may be fulfilled. Settling in the logging camps of northern Minnesota, the soul of the musician began to unfold and the desire for music was created through close touch with nature, in hearing the whisper of winds, ripple of streams, and song of birds. To follow the call of unknown and unnamed harmonies became his dream, which was realized when by economy he finally reached Dixon and found his way into the confidence of the Strong

family.  
The progress made with the bow, in wooing celestial notes from his violin, has been slow but steady, the attitude of the master, who cares more for perfection through endeavor than a speedy rise which wins the temporary applause of men.

But Mr. Lidholm's genius does not lie wholly with producing musical sounds. In a little workshop, in the rear of Strong's studio can be found greater evidences of his skill, for by the aid of a knife and one or two other simple instruments he has just carved out his tenth violin, which for sweetness of sound and delicate finish have the power to produce notes which will awaken hearts, or, through its witchery, drench the eyes with tears.

Lidholm may never become famous as a maker of violins, but his opportunity is as great as those of Antonio Stradivarius, of Cremona, Italy, who was a poor wood carver, but whose violins finally brought him fabulous prices and the praise of the world's great masters.

Mr. Lidholm also possesses some skill as an artist, although he has paid but little attention to the gift. His modesty forbids him talking much concerning his work, but it is possible this rare trait of character may be the sign board which will yet guide the world to his door and thrust greatness on him, as it has on every man or woman who had a message for humanity, either through the clearness of the brain or deftness of the hands.

The bride is the third daughter of Mr. and Mrs. Marshall Logan and one of the bright, intelligent and esteemed young women of North township. She was one of the leading active members of the Church of God at North Salem and will now be greatly missed in the councils and work of the church.

Mr. and Mrs. Lidholm immediately left Plymouth, via Chicago for St. Louis, where they will make their future home. May the blessings of prosperity, peace and happiness attend their wedded life. —Exchange.

## Report.

### Michigan Quarterly Conference Report.

The Michigan Quarterly Conference convened at Coats Grove, commencing Friday evening, Oct. 25th and continuing over Sunday, Oct. 27th. It was a marked success in many ways. The weather was ideal. There was a good delegation from the different parts of the state, and a splendid turnout of the Coats Grove brethren and friends, which made a full

house for the speakers to address. We were especially favored in having Bro. Reed, of Chicago, and Bro. Conner, of Cleveland with us. Both, full of inspiration and light on the scriptures, did so clearly and beautifully picture the coming kingdom and Christ as ruler. To those who may never have met Bro. Reed, we wish to add that he is a man in the seventies, a staunch soldier of the cross of Christ, fearless in defending the truth and, we believe, a shining light.

We were glad to receive from Bro. Lindsay a letter of kindly greeting and from Bro. Blakely Christian greetings, with their regrets at not being able to be present. We, too, very much regret their absence, as also that of Bro. and Sister Woodward and Bro. A. Decker, our conference president, who were detained at home because of sickness. While our sympathy extends to them, our hearts long for the time when there shall be no more sickness, neither sorrow nor death. When all things shall be made new and Christ shall reign in righteousness.

We wish to extend our heartfelt thanks to the Coats Grove brethren who were so hospitable and made our stay with them such a pleasant one.

Rose Miller, Sec'y.

## The Sunday School.

Anna E. Drew.

### THE TRANSFIGURATION.

Nov. 24. Mark 9:2-13.  
Read also Matt. 17:1-8; Luke 9:28-36.

Golden Text.— A voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone.— Luke 9:35. (R. V.)

Time.— Autumn of A. D. About a week after last lesson.

Place A mountain in the vicinity of Caesarea-Philippi. One of the foot-hills of Mount Hermon

#### Questions.

"After six days"— compare with Luke 9:28. Is this a contradiction? (Luke takes in the day of the preceding discourse and that of the transfiguration, as well as the days between. Not a contradiction but a different expression.) Whom did Jesus take apart from the twelve? For what purpose? Luke 9:28. What occurred? Meaning of transfigured (transformed, not in shape, but in the glory of His appearance) Describe Jesus' appearance give Matthew and Luke's description also. Who appeared with Jesus? Of what were they talking? Luke

9:31. What said of the three apostles? What was the request of Peter? Why? How did this manifestation effect the disciples? What lesson for them in the voice from the cloud? What promise had Jesus made to his disciples? Mark 9:1. Was what had transpired the fulfillment? Matt. 17:9. Some teach this was a reality, not withstanding Jesus plain statement that it was a vision. They also say it is proof of the immortality of man. Let us see. What do we know of Moses? Deut. 34:5. Do the dead know anything? Eccl. 9:5, 10; Ps. 146:3, 4; Job 14:10, 12, 21. Has anyone gone to heaven? Jno. 3:13; Acts 2:29, 34. What of Elijah? 2 Kings 2:11. Who was the first to receive immortality? 1 Cor. 15:23. If Christ was the "first fruits" then no one has been raised to immortal life before. As the transfiguration was before Christ's resurrection, neither Moses or Elijah could have been immortal. Heb. 11:13, 26, 39, 40. When is the promise of resurrection to those who are Christ's? 1 Cor. 15:23. (Not until Christ's second coming. If Moses and Elijah were in a glorified state, while Jesus was only transfigured, it would give them the precedence, and "they were in possession of the immortality which Jesus was going to bring to light.") What were the offices of Moses and Elijah? Moses was the law giver of Israel, and Elijah the chief of the prophets and a priest. Jesus was the fulfillment of the law and prophets. (Matt. 5:17) Can you not see by this a reason for their appearance in this vision? Again, in Moses, we may have a representation of the dead in Christ, raised when Jesus comes. Jno. 11:25; 1 Thes. 4:16; and in Elijah, those alive at His coming. 1 Cor. 15:51, 52; 1 Thes. 4:17.

Of what will Christ's kingdom consist? A King— Isa. 9:6, 7. Joint rulers, Isa. 32:1, 1 Cor. 6:2, Rev. 5:10. Subjects, Dan. 7:13, 14 and dominion, Dan. 7:28. Have we a miniature picture of the kingdom in this vision? Christ the King, His Bride or joint-rulers, represented by Moses and Elijah, those dead, raised to immortality, the living changed and the disciples, we might add, representing the mortal subjects. The brightness and glory attending, similar to that of the throne and the redeemed, given by John in Revelation. Why was the vision given to the disciples at this time? Matt. 16:21. What charge did Jesus give them? Why?

(They did not understand the meaning of this vision in such a way as to tell it to others, nor could others receive it, until after Jesus' resurrection. This we find Peter later alludes to as a great confirmation of their faith

in the power and coming of Jesus. 2 Pet. 1:16-18).

Did they obey Jesus' charge to keep silent? Did they understand what rising from the dead meant? About whom did they ask?

(The appearance of Elijah in the vision caused them to ask the question).

What was Jesus' reply? Matt. 17:11-12. To whom does he refer? Matt. 17:13. Was John the Baptist the Elijah (Elias) promised in Mal. 4:5-6? Luke 1:17. Matt. 11:14.

(He was not Elijah, but one in the spirit and power of Elijah).

Are we to look for another Elias before Jesus comes? What comparison does Jesus make? Matt. 17:12.

(The fulfillment of the prophecy concerning Elijah—Elias—should help them to understand how the prophecy concerning himself must be fulfilled).

What lesson in the Transfiguration for us? What part in the future kingdom of glory are we seeking to have? Upon what will our position depend? Luke 16:10; Matt. 24:44; Mark 13:33-37.

## Berean Column.

### The Bread Of Life.

Dear Bereans:

Bread is the staff of life, the main substance whereby we live. In Gen. 3:19, we find that it is so. "In the sweat of thy face shalt thou eat bread till thou return to the ground."

At each meal is not bread the most important food of all? Even in the Lord's Prayer we are taught to say: "Give us this day our daily bread."

As one thing may be compared to another so let us compare our common bread to Jesus Christ, who is the true food for the soul, and both the author and master of our life. In St. John 6:51, Christ says of himself: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread which I will give is my flesh, which I will give for the life of the world." And except we do eat of the flesh of the Son of man and drink of his blood, we have no real life in us. Then again He tells us in Matt. 4:4: "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Here we learn that we must read and understand God's word obey it, and then it becomes Bread of life to us.

He that believeth and cometh to Christ shall never hunger and

shall never thirst. The body of Jesus Christ is broken bread for our souls: so let us live worthily to partake of this Bread that is our main stay in life.

Your sister in Christ,

Fern Roose  
Argos, Ind.

**A LESSON TO THE DISCIPLES**

Jesus had been telling his disciples that he was about to be delivered up into the hands of men to be crucified. The question came to their minds. "How can this be?"

The disciples did not fully understand just when the kingdom was to be set up, but knew that He was to be King in Jerusalem and that Jesus' kingdom was to be one of peace and love. To teach them what this kingdom was to be like, He took a little child and set him in the midst of them and told them to look at him. Then He said: "Unless you be changed and become as little children, you will never enter the kingdom of heaven," meaning that they could never live with Him in His future home if they did not become meek, innocent, and unselfish as children are.

Jesus told His disciples that if any body received such a little child as stood in their midst, he was showing Him a kindness and received Him also. If any of them caused a child or a person weak in the faith to commit sin it would be better for him to tie a heavy mill-stone around his neck and drown himself in the sea, for he would be justly punished sooner or later.

There are so many snares in this world for man to fall into, but Jesus said, "Alas! for that man through whom the snare comes." If a limb or eye ensnare him, he should cut it off or pluck it out and cast it away. He, of course, meant this figuratively and not literally.

If we can find out what it is that causes us to do evil things, we should get rid of it even if it is very dear to us.

We should not despise nor abuse God's little ones, because Jesus came into this world to save little children.

God will bless those who help any one that has gone astray. If this small duty is so great in God's sight, let us help one another.

Verna M. Railsback.

**THE CHRISTIAN WARFARE.**

Dear Bereans, or Christian workers:

Having been requested to write a few lines for your columns, I will take for my subject The Christian Warfare.

Jesus says in Luke 13: 24 "Strive to enter in at the straight gate for many I say will seek to enter in and will not be able. Also Matt. 7:13. Enter ye in at the straight gate for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because straight is the gate and narrow is the way that leadeth unto life and few there be that find it. We see through that the Christian life is a warfare from the start to the close. We can not accept of Christ and be baptized, and then sit idly down thinking that we are safe and there is no more for us to do. But we are told to press forward, fight the good fight of faith, and lay hold on Eternal life.

We then as workers together for him must strive to be earnest, faithful, and true, a peculiar people, zealous of good works that we may be accepted of him at his coming and kingdom.

Your sister striving for an abundant entrance into his eternal home,

Louisa J. Presly.

**Watchfulness.**

At one of the Berean meetings during the conference at Oregon, Ill., we had the subject of "Watchfulness."

One of the texts used was Lu. 21:27-28. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass then look up and lift up your heads for your redemption draweth nigh.

In the study of this topic, we find many warnings against falling away from the Faith, and many admonitions to watch, lest our Lord should come and find us not ready.

In Matt. 25:13, Jesus said: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Paul says in Heb. 2, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. How shall we escape if we neglect so great salvation."

In Matt. 24:4-5 Jesus gives a warning against deception. He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ and shall deceive many."

Again in Mark 13 we have the warning that false Christs and false prophets should arise and show signs and wonders to deceive the elect, if it were possible. But we are told not to believe them. We are to look for the signs of the coming of the true Christ.

But take ye heed; behold, I

have foretold you all things. But in those days, after that tribulation the sun shall be darkened and the moon shall not give her light, and the stars of heaven shall fall and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels and gather together his elect from the four winds, from the uttermost of earth to the uttermost part of heaven."

We are told so many times to watch, take heed, be sober, be diligent.

In Thess. Paul says, "But ye brethren are not in darkness, that the day should overtake you as a thief. Ye are all the children of light, and the children of the day, we are not of night nor of darkness." Jesus said in Luke 11:35 "Take heed therefore, that the light which is in thee be not darkness." Let us return again to the words of Paul in 1 Thess. 5th chapter. Therefore let us not sleep, as do others; but let us watch and be sober, for they that sleep, sleep in the night; and they that be drunken are drunken in the night."

These are lovers of pleasure more than lovers of God. They are having their good time in the pleasures of this life and are not thinking about being taken unawares. "But let us, who are of the day, be sober, putting on the breastplate of faith and love: and for the helmet, the hope of salvation."

And that knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. Rom. 13:11 to the end. Again we are told to watch

Jesus gives us some splendid advice in Luke 21:36. He says "Watch, ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." But the end of all things is at hand: be ye therefore sober and watch unto prayer." 1 Peter 4:7. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard and hold fast and repent. If therefore thou shalt not watch, I will come as a thief

and thou shalt not know what hour I will come upon thee. Rev. 3:2-3.

Dear brothers and sisters and Bereans, it behooves us to take heed and be watchful, lest our Lord should come on us unawares. For thy Father, only, knows the time when Jesus will come. "But of that day and that hour knoweth no man, no not even angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at mid-night or at the cock-crowing or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all. Watch." If we will turn to Jude, we will find an admonition. But ye, beloved building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown."

"Watchful, prayerful let us be, Till our Master we shall see; He who died that we might live He who doth our sins forgive.

Wondrous love! O joy to tell Of the one I love so well; Tell to all both far and near That my Lord will soon appear.

Crowns of glory shall adorn All the saints on that blest morn, When our great and glorious King Shall to us salvation bring.

He who came and died for men Soon will come to earth again: Yes, the same who went away Will return at judgment day.

Then we'll shout and sing for joy, For there's nought that can destroy Nothing either to molest In the land of peaceful rest.

So may we all watch and pray, And the great commands obey That the Lord, when he shall come, Will to us proclaim, "Well done."

Your sister in Christ,  
Jessie M. Wilson.

"One of the rare things of earth is when a man keeps his faith as he increases his fortune."

God cannot nor will He trust any one with matters of importance, who desert truth in trifles."



## THE KEY TO THE BOOK OF REVELATION.

Our last lesson ended with the "twenty-four elders" (symbolizing the redeemed first fruits) being removed to the "chamber" of safety (Isa. 26:20-21) until the "indignation is overpast." At that time the question was asked: "Who is worthy to open the roll, and to loose the seals thereof?"

The redeemed twenty-four elders said, "Thou (the lamb) art worthy to take the roll and to open the seals thereof: because thou wast slain and redeemest us to God by thy blood out of every tribe and tongue and people and nation; and thou madest them unto our God a Kingdom and priests; and they reign on the earth." Rev. 5:8, 9, 10. This shows to a certainty that the redeemed first fruits are with the Lamb prior to a single seal being opened. This explains why those people who for hundreds of years in the past, have been searching history to prove that the opened seals are now historic facts, have so signally failed to do so. Those people object to the use of the word US in the phrase "redeemed us to God," in order that they may break the force of the argument. In Court the judge instructs the jury that they must find a verdict on the preponderance of credible evidence. It is even so in a case like the above.

My quotations are from Tregellis' Trans. To show its value I quote from the preface to this translation as follows: "This translation of the Book of Revelation is executed from the Greek text according to the ancient authorities; so that there is not a single word which is not guaranteed by manuscript authority of at least twelve hundred years old; and by far the greater part is vouched for by manuscripts of fourteen hundred years old."

Now Tregellis retains the word US in his translation, which is supported by these ancient manuscripts just spoken of. With regard to retaining the word "us" he says: "This word is omitted by the Codex Alexandrinus. On the other hand it is read in ALL other manuscripts and versions: so that as to manuscripts it is the Codex Alexandrinus against all others and that too when the manuscripts are supported by versions of great value and variety. These (versions) are the Latin Coptic (or Memphitic) and Armenian to say nothing of the Syriac, which is in the Revelation comparatively modern, or of the Arabic and Slavonic."

Hence we see the large preponderance of credible evidence is in favor of retaining the word "us" in the text.

Other texts favor the retention of the word "us," and prove the "elders" to be God's royal priests redeemed by the blood of Christ. See 1 Pet. 2:9. "But ye are, an elect race, a royal priesthood, a holy nation." Rev. 1:5. "Unto him that loved us, and freed us from our sins by his own blood,— and he made us a Kingdom,— priests to him who is his God and Father, to him be glory and dominion forever and ever. Amen."

The symbols in Rev. 4:4, show the twenty-four elders to be royal priests. "And round about the throne were twenty thrones— (seats of kings) and upon the twenty four thrones I saw elders (kings) sitting clothed in white garments (priestly robes); and on their heads crowns of gold"— crowns of kings. The priestly character of the twenty elders is shown by their offering incense, the office work of priests

The number twenty-four is borrowed from the twenty-four courses of priests under the law. No matter where ever you may turn the twenty-four "elders" are shown to be God's royal priests, redeemed by the blood of the Lamb.

As stated in my last article the key to understanding the the three divisions mentioned in Book of Revelation is found in Rev. 1:19. "Write therefore the things which thou sawest, and the things which are, and the things which are about to come to pass hereafter."

The third division opens with Rev. 4:7. "Come up hither, and I will show thee things which must be hereafter." Among the things shown in that division is the redeemed by the blood of the Lamb (Rev. 5:4-10) "out of every tribe and tongue and people and nation." the sealed roll is opened (Rev. 5:4-5) these redeemed ones who are in the Lord's pavilion prior to the opening of the seal), select their Redeemer as the one worthy to open the seals Rev. 5:9. As the redeemed ones have not yet entered the "chambers" (Isa. 26:20-21) as a shelter from the coming judgments, which follow the opening of the seals, it is a proven fact that the seals have not yet been opened. Hence, to look for something as an historic fact, prior to its becoming a fact must meet with failure.

As a further evidence that the third division has not yet opened during which the seals were to be opened is the fact that the second division is not yet completed.

This division commences with Rev. 1:12, and ends with the close of chap. 3. This entire division is occupied with the messages to the messengers of the seven churches locally and universal. This applies to more than

the seven local churches, which we learn from the phrase repeated seven times: "He that hath an ear let him hear what the spirit saith unto the (seven local) churches." These messages are the subject matter of the entire second division, or "the things which are" and occupy the entire Gospel Age, and at its terminus, the redeemed among the churches are removed, and the seals opened under the third division, and judgments poured out as the succeeding seals are opened.

Under the sixth seal the great day of the wrath of the Lamb is ushered in, when sinners flee to the caves, and rocks of the mountains, because the great day of the wrath of the Lamb is come. That has not yet become an historic fact. The trumpets and viols follow this. These will all be fulfilled under the seventieth week of Daniel. This lesson will be continued.

In Blessed Hope.

W. H. Wilson.

## RANDOM THOUGHTS.

"Exceeding Great And Precious Promises."—2 Pet. 1:4.

The promise of resurrection:

"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 which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. No man can come to me, except the Father which hath sent me draw him: And I will raise him up at the last day.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:37-40, 44, 54.

Of all the "exceeding great and precious promises" of the scriptures, none are of more vital importance to the people of God, than is the promise of resurrection, "at the last day." The precious words of the Master to Martha, are very explicit. "Jesus saith unto her, Thy brother shall rise again." Again, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:23, 25-26. Martha's faith was in perfect harmony with the Master's promise. "I know that he shall rise again in the resurrection at the last day." John 11

24. Jesus promise will be fulfilled 'at his coming.' 1 Cor. 15:20-23.

'Then' they will "appear with him in glory." Col. 3:4.

Without this resurrection hope based upon God's immutable word, being realized, 'at the last day,' then they also which have fallen asleep in Christ are perished. 1 Cor. 15:12-20.

Facing such a dark and hopeless alternative as this, no wonder 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 to subdue all things unto himself." Phil. 3:20-21; 1 Jno. 3:2-3.

Brethren, preach 'JESUS and the RESURRECTION,' after apostolic example. Acts 17:18. "He that is our God is the God of our salvation; and unto God the Lord belong the issues from death." Psa. 68:20. Abraham's faith should not eclipse ours. "Abraham, when he was tried, offered up Isaac:..... Accounting that God was able to raise him up EVEN FROM THE DEAD." Heb. 11:17-19. "Why should it be thought a thing incredible with you, THAT GOD SHOULD RAISE THE DEAD?" Acts 26:8. "God is not a man that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23:19.

"Go see the ocean's boistrous foam,

With fury dashed against the shore;

Then ask if God who raised the storm,

'Can into life the dead restore?'

Rufus A. Curtis.

"If you make an engagement, be scrupulous about keeping it. Don't break a promise because the thing that yesterday seemed to you attractive, today presents itself in the light of a bore. The girl who is careless about keeping trifling pledges very often shows a lack when more important the engagement you have made, unless you have the best of reasons for breaking it."

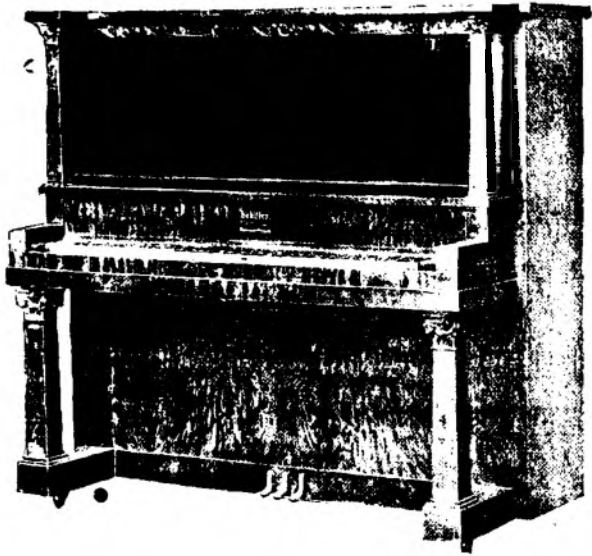
"There is a silence which is golden, but it is not the sulky silence which is the result of feeling a little injured, nor is it the lazy silence which results from finding it too much trouble to make yourself agreeable to those about you. Don't by any mistake fancy that such silence as this is anything more than leaden."

"There is no refuge in the outside world where you can escape your troubles. If you find it at all, you will find it in yourself."

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**Some Quotations.**

Milton says, "The whole soul is the man and the whole man is the soul."

Kitto renders Gen. 2:7: "And Jehovah, God formed man—(Heb Adam)—dust from the ground, and blew into his nostrils the breath of life and the man became a living animal." He also says, "We should be acting unfaithfully, if we were to affirm, that an immortal spirit is contained or implied in this passage.—(Cyclopaedia Bib. Lit., vol. 1 659.) Kitto's translation is borne out by Paul's quotation of this very verse in 1 Cor. 15. Having affirmed that "there is a natural (or animal) body, and there is a spiritual body," he says, by way of proof, "And so it is written, the first man, Adam, was made a living soul, the last Adam supposed or taken for granted,

was made a quickening spirit"—verse 45. Here Paul quotes "living soul" as the equivalent of "natural body."

Parkhurst says, "As a noun *nephesh* hath been supposed to signify the spiritual part of a man, or, what we commonly call his soul; I must for myself, confess that I can find no passage where it hath undoubtedly this meaning."—Hebrew Lexicon.

Richard Watson remarks, "That the soul is naturally immortal, is contradicted by Scripture, which makes our immortality a gift, dependent on the will of the giver."—Institutes, vol. 2, page 250.

Gibbon declares that "The doctrine of the immortality of the soul is omitted in the law of Moses."—Gibbon, v. 1, p. 530-1.

Bishop Tillotson also says, "The immortality of the soul is rather supposed or taken for granted,

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than expressly revealed in the Bible."—Sermons, vol. 2, 1774.

Herodotus, the oldest historian writes as follows: "The Egyptians say that Ceres (the goddess of corn) and Bacchus (the god of wine) hold the chief sway in the infernal regions: and the Egyptians also were the first who asserted the doctrine that the soul of man is immortal.—Herod p. 144.

Mosheim says, "Its first promoters argued from that known doctrine of the Platonic School, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or in other words, that the faculty of reason, from which proceed the health and vigor of the mind, was an emanation from God into the human soul and comprehended in the principles and elements of all truth, human and divine."—Ecclesiastical History, vol. 1, p.86.

Martin Luther ironically responded of the decree of the Council of the Lateran held during the Pontificate of Pope Leo:—"I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body,—the soul is immortal—with all those monstrous opinions to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples, and such his Church that the mouth may have meat suitable for it, and the dish a cover worthy of it."—Luther's works, vol. 11, folio 107. Wittenberg, 1512.

William Tyndale declares that "In putting departed souls in heaven, hell, and purgatory, you

destroy the arguments where- with Christ and Paul prove the resurrection. What God doth with them, that we shall know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers denying that, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together, things so contrary that they cannot agree....And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it....If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

This translator of the Scripture into English suffered martyrdom in 1536. Sel.

"Don't stamp your foot, or slam the door because things have not gone to your liking. The lack of self-control indicated by these things is likely to manifest itself in a more serious form, if not suppressed at the start. Learn to move quietly and speak softly no matter what your state of mind."

"Pass on the pleasant things that happen to friends and neighbors, but as far as you can, keep the others to yourself."

"The fear of the Lord is a fountain of life."

"Grievous words stir up anger."

# THE RESTITUTION HERALD.

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## RESTITUTION.

By Prisca.

Truly, God will yet restore  
Eden as it was of yore:  
He will judge the poor aright,  
The oppressor break with might

Righteousness will flourish then,—  
Peace and safety be as when  
In the garden Adam gave  
Life (\*) her name who all life  
gave.

This of corn a handful is  
In the mountain where it lies!  
But its fruit shall shake the earth  
'Tis to God of bounteous worth!

Aye, its fruit like Lebanon  
Shall to Eden blessings bring.  
Here the elect, chosen ones  
Shall proclaim God's kingdom  
come.

Led by His own guiding hand  
In the temple these shall stand;  
Whence His word's proclaimed  
divine,  
Everlasting-gospel time.

He will lift the ensign high;  
Nations then with eager eye,  
Will behold the standard there,  
Which to God will bring them  
near.

"Come," they say, "and let us go  
To God's house, Him we know.  
Let us prostrate unto Him,  
Who doth us salvation bring."

"Year to year will we go up,  
Drink we from this blessed cup  
Offering gifts to our God,  
Who did this blest stream  
provide.

His dominion it shall be—  
Boundless, e'en from sea to  
sea.  
And His glory shall increase  
Till all the earth be filled with  
peace.

They who o'ercome shall be  
First in this great victory.  
First the New Song they  
will sing,  
And, too, reign with Christ,  
the King.

On Mt. Zion shall they stand,  
A royal throng, a favored band,  
To proclaim His will divine,  
Everlasting-gospel time.

Who hath healing at His side?  
God, our God doth it provide:  
In the stream and the leaves  
Bides the balm He to them  
gives.

Thus His mercy doth appear  
While they're speaking He  
will hear.

He will answer ere they call;  
Way of life to show to all.

His dominion it shall be  
Boundless e'en from sea to  
sea

And His glory shall increase  
All the earth be filled with  
peace.

\*Eve.

### Come and See.

When Philip announced that he had found him of whom Moses and the prophets wrote, and that he was of Nazareth, Nathaniel questioned it, for he felt that no good thing could come out of Nazareth. Philip did not stop to argue or to discuss the matter a all with him, but simply said, "Come and see." This was the best way, in fact the only satisfactory thing to do. The only thing that perhaps would ever convince Nathaniel, and it was a pleasing course to Jesus for him to take.

Any honest person is willing that others should investigate and the only way that many will ever be satisfied is to investigate for themselves. There are those in this world who often come to a hasty decision in matters, before making an investigation; sometimes passing judgment before they know what is truth. Swayed in their mind, because of some stories that may be in circulation, they have come to a decision through some reports coming from a prejudiced mind. You have sometimes passed judgment on work, or on an article before it is finished, or the work completed. Now all this is wrong. First, "come and see." Look into the matter carefully. Examine closely, and don't be hasty.

Do you realize that Jesus does not even ask us to believe in him without an investigation. He asks you to try him, prove him. The Psalmist says, "Taste and test are from the same Anglo-Saxon word. Just test him, Christ says "By their fruits shall ye know them" - a test or taste. When a great German professor announced to the world his X-ray's discovery, and some were skeptical, he said, "Come to my laboratory and see." So Christ and the Christian religion will bear a careful inspection. If you would

know of his real worth, "come and see." Jesus is all he styles himself, just come and see." Salvation is the grandest thing in the world. If you question it, just "come and see."—H. A. Mitchell in World's Crisis.

### THE SCRIPTURES TEACH

That man was created out of the dust of the ground, and that after death he returns to dust again. Gen. 3:19.

That the dead know not anything. Their love, hatred and envy have perished. That there is no work, nor device, nor knowledge, nor wisdom in the grave. Eccl. 9:5, 6, 10.

That the day he dies his thoughts perish. Psal. 146:4.

That there is to be a resurrection of the dead. John 5:28-29.

That the dead in Christ shall rise first. 1 Thes. 4:16.

That the righteous shall inherit the land and dwell therein forever. Psal. 37:29.

That the wicked shall be cut off from the earth, and the transgressors shall be rooted up out of it. Prov. 2:22.

That God has appointed a day in the which He will judge the world in righteousness, by that man whom He has ordained; whereof He hath given assurance unto all men in that He hath raised him from the dead. Acts 17:31.

That the saints are to reign with Christ. 2 Tim. 2:12.

That there will be a time when there will be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

Wm. Hardesty.

### TRY THE BIBLE

Rev. Dr. Jowett made an address at the hundred and second anniversary of organized Bible work in New York City recently, which emphasized a very important truth, that of the practical experimental use of the Bible in every-day life. He urged men to cease looking for errors in the Scripture but to try it. He said: "Too many people know the Bible only as literature. It is as if they knew the guideposts of a country and nothing of the climate. They take up the Bible as literature and not as a revelation

they go to the Bible as students, but never as sinners; with curiosity, but not with need; they know the letter and not the spirit. They do everything with the Bible except to try it. That is the one indispensable thing."

Never say of the Bible that it is obsolete when you have not read it. Try it and you will know its truth. The practical application of the Word to the salvation of the soul is mentioned by the apostle: "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach."—The Christian Herald.

### JEWISH INTELLIGENCE.

(Clipped from the Grand Rapids Evening Press by Sister M. A. Woodward, of Dutton, Mich.)

#### Address by a converted Jew:

"My father had a thrilling experience before winning his present success in conducting a Christian mission in New York City," said Joseph Cohn, who gave an address last night at Wealthy St. Baptist church on the aims of his work. "Twenty years ago he was a rabbi in Austro-Hungary. After much study he accepted Christ as the true Messiah and came to New York. Having secured a New Testament he read it through at one sitting. Then he was forced by persecution to flee to Scotland.

"For a long time he despaired of ever seeing his family again as all communication with them had been cut off. But ultimately they were reunited. He returned to New York and began to preach to the Jews. He has had great success. There are more than two hundred adult members in our mission and many more not formally connected with it. We are Baptists by church relation, but the mission is not denominational."

#### Jews Returning to Palestine.

"I would not be too dogmatic regarding the literal fulfillment of Old Testament prophecy on the return of the Jews to Palestine," continued Mr. Cohn. "But, you know, when Zionism has an endowment of 10,000,000, or nearly \$50,000,000, as it received through the Hirsch fund, the project is sure to be thoroughly tested.

"The whole world is being stirred by a sudden and startling

movement of the Jews toward their home land. Ten years ago there were only 1,000 Jews in the city of Jerusalem. There are now 100,000 within its walls. Over two hundred thousand Jews are found in colonies established in recent years in the country of Palestine about Jerusalem. The colonies are proving very successful. Good crops are being raised where before all was waste.

"More than \$20,000,000 is being invested in railroads. With in the next few months Jerusalem will have become a city of electricity. Rails are being laid for electric cars and interurbans. The Jews have \$5,000,000 in a Jerusalem bank. They have purchased a large amount of land near the old mosque of Omar. They will rebuild on that land, the old temple of Solomon with modern equipment. The old Christian priesthood as in the days of Moses will be established.

#### Change in Twenty Years.

"Until twenty years ago," the speaker said, "the land of Palestine was dry and arid. There were no rains, no crops and few inhabitants. There is a prophecy which reads, 'In the last days, I will pour out upon you again the latter rains.' Rain has come in abundance during the last few years. Jerusalem and Palestine again blossom for the first time since Titus destroyed the city. Several colonies of Jews have planted 10,000 olive trees on the hills of Samaria, a fulfilling of another prophecy. I firmly believe Jerusalem will become as of old the market place of the orient.

"Palestine will soon be blooming as the rose of Sharon. The incoming Jews from all parts of the world bring modern ideas with them and are transforming the country into a paradise that will far exceed the dreams of the ancient Israelites."—William P. Lovett.

#### THE KEY TO THE BOOK OF REVELATION.

I wish once more to repeat that which I gave in my last paper, that among the 'things which are about to come to pass hereafter,' (Rev. 5:8-10), we find gathered unto the Lord, those who have been redeemed by the blood of the Lamb, 'out of every tribe, and tongue, and people and nation,' and that is prior to the opening of the first seal, so that it is useless work to try to locate them in the past as historical events.

Now the vials are the last and final series of judgments, which God will pour out upon the nations. Even these some students try to locate more than one hun-

## "Having A Desire To Depart."

"For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better."—Phil. 1:23.

This text is generally used to support the theory that at death the good go at once to be with Christ; or in other words, to be in heaven.

But let us have a text analysis.

"For I am in a strait betwixt two."

"Two" what? According to the context, he is in a strait betwixt LIVING and DYING. He doesn't know which of the two will be his lot.

Whether he lives or dies, he will manage to make it gain for Christ. He will live or die in such a manner that it will be to Christ's glory.

So, he is in a strait betwixt living and dying, but there is one thing which is FAR BETTER, and that is "departing and being with Christ." Departing to be with Christ is preferable to either living in the flesh or dying. If dying be the means of "departing and being with Christ," then there would be no strait for Paul.

Just a thought on this word "depart."

In Luke 12:36, we read: "And ye yourselves like unto men that wait for their Lord, when he will RETURN from the wedding," etc. Here the same Greek word is used for "return" that is used in the other text for "depart." We do not know how to account for such a translation unless the word in the Greek contained the thought of the full act of both departing and returning, for a returning is also a departing.

According to Paul, the author of this text, the time for being with Christ is when He comes. Then both the LIVING and the DEAD in Christ will "depart" to be with Him.

"For the Lord himself shall descend from heaven with a shout, and with the trump of God: and the DEAD IN CHRIST shall rise first: then we which are ALIVE AND REMAIN shall be caught up together with them in the clouds to meet the Lord in the air: and SO shall we EVER BE with the Lord."

This was Paul's hope which was preferable either to living in the flesh or dying. If we are true Christians, this will be our preference.

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dred years in the past. Dr. John Thomas, in "Elpis Israel," page 327, says: "There arose a military hierarchy headed by a chief, who became the sword of God and scourge of Europe. It is scarcely necessary to say that this was Napoleon and his generals. To him as the man of the earth and sword of the democracy, it was given to carry on the vengeance upon Daniel's fourth beast. He appears pre-eminent in the pouring out of the THIRD VIAL upon 'the rivers and fountains of waters' which under his hand 'became blood.' ..... This vial began in 1796." one hundred and sixteen years ago. Did anyone ever hear of waters becoming blood in Napoleon's day?

Another writer (John Cullom) the same school as Dr. Thomas, in Prophetic Numbers of Daniel and Revelation, page 242, says:

"The third vial commenced in 1718, and ended in 1776." The difference between Dr. Thomas and John Cullom, as to the time in which the third vial began, is seventy-eight years. Both these men are looking for the seals, trumpets, and vials as historic events, and one finds that the

'third vial' was poured out sev-

enty-eight years before the other. The 'sixth vial' is next to the last vial and just prior to the coming of the Lord. At this time the Lord says: "Behold I come as a thief." Dr. John Thomas on page 333 of "Elpis Israel," says it began in 1820, ninety-two years ago. John Cullom says it began in 1874. The difference between them as to the time the sixth vial began is fifty-four years. When men of the same school differ like the above, does it strike you that they are on the right track?

Under the sounding of the seventh trumpet (Rev. 11:15) we read, "and the seventh angel sounded; and there were great voices in heaven, saying, The sovereignty of the world hath become the sovereignty of our Lord and of his Christ; and he shall reign forever and ever."

Now under the sixth vial, just previous to the seventh, we have the testimony of "the two witnesses."

In "Elpis Israel," page 320, Dr. Thomas says: "Now after three days and a half, the breath of life from God entered into the witnesses; that is after the three

months and a half of day-years had fully expired, 'they stood upon their feet.' The death-period elapsed on Feb. 18, 1879, and in two months and fourteen days after, being May 4, they accepted the invitation of a great voice from the heaven, saying to them, 'Come up hither.'"

On page 324, he says: "The death of the two witnesses in 1685, to their resurrection in 1790.

Now, if the two witnesses died in 1685, and were raised in 1790, the period between their death and resurrection would be 105 years.

On page 320 he says, "Between their death on Oct. 18th, 1685, and their resurrection in 1789, was 103 years, 4 months, and 17 days.

My Bible reads: "And after three days and a half the breath of life from God entered into them, and they stood upon their feet." I am just simple enough to believe that just as it reads, without any man's mixup.

John Cullom, in Prophetic Numbers, page 137, says: "The period between the death and resurrection of the witnesses was three and a half years. Hence the difference between Dr. Thomas and John Cullom as to the period between the death and resurrection of the witnesses is one hundred and twenty-nine and a half years. On page 160, Cullom says, "In A. D. 1555, when the witnesses stood upon their feet and ascended to heaven." Hence, the difference between Dr. Thomas and John Cullom as to the time when the witnesses ascended to heaven was two hundred and thirty-five years.

Now turn to Daniel 12:11-13.

"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 (not years). Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest (in the grave), and stand in thy lot (at the resurrection), at the end of the (1335) days."

On page 373, "Elpis Israel," Dr. Thomas says: "The 1290 came to an end in A. D. 1821, and the 1335 end in 1868, when Daniel and others should stand in their lot. If Dr. Thomas is correct, then the thirteen hundred and thirty-five years ended forty-four years ago, and Daniel is still at "rest" and is not "standing in his lot," according to Divine promise.

Again, this same class of writers claim that the abomination spoken of in Daniel 12, was ful-



filled by Antiochus Epiphanes.

Now turn to Matt. 24:15:

"When ye therefore shall see the abomination of desolation (still future) spoken of by Daniel the prophet, stand in the holy place whose readeth let him understand)."

How are you going to "understand" by teaching that Antiochus Epiphanes fulfilled this prophecy, when he died some 200 years before the Lord spoke these words, and the Lord speaks of this 'abomination' as being yet future?

All of the above inconsistencies occur by not using the key found in Rev. 1:19, and also in not paying attention to what is said in Rev. 22:18.

These lessons will be continued.

In the Blessed hope,

W. H. Wilson.

#### SERMONETTE NO. 29.

##### Pen Pictures of Paul.

Picture No. 7. This picture is a scene in the city of Antioch in Pisidia, also called Caesarea. It is not the Antioch where the disciples were first called Christians, but a colony mostly of Jews Paul and his companions came to this place after his trip to Seleucia, Cypress, Salamis, Paphos and Perga. John had left them and gone to Jerusalem. Barnabas only remained as his companion.

It was Sabbath day. Paul and Barnabas repaired immediately to the Jewish place of worship, and sat down. Being strangers in the place they received the usual courtesies of the times and after the reading of the scriptures the ruler of the church sent a messenger to them with an invitation to speak to the congregation if they had a message or an exhortation for them.

It occurs to me, if two strangers would enter into one of the churches in our cities, they might "sit down" a long time before the ruler would invite them to speak to his congregation! These people at Antioch however had no patent rights on the ears of the people, or on the collection to be taken. But to Paul it was an open door through which he could introduce to the people that Jesus whom God had raised from the dead, and who had sent him to preach the glad story of redemption from sin and finally death.

Then Paul stood up. With a wave of the hand as a salute to them, he said, "Men of Israel and ye that fear God, give audience." This was followed by a sermon which began with the call of Abraham and the covenant God made with the fathers. Then step by step he traced the dealings

of God with Israel, down to the time of David. In harmony with his line of thought, he quotes from Psalm 89 as follows: God gave testimony and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will," or covenant. Then follow these remarkable words of Paul which connect Jesus of Nazareth with the covenants of promise: "Of this man's seed, hath God according to his promise, raised unto Israel a Savior, Jesus."

You will notice that Paul expresses himself clearly, that this Savior, or life-giver, is spoken of in the promise to David and is to be of David's seed. There can be no reasonable doubt as to the fact that Jesus sustained this relation to David and was a descendant of Abraham as the terms of the covenant express. Jesus is the one through whom "this salvation," or this eternal life may be obtained.

Then he tells them how the Jews and their rulers crucified him at Jerusalem,—how they fulfilled the prophecies by that deed and how that God had raised him from the dead. It was Paul's knowledge of the scriptures of the prophets which enabled him to quote them; thus enforcing the truths of his discourse upon those present. In this one discourse he quotes or refers to eight scriptures and mentions over thirty points in the history of Israel, and recorded by the prophets.

He tells them also that the resurrection of Jesus from the dead is the glad tidings of the promise made unto the fathers, and quotes from the second Psalm to show them that he was acknowledged as God's Son the day of his resurrection.

He tells the people there that David saw corruption, but him whom God had raised from the dead saw no corruption. The prophecy therefore could not refer to David. "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."

Paul's sermon at Antioch is a marvelous discourse. He holds the attention of his auditors and guides their thoughts as a charioteer holds his steeds and dextrously guides them at will. He piles fact upon fact in their national history and never loses sight of the object of his discourse to show that Jesus lives and through him the promises will be fulfilled and their sins may be forgiven. Then in con-

clusion he warns them to "Beware" of unbelief and its fearful penalties.

He ceases to speak. The Jews disperse. The Gentiles ask if he will speak these things to them the next Sabbath. The discourse of Paul had its effect. The people tell it everywhere—in the home, in the stores, in the markets, until everyone is interested to hear. "And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42-44. Then the Jews grew envious, when they saw the multitude and stirred up the church workers—the women, the D. D's and others with them and expelled Paul and Barnabas out of their city limits and coasts. Paul told them however that Jesus was a light to the Gentiles also, and stood for salvation for the world. When the Gentiles heard this they were glad.

A. J. Eychaner.

#### He That Putteth Not Out His Money To Usury.—Ps. 15:5.

Who is it that must not put his money to usury? He who would abide in the tabernacle of the Lord and dwell in His holy hill.

Perhaps you do not think that this is an important subject nor one of much interest. Suppose you introduce it at your next dead meeting and see what an awakening there will be; no more long silences now; plenty of speakers

Generally a brother who has money will be first on his feet explaining how it is a man's right to let his money earn money for him and that no one is to be expected to loan money without interest etc. etc. Then a poorer brother will immediately follow and protest that a brother in the church has no right to charge another brother interest, etc. etc. A lively discussion will follow and the meeting will be electrified not revived.

Now it happens that both brethren are right, if they were governed by the Golden Rule.

If you wish to borrow money for an accommodation, to go into business, to build a house, or for any use that will be of gain or advantage to you, you should be perfectly willing to pay a reasonable amount of interest for its use, because you would want someone to pay you interest under the same conditions. On the other hand, the one who is lending the money should charge no higher rate of interest than he himself would be willing to pay.

Now how about the brother who is down and out as the saying is; the brother who is a poor

manager; the one who has sickness in the family, is out of work or has had a run of hard times? When he wishes to borrow from the brother of worldly goods, just enough to tide him over, what interest shall he be asked to pay? Answer it by putting yourself in the brother's place and see how much you could pay under the same conditions—then you will charge him nothing.

The legal rate of the state in which you live does not set the rate of usury for a Christian. The Golden Rule is the measure and the standard and fixes the rate of interest to a nicety both to the borrower and to the lender.

"Whatsoever ye would that men should do to you, do ye even so to them."

Leila E. Whitehead.

#### WHO ARE THE SONS OF GOD?

An article appears in The Restitution Herald for Oct. 23, criticising an article of mine on Ancient Babylon, of Aug 7. I have been too busy with other duties till now to write a reply. I have seldom seen so many reckless statements made in one short article as was made in that criticism. He directly contradicts Moses and the writers of the New Testament and misquotes Jude. My statement in that article which has given so much offense was:

"Some have conjectured (I was referring to Gen. 6:2) that these sons of God were angels from heaven who married the daughters of men, but there is not the slightest foundation for such an idea," etc.

My critic starts out with his proofs to show me my error by asserting that the Septuagint reading of this passage, "The sons of God saw the daughters of men that they were fair," etc., has "the angels of God" instead of "the sons of God." Supposing that such had been the case, that would not prove that it was the angels from heaven because the Septuagint was translated from the Hebrew in which the Scriptures were originally written. I have both the Septuagint and Hebrew versions beside me while I write, and the Septuagint, or Greek, words in that passage are UIOI TOU THEOU, which, translated into English, is "the sons of God." The word for angels, AGGELLO, is not in the text, but suppose it had been, that would not have proved his point, for it is to the Hebrew we must appeal in such a case. The Hebrew Bible reads in this passage, BENI ELOIM. Beni, in Hebrew, is 'sons,' and Benit, 'daughters.'

(Concluded on page 54).

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

We acknowledge the receipt from Bro. J. M. Robbins, Blooms-

burg, Pa., of his Apostolic Faith Tract No. 4. We have not had time to examine it further than to know that it is well put together from a mechanical standpoint.

We have learned upon good authority of the marriage of Sister Pearl Woods of Kewanee, Ill., to Mr. Karl Buckley, of Indianapolis Ind. Pearl is well known to the young people who have attended the Illinois Bible School. She will for the present make her home in Indianapolis. We wish these young people a happy and prosperous journey through life with enough of adverse to sweeten success.

It would be well in writing to this office to write the word "private" somewhere upon the letter sheet. Many letters are of such a private nature that it is easy to know they are not intended for publication; but there is a large proportion of them upon which it is hard to decide whether they are intended for publication or not. We shall feel at liberty to publish any of these that are not marked "private."

Last week we sent out an order of 500 of the tract "Wanted." A sister giving another order says that she is in agreement with her conference to spread 1000 tracts during the year. We are stocking up again on a good grade of cheap tracts and will soon have a good variety on hand. We are putting these down to a price that merely covers the cost — 15 cents per 100. A sample of each as it is printed will appear double column in the Res. Her. We have so few preachers, why not use this means of spreading the truth?

On Nov. 14th we changed all dates on labels up to date. See if yours reads right. Renewals coming in after that date will not be changed for a month. The reason for this is that we make up our list form and run a half dozen copies to save labor.

NOTICE.

A call has come to have Sister Anna Drew's Sunday School lesson studies put into leaflet form. Many of our Sunday Schools are using her outlines in their regular work and find it inconvenient to do so with a few papers containing the lesson in the school. We have consented to put these lessons out in the manner required each week, double column, provided a sufficient number may be called for, since we could not afford to do this work unless the number is large enough to war-

rant it. We can furnish 50 leaflets each Sunday for 10 cents postpaid. Let us hear from as many as are interested.

TAKE NOTICE.

As Thanksgiving Day approaches, we are planning a special Thanksgiving issue of The Restitution Herald for that week. We would like short, crisp letters from our readers expressing thanksgiving in some well selected scripture, or the writer's own words. Don't make them too long as there will likely be a good many who will wish to write. If there are more than enough to fill one issue, we will use them in subsequent issues until all are given.

SPECIAL THANKSGIVING MEETINGS.

A series of special meetings will be held at the East 105th St Church of God, Cleveland, Ohio, beginning Thanksgiving evening and continuing over the following Sunday.

F. L. Austin, of Fonthill, Ont., and L. E. Conner, of Cleveland, Ohio, will be the principal speakers.

A cordial invitation is extended to all. Those of Ohio and nearby districts are especially urged to be present. All out-of-town guests should communicate with E. H. Wichern, 10007 Empire Ave., that their reception and entertainment may be provided for.

Committee:

- E. H. Wichern.
- H. J. Stadden.
- A. M. Linsenmeyer.

Obituaries.

G. B. Myers

at their home near Watson, Michigan, died of pneumonia, at the age of 71 years, 7 months, 23 days. Bro. Myers has been in very poor health for years back, and in his feeble condition was an easy prey to a severe attack of pneumonia. Born in Wayne Co., N. Y., Feb. 27, 1841. At the age of 16 his mother died and he left home and began working out his life's destiny.

At the first call for troops in the Civil War, he enlisted in Co. 1, Second Michigan Volunteer-Infantry, going for three months, then re-enlisting for three years. He was in many memorable and important battles, and often entertained his listeners with the events of those stirring times.

He came home in the summer of 1864. The next March he re-enlisted in the Tenth Michigan, remaining until the close of the war. On Nov. 14th he married Huldah W. Stone of Watson and

settled near her father's home, felling the great forest trees and bravely carving out their home where their six children were born. All of these are still living but the eldest daughter, Edith, who died at the age of 34, leaving a husband and one son. The other children are still living and were present at the funeral of their father. Sister Myers, always a devoted and faithful wife, though feeble in health, was able to do much for the sufferer in his last sickness. Three times the telephone called to get me to attend the services, hoping I was well enough to go, but a severe attack of neuralgia in my right side kept me in bed the greater part of two weeks. Am at this writing just able to be around the house a part of the time. In the absence of a minister of the faith, Rev. Clark of Otsego officiated.

Bro. Myers died rejoicing in the hope of the soon coming of Christ to restore all things. May the good Father comfort the bereaved family and sustain Sister Myers through the remaining years of her life is the prayer of, Yours in sympathy.

Mary A. Woodard

The Sunday School.

Anna E. Drew.

THE LUNATIC BOY.

Dec. 1. Mark 9:14-29.  
Read Matt. 17:14-21; Luke 9:37-42.

Golden Text,— And Jesus said unto him, If thou canst! All things are possible to him that believeth.—Mark 9:23 R. V.

Time.— The next morning after the Transfiguration. Summer A. D. 29.

Place.— At the base of Mt. Hermon, in the region of Caesarea-Philippi, in northern Galilee.

Questions.

Where were Jesus, Peter, James and John in the last lesson? Whom did they join when they came down from the mountain? (the nine apostles who had been left behind.) With whom did they find them in controversy? Why had such a multitude gathered? (The fame of Jesus had spread and they had followed Him, and in His absence had gathered around His disciples.) At what were they "greatly amazed" on seeing Jesus? There may have been in His appearance something unusual, as in the case of Moses. (Ex. 34:29), or His unexpected appearance at a time when He was so greatly needed. How did He speak to the Scribes? Did

they reply? Who explained the circumstances? What was the child's trouble? Matt. 17:15, see also R. V. (Lunacy from Luna, the moon, was a disease of the mind, a species of insanity supposed to be aggravated at the changes of the moon. That insanity arose from the possession of demons, was the prevailing opinion, not only among the Jews, but also among the Greeks and Romans.) Describe the child's condition, giving also Matt. and Luke's description. Had the disciples been given power to cast out demons? Matt. 10:8. How did Jesus rebuke them? Was this meant for the disciples only, or all the people? (There was lack of faith and a wrong motive, in the desire to follow Jesus, on the part of the multitude as well as lack of faith on the part of the disciples). What occurred when the child was brought to Jesus? How does the parent appeal to Jesus?

What does Jesus say of the importance of faith? What in the parent's appeal shows lack of faith? ("If thou canst"—Jesus power to raise the dead had long since been fully proven. In verse 23, R. V. Jesus repeats these words, then adds, "all things are possible to him that believeth.") Mention some of the things done "through faith" in Heb. 11. Meaning of "remove mountains"—Matt. 17:20. (This was a proverbial expression with the Jews, signifying, to effect apparent impossibilities.) What effect did Jesus' words have upon the parent? How did Jesus perform the miracle? What in this shows Jesus love and compassion for the suffering one? ("He took him by the hand") How explain verse 25, if the boy was not possessed with a "demon"? What troubled the disciples? Why had they failed? Matt. 17:19-20. What does Jesus say of "this kind"?

It would seem as though during Christ's absence, the disciples had grown lax in their devotions, trusting in the power which He had given them. If Jesus retired in the solitude of the mountain for prayer, how dependent were they on God's help through the asking! But maybe the spirit of humility as well as necessity was lacking, that which would prompt to prayer and fasting; not the mere abstention from certain meats, but the required self-sacrifice to obtain time to worship God, which would forbid, often, the opportunity for eating and drinking. When Christ went away to pray, He denied Himself all luxuries; thus the true spirit of prayer and fasting blend. We can in this way join Christ's reply as given by Matthew, "Because of your little faith." "This

kind can come out by nothing, save by prayer and fasting," of which faith is the result. These things are written for our instruction; we, too, shall have our moments of difficulty and temptation, but by prayer and self-denial we may gain strength and be prepared for the hour of trial. If the apostles had been living in the "spirit of prayer" during their Master's absence they would when this most difficult case was brought to them, have turned to God in earnest supplication, instead of vainly contending with the scribes. Let Christ's laborers learn to sacrifice everything that prevents their acquiring the mind of Jesus, which will enable them to "pray without ceasing," then, when any difficulty arises, they will instantly turn to Him in faith for help, and hence glorify Him. Those who live the nearest to God will know Him best, and knowledge strengthens faith.

## Letters.

Dear Brother Lindsay:

I have been reading the Herald during the last year and am well pleased with it and the way it has been conducted, and hope it may be the means of doing much good. As my time is out, will inclose check for one dollar and fifty cents to apply on same.

I am satisfied that the Gentile times are about closed and the house of sons about completed and the coming of the Lord is nigh. It is our duty to live the truth or faith and teach it to others as well as for us to believe it. When we look around us and see those that are seeking a position in our government which can endure but a short time, spending their time and money in order to attain a corruptible crown, we are led to wonder if those that are seeking an incorruptible crown are manifesting the same zeal. A position in God's everlasting kingdom is worth more than all the gold and silver in the world with the highest position in the world combined.

Peter says: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." 2 Peter 1:10-11. This world will never grow better until the Lord returns. Paul says: "Wherefore, seeing we also are compassed about with so great cloud of witnesses, let us lay aside every weight and the sin that doth so

with patience the race that is set before us, looking unto Jesus the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." Heb. 12:1-3.

He also says: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded." Phil. 3:13-15. The wise man says: "Buy the truth and sell it not."

May we so live that we may be worthy to sit with Jesus in his throne.

My prayer is that God may be with you in your work and guide you into all truth.

Your brother in Christ,

S. C. Oliver.

## Begotten Children Of God.

Birth always implies life accompanying an organism. This living organism is born to a condition, which it never before knew. Birth also implies that which receives birth shall exist in a higher condition than ever before. It is impossible to attain unto this position only through birth. With these thoughts before us how important the words of "Jesus of Nazareth, the King of the Jews," "Ye must be born again." This at once implies a higher condition for man, which condition can not be attained only by another birth. This birth, the most of those who read these lines will concede, is the resurrection, when the Spirit of him "who raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." But it is forever impossible to be born without previously being begotten. So Christ's words also included this, that ye must be begotten again. The begotten creature must possess in its begettal state the same nature, to be sure immature, that it will possess after birth. Those who with Paul count all things, but loss "if by any means I might attain unto the resurrection of the dead" are anxiously hoping for a "spiritual body." "divine nature." If so, we must have a similar begettal. The time of birth is at the Savior's second appearing; the time of begettal is today. "Of his own will begat he us with the Word of truth." Jas. 1:18. "In

Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15. The gospel "is the power of God unto salvation to every one that believeth." Rom. 1:16. As the begettal takes place through a belief in God's truth, THE GOSPEL, and not because of sincerity, how great is the importance of searching diligently to know what truth is. Many there are who feel that they would desire to become members of that divine family, but who forget that there is but one mode of begettal, namely, by believing and obeying the divine truth and commandments, regardless of tradition of men.

It is also of vast importance in order to a healthy development or possibly to a development at all, that an embryo be furnished with nutriment by the parent. Also that such nutriment be assimilated by the embryo. It is also of vast importance while in this state that no undue influences are brought to bear, that no impurative are accepted for assimilation. For it is forever impossible to receive birth, should the begettal relationship be severed for any reason, prior to maturity. The children of God are today only begotten children, assimilating the nutriment that is given us through the Holy Spirit, and developing ready for the great resurrection birth. How important it is that we refuse to be led by the appetites and desires of the flesh: that we refuse the concoctions prepared by the enemy which are only calculated to kill these unborn children. And, oh solemn is the thought, once the begettal life destroyed, or a severance from the parent and no longer the possibility of becoming a child of God! How careful all should be that this new life be not severed in its inception. How closely should the appetites be guarded and controlled. With what a keen eye the tendencies of the disposition be watched. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. And it doth not yet appear what we shall be, but we know that when he doth appear we shall be like him, for we shall see him as he is." Oh, happy day, when the songs and praises of the new-born children of God shall echo and reverberate throughout his kingdom.

F. L. Austin.

"Have opinions, and have reasons for them, too, but don't be so sure that you have found the whole truth that you close your mind against argument. The world would make little progress if it was delivered over to those who are always sure they are right. Keep the doors open wide."

This ought to settle the question of the correct reading of this passage. The Hebrew word for angels is MELAKU, and that word does not occur in the chapter. His next proof is Job, 38:7. The Hebrew words there are BENI ELOIM. It may be inferred that these were the angels, but the passage does not say so. His next proof is Dan, 3:25. When Nebuchadnezzar had cast the three Hebrews into the fire, a fourth one appeared with them. He exclaims in our version, 'And the form of the fourth is like the son of God.' But what did this heathen king know about the son of God? Then he quotes Job 1:6 and 2:1, but quoting these as proof that these sons were the angels is simply begging the question. There is no statement contained there that these were angels either in or out of heaven. I will show presently who the Scriptures declare most emphatically are the sons of God. His next passage is Psa. 29:1. A literal rendering of this passage from the Hebrew reads: 'A song for David, Give to Jehovah sons of ELOIM; give to Jehovah glory and strength.' The next verse reads: 'Give to Jehovah the glory of his name, bend yourselves for Jehovah in the glory of holiness.' There is no hint here that these are angels that are there called upon to do this. Then our critic propounds a new theory (at least to me), how giants had to be begotten by angels. I have seen a good many giants in different parts of the world, and read of them from seven to eight feet tall and I have never even heard it whispered that they were begotten by angels. Saul, the first king of Israel, was a giant. We are told, 1 Sam. 9:2, from his shoulders and upwards he was higher than any of the people. He was certainly a giant, but we are told who his father was. He was not an angel from heaven. There is not the slightest foundation for such a theory. Then he directly contradicts God. He asserts that the great wickedness before the flood was caused by these angels from heaven. God says that the wickedness of man was great in the earth.....and it repented the Lord that he had made man on the earth. He does not say that he repented that he had let the angels loose upon the earth to beget such beings as our critic describes.

Then he quotes Jude 6. If he had quoted that verse as it reads, I would not have been at all surprised, but he mangles the passage most shockingly in order evidently to support his extraordinary theory. This is what he quotes: "They left their own hab-

itations and went after strange flesh." I most emphatically deny that Jude makes that statement. Any person that can read the English language, can see at once that he does not do so. My critic takes 'going after strange flesh' out of the next verse in another connection entirely, and puts it in with the sixth verse in order to prove his unscriptural theories. Jude most distinctly states that it was the people of Sodom who went after strange flesh and any one who will take the trouble to look up the account of the destruction of Sodom can soon see what kind of strange flesh they went after. Jude does not claim to be making a fresh revelation; on the contrary, he says: "I will therefore put you in remembrance, though you once knew this." Then he goes on reminding them of historical facts recorded in the Scriptures, after speaking of God's saving the people out of Egypt, and then destroying them that believed not says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Is it not evident that these transgressors are not running around loose begetting giants and doing infinite mischief, which our critic tries to make out? Then God places culprits, whoever they are, in everlasting chains under darkness unto the judgment of the great day or, as Peter 2:4 has it, "The angels that sinned, God cast them down to hell and delivered them to chains of darkness to be reserved unto the judgment."

Those who claim that these angels are still going around doing mischief after God had chained them, must have a very low idea of God's power. The Greek word both in Jude and in Peter, is AGGELOUS, and Greek dictionaries tell us that that word means 'messengers,' either human or divine. As there is no narrative in the Hebrew Scriptures, of the angels in heaven transgressing or leaving their own habitations, would it not be reasonable to look upon the old book, laying our various hobbies aside for a few minutes, and see if there were not some human messengers sent by God to do a certain work and who transgressed, leaving their own habitations. We find at least one case of this kind narrated in Numbers 13 and 14. These were the spies whose names are given, who went to spy out the land. Ten of them brought back an evil report of that land and died of the plague for their leaving their own habitations. This at least looks much more likely to be the explanation

of the statements of Jude and Peter, than many others that have been given. Then who are the sons of God? Let the Scriptures tell us.

Rom. 8:14. For as many as are led by the Spirit of God, they are the sons of God. Were not people led by the Spirit of God before the flood? We know that some were, consequently they were the sons of God. So in Job's day as well as in Abraham's, they were thus led. Hebrews 12:6. For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. The trouble with those sons of God who married the daughters of men was that they did not stand God's chastisement for marrying irreligious wives and so became bastards and not sons and begat an irreligious progeny. I John 3:1-2. Beloved what manner of love the Father hath bestowed upon us that we should be called the sons of God. Beloved now are we the sons of God.

Could anything be plainer than these Scriptural declarations as to who are the sons of God?

Hosea 1:10. In the place where it is said unto them: Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

And does not Christ put this prayer into the mouths of His disciples? Our Father, who art in heaven. Surely, surely those who use that prayer consistently—they are the sons of God.

A. Wallace Mason,

659 Spadana Ave., Toronto

## CONVERSION.

Synopsis:

No. 16

By Acts 3:19 sinners should be converted, and by Matt. 18:3, Lu. 22:32 and Jas. 5:19-20 Christians should also when they err.

By putting together Acts 15:3 and 13:49 and reading Psa. 19:7 and 51:13, conversion is brought about by teaching the word of truth and belief and obedience by the hearers.

By Acts 26:18, Ezek. 33:7-19, Isa. 1:27 (margin) and Isa. 60:5, convert means to turn from one thing to another.

It is generally believed that the spirit comes upon an unrepentant sinner and convicts him of his guilt till he either seeks forgiveness or grieves away the spirit till it ceases to come and strive with him. The scripture urged in support of this is Jno. 16:8-10, in which our Lord said when the spirit came it would convince (margin) or 'reprove' the world of sin. From this scripture it should be expected that when the promised spirit came some, at least, should be convicted of sin.

When did the spirit come?

"When the day of pentecost was fully come," Acts 2:1. Were any convicted of sin then? Yes, three thousand. How? Did the spirit come to them and convict them? No, for when they asked Peter what to do when they were pricked in their heart, or convicted of sin, he told them to repent and be baptized and then they should receive the holy spirit, so if they did not yet have the spirit, it is evident that it had not come upon them and convicted them. Peter's preaching was what convicted them, for he told them they were murderers in having killed the Lord. He was speaking by the inspiration of the spirit, however, and so the spirit convicted them. But only indirectly, not by coming directly upon them. The spirit's striving with men, Gen. 6:3, was by the preaching of Noah, 1 Pet. 3:18-21.

So with David. He said, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee," Ps. 51:13.

Their conversion depended upon their being taught. So with Paul and Barnabas. In Acts 15:3 they speak of Gentiles being converted. Go back to their work of conversion and read in Acts 11:13-19 that the Gentiles were converted by believing and obeying the 'word' that was 'published' to them. So David said 'the law of the Lord' is what converts. Ps. 19:7.

The Gentiles were converted. By Acts 26:18 we find Paul was sent to them to 'turn' them. To convert, then, is to be turned. By Ezek. 33:7-19 a sinner is converted by being turned away from his sin to righteousness.

Paper money may be converted into silver, and saliva converts starch into sugar. To convert is to change. Sinners are changed into saints. By 2 Cor. 3:18 the spirit does this. That is, the spirit furnishes the word, into which mirror we look and are changed to what we see there.

Thus we see that Christians undergo a lifelong change, or conversion. Then instead of conversion being a brief thing performed on sinners, it is a continual work, only begun then, and lasting as long as we live.

So when the disciples who were already Christian men, fell to striving which of them should be greatest in the kingdom, Jesus told them they must be converted from that pride or none of them would be in the kingdom, Matt. 18:3. When Peter, one of them, was about to be tried by the stirring scenes of the crucifixion, his Master foretold his denial, and said, 'When you are converted, strengthen your brethren,' Lu. 22:32. James says when a brother errs and becomes a 'sinner' there



by, if one converts him he shall be saved from death and have his multitude of sins hidden. Then a 'brother' in Christ needs converting every time he sins.

Conversion, then, is the change begun in sinners at repentance, by which they 'turn' from sin to righteousness, which change continues through his Christian life, whenever he is changed more into his pattern, the Lord, and this work is done by the spirit, but not directly, and only as it operates through the truth. Conversion of Acts 15:3 we have seen by 13:47 was by preaching the truth, and from 1 Pet. 1:10-12 we learn they preached by the holy spirit, so that is the way the holy spirit convicts and converts. It is the same today. If we preach the truth as the scriptures speak it, we are speaking by the spirit, for it furnishes that truth, which will convict and convert every one that believes. Not only those out of Christ, either. We are convicted of sin whenever we commit it, James 2:9. And if we repent it converts or changes us who are already Christians, and who have been converted before, and are likely to be converted again.

Joseph Williams.

**THE SHIP OF TARSHISH AND THE JEWS.**

H. V. Reed.

To the student of prophecy, there seems to be much significance attached to the power that controls the ship of Tarshish and the future restoration of Israel. The points seem to be well arranged and made clear as to the relation of these two nations. There seem to be certain political reasons as well as financial, connected with the subject.

According to Von Ritter, who has written much about the geography of Palestine and the adjoining peoples, says, "We are satisfied that the phrase, 'Ships of Tarshish,' refers to any power that controls the seas by having many ships. It is a power that was prominent in the days of Hiram, king of Tyre, and Solomon, king of Israel. The ships of Tarshish were active in their sea voyages in behalf of Israel, and were depended upon to furnish the gold, silver, tin, and many other matters for commerce with the powers named above. But it is not within the scope of geographical or scientific accuracy to define the exact location and commercial position of what is known as the ships of Tarshish."

So Von Ritter concludes that it was a general name given to represent any great fleet that sailed the seas and opened up the commerce of the world.

There are some points which seem to identify England as that power. This seems more plausible than any other position. This will appear as we further investigate the subject.

One point is well settled in prophecy, and that is, "the ships of Tarshish" with certain confederates are to be the powers to oppose the king of the north or the latter day Assyrian when he invades Palestine. When Jewish restoration is well under way, the ships of Tarshish are to be very active bringing the Jewish people back to the land that is to be brought back from the sword." In the prophecy of Isaiah we have a very sublime description of the Jewish restoration and the co-operation of many nations in their re-establishment and final settlement in Jerusalem and Judea. If the reader will read carefully the whole of chapter sixty (Isaiah), he will learn that the future destiny of the scattered nation is most graphically foretold. Among the items of interest, as connected with this article, is the relation that the 'ships of Tarshish' sustain to this wide spread national movement of Israel. The prophet says: "Who are these that fly as a cloud and as the doves to their windows? Surely the ISLES shall wait for me and the ships of Tarshish first, to bring thy sons from far, their SILVER and THEIR GOLD WITH THEM, unto the name of the Lord, thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee but in my favor have I had mercy on thee."—Isa. 60:8-10.

It will be seen from the above that the ships of Tarshish are to bring the sons of Israel back to their land, and especially their silver and their gold with them. This at once shows that at the time of their restoration they will be in a position to advance their financial interests, as they have the money in their possession.

Now by turning to Zech., 14th chapter, it will be seen that at the time the nations are gathered against Jerusalem for the great battle of the world, that there will be a large amount of gold and silver at Jerusalem. It reads as follows: "And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold and silver and apparel in great abundance." It is at this time that Messiah is to appear as the friend of Israel and Judah. He is also to stand upon the Mount of Olives and is

to come, and all of his saints with him, etc. The reader is requested to read carefully the entire chapter as it shows how wonderfully God will open up the new dispensation and bless the world from Jerusalem. It is at this point that we wish to show that the ships of Tarshish are connected with this great conflict in the land of Israel when the two great confederacies stand out as the opposing forces upon the mountains of Israel. The prophet Ezekiel has devoted two whole chapters to this issue, involving the final conflict for the world's dominion.

He first defines the power that is to invade the land of Israel. He gives the names of his confederates, and shows the magnitude of the armies which will act in conjunction with him in his invasion. These are Rosh, Mesheck and Tubal, Persia, Ethiopia, Libia, Gomer, and all his bands,—Togarma of the north quarters, and all his bands and many people with thee. This confederation takes in nearly all of the nations in the north and all east as far as Persia. The names given in detail bear out the general theory that Rosh is Russia and her dependencies, and also includes Gomer, with all his contingencies. Gog is the name given to the great leader who makes up the immense army. The locality of this confederacy is in the north. The time when he makes his invasion is in the latter days—the people against whom he wages war is Israel and their land, the object of the invasion is to take a spoil and to carry away cattle and goods, and to seize the gold and silver etc. This is in brief the outline as given by the prophet. The reader can find all these points clearly set forth by reading the 38th and 39th chapters of Ezekiel. Isaiah refers to this same power, as well as some of the minor prophets. He is generally described as the Assyrian who is to attack the people who have been gathered back from the sword against the mountains of Israel.

The prophet then introduces another army or confederacy, which stands out in bold opposition to the policies and plans of Gog, or the Assyrian. He says "Sheba, and Dedan and the merchants of Tarshish with all the young lions thereof shall say unto thee ((Gog) art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away gold and silver, to take away cattle and goods, and to take a great spoil? Ezek. 38:13 Here we have a plain statement that Tarshish is to oppose the entire policy of the latter day Assyrian. It will also be noticed

that the Tarshish power is in Palestine at the time of Gog's invasion. Art thou come to take a spoil?" From the general description here given England and her confederacies seem to be referred to. The whole merchant system of India, England, as symbolized as the lion with all her young lions as shown on her national flag which include all of her associates in protecting Israel against the greed of the king of the north. The fact that the ships of Tarshish brought back the people of the Jews to their land, with their silver and gold, it is only reasonable to suppose that Tarshish will protect the people who are thus blessed and aided in becoming a nation in Palestine. The events referred to in the foregoing article seem to be within the scope of the final restoration from among the nations of the scattered Israel. It also seems plain that the invasion of Gog and his multitude, is to be after the settlement of the Jewish people in their land. Their king Messiah, according to other prophets is to rule in the midst of his enemies and to pound the heads of many countries. See Ps. 110:1-6, and also Ps. 2:6-10 and Micah 4:1-6. After the ending of all these conflicts it shall be said "Break forth into joy sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Is. 52:9-10.

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."

"As vinegar to the teeth, and as smoke of the eyes, so is the sluggard to them that send him."

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

"Be not thou envious against evil men, neither desire to be with them."

"A wholesome tree is a tree of life."

"A righteous man hateth lying."

Until seventy times seven,

"Fools make a mock at sin."

"Be not wise in thine eyes."

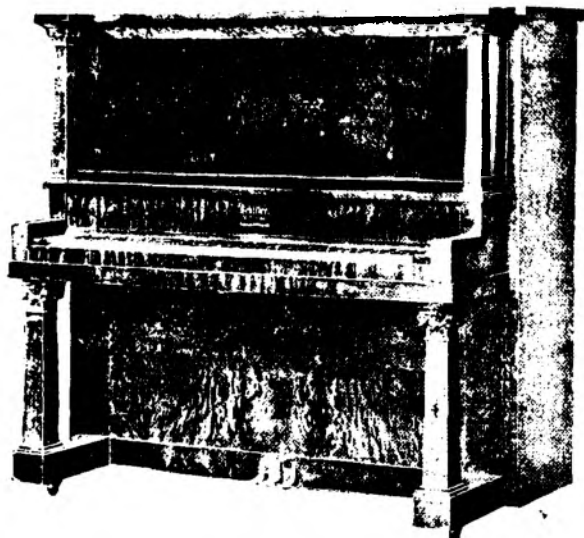
"My peace I leave with you."

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

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### SECULARIZING THE CHURCH.

There are evidences that the movement for church secularization, on the plea that it is necessary to "draw the people," has run its course. We have seen many experiments tried within the last few years, and many new fangled notions of "warming up the church" and "making religion attractive" introduced for the purpose of swelling the audiences. For a time, these expedients seemed to be crowned with a measure of success. Athletics, concerts, political and sociological lectures, debating clubs, moving pictures, games, and even modified vaudeville were among the attractions. Some of the churches were almost wholly metamorphosed into social clubs. After the novelty of the thing had worn off, it ceased to

draw, the crowds fell away, and the last state of that church was worse than the first. These mercenary aids failed to keep up the interest. The one thing was lacking which the human soul needs—the Gospel of Jesus Christ. Two years ago, a church of this up-to-date, secularized character was founded in New York. It was hailed as the pioneer of the new social revolution which was to be the attribute of the church of the people. It was a social center, a place of entertainment rather than a church, with a maximum of amusement and a minimum of preaching. Prayer was sometimes dispensed with. Now, the experiment having run its course, the spiritual harvest has proved so unsatisfactory that the enterprise has been abandoned, as far as the secularization of the

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meetings is concerned. Hereafter it will be a church in fact as well as in name.—Christian Herald.

### Begin Shining At Home.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian it is a question whether you are really one.—J. Hudson Taylor.

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off theague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on.—Samuel Ruthersford.

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.

A generous mind never enjoys its possessions so much as when others are made partakers of them.—Sir William Jones.

Real faith is as satisfied, and rests as firmly on the abiding promises of Jehovah, as if it had all the blessings of grace and glory in hand.—Augusta M. Top

lady.

### Gathered Gems of Thought.

Let us cling to our Father in heaven as a child walking in the night clings to his father's hand.

"Every right action and true thought sets the seal of its beauty on person and face."

"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."

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord."

"He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough."

"For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."

"There is a generation, O how lofty are their eyes! and their eyelids are lifted up."

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Slander is a miserable Brat that never knows its own parents.—Charles Kingsley.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Nov. 27, 1912.

Number 8.

Thank God for rest where  
none molest,  
And none can make afraid;  
For peace that sits as plenty's  
guest  
Beneath the homestead's  
shade.  
Oh, favors, every year made  
new!  
Oh, gifts, with rain and sun-  
shine sent!  
The bounty overruns our due,  
The fulness shames our  
discontent.—J. G. Whittier

For the year that is past and  
the year to come,  
For the ripened stores of our  
harvest home,  
For the home that blossoms  
here;  
For the thoughts and fancies  
that round it cling,  
For the hearts that love and the  
lips that sing,  
Let us thank our Father dear.  
—Dora Read Goodale.

My God! I thank thee, who  
hath made  
The earth so bright—  
So full of splendor and of joy,  
Beauty and light.  
So many glorious things are  
here  
Noble and right.—Adelaide  
A. Proctor.

"Thanksgiving" is not a day;  
it is a habit. We cannot be  
thankful on Thanksgiving Day  
unless we have been learning how  
every other day in the year. There  
are some simple rules: Walk on  
the sunny side of the street; live  
as much as possible in the best  
room in the house; think about  
your friends, not your enemies;  
talk about your good luck, not  
your bad. These are some of the  
ways of acquiring the spirit of  
cheerfulness which is the only  
soil in which the flower  
"Thanksgiving" will grow.—Rev  
James M. Farr.

Stand up on this Thanksgiving  
Day; stand upon your feet. Be-  
lieve in man. Soberly and with  
clear eyes, believe in your own  
time and place. There is not,  
and never has been, a better  
time nor a better place to live  
in. Philip Brooks.

"He who thanks but with the  
lip  
Thanks but in part;  
The full, the free thanksgiving  
Comes from the heart."

## THANKSGIVING!

Ralph Waldo Emerson.



For flowers that bloom about our feet,  
Father, we thank thee.  
For tender grass so fresh, so sweet,  
Father, we thank thee.  
For song of bird and hum of bee,  
For all things fair we hear or see,  
Father in heaven, we thank thee.

For blue of stream and blue of sky,  
Father, we thank thee.  
For pleasant shade of branches high,  
Father, we thank thee.  
For fragrant air and cooling breeze,  
For beauty of the blooming trees,  
Father in heaven, we thank thee.

For mother love and father care,  
Father, we thank thee.  
For brothers strong and sisters fair,  
Father, we thank thee.  
For love at home and here each day,  
For guidance lest we go astray,  
Father in heaven, we thank thee.

For this new morning with its light,  
Father, we thank thee.  
For rest and shelter of the night,  
Father, we thank thee.  
For health and food, for love and friends,  
For everything His goodness sends,  
Father in heaven, we thank thee.



Thankfulness is one of the  
most fragrant of the graces. It is  
an emotion which must not only  
be experienced but also glad-  
ly and fully expressed. The ex-  
pression of it deepens the capaci-  
ty for feeling it, and sweetens  
not only the life of him who gave  
utterance to it, but also the wide  
life of mankind. The sense of  
gratitude is one of the greatest  
traditions of the American Re-  
public, and to keep it alive and  
hand it on to our descendants is  
of the high privileges of ev-  
ery loyal American. Ladies'  
Home Journal.

"We cannot accomplish ev-  
erything, however much we may  
see that should be done. But  
with patient care and watchful-  
ness we can accomplish all of  
which the Lord has made us ca-  
pable. And this is to succeed. Du-  
ty belongs to us, results to God."

THANKSGIVING makes a crust  
sweet; the absence of it makes  
even a turkey taste bitter.

A thankful heart is not only  
the greatest virtue, but the parent  
of all other virtues. Cicero.

## RANDOM THOUGHTS

on "Exceeding Great and Prec-  
ious Promises."

The promise of an "everlast-  
ing kingdom," "which cannot be  
moved." 2 Peter 1:10-11; Heb.  
12:28.

Hearken, my beloved breth-  
ren, hath not God chosen the  
poor of this world rich in faith;  
and heirs of the kingdom which  
He hath promised to them that  
love Him?" James 2:5. No other  
heirship can compare with this.  
"The children of the kingdom  
would not barter this heirship,  
for all that the world calls good  
and great. Matt. 13:38. "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 glorified to-  
gether. For I reckon that the  
sufferings of this present time  
are not worthy to be compared  
with the glory that shall be re-  
vealed in us." Rom. 8:17-18;  
2 Cor. 4:17-18; 1 Pet. 4:13. All  
present earthly possessions sink  
into insignificance and nothing-  
ness when compared to this price-  
less treasure of a "kingdom un-  
der the whole heaven, and over  
all the earth." Dan. 7:27; Zech.  
14:9. This universal kingdom, un-  
like its predecessors (the Baby-  
Medo-Persian, Grecian and Rom-  
an kingdoms) when once "set  
up" by "the God of heaven,"  
"shall never be destroyed," or  
"left to other people, but it shall  
break in pieces and consume all  
these kingdoms, and it shall stand  
forever." Dan. 2:44; 7:27. When  
fully established, this kingdom  
will neither be ephemeral in char-  
acter, nor local in power; but will  
be world-wide in its dominion  
and endless as the days of heav-  
en in duration. Dan. 7:27; Psa.  
89:27-29, 34-37.

The humblest saint of God is  
a king in disguise. It matters  
little to them that they are every-  
where "spoken against," ostracised,  
and their name cast out "as evil,"  
for they are the earth's true no-  
bility, and will yet "shine forth  
as the sun in the kingdom of  
their Father," when those who  
sought to obstruct their mes-  
sage and hinder their work for  
the Master are buried in eternal  
oblivion.

True Christians can always af-  
ford to be magnanimous. Luke  
6:22; Acts 28:22. The Master's  
words should dispel our fears:

"Fear not, little flock, for it

## A HYMN.

Isaiah 52:1-2.

"Church of the living God,  
awake!  
From error flee, and sin forsake:  
Our Maker leads us, rise and  
shine,  
Glad in His holiness divine.

Chorus:  
Awake, Awake, Awake,  
Awake, Awake!  
Church of the living God,  
awake!

"Church of the living God,  
awake!  
From slumber rise, fresh courage  
take  
The signs portend our Lord is  
near:  
Yes; soon in glory He' appear.  
— R. E. Lloyd, Cairo, Ill.

Do not wait for a special day  
in which to be thankful. He who  
waits for Thanksgiving Day to  
be thankful will not be thankful  
when it comes. —Sel.

After all the best Thanksgiv-  
ing is thanks living.

is your Father's good pleasure to give you the kingdom." Luke 12:32. "If we suffer, we shall also reign with him: if we deny him, he will also deny us." 2 Tim. 2:12. The Master has said "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29-30; Rev. 2:26-27. Earthly 'Golden Age' is fast approaching when the saints of the most High shall take the kingdom and possess the kingdom forever, even forever and ever. Dan. 7:18, 27. May we, at Jesus' "appearing and his kingdom," hear the blessed words of invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 2 Tim. 4:1; Matt. 25:34. Let us emulate the example of Joseph of Arimathea, and other primitive Christians. They waited for the kingdom of God. Mark 15:43; Luke 19:11-13. The prayers of the faithful followed: "Thy kingdom come, Thy will be done in earth, as it is done in heaven." Matt. 6:10; Rev. 5:13. God's will will then be done in earth perfectly, absolutely, and without a dissenting voice! Psa. 72; Isa. 60:21; Psa. 37:34; Prov. 2:21-22; 10:30.

"Haste thee along, ages of glory,  
Haste the glad day, so long foretold;  
Haste the bright morn of Zion's glory,  
Prophets foresaw in times of old."  
Your brother called unto His kingdom and glory." 1 Thes. 2:12.

Rufus A. Curtis.

**SOME INTERESTING BIBLE CHARACTERS.**

We have some very interesting history immediately following the flood. Noah went forth and his sons and his wife and his sons' wives with him. Then Noah builded an altar unto the Lord and took of every clean beast, and of every clean fowl and offered burnt offerings on the altar. Jehovah made a covenant with Noah that he would not curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth. Neither will I again smite any more every thing living. As a token of this covenant the Lord set the rainbow in the heavens. This was for them to remember the covenant. In the breaking of bread we are admonished to remember his death till he come. The period of time from the creation seems long. However not many generations passed between Adam and Noah. Dr. Thom

as in his chronology states that Lamech was 61 years contemporary with Adam. Noah conversed with his father Lamech 595 years. Noah was contemporary with Abram 58 years. Shem was contemporary with Abraham, Isaac and Jacob, the last of whom was 50 years old at the end of Shem's earthly career. All that Adam knew except by observation and experience must have been communicated to him by the Deity. He could have delivered his knowledge to Lamech, to Noah and to Abram. Thus we see there were but three links from Adam to Moses as recorded in this chronology.

Now these are the generations of Noah. Shem, Ham and Japheth. After their release from the ark it is said that they migrated southward and settled in the plains of Shinar. In time they became very numerous and decided to build a tower. It was Jehovah's purpose that they should emigrate to different parts of the earth. Thus while they were building themselves a name their speech was confused and work on the tower was stopped.

Bible history informs us that the descendants of Japheth, the elder son of Noah, migrated northward and westward. Those of Ham southward and westward. Shem's family migrated south and eastward. To Eber, or Heber, the grandson of Noah, were born two sons, Peleg and Joktan. In the days of Peleg the earth was divided. It was written that "The heavens even the heavens are the Lord's but the earth hath he given to the children of men." It is also written that "He created it not in vain, he formed it to be inhabited." When men began to multiply upon the earth, government became necessary. One was found strong enough to usurp authority over others and became a mighty hunter (of men) in the earth. Even as Nimrod the mighty hunter before the Lord. The despotic rule of this man caused a dispersion of the inhabitants who went out and built Ninevah. The beginning of Nimrod's kingdom was Babel (Babylon). We must also remember that this was a religious-political kingdom. The political phase of it has been somewhat divided and modified. We find that the religious phase has changed and kept pace with the political. Each phase has become practically universal. They are becoming more and more united and federated. They are both usurpations of authority. Human governments are only permissive for a short season. They have ever filled the earth with violence and bloodshed. It has been nation against nation and kingdom

against kingdom. The lawlessness of the Cain seed has made human government necessary. The sons of Jehovah should keep themselves free from such governments. We are directed to be obedient to the powers that be, but not a part of them. Our ruling is yet future. It is a trial of our faith to isolate ourselves from all political association with the world. Jesus was offered the rulership of the world but refused it. So let it be.

D. C. Robison.

**SERMONETTE No. 30.**

**Pen Pictures of Paul.**

Picture No. 8.— Paul at Miletus.

The meeting has closed at Troas. Paul and his company have walked to Assos, where they take ship and have passed in succession Mitylene, Chios, Samos and Trogyllium, and when they arrived at Miletus, he sent to Ephesus and called for the elders to come to him. Without delay these elders came in answer to his call.

Picture to your mind therefore the men who came with Paul from Troas and the elders of the church of Ephesus before this humble, earnest, faithful servant of Jesus Christ. What object he had in calling this special meeting I do not know; but it was not only a very solemn meeting but a very important one. No honest Christian can read the report of the sermon Paul gave upon that occasion without being impressed with the humility and faithfulness of this great moral hero; and being made better by looking at the picture he has drawn. The outline of the picture shows the following points:

1. The elders knew Paul's manner of life,—his humble, faithful, yet tearful service while in Asia.
2. The constant effort of the Jews to kill him.
3. That he had taught repentance toward God, and faith in Jesus, the Christ.
4. He was willing to give his life to finish the message given him to carry to mankind.
5. He knew this to be the last advice to the elders, and entreated them to be faithful and to feed the flock.
6. That he had taken care of himself financially.
7. And above all things they should care for the weak ones and remember the words of Jesus when He said "It is more blessed to give than to receive." Then kneeling down he prayed with them all.

The sermon contains four hundred twenty-one words. It is one of the rarest gems of the whole Bible. Let us read it. Addressing them he said:

"Ye know from the first

day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humbleness of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; how I kept back nothing that was profitable, but have shewed you and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the 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 myself, so that I might finish my course with joy, and the ministry which I have to testify of the gospel of the grace of God.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock over which the holy Spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. I have coveted no man's silver or gold or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. 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."

This is the speech, and the picture is one whose setting is in gold and gems and diamonds and rubies of moral excellence. Its background is hearts and tears and friendships and prayers and goodbyes, sealed with the pure kisses of brotherly love. Look at it again. Read it a-



gain, and as you ponder it, it will grow in moral beauty and excellence.

The meeting has long since ended. The elders have gone home to Ephesus. The ship which bore away the disciples has landed at Tyre, and the actors in the scene are sleeping in unknown graves; but the picture has left its impress upon the world, and will never be effaced.

A. J. Eychaner.

**Key to the Book of Revelation.**

The twenty-four elders redeemed out of all nations by the blood of the Lamb are seen with him in glory before the opening of the first seal, is an answer to Jesus prayer which he offered on the occasion of his separation from his loved followers. See John 17:24: "Father I will that they also, which thou hast given me, be with me where I am; (where I shall be—20th Cen. Trans.) that they may behold my glory." Jesus work on the earth for the present was ended. ver. 11: "I am no more in the world, but these are in the world and I come to thee." Their work is not yet completed, but when it is, and while the judgments, under seals, trumpets and vials are being poured out upon the world, "Father, I will that they also be with me where I shall be that they may behold my glory." Rev. 3:10—"Because thou (my redeemed people) keptest the word of my endurance, I will also keep thee from the hour of temptation, which is about to come upon the whole world, (under the seals trumpets and vial), to try those who dwell upon the earth." This will be the first glimpse they get of the glory of the Lord, in answer to his prayer. Of the same import is Luke 21:34 "Guard yourselves against your minds ever being dulled by debauches or drunkenness or the anxieties of life, and against that day coming suddenly on you like a trap. For come it will upon all who are living any where on the face of the earth. Always be on the alert, and pray that you may succeed in escaping all that is about to happen. (under seals, trumpets and vials) and in standing the presence of the Son of man." 20th Cen. Trans. Those "escaping all that is about to happen" are symbolized by the "twenty four elders," redeemed by the blood of the Lamb. Rev. 5 8, 9, 10.

The Book of Revelation can never be understood unless we note the events which are located under the respective seals, trumpets and vials, and never presume to locate them elsewhere in order to better accomodate our personal theories.

As a sample let me quote the

"two witnesses." Under the sounding of the seventh trumpet. Rev. 11:15 says—"And the seventh angel sounded; and there were great voices in heaven saying, the sovereignty of our Lord and of his Christ; and he shall reign forever and ever." Under the sixth trumpet the two witnesses are the leading event under that trumpet. They testify 1260 "days." Those who add to the words of the prophecy of this book change it to 1260 years. Now if they were forty years old when they commenced to testify, they would be thirteen hundred years old when they ceased to testify. Page 320 of Elpis Israel says they died Oct. 18, 1685. According to this, it is now 227 years since these two prophets died, and hence we must still be under the sixth trumpet, because when the seventh sounds, the kingdoms of this world will merge into Christ's kingdom, and that has not occurred yet. If they prophesied 1260 years and 227 years have elapsed since their death, then at least the sixth trumpet has been sounding for 1487 years.

Such inconsistencies as the above would never occur, if men would only cease trying to amend God's word. When it uses the words "day," "month," "year," let it alone, use the common Hebrew days, months and years, and all will be simple enough to believe what Rev. 5 to 11 says, that the redeemed by the blood of the Lamb, are with him before even the first seal is opened, we would not be teaching that the events of the sixth trumpet were taking place in the sixteenth century, and not concluded yet, as Christ has not yet assumed the sovereignty of the world.

No one will correctly understand the Book of Revelation if he regards it simply as a record of the secular history of the world for 1800 years past. It deals largely with the future events, relating to the Roman world in its ten-kingdomed phase Israel and the covenant land; also the revival of Babylon, both secular and religious, and the future judgments under the seals trumpets and vials. Past history is by no means the interpreter of the Book of Revelation. How sad is the spectacle to witness intelligent men ransacking past history to find a record of events which are clearly yet to become historic events. We have found it to be a fact that no two of them, independent of each other, ever find the same historic events as the fulfillment of the several seals, vials and trumpets. In point of time many of them will select events which differ from each other from about

fifty to two hundred years. Can you have any confidence in guess work interpretations?

Rev. 13:1, speaks of a beast "rising up out of the sea, having ten horns" etc. The time of its rise is given in Rev. 11:15 as under the sounding of the seventh trumpet. It is under the sounding of this trumpet, that the world kingdoms merge into God's kingdom. On page 291 of "Elpis Israel" we are informed that the ten kingdoms arose A. D 493. Hence if it is an historic fact that the ten kingdoms arose at that date, then the seventh trumpet has now been sounding for 1419 years, and the events named as occurring under the sounding of that trumpet, has not yet become historic facts. This arises from the belief that the Book of Revelation is a record of past historic facts, in place of future events under the coming seals trumpets and vials. This lesson will be continued.

In the Blessed Hope,  
W. H. Wilson.

**WAR, HISTORY AND PROPHECY.**

F. M. McCrory.

That the war going on in the East, waged against Turkey by the four minor powers and states combined, is not only making history, but fulfilling prophecy at one and the same time, is apparent to the student and reader of the happenings of the present time in that benighted land.

That the sultan will be dismantled of his power is a conclusion arrived at by all except the European powers should intervene in his behalf which seems hardly probable in the face of the far-reaching conditions that have been permitted to be brought about. The calling a week ago of a holy war by the Shiek-ul-Islam shows plainly the extreme to which they are driven, this being the first time since the establishment of Mohammedanism this step has been taken.

That the Sultan will be forced to cross into Asiatic Turkey and establish his government is plainly apparent, and is this not the forerunner of our Lord's coming as portrayed in the closing portion of Daniel 11? For a better understanding of this question I append an enlightening clipping:

**What A Holy War Means.**

"One hundred and fifty-nine million Mohammedans outside of the Turkish empire are pledged by their religious vows to carry out the orders of the Shiek-ul-Islam if he proclaims a holy war and commands their help, but the wording of the proclamation issued yesterday makes it appear as applying only to the 15,

000,000 to 18,000,000 who are in the Turkish empire.

The other followers of the prophet are scattered in many sections of the world. They are numbered roughly as follows:

Egyptians, 5,000,000; Arabs in northern Africa, 18,000,000; Arabs in Arab peninsula, 23,000,000; Zanzibar, 1,500,000; Soudan, 10,000,000; Persia, 8,000,000; English India, 50,000,000; Dutch East India, 30,000,000; Subjects of Russia, 5,000,000; Indo-China, 6,000,000; Afghanistan and Beloochistan, 8,000,000. Total, 159,500,000.

**Shiek-ul-Islam Power Supreme.**

The Shiek-ul-Islam is supreme in his ruling. Even before the granting of a constitutional government in Turkey, his power was greater than Abdul Hamid. Although owing his office, the highest in the state, to the sultan, he had the sole power to depose the sovereign and to proclaim all true followers of the prophet as relieved of any further allegiance toward the monarch whom he has pronounced unfit to reign.

In one word, no sultan could be removed nor his successor appointed without a fetvah or decree of the Shiek-ul-Islam, who could likewise prohibit the execution of any command of the sultan when he considered it to be contrary to the Multeka, a legal code based on the traditional sayings of Mahommet, and the recorded decisions of his successors, having the force of president.

**Final Interpreter Of The Law.**

While the Shiek-ul-Islam is the highest ecclesiastical dignitary of the empire, he is still more important and powerful as the supreme interpreter of Koranic and Multekan law.

Nearly the whole of Turkish jurisprudence is based upon these and is administered by the so-called Sheri courts, all of whose decisions are subjected to revision and reversal by the Shiek-ul-Islam. The shiek, therefore, occupies a position something akin to the lord high chancellor in those ante-reformation times in England when the keepership of the great seal of the realm was held by a prelate, who was not only the highest dignitary of the church but also of the law.

If the shiek is the head of the clergy, or imaums, he is also the chief of the ulemas, who supply all the judges, magistrates, and also professors and teachers. The revenue required for their maintenance is derived from the vacoufs, or church lands, which are enormous in extent.

**Moslemism Not A Religion.**

Moslemism is not a religion in the Christian sense, Mohammedan

(Continued on page 63).

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 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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

The Lord willing, the editor will preach for the brethren in

CONTRIBUTORS PLEASE TAKE NOTICE.

Following this notice no article will be received for publication that is an open criticism on the writings of another found in our columns. The reason is obvious. If you have anything good on any subject upon which another may have written, even though you may differ much, please write your convictions in a positive manner, making no reference to the others article. Almost invariably where criticism is allowed, the writings incline to abuse or to impugning the motives of others. It is so often the spirit of debate that leads to bitterness rather than the Spirit of Christ that leads to righteousness.

Having followed out various lines of thought and seeing things from our different standpoints, it is but natural that we should not see all things alike. Let us educate each other. This can be done only in a spirit of fairness and love for each other.

the vicinity of Camden, Illinois, beginning on Friday night, Dec. 6, and continuing over Sunday. Will be pleased to meet as many as can attend at that time.

An order received from a brother this week for 700 tracts gives the tract business a better complexion. There seems to be quite a good demand for the tract entitled "Wanted." We have others equally good.

Much good "copy" is crowded out of this issue to make room for our Thanksgiving letters. We will make room for it as fast as we can.

One thing for which the editor of the Herald is especially thankful is the number and quality of the contributors to our columns.

Eight new subscribers in one day with a fair sprinkling of new ones on the other days, besides the great number of renewals that are coming in daily, shows that our efforts toward a clean religious paper are being appreciated. We are thankful to our Father in heaven for this ever widening opportunity to reach the minds of the people.

There is nothing being enacted today, by way of fulfillment of prophecy, that can be of more interest than the success of the allied forces against the Turks. It should increase faith and awaken zeal in every true Christian heart. We are living in the presence of momentous happenings. It is an opportune time for heart searching and getting ourselves in readiness for His appearing.

A letter received recently said, "I see my subscription expires Nov. 12th," when the fact is that it expired Nov. 1st, 1912. Unless special attention is given we presume the label is confusing. Now take a good look at yours and we will explain again. If it reads "Nov. 12," that means that your subscription expired on Nov. 1st, 1912. With

us, all new subscriptions begin on the 1st of the month next after the subscription is received and expire on the first of the month corresponding to the time for which the subscription was given, so that "Aug. 12," indicates that the subscription expired Aug. 1st, 1912; "June 13," that it expires June 1st, 1912.

We are obliged to follow this system as a time saver. Only once a month then we need to go over our list to make note of expirations. For this same reason a month may expire before a renewal is acknowledged on the label. We feel that these explanations are due our subscribers.

SPECIAL THANKSGIVING MEETINGS.

A series of special meetings will be held at the East 105th St Church of God, Cleveland, Ohio, beginning Thanksgiving evening and continuing over the following Sunday.

F. L. Austin, of Fonthill, Ont., and L. E. Conner, of Cleveland, Ohio, will be the principal speakers.

A cordial invitation is extended to all. Those of Ohio and nearby districts are especially urged to be present. All out-of-town guests should communicate with E. H. Wichern, 10007 Empire Ave., that their reception and entertainment may be provided for.

Committee:

- E. H. Wichern.
- H. J. Stadden.
- A. M. Linsenmeyer.

The Iowa Field.

Our appointments in the state of Iowa for the next few weeks will be as follows: November 24—Pleasant Prairie (Sac City); Dec. 1—Hickory Grove (Colo); Dec. 8—Eagle Grove; Dec. 15—Irving; Dec. 22—Marathon; Dec. 29—Gladbrook.

Owing to the funeral of Bro. Ervin E. Garten, which occurred at Marathon on Sunday, Nov. 10th, our appointment at Pleasant Prairie was postponed until

Nov. 24th.

By request of the M. E. Church of Irving our first service in that place was conducted from their pulpit. The evening service, which was held in our own church, was very largely attended.

The Gladbrook Church to which we presented the matter of the Sunday School lesson leaflets suggested by Bro. Lindsay, expect to adopt them after the first of the year.

In both Illinois and Iowa where we have been traveling extensively, we hear very favorable comments concerning Bro. Eyehamer's "Sermonettes." We trust they will remain a permanent feature of the paper.

By invitation of the other pastors of Gladbrook we will conduct the union Thanksgiving Day service in the English M. E. Church of that place.

We hear nothing but good words for the Restitution Herald every where we go. The paper is slowly but surely making its way into the homes and hearts of our Iowa brethren.

G. Eldred Marsh,  
408 1/2 North Third Street,  
Marshalltown, Iowa.

Obituaries.

Eldra Wilson

was born in Jefferson Co., Missouri, August 12, 1893, and died October 7, 1912.

She was a resident of this Co. until 1908, when she moved with her father and brother to Butler Co., Missouri.

In August, 1909, she came back to attend the annual Missouri Conference and during the meeting, submitted herself in obedience through baptism.

She was gentle, kind, and affectionate, and in her presence was found that sweet, subduing and harmonizing influence of purity, and truth and love pervading and hallowing, from center to circumference, the entire circle in which she moved.—teaching others by example to soften their manners and put into practice all needful lessons of order, and sobriety, and meekness, and patience, and goodness.

In her possession was that inward grace whose essence permeated and vitalized her affections, adorned her countenance, made melodious her voice and imparted a hallowed beauty even to her motions.

Kindness, her chief glory, was her scepter and her crown. It was the sword with which she won the love of all who knew her.

Katherine Williams.

**Margaret Austin Waite**

was born in Oneida County, New York, March 20, 1833, and died at her home in Oregon, Illinois, November 5, 1912, aged 79 years, 7 months and 15 days. She was married to Clark J. Waite in 1853. To this union one child was born, L. Kossuth, who died in Rockvale Ogle County, Illinois, February 25, 1862. Her only living relatives are two nieces who reside in California. She was baptized June 17, 1902 by S. J. Lindsay.

The funeral was conducted from the Oregon church Thursday, November 7th, the writer officiating.

G. Eldred Marsh.

## The Sunday School.

Anna E. Drew.

### The Child In The Midst.

Dec. 8. Matt. 18:1-14.  
Read Mark 9:33-37; Luke 9:46-48

Golden Text.—In heaven their angels do always behold the face of my Father which is in heaven.—Matt. 18:10.

Time.—Autumn of A. D. 29, not long after the Transfiguration and the healing of the epileptic boy.

Place.—Some house in Capernaum, probably that of Peter. After the events of our last two lessons, Jesus and His disciples journeyed southward through Galilee, toward Capernaum. On the way, Jesus took another opportunity to impress upon them the important truth that He must be slain and afterward arise from the dead, a doctrine of all others, they were most reluctant to receive. Luke 9:44-45; Mark 9:31-32. When they came to Capernaum, the tax collector came to Peter asking if Jesus would pay the half shekel (30 cents), the temple tax required annually of each Jew. As the Son of God, He might have claimed exemption from paying tribute (Matt. 17:25-26), but as He taught in many cases rather to suffer wrong than give unnecessary offense or cause any to stumble, He collects in a royal way the tax for Himself and Peter. Matt. 17:27.

#### Questions.

About what had the disciples been disputing on the way to Capernaum? Mark 9:33-34. How did Jesus know this? Luke 9:47. What question did they ask?

(It would seem from this, that the peculiar attention which Jesus showed to Peter, James and John, had been misconstrued, as giving to them a degree of pre-eminence which never was intended, and which caused the dis-

pute by the way, as to which should be the greatest. It would seem from Mark's record, that when Jesus asked concerning the dispute, not all the disciples were present, but later, when "in the house," He called the twelve to Him, to give the necessary lesson).

What did Jesus take to illustrate His object lesson? Where did He place the child? Luke 9:4 (R. V.); Mark 9:36. What is the lesson in verses 3 and 4? What are the characteristics of a child?

(Unless the disciples would "turn" and become as unambitious, humble, teachable, trusting, loving, as regardless of all temporal power and distinction as a child, they could not be admitted into the kingdom. Mark 9:35).

Tell something of the kingdom the disciples were seeking? Was it wrong for them to seek to be "great" in the kingdom? (No, but their ideal of greatness was wrong.) What is true greatness? Phil. 2:3, 15. "Whoso shall receive one such"—does this mean literally or one of a child-like disposition? How explain Mark 10:14? "In my name"—what does this mean? (Name means disposition or character, therefore Christ's name signifies His mind or spirit—Rom. 8:9.) What is one way to receive Christ? Matt. 25:34-40. What is said of those who cause offense or stumbling? (The millstone was used as a mode of punishment in Greece and Rome. There were two kinds, one turned by hand and the larger by an ass or ox. It was the latter of which Jesus speaks—See R. V.) In what ways can we cause those inexperienced in the Christian life to stumble? Rom 14:21; 1 Cor. 8:9-13. Why must offenses come? (Where there is sin there must needs be sorrow, and it is unavoidable that those who should serve Christ should be tempted.) What should one prefer to suffer rather than injure another? What lesson in verses 8 and 9? (If objects dear as hand, foot, or eye,—honors, possessions, enjoyments, stand between us and eternal life, we must give them up) How do hand or feet cause any to sin? How should they be cut off? How do one's eyes lead to sin? How pluck them out? What is the result if we do not deny ourselves? What is the "hell of fire," "where the worm dieth not and the fire is not quenched"? Mark 9:48. (The "Gehenna of fire" a valley south of Jerusalem where the refuse of the city, bodies of criminals, carcasses of animals, were cast and burned. Jesus uses it as a symbol of the future punishment of the ungodly.) Did the objects cast into this place burn up or burn forever? What then, is the reward of the wicked? Rom

6:23; Ps. 37:20.

Against what did Jesus give warning? v. 10. What "little ones" does He refer to? Explain "their angels beheld the face of my Father." (The highest officers in the Oriental courts are described as those who see the "king's face," Esther 1:14. This expression may therefore mean angels of the highest ranks. In God's sight the humble, childlike heirs of salvation are most worthy of the ministry of the highest angels. Heb. 1:14; Psa. 34:7).

What was Jesus' mission? What is the story of the faithful shepherd? What is the application? What does it teach us of God?

Read Peter's exhortation to humility, 1 Peter 5:5-10. Let us seek to gird ourselves with humility.

## Thanksgiving Letters.

Brother Lindsay:

One year of *The Restitution Herald* has expired and with it joy and sorrow. Some of us have been made glad and some filled with sorrow since we began to read *The Restitution Herald*, the paper we all so highly appreciate. I think it one of the best papers in the world. It gives so much light on the Bible and so many other good things. I will agree with some of the other brothers and sisters. I think it one of the best papers that we can read. I rejoice in so many of the good pieces and praise the name of God for such management. I am so glad we have such a clean paper. It gives us the opportunity to hear from the household of faith, though we be scattered. May we all watch and pray so that when Jesus comes we may be ready to hail him with joy and gladness.

Your sister in the Blessed Hope,

Mrs. Sarah Lindsay  
Rockwood, Tennessee.

Dear Bro. Lindsay:

I see in the *Herald* your request for a few words of thanksgiving.

I can say this morning with the Psalmist David, "Praise the Lord, O my soul. While I live will I praise the Lord. I will sing praises unto my God while I have any being." And again, "Bless the Lord, O my soul, and forget not all his benefits, who healeth all thy diseases, who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the

house of the Lord forever.

The little band here are striving to enter in at the straight gate. We meet every Sunday for Sunday School and Bible class when there is no preaching. Bro. Williams preached for us last Sunday morning and evening. He has moved here and will speak for us twice a month for which we are thankful.

Your sister striving for immortality.

Louisa J. Presley.  
Plymouth, Indiana.

Dear Brethren:

"In everything give thanks for this is the will of God in Christ Jesus to you-ward," is the admonition of the apostle Paul. Notice that it reads, "IN everything," not, "FOR everything." There is a difference. If we have a long and serious illness, we are not to thank God for the sickness; but in the sickness, we can be thankful that we are not alone, or destitute or crippled for life. In it we are thankful for the loving care, the patience learned and the closer communion with the Father. If our loved ones are taken from us by death, let us give thanks that we have not lost them through shame and disgrace, or that they have recovered to live with intelligence gone. If we are disabled for life, we might be without money or friends or many, many other things. In short, no matter what befalls us, it might be worse. So in everything we can give thanks to the Heavenly Father and let it draw us nearer, developing in us the Christian virtues that are part of our growth.

How can a Christian worry and worry and worry and at the same time "give thanks"? As worrying and complaining are entirely contrary to the teachings of Christ, let us lay them aside and fill our hearts with thanksgiving for the great and glorious hope of a resurrection from among the dead and "in everything give thanks".

Waiting for the reign of peace.

Leila E. Whitehead.

Dear ones of like faith:

What have we to be thankful for?

This is a question that will apply to each of us. Many of us are apt to look at the dark side of things too much. We are inclined to worry about the future, "borrow trouble." Let us stop a moment and name a few of the many things we have to be thankful for. We have, as designed by the framers of the Constitution, what is considered the best government on earth today. We are free to worship God in the way we desire. We are permitted to meet with those

of like faith to study and discuss the things which we hope will shortly come to pass. We have friends and neighbors with whom we can associate and spend pleasant hours. We are provided with labor, whereby we may earn a living for ourselves and families. Most of us (not all) are blest with health, and are permitted to enjoy the beauties of nature with which we are surrounded. And then, better than all else, we have the promise of life eternal when Jesus comes if we are faithful to Him. So, after all, we are wonderfully blest.

May we learn to count our blessings.

J. W. Cooper.

As another Thanksgiving Day draws near, we feel we have much to be thankful for.

One of the many blessings bestowed upon us is The Herald which brings each week good news of our soon coming King, giving us courage to cling to our faith more closely that we may be found worthy when He who is our life shall appear.

We are thankful "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.

Your sister in the one hope,

Carrie M. Chamberlin.

Dear Restitution Herald:

Thanksgiving Day, as set apart by our President, is almost upon us, and while I think we should give thanks to God every day, I also think it very appropriate to express our thanks to Him, on this occasion, through the columns of our papers. Paul says in Eph. 5:17-20: "Wherefore be ye not unwise, but understanding what the will of the Lord is, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ."

We find David praising, and giving thanks to the Lord in 1 Chron. 16:8-12. He says: "Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. Remember his marvelous works that he hath done, his wonders and the judgments of his mouth."

And again we find him singing praises in Psalm 92:1-5. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O, most High; to shew forth thy loving kindness

in the morning, and thy faithfulness every night. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands."

"Serve the Lord with gladness; come before his presence with singing. Enter into his gates with thanksgiving, be thankful unto him, and bless his name. For the Lord is good: his mercy is everlasting: and his truth endureth to all generations." Psa. 100:2, 4, 5.

We feel like the Lord has greatly blessed us in giving us health and happiness, and we so much sympathize with those less fortunate, and pray God's blessings upon them. And I must not forget to mention how we like "The Restitution Herald." I do believe every issue is better than the last I take this opportunity to thank the brothers and sisters for the many good articles sent in by them. Brother Lindsay, you will find enclosed one dollar and fifty cents to renew my subscription.

With love to all the household of faith.

Mrs. Ernest Crundwell

As I have so many things to be thankful for on this another Thanksgiving Day, I am only going to tell you which of all these blessings I feel most thankful for: That is Hearing the gospel and acceptance of it. Why? Because it is the power of God unto salvation, eternal life. Without the truth there is nothing but vanity and vexation of spirit.—Eecl. 1:14.

Mrs. Wm. Moses.

Mr. S. J. Lindsay.

Dear Brother: Thanks giving blessings. I'm thankful that we are blessed with health, able to help ourselves and are also thankful that we can help others even tho' it is but little.

Thanksgiving blessings are a great deal like a full Christmas stocking, the deeper you go, the more dear they are to you.

I'm thankful that He has kept us all from harm in the past and am also thankful that the time is near for Him to redeem the world and give the righteous their reward.

Your brother in Christ,  
Enos E. Elton.

Dear Brethren:

On going thru my list of blessings for which to be 'Thankful' at this particular season, I find too many to mention in detail. I have realized very keenly the fact of my lack of immortality, for did I have that I would have been spared the illness experienced during the year. Owing to this, I was unable to attend either our Annual or Fall Conferences, greatly to my disappointment. Am thankful to

be gaining strength and hope soon to be about in usual health and strength.

One particular cause for Thanksgiving is the receipt each week of The Restitution Herald, bringing interesting messages and profitable instructions in the way of salvation. Much credit is due our Bro. Lindsay for its degree of success, and I trust the brethren everywhere will continue, or even increase, their loyal support.

The "Signs in the East" seem to indicate that the Master's coming draweth nigh. God help us all to be faithful and watchful, and meet Him in peace.

Sincerely your brother,

F. V. Blakely.

To tell of all the things for which I am thankful would make too long an article, but one thing I am exceedingly thankful for above all others is that the Lord permitted Bro. and Sister Woodward to preach the gospel and gave me a heart and mind to hear and accept the same. As I feel so indebted to them, I wish to thank them through the Restitution Herald. If more would take their Bibles and read the 15th chapter of 1 Cor.; 24th of Matt., and Gal. 1, and read to understand, I don't believe there would be so many tossed about by every wind of doctrine. I, as well as many others, would never have known what was in that precious book and read it but through the untiring efforts of Bro. and Sister Woodward.

Yours in the blessed hope.

Mrs. Selinda Hamilton

At this time of the year it is customary for each of us to SAY that we are thankful for the past year of blessings. But, can any one see the difference between US and the worldly people about us? Do we live each day in a hurried, worried race trying to earn or save enough money to be as well or better dressed than our neighbors, or to make our home more elegant than before? Or do our faces shine with the reflection of God's love, as we realize that He is in us, and all around us at all times; and that we may peacefully go along our way, knowing that so long as we keep close to God we need never worry—just have enough faith to trust His guiding hand day by day, and return thanks for the privilege of following in Jesus' steps.

Clara L. Venard.

Dear Brothers and Sisters in Christ:

If there is any people on the face of the earth that ought to be thankful to God, it is those who can see with an eye of faith the signs of the times proclaiming in thundering tones

the coming of the Lord draweth nigh. I don't know where to commence to enumerate the many blessings. We live in a land of peace and plenty—not only plenty, but we have the luxuries of life. What shall we render unto God for all His blessings toward us? He requires our best service, not from the lips only, but from the heart. Oh what a blessing when war shall cease and the Son of Righteousness shall arise with healing in His wings.

Dear brothers and sisters, are you ready to go out to help the Christ win the victory over sin and death and plant love and righteousness in the earth?

Your brother and sister in Christ,

Mr. and Mrs. J. A. Railton,  
Fonthill, Ontario.

Editor Restitution Herald.

Dear brother: I want to say to the brothers and sisters that we of all people on the earth have more to be thankful for in that the Lord opened our understanding to the truth, that we might have hope of a body fashioned like His own glorious body and that the time is soon coming when we can see each other as the Lord sees us. What a blessed hope, when we will never be misjudged by a brother or sister, but when they can see the secret intents of the heart as He does. Let us thank Him with our whole heart. Let us thank the editor also for this privilege.

Your sister in THE TRUTH,  
Mrs. Martha Sutterfield.

Thanksgiving.

This is a day set apart by the country for the purpose of giving thanks to the Creator for a bountiful supply of all good things we enjoy at this season of the year.

The one hundredth Psalm seems to be very appropriate for this occasion, and so we give it.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that made us and not we ourselves, we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord he is good, his mercy is everlasting; and his truth endureth to all generations.

I do not know what more I could add to this, than to emphasize the goodness, mercy and truth of God. How thankful we ought to be that it reaches even to us.

William Hardesty.

Editor Restitution Herald;  
Dear Bro.—

The Restitution



Herald and Gospel Trumpet both reached my table to-day. O! how glad I was to read in the Trumpet of the many good meetings that have been held, and of the number baptized since our last conference, and to read the good articles in the Herald. It made me think of the days gone by when I used to be in the field heralding fourth the glad tidings of the kingdom of God. And I rejoiced to think that the Trumpet workers are, as a rule the results of my labors. It was the writer who buried Bro. Sletton, the present editor of the Trumpet, with Christ in baptism. I also helped to pull Bro. Luman out of the fogs of sectarianism. But he had begun to see a little light before we met. But it was arranged several years ago for me to meet one Eld. Peter Shick of Mound Valley Kansas in debate at Ozark, Arkansas. We discussed four propositions. I had never met either my opponent or Bro. Luman, who was at that time what they call a "Campbellite." There were very few of the one faith there, and I hardly knew who to select for my moderator. But after meeting Bro. Luman, who was kind enough to meet me at the train and take me home with him for the night, I selected him. It was a pretty warm fight, but the truth wonderfully triumphed over error. There Bro. Luman saw light he had never seen before and some time after the debate, he was baptized in the faith, and so was his wife. I have often thought if any two thoroughly understood the gospel of the kingdom before they were baptized, it was Bro. Luman and his wife. Since that time he has been preaching the truth, and Sr. Luman has supported the cause liberally.

Those days I led hundreds to see the truth. But those good days are gone. I gave the better part of my life to the cause and never thought of laying up a dollar for a "rainy day." But I don't begrudge it; I only wish I could have done more. Modesty forbids me of speaking of my work. I tried to edit the Gospel Trumpet for 20 years and I did it without money and without price. I am now on the shelf. I have been confined to my bed and room all the fall. Sometimes I would get a little better and think I was going to get well, then I would relapse back as bad as ever. Have not been able to look after my collections; did not have very much out, but if I could have collected it, I would have been in much better circumstances. I receive some good letters from the brethren occasionally, and O, they cheer me so much. Brethren pray for me, and write me. I may not answer your letters, but if I don't, you may know I

am not able. Bro. Lindsay I want to thank you for sending me the Herald. Would to God I was able to pay you for it, but I am not.

May God bless all of like faith everywhere. I just got up out of bed to write this letter, and I shall have to close as I am very weak.

Your brother in afflictions,  
Magazine, Arkansas.

Dr. T. J. Daniel

Dear Bro. Lindsay:

I want to join the company of praise and thanksgiving to our heavenly Father for another year of plenty of the good things of life; for health and sunshine to cheer us along the way; but above all, we are thankful for the great plan of human redemption that our heavenly Father did send His Son into the world and made it possible for us to attain unto eternal life in a beautiful home in the kingdom of God. Brothers and sisters, let us be faithful, "for the night is coming when no man can work."

Yours in hope,

Mrs. G. W. Compton.

Dear Bro. Lindsay:

A few words will include everything I am thankful for. In being thankful for Christ as a friend and brother. I am thankful for the source of all blessings and for the spirit to turn petty troubles into blessings by making them build a Christ like character for me. I am thankful for God's long suffering, for often the flesh is stronger than the spirit and little troubles remain such. Above all, I am thankful for the soon coming of this friend and brother back to earth. Even if I am unworthy, I am still thankful for the benefits received by the world at large. If worthy, I am thankful I shall be allowed to help deal out these blessings.

Your sister in Christ,

Alta King.

Dear Brethren:

Our hearts should overflow with praise and thanksgiving to Him who created all things and who is the Giver of every good and perfect gift.

We feel thankful for the bountiful supply for our temporal needs; health, food, raiment, kind neighbors, friends and brethren, for associates; also, other temporal blessings too numerous to mention: the kindly weekly visits of The Restitution Herald laden with spiritual food and that we can worship where none doth harm nor molest which blessing in many countries, Christians can not enjoy.

We should also give thanks unto the Lord and praise His holy name for the spiritual blessings which He provides for the over-

corner.

Christ said: "He who endures to the end shall be saved." He bids all come.

His blessings are sufficient for all. Let us, brethren, strive to enter in at the straight gate, ever fighting the good fight of faith as did our beloved brother Paul, that we too may say when nearing life's end, '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, will give me at that day; and not to me only, but unto all them also that love his appearing.'

God has ever been mindful of us. When we were aliens to the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world, He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life.

By the disobedience of one (Adam), we lost favor with God, by the acceptance of one (Christ) we gain God's favor. Then if we accept Christ "We are all the children of God by faith in Christ Jesus. For as many of us as have been baptized into Christ have put on Christ, and if we be Christ's, then are we Abraham's seed and heirs according to the promise," and having put on Christ by baptism and become joint-heirs of the inheritance with the ancient worthies, if we hold fast the profession of our faith firm unto the end: let us then ever watch and be faithful that we may by God's help through His revealed word, merit the promised blessings.

Your brother in Christ,

S. E. Boyer.

Dilbeck, Virginia.

(Continued from page 59)

ism is a social status of which the religious laws are its civil laws which regulate all hours of civil life. Its lawyers, judges, and chiefs also are its priests.

Islamism comprises an invisible empire linked together by an occult government to work for one object, to free themselves from foreign control and to found an invincible empire, temporal as well as spiritual. The occult government is exercised by the formidable Senoussiya brotherhood.

Mohammed Ben Ali ah Senoussi, founder of the order, was a lineal descendant of Fatima, the only daughter of Mohammed."

The city of Constantinople occupies a most strategic position and has been the coveted goal of many a successful general and crowned head as well. Emperor Alexander, of Russia, a hundred

years ago in discussing the terms of peace with Napoleon offered to compromise in every direction provided he was permitted to attain this goal of his ambition and Napoleon replied: "Impossible! The mastery of the world goes with its possession."

Like Rome, Constantinople also boasted of its seven hills, and it was on the first that the famous church of St. Sophia was built, in which the Bulgarian general has expressed his intention, at least desire, to say his mass in the near future, the interior of which is one of exquisite beauty wherever the eye happens to turn. The walls are covered with priceless oriental rugs, gathered from every corner of the eastern world.

Sultan Mohammed, the conqueror or at the time of the capture of Constantinople, at once bade his chaplain proclaim the prophets' formula that God is God and Mohammed is his prophet, with a drawn sword in token of the fact that the church was held by right of arms, which ceremony thoroughly reveals the spirit that has ever pervaded Islam, that has in the last few days received, let us hope, its final crushing blow.

"Be ye ready, for in such an hour as ye think not, the Son of man cometh."

Reader, do you wish to know what God requires a believer of his promises to do in order that he may inherit them? The answer to such is, Do what Peter commanded the same class to do in Acts 2:38. Do what is prescribed in Acts 3:19. Do what the Samaritans did in Acts 8:12-16. Do what the Ethiopian did in Acts 8:38, 39. Do what Paul did in Acts 9:18. Do what Peter commanded devout Gentiles to do in Acts 10:48. Do what the Corinthians did in Acts 18:8. Do what the Phillippian household did, in Acts 16:33, for they all did the same thing by divine direction.

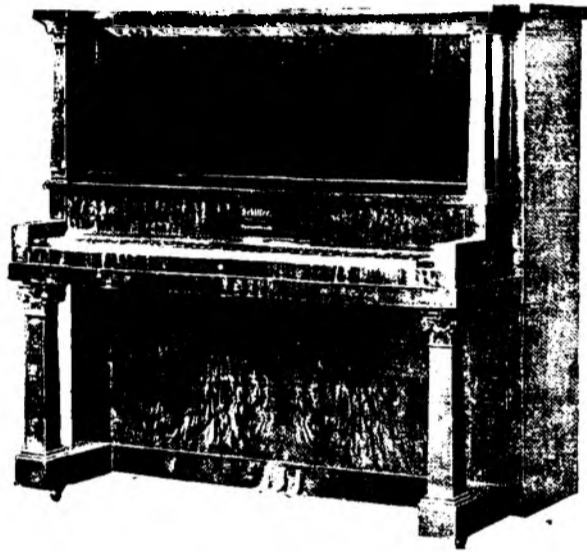
Never take offence when it is not meant, otherwise you do wrong to the person, whom you make an offender against his will and to your own soul. And never take offence when it is meant, because if you do, you gratify the evil desires of the person who would offend you, and disturb the peace of your own mind. "Great peace have they which love thy law, and nothing shall offend them."—Sel.

"Bad surroundings will unsettle good health, good manners, good grammar, good morals and good principles. Therefore the Christian, especially the young Christian, who is in a formative state, should be watchful of the company he keeps and of the books he reads."—Sel.

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### THE MANNER OF CHRIST'S COMING.

The manner of the coming of the Lord is thus described in scripture. When Jesus returns to earth, a grand retinue of angels forms his escort to a locality in the heavens, termed by Isaiah, the "chamber," Isa. 26:20; by Paul, "the air," 1 Thes. 4:17; by John, "sea of glass," Rev. 15:2; as is evident from Matt. 16:27: "For the Son of man shall come in the glory of his Father, with his angels, etc." So also chapter 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." At this point in the celestial journey a delegation comprising the saints of all ages meets the King of Glory, and the see-

ond stage of the journey is made with the glorified saints as a retinue. See Zechariah 14:6: "And the Lord my God shall come, and all the saints with thee."

When King Emmanuel comes to reign, he will not come alone, nor unattended. We can form no conception of the coronation glories when Messiah is invested with dominion under the whole heaven. All the holy angels escort him to some locality in the empyrean, where the flame-colored, crystal—"the sea of glass mingled with fire"—is located. The transition from the Father's throne to this gemmed crystalline expanse, in the deep ether is made without being known to the inhabitants of earth. His ministering angels gather to this Crystal Palace all the "sons and daughters of the Lord Almighty,"

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"His elect from the four winds, from one end of heaven to the other," to receive their crowns of glory, and robes of honor and beauty, preparatory to sharing kingly and priestly dignities with Jesus in God's kingdom. This gathering, too, is made unknown to the careless, ungodly world.

So far Jesus "comes as a thief;" yes, while the ungodly are working, and heartless professors joining in scoffing at the advent and its kindred doctrines, Jesus has silently, unobservedly come to mid-heaven, gathered his saints—two are in the field, one is taken and the other left—two are in one bed, one is taken and the other left—two women are at the mill, one is taken and the other is left. Gone, like Enoch from the antediluvian world, and like Elijah from wicked Israel.

From the grave, too, all the jewels are rifled. The treasures are taken from those dark, secret safes, and some saints were taken when the Lord arose; and foolish virgins, cold professors, and an ungodly world first became aware of the change by the absence of the "pure, the good, and the holy." The heralds of the advent no more proclaim "The Coming One." The little broken bands that loved the theme of the Lord's appearing are mysteriously gone. Some mouldering heaps in the "green grassy grave yards," where past generations have lain down, bear witness that buried treasures have been unearthed, and all these arrayed in white robes come up to share with Jesus his triumph. After receiving their crowns and royal and priestly appointments for the "world to come," the apostles receive the thrones of Israel, and other honored ones receive authority over ten cities, and five, as the case may be, and the last stages of the advent journey are made.

"The Lord cometh with ten thousand of his saints." "The

Lord my God shall come and all the saints with thee." Olivet cleaves asunder as the once-pierced feet light upon it. From the sea of glass to Olivet, is the open, visible stage of the journey of the King of kings, when every eye sees him. Thence from Olivet to Zion. And how different from the scenes when Jesus was "a man of sorrows and acquainted with grief!" The agonies of a world's redemption once pressed Jesus here. Now an eternal weight of glory rests upon earth's royal King.

To conclude this hasty outline, the coming of the Lord seems thus arranged: From the Father's throne to a locality in the deep aerial, attended by the angels only; here all the saint meet him, and the cabinet of God's kingdom is organized. From the aerial he comes to Olivet (and some mysterious passages like Isa. 63:1 and Hab. 3:3 and others, show that this journey is by Sinai, Parau, Edom, and Bozrah, destroying his enemies in his way. See also Rev. 19:20-21; Ezek. 38:22, and others) when the great physical convulsion of Zech. 14:4-8 takes place: thence to Zion, where he is seated on David's throne to reign forever. Rest finally comes to poor, groaning creation, and an oppressed world enjoys righteous rule at last. This coming is a proximate event. Man has long ruled the world with an oppressive scepter; but the successions of earthly dynasties have nearly run their course. The long periods are nearing a termination, and the signs have specially been displayed for the warning of this now-passing generation.

(The foregoing, marked 'selected,' is taken from The Gospel Banner and Millennial Advocate February, 1866.—Ed.)

The best thing that hearts that are thankful can do. Is this: to make thankful some other hearts too.

# THE RESTITUTION HERALD.

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Number 9.

## Have You Learned To Smile?

By Eugene C. Foster.

He is a fifteen-year-old boy, away at boarding school. He has been having trouble with the matron. He says: "She is mean and I suppose she could not live with out getting some boy into trouble. She is always after somebody. Then a little later he ends up his letter by saying: "Well, whistle when you're in trouble and you will come out alright. Let's forget the matron and cheer up."

Do you know, fellows, I think that boy is going to succeed. Any boy who can say, "Let's forget my trouble and cheer up," has his face set in the right direction. I have known some boys about his age who were so grumbly and grouchy that they were mighty hard to live with. They surely will fail unless they get over the habit.

It takes courage to wear a smile when things are against you and not every boy has that courage. But he can cultivate it; in fact the very boy who wrote me that letter used to settle all his arguments with his fists until he learned a better way. One day last summer when another boy had played a particularly mean trick on him I saw the boy of whom I speak clench his fists and start for his tormentor and then stop, drop his hands at his sides turn on his heel and walk away with a smile. Just then he saw I was looking, and an hour or so afterwards when I saw him he laughed right out and said: "Well I did it, didn't I? But it wasn't easy."

"It's easy enough to be pleasant, When life goes by like a song.

But the man worth while Is the man who can smile

When everything goes dead wrong."

Let's join the league of smilers, you and I, and see how it smoothes things out. Let's begin practicing right away, because after all it's pretty largely a matter of practice and habit. If any one of us has forgotten to smile pleasantly when some member of the family spoke to us to-day let's make up for it at once. It's the very best place in the world to begin.—The Comrade.

Jean Ingelow says, "If God gives me work to do I will thank him that he has bestowed upon me a strong arm; if he gives me dan-

ger to brave I will bless him that he has not made me without courage; but I will go down on my knees and beseech him to fit me for my task; if he tells me it is only to stand and wait."

"Things," says Philip Brooks, "are what they are used for. The artist uses a stone and it is a statue; the mason uses a stone and it is a door-step, and beyond mere nature. See how we use men we are each other's raw material. I make you up in some shape into my life, and you in some way make me up into yours. But what man is of such fixed character that he can be made up only into one invariable thing?"

Each man makes of his neighbor that for which he uses him. So of all influences and motives. The same educations will and press upon two lives. One rises on them into greatness; the other drags them down upon it and it is crushed beneath them into ruin. How is it that the Pharisee and the Publican came down the same temple steps, one cold and proud and bitter, and the other with his heart full of tenderness and humblest charity?"

## RANDOM THOUGHTS

On Exceeding Great and Precious Promises.—1 Peter 1:4.

Rufus A. Curtis.

The promise of Jesus' personal, visible and glorious return to this earth.

"I will come again" John 14:3. The hearts of true Christians pulsate with joy, as they contemplate the Master's return to this earth once more. By faith, God's people look back to the "sufferings of Christ," in the garden of Gethsemane, and on Calvary; and with the joyful expectancy of hope, they look forward to the glory that should follow. 1 Peter 1:11. It was 'the joy that was set before him,' that enabled Jesus to endure the terrible agony of the cross. Heb. 12:2.

A constant reaching forth unto those things which are before, that are associated with 'that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ,' will enable us to more zealously 'press toward the mark for the prize of the high calling of God in Christ Jesus,' Phil. 3:13-14; Titus 2:13.

I rejoice that the same earth that has been moistened with the

tears, and crimsoned with the blood of the Son of God, shall yet witness his triumph.

Thank God, the thorny crown and purple robe of mockery for Jesus are things of the past forever. Associated with 'his appearing' will be 'his kingdom' in reality. 2 Tim. 4:1; Rev. 19:11-16. "Where thy cross of anguish stood,

Where thy life distilled in blood,

Where they mocked thy dying groan.

King of nations, plant thy throne."

Jesus Christ is even now the 'prince of the kings of the earth.' Rev. 1:5; 19:15-16; Psa. 2:1-9; 72:8-11, 19. He will yet take to himself his 'great power' and reign 'over all the earth.' Rev. 11:17-18; Zech. 14:9. This will occur when he shall come 'with the clouds of heaven,' or 'appear the second time.' Dan. 7:13-14; Heb. 9:28. Hence the importance of his 'second' advent, for without it, there would be no resurrection; for resurrection is dependent upon his coming. 1 Cor. 15:21-26; Phil. 3:20-21. Neither would there be any reward for his people, for reward is inseparably connected with his coming, and the resurrection of the just. Luke 14:12-14; 1 Cor. 15:23; Rev. 22:12. Christ's followers cannot 'see him as he is,' or 'be like him,' in deathless perfection, until 'he shall appear.' 1 John 3:2; Rom. 6:5, 9; Luke 20:36. They cannot 'appear with him in glory' until he 'shall appear.' Col. 3:4. The Master's word for it, they will not be received unto himself until his coming again. John 14:3. They cannot be in the actual presence of our Lord Jesus Christ until his coming. 1 Thes. 2:19. This alone should be a sufficient reason 'to serve the living and true God; and to wait for His Son from heaven.' 1 Thes. 1:9-10.

Why not wait patiently for Him? Psa. 37:7, 34. '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. 4:16-18.

What need of further evidence,

that his coming will be personal? Or, with scoffers, ask, 'Where is the promise of his coming?' 2 Peter 2:3-4. Has not the apostle Paul told us 'by the word of the Lord,' that 'the Lord HIMSELF shall descend from heaven'? 1 Thes. 4:15-16. Why desire a substitute? Psa. 16:11. Jesus has plainly said: 'I will come again.' Since you cannot come to me, 'I will not leave you comfortless: I WILL COME TO YOU.' John 3:13; 13:33; 14:3, 18. That his second appearing will be VISIBLE, is attested by angelic messengers, as follows: '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. 'His rest,' as well as 'his coming,' shall be glorious. Isa. 11:9-10. '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. In Jehovah's eternal purpose to fill all the earth with His glory; Jesus' 'appearing and his kingdom' are factors that cannot be dispensed with. Eph. 3:11; Num. 14:21; 2 Tim. 4:1; David's prayer will then be answered:

'And blessed be His glorious name forever; and let the whole earth be filled with His glory; Amen and amen.' Psa. 72:19.

When I meditate upon the Nobleman's return from the 'far country,' to bestow the fadeless 'crown of glory,' the imperishable 'crown of life,' my whole being cries out in response to his last promise: 'Surely I come quickly. Amen. Even so, come, Lord Jesus.' Luke 19:11-15; 1 Pet. 5:4; Jas. 1:12.

'Thy voice alone the world will heed.

By evil ruled so long."

His voice that once spake peace to the troubled waves of Galilee, will yet speak peace to the troubled nations of earth, '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.' Isa. 2:1-4; Matt. 8:23-27. Do you 'love his appearing'? 2 Tim. 4:8. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thes. 3:5; James 5:7-8.

## SANCTIFICATION No. 17.

Joseph Williams.

## Synopsis:

From 1 Thes. 5:23-24 and Eph. 5:25-27, sanctification means purity, holiness, to be set apart from sin.

Seven items are named in scripture as concerned in the process of our sanctification:

We sanctify ourselves, Lev. 11:44; 20:7.

God does it, 1 Thes. 5:23; Jude 1.

The will of God, Heb. 10:10.

Jesus, by his blood, Heb. 2:11; 13:12.

The holy spirit does it, 11 Thes. 2:13; 1 Pet. 1:2.

By the truth, Jno. 17:17; 1 Pet. 1:22.

Through faith, Acts 26:18.

There is no statement in the Bible that sanctification is sudden or instantaneous, or is ever called "the second blessing" or a "second work of grace," and no statement or proof that the outpouring of the spirit kept those who received it from sinning.

The spirit sanctifies, as it converts, not by operating directly on us, but through the truth, and if we believe error or practice different views on moral questions, we cannot be sanctified.

That the scriptures teach sanctification there can be no doubt. That the scriptural idea of sanctification is a holy life, freed from the practice of sin is also clear. It is also true that that in these last days of formal religion without spirituality there is great need of emphasizing the bible truth that no unrighteousness shall enter the kingdom of God. But it is just as evident that the modern teaching of Protestants on the subject is itself unholy because untrue, for in scripture false "doctrine" is called "evil deeds" 2 Jno. 9-11 and blasphemy 2 Tim. 2:17-18; 1 Tim. 1:20. Then let us be careful that we speak "as the oracles of God," 1 Pet. 4:11, lest we be led astray on this and other subjects.

The modern teaching that sanctification is sudden or instantaneous is not once asserted in the Bible. The writer has repeatedly stated this before audiences made up in part of those who believe that teaching and has called for the verse which so stated, but has never had it offered. The only reference ever seen by him in print to prove so was given in Wood's "Perfect Love" a Wesleyan book on sanctification. The reference was Isa. 65:24. Turn and see if it has any reference to the subject.

Neither is their teaching in the Bible that sanctification is by a baptism of holy spirit. 2 San-

ct. 23:2, and while he had it he sinned, and while guilty and asking forgiveness in Ps. 51 requests in v. 11 that the spirit be not taken from him. Moreover, Paul had the holy spirit Acts 9:17 and he quarreled with Barnabas, Acts 15:36-41. And Peter was one who received the spirit at Pentecost, and in Gal. 2:11-14 we find him sinning. Then, too in 1 Cor. 1:2 we find a sanctified church at Corinth one of whom in chap. 5 is disfellowshipped for flagrant sin.

The writer has talked with modern preachers and members who taught that doctrine of sanctification, who disagreed on baptism, divorce, tobacco, wearing neckties etc. This could not be if they were all freed from sin, hence one or the other was in error regarding baptism, and the ones practicing dress, marriage and tobacco using contrary to scripture were sinning. Moreover, if they were baptized with the spirit they would be given a revelation of truth and prophecy, and could raise the dead and the like, which in previous articles we have seen to be a grievous mistake.

Then too, for one to say he is sinless is itself a sin, for scripture says "Let another man praise thee and not thine own mouth; a stranger and not thine own lips." Prov. 27:2.

Those who assert from 1 Jno. 3:9 that it is impossible to sin do not understand the meaning of "cannot." By Gal. 6:17 it is shown that the spirit does not permit those who live in it to sin and when they do sin they are no longer following the will of the spirit but that of the flesh. They "cannot" sin in that they have no permission of the spirit to do so. But we have seen that David, Paul and Peter found it possible to disobey the permission of the spirit, and we also see modern people do the same, on the doctrine and morals named above, for all their claims of sinlessness.

According to Eph. 4:11-16 perfection is a growth. By 2 Pet. 1:5-7 we add to faith six other things before we love, which is perfect. Ro. 13:8-10; Col. 3:14. By 2 Cor. 7:1 holiness itself may be come more and more perfect. This explains 1 Cor. 1:2 and the man in chap. 5. He and the rest of the Corinthian brethren were sanctified by faith just as soon as they believed. But they needed to perfect their holiness by adding to that perfect faith the seven items named by Peter.

The harmony of the seven items of the process of sanctification named early in this article may be seen when we remember that the way (1) we sanctify ourselves is by (2) belief or faith

(3) in truth revealed by (4) the holy spirit which was given to (5) Jesus who manifests the will of (7) the Father, God is the original source of our holiness. This is his will, as we see by 1 Thess. 4:3-7. He revealed his will through the Son, by the spirit. The spirit revealed the truth, and the truth makes clean as believed in by us. Between us and the spirit intervenes the truth and no man can have access to spirit sanctification except as he goes through truth. Those who are interested in becoming holy are referred to the article "Saved from Sin" in the previous series on the atonement, or are invited to send to the writer for a free copy in tract form.

## THE NEW COVENANT.

S. C. Oliver.

What is it, and with whom made.

For finding fault with them, he said: Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the house of Israel, after those days saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people.

And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness and their sins, and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Heb. 8:8-13. Now here are two covenants spoken of-- the first one, he says, was made with Israel when he took them by the hand and led them out of the land of Egypt. Then sometime in the future he is going to make another covenant, which he calls the new covenant. Now in the first place, let us try and see if we can find what the one he made with the Fathers was, and what it promised them; perhaps it will help us to find when the new one will be made, and with whom. Now let us turn to Exo. 19 beginning with the third verse. "And Moses went up unto God and the Lord called unto him out of the mountain, saying, Thus say to the house of Jacob and to the children of Israel: Ye have

seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak to the children of Israel. And Moses called for the elders of the people, and laid before their faces all the words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken will we do. Then Moses wrote the ten commandment law, and all the judgments that God would require of them. And he took the book of the covenant and read in the audience of the people: and they said: All that the Lord hath said we will do, and be obedient. And Moses took the blood and sprinkled it on the people, and said: Behold the blood of the covenant which the Lord hath made with you concerning all these words. Exo. 24:3-8. This is the covenant that Paul speaks of, That I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt. Heb. 8:9.

Now this covenant was entered into and sealed with blood, and God promises on his part to make of them a Kingdom of Priests, an holy nation, and upon their part they were to keep all his laws and judgments, and whenever they failed they were to be cut off (that is the ones that failed) Num. 15:30. Then when all the members of this priest kingdom were selected, and every position filled, then that covenant would naturally vanish away by limitation. Now this covenant continued in force until about three and one half years this side of the resurrection of Jesus.

And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease. Dan. 9:27. Jesus ministry was confined to Israel. But he answered and said; I am not sent but unto the lost sheep of the house of Israel. Matt. 15:24; 10:5-6. The twelve apostles are to sit on thrones over Israel. And Jesus said unto them, Verily I say unto you that ye which have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel. Matt. 19:28; Luke 22:29-30. The ministry of the apostles for about three years and one half was confined to Israel, until that body was completed. See Acts 13:46. Then Paul and Barnabas waxed



bold and said: It was necessary that the word of God should first have been spoken to you, but see ye ye put it from you and judge yourselves unworthy of everlasting life, so we turn to the Gentiles. What did they turn to the Gentiles for? To take out a people for his name or priesthood. And to this agree the words of the prophets, as it is written, Am. 9:11. 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. Acts 15:14-16. This body that is being taken out now is no part of the Israelitish body as some claim but are a house of sons. Rom. 8:14. For as many as are led by the spirit of God, 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. Rom. 8:16, 17. A royal priesthood, a royal priesthood, an holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. 1 Peter 2:9. 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 unto our God kings and priests, and we shall reign on the earth. Rev. 5:9, 10. Paul says: Israel hath not obtained that which he seeketh for but the election, or obedient ones hath obtained it, and the rest were blinded. Rom. 11:7. Now Israel as a nation, did not receive what God promised them, but those who did keep the covenant, will receive just what God promised them that is, he will make of them a kingdom of priests, an holy nation, or mediatorial nation or kingdom. Paul again says For I would not brethern 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 shall all Israel 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 unto them, when I shall take away their sins Rom. 2:25-27. From the above we learn that when the Gentile body or house of sons, which is the royal land promised them, and make of them a kingdom of priests, an holy nation in fulfillment of his covenant with them, and then he will make a new covenant with them. Heb. 2:8.

And it shall come to pass that like I have watched over them to pluck up, and to break down and to throw down, and to destroy and to afflict; so will I watch over them to build and to plant saith the Lord. In those days they shall say no more. The fathers have eaten a sour grape and the children's teeth are set on edge. But every man shall die for his own iniquity; every man that eateth the sour grape his teeth shall be set on edge. Behold the day come, saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their Fathers in the day that I took them by the hand of Egypt, which covenant they break although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God; and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sins no more. Thus sayeth the Lord which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar. The Lord of hosts is his name. If these ordinances depart from before me, then the seed of Israel, also, shall cease from being a nation before me forever. Jer. 31:28-36. Behold I will gather them out of all countries whither I have driven them in my anger and in my fury and in great wrath; and I will bring them again into this place, and will cause them to dwell safely. And they shall be my people and I will be their God. And I will give them one heart, and one way that they may fear me forever for the good of them and their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but will put my fear in their hearts that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. Jer. 32:37-41, also chapter 33. Turn now to the prophecy of Ezek. 37:21-28. 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 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 wherein they have sinned, and will cleanse them; so shall they be my people and I will be their God. And David, my servant shall be king over them, and they all shall have one shepherd. They shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children's children forever and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them, and it shall be an everlasting covenant with them, and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore; my tabernacle also shall be with them. Yea, I will be their God and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel when my sanctuary shall be in the midst of them for evermore.

Now from the above, we learn that God will open the graves of the children of Israel, and bring them up out of their graves. Ezek. 37:11-14, and they shall dwell in the land God gave to their fathers. Ezek. 28:25-26, also 36:27-28, and he will make one nation of them, Ezek. 37:21-25, and David, God's servant, shall be king over them, and they shall dwell in the land that I have given Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children's children forever, and my servant David shall be their prince forever.

Then is when the new covenant will be made; and I will make a covenant of peace; see verse 26, and it will be an everlasting covenant, Jer. 32:40; Ezek. 34:25-37, also, chapter 26. When they are restored to the land promised Abraham, Isaac and Jacob, the land will be equally divided between the twelve tribes. See Ezek. 48; and each tribe will be organized into a government with one of the apostles at the head as king, or governor, as we call them, and the twelve tribes associated into one kingdom with David as their king. See Ezek. 37:24-25; Hosea 3:5; Jer. 30:9; and will be a kingdom of priests, and God will make a covenant of peace with them and they shall be the

head of all nations. Deut. 28:13; Micah 4. This kingdom is what the angel showed John on the Isle of Patmos. Rev. 21:2, also 9 to close of chapter. They are the ones spoken of in Rev. 20:4-6. They shall be priests of God and of Christ. The Israelitish kingdom of priests are now in their graves; See Ezek. 37:9-14, sleeping in the dust, Dan. 12:2. That kingdom of priests was completed when the apostles turned to the Gentiles, as before stated, and there has not been an Israelite since that day or date. Paul says, For he is not a Jew which is one outwardly, but he is a Jew which is one inwardly, Rom. 2:28-29. That is, they have to keep the old covenant which has been out by limitation; for it has accomplished its work; so the ten commandment law with all its ordinances Sabbath and all has no force. We now in this age, are not under any law; our offering is a free will offering, it is all with us—we can make the sacrifice, and become a son of God, a royal priest, on the spirit plane, or not. God does not stand over us with a club, like he did under the old covenant. Much more might be said on this subject, but we will close for the present.

Looking back on a long and useful life, a college president said to his students:

"The Bible is a necessity for every boy. If I were a boy again I would study it even more than I did. I would study the life and character of our Savior persistently, that I might become more and more like unto him."—Sel.

It is said that on one occasion an evil genius meeting a high-minded prince, gave him the choice of three things, one of which he must do—curse his maker, murder his father, or get drunk. His mind revolted in horror from the first two; so he chose the third as the least of the three sins. But while drunk he committed both the others.—Ex.

If every one would strive to be perfect as he thinks others ought to be, this would be a delightful world to live in.

The Ram's Horn says:—  
"Keeping an eye on Christ, keeps it off the world."

The bad boy is what I am, except for a friend and the grace of God.—Merrill.

"The dews of God's Grace fall during the night of sorrow."

The best engineering—building a bridge of faith over the river of death.—Sel.

**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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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope.

Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald teaches 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 reiteration 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. 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."

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.

**Editorials and Church News.**

**Editor's Appointments.**

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

The Lord willing, the editor will preach for the brethren in

the vicinity of Camden, Illinois, beginning on Friday night, Dec. 6, and continuing over Sunday. Will be pleased to meet as many as can attend at that time.

We are going to ask a favor. When sending names and addresses, whether your own or some one's else, be VERY sure to write plainly and spell correctly the names.

We have just read a good tract entitled, "Is the World Growing Better?" by Bro. L. S. Bronson, of Dowagiac, Mich.

The argument is well put and therefore convincing, but best of all, Bro. Bronson is on the Bible side of the question.

Sister Mattie E. Boice requests us to say that her book is nearly ready for mailing but that she is holding back the work a little in order that she may add some historical data which she believes will be of interest to all "Watchmen." Her address is 1009 S. Wright St., Champaign, Ill. All orders for the book should be addressed to her.

We wish interested readers would follow the example of some by sending in interesting items clipped from the daily press or any other papers—items that will be of interest in a way that they should interest the readers of our paper. We will not promise to publish all that may be sent in, but from it all we will be able to select matter that will help to make our paper helpful in spiritual things.

The meeting to be held near Camden, Illinois, beginning Friday evening, Dec. 6, to last over Sunday, will be held at Independence School-house.

**The Iowa Field.**

Our appointments in the state of Iowa for the next few weeks will be as follows: November 24—Pleasant Prairie (Sac City); Dec. 1—Hickory Grove (Colo); Dec. 8—Eagle Grove; Dec. 15—Irving; Dec. 22—Marathon; Dec. 29—Gladbrook.

**Obituaries.**

Mrs. D. T. Halstead

was born in Clark Co., Indiana, January 4th, 1827. Her maiden name was Patience Reed Carr. She was married to Stephen R. Sharpe in 1843, and to this union were born four children.—Frank B., of San Francisco, Cal.; Charles S., of South Africa; Emma C. A. Cox, of LaFayette, Indiana, and Mary E., now deceas-

ed. She was married the second time to D. T. Halstead of Rensselaer, Indiana, Nov. 3rd, 1880; died at Rensselaer, Nov. 22nd, 1912, at the age of 85 years, 10 months, 18 days. She had been ailing for some time owing to advancing age. In her last illness she was confined to her bed but one week. She fell asleep quietly and peacefully in a full assurance of a glorious resurrection.

At about 16 years of age she united with the Christian church but about the year of 1845 she became a member of the Church of God and has ever since lived in that faith, strongly defending its teachings.

Thus Bro. Halstead is left alone, but we know that he has comfort in the truth of the gospel to which we commend him.

The line of discourse followed was suggested by a number of texts which Sister Halstead had selected for the occasion some time before her death. The texts were designed to show that man is wholly mortal and that death is a state of unconsciousness and must continue so until the Lord comes, when He will break asunder the ties that bind us to death.

S. J. Lindsay.

**CHRISTMAS BEREAN NOTICE**

The Chicago Bereans will again this year engage in their Christmas work and carry Christmas cheer into as many homes of the needy as we can.

If any of the many friends who have helped in this work before, wish to join with us again this year, please send your offering to

Leila E. Whitehead,  
5439 Ontario St.,  
Chicago, Illinois.

By order committee.

**Report.**

On Sunday evening Nov. 24th inst., the church at Ripley Ill., closed a series of meetings which lasted nearly two weeks, conducted by Bro. O. J. Allard of Fort Dodge Iowa. He is a minister well known and so situated to go whenever called and we trust he will give the right views of God's plan in meekness and fear. And that each member may do his duty to keep him in this great work. The meetings were well attended and good attention throughout. There were no additions. There is no real need for failure since God has provided grace sufficient in Christ Jesus for all. For which we have not words to express our thanks.

Love from all to all,

Jennie Cox.

**JEWISH NEWS.**

The following Jewish items are copied from Watchword and Truth.

The town of Nablus in Samaria has now twenty-five soap factories in operation.

A woolen mill employing 200 Jewish laborers is to be opened in Jerusalem. Half of the capital has been subscribed.

Floods in Palestine. A dispatch from Palestine states that large tracts of the country have been flooded owing to the heavy rains. Much suffering is being experienced in consequence by the Jewish settlers.

In Ekron five Jewish colonists observed the Schemittah or Sabbath year in 1911, by letting their lands lie fallow. Another thirty compromised by hiring the work on the land done for them.

The Jewish Colonization Association is the keeper of 300,000 francs left by Baron Hirsch for relief—by colonization—of the Jewish masses of Eastern Europe. A quarter of a century has passed since the bequest was made and all attempts at colonization outside of Palestine have failed.

Five million francs have been invested by Jews in orange plantations in Judaea, on 7000 dunams of land. The orange export from Jaffa has grown from 440,000 boxes in 1904 to 1,200,000 in 1911. Most of these go to England, others to Russia, Turkey and Australia. Rubber plantations and the culture of giant bamboo are also well under way.—The Last Days.

**Some Questions for Certain Preachers.**

By R. E. Lloyd.

1. Did Jesus say "Blessed are the meek for they shall inherit the earth"? Matt. 5:5. See Psa. 37:29.

2. If you say "Yes", why do you preach that they shall inherit heaven?

3. You preach that man has an immortal soul. Where in the Bible will I find such an idea?

Read Job 4:17; Rom. 2:7; 1 Cor. 15:47-58; 1 Tim. 6:13-16.

4. You tell people to prepare for death and heaven. Does not Paul teach "death is an enemy"? 1 Cor. 15:26. Would not death be a friend if it took the Christians to heaven? Jesus taught "seek the kingdom of God."

If you would imitate Christ, take sin by the throat and the sinner by the hand.—W. H. H. Murray.

It is better to make mistakes than to sit idle and inactive and view all things from a pessimistic standpoint.—C. G. Ames.

# The Sunday School.

By Anna E. Drew.

December 15. FORGIVENESS. Matt. 18:15-35.

Golden Text.—Be ye kind to one another, tender hearted, forgiving each other, even as God also in Christ forgave you.—Ephesians 4:32.

Time.—Autumn, A. D. 29. Not long after our last lesson.

Place.—Capernaum, near the Sea of Galilee.

Preceding our lesson today, Jesus gives instruction concerning the treatment of those who sin against a brother. Matt. 18:15-20. Notice first, the injured party is to go to the other party ALONE and show him his fault. If this does not effect reconciliation, witnesses may be called to hear both sides; if this does not succeed, the matter may be brought before the church. If all efforts fail, then 'let him be unto thee a heathen and a publican.' That is, not to be treated as a recognized Christian brother. Not to scorn or neglect him, but labor and pray for his repentance. We must bury SEL? in the wish to save our brother Gal. 6:1. The concluding verses teach the perfect harmony that should exist among Christ's disciples, and when they offer their united prayers for light, and form their determination to act under the direction of His Word, in considering all questions. He has promised to be with them.

## — QUESTIONS —

What was Peter's question in today's lesson?

(The teaching of Jesus in the texts which have just been commented upon, may have caused Peter to ask this question).

What do we know of Peter's disposition?

(He was a high-strung, impetuous man, acting from strong impulses; too self confident, yet undoubtedly sincere and honest. A man like Peter was sure to have fault found with him and to have need to forgive as well as to be forgiven).

What measure to Peter seemed great? Do you think that he understood the nature of forgiveness?

(The spirit of revenge, the feeling that it was duty to retaliate any injury one suffered, was deeply grounded in the Oriental nature. The Jewish rabbis had recommended that one exercise forgiveness, and their Talmud said, "Pardon three times but not the fourth"; so it was not strange that Jesus' teachings seemed difficult to the apostles).

Did Jesus teach a limit to forgiveness in His sermon on the Mount? Matt. 6:14. What was Jesus' reply to Peter? What does this show?

(That the spirit of forgiveness knows no limit, that we are to forgive as many times as sinned against. "If our hearts are full of love, forgiveness, kindness, the desire to help, then no matter how often some act of others calls forth the feelings, it will be met by love, forgiveness and help. If hate and revenge are there, then hate and revenge will flow forth against the evil doer.")

In what way does Jesus illustrate His question? Relate the parable.

(The law of the kingdom of heaven is compared to that of an Oriental court).

What is a talent? See margin.

(A Jewish weight—the Attic talent was worth about \$1200)

What was commanded as punishment for the one who could not pay?

(This was the custom not only among the Jews, but also among the heathen).

How did the debtor obtain mercy? How fully was he pardoned? How much is a pence?

(About 17 cents—100 pence would amount to \$17)

How does this compare with the amount owed the king?

How did this man treat his debtor? Why should he have been especially considerate of his fellow servant? What does it show? (A base nature, pitiless and unforgiving).

What was his condemnation? Who is meant by his tormentors? (Probably those who examined prisoners by torture, which office was often assigned to jailers. It was common to load such with chains of iron and heavy yokes of wood, and to visit them with frequent scourgings).

What was the lesson taught by the parable? Who is represented by the king? Who by the servants? When will be the time of reckoning? Does the final punishment of the wicked servant prove torment the future punishment of such? Matt. 13:40-42; Psa. 37:20. In what consists their torment? Matt. 8:

11-2; Prov. 21:13; Jas. 2:13. Are our wrongs against our fellowmen sins against God? What does Paul say in case we have a quarrel with anyone? Col. 3:13. What directions did he give the church at Ephesus? Eph. 4:31-32. Does this apply to us also? When we pray, what are we to remember? Mark 11:25. What duty is expressly enjoined upon the people of God by our Savior? Luke 17:3-4. What is the consequence if we do not forgive? Mark 11:26. Who is our example? 1 Peter 2:20-23. Let us seek to follow. Rom. 12:17-21.

## Thanksgiving Letters.

(too late for last week.)

Dear Bro. Lindsay:

I praise God for His goodness and His mercy which endureth forever: also for the law of God which shows us what sin is, Rom. 7. and the gospel of Christ which is God's power to save, Rom. 1:16.

R. E. Lloyd.

Cairo, Illinois.

Dear Brothers and Sisters of our most precious faith:

We are invited by our kind editor to write Thanksgiving letters.

O, give thanks unto Jehovah! Call upon His name. Make known among the people His words and the judgments of His mouth.

Let us be earnest and thoughtful of Thee.

O, the sorrows that are filling so many hearts through railroad wrecks, ships sinking, murder and theft, and every crime that you can think of.

May we let our light shine more perfectly, and let us enter our closet more often in prayer. Let Him know how thankful we are that we have taken the narrow road that leads to everlasting life; and count our blessings one by one.

I bid you all goodbye, and God be with you till we meet again. Love to all the brethren.

Mrs Amy Johnson  
Albion, Iowa.

To the Dear Ones—

This is a grand and glorious day in which to be living, if we have made the God of Abraham our strength and shield. The kings of earth whose strength and pride rests in the armies and navies of the world are trembling with dread and fear.

But we if we have made the God of Israel our refuge can but rejoice, as we see the melting away of the gentile powers who have long trodden down the holy city. The eternal day is surely dawning!

Mortal tongue can not express nor mortal hand record, the glorious thought of feet firmly planted on the Rock of Ages sheltered by his protecting love.

While beholding tottering

thrones and falling kingdoms writhing and wailing in devices of their own destruction, see him who spoke peace to the troubled sea.

Speak peace to the troubled and raging sea of humanity. Settle all national disputes, capital and labor questions, race troubles and sorrows common to sinful humanity, and "Fill the whole earth with his knowledge and glory as the waters cover the sea." But if mortality should overcome us for a moment, we will hope with Job "O! That thou wouldst appoint me a set time and remember me."

Then can immortal tongues sing "Glory be to God in the highest."

Sadie Skeels.

Brumfield, Kentucky.

Dear Bro. Lindsay—

I gladly grant your request, and will try to write a few lines for your Thanksgiving Edition.

Although isolated and alone, I feel that I have so much to be thankful for.—first for life and the hope of eternal life, and for the comforts and blessings of life, and for peace. Also for the indications of our Savior's soon coming to establish his kingdom on this earth, a glorious kingdom free from sickness and death or sorrow or sighing: that will be good enough. Sometimes when reading of the war with Turkey it seems we ought to be listening for the rumbling of the chariot wheels.

May the Lord help us to keep our lamps trimmed and burning.

I desire also to thank you for the ably edited "Restitution Herald" and all the dear ones who contribute the many edifying in structive and inspiring letters and the dear Sister who has the "Herald" sent to my address. May the Lord shower his richest blessings upon her and her husband, and all who are in Christ Jesus. May the Lord bless you and prosper your work, and save us all at last is my prayer.

Mrs. C. C. Ramsay,  
4817 A St., Philadelphia, Pa.

Dear Brothers and Sisters—

I am so far from any of our members, I cannot attend meetings, but I read my mother's Restitution Herald, I think it is fine. I am still in the faith, hoping I shall meet my Lord in the air.

Mrs. Phoebe Pestle.

Dear Brothers and Sisters,  
 Surveying the whole realm of God's love and mercy to mankind I can find nothing that so much requires my thankfulness, as God's plan of Salvation for us. His forgiveness of our sins and His love and care and guidance. Our entire lives should be a perpetual thanksgiving and praise to God.

Alice Kerr,  
 Dixon, Ill.

We are thankful for a year of blessing in many ways. Although not a year of material or physical blessing, yet one rich in spiritual growth. A year in which God has permitted many trials and much sickness to come into our home, yet through it all He has been true and faithful, and has not allowed us to be cast down but has used them as the means to show us His goodness and power.

We rejoice in an unbroken circle, in many answered prayers, in unmistakable evidences of God's guidance and direction in the daily affairs of life.

We rejoice over sinners brought to repentance through our influence, and in many opportunities of speaking to others of the present and future blessings of the Christian life.

Above all do we rejoice in the inexpressible, unspeakable joy and satisfaction in the assurance of an endless life in the Kingdom of our Lord and Master if we prove faithful.

Your brother and sister in Christ,  
 Oscar and Cora Marsh.

Dear Bro. Lindsay—

I have never written to the Restitution Herald but I thought I would like to say a few words for Thanksgiving greeting.

We know as Thanksgiving approaches that a great many people make great preparations for that day and set it aside for prayer and thanksgiving to our Heavenly Father for his goodness but we should be thankful at all times and give thanks for health and strength and for the many blessings we enjoy. We all have our sorrows and trials but we must look to our dear Savior for comfort and strength to bear them.

May we all live so that we may be found worthy when Christ shall come to call the sleeping ones and change the living is the prayer of your sister in Christ Jesus,

Carrie E. Elton  
 Benson, Neb.

St. Matthew 26: 26, 27, 28.

And as they were eating, Jesus took bread and brake it and gave it to his disciples and said, Take eat: this is my body.

And he took the cup and gave it to them saying Drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins.

We are trying to live a Christ life, and may he help us, and others to keep on doing the very best we can and be ready when he comes.

Bro. and Sr. T. A. Porter,  
 Mt. Sterling, Illinois.

George Mason Ellis desires the cooperation of some one with means to assist him in the publication of a well written and superbly illustrated religious book of about 250 pages.

It will be filled with rich spiritual food for the soul and rich half tone work, original in design and made by the author expressly for this work.

No matter that ever was before printed will go into this production.

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 Dallas, Texas.

**THE KEY TO THE BOOK OF REVELATION.**

In the Book of Revelation the numeral twenty-four, in connection with the "Elders," occurs six times. These twenty-four elders are doubtless the antitype of the twenty-four courses of the priesthood under the law, with an elder or a chief over each course making twenty-four elders or chiefs over the twenty-four courses. Zacharias was a priest of the course of Abia. See Luke 1:5 to 11: "And it came to pass that while he executed the priest's office before God in the order of his course according to the customs of the priest's office his lot was to burn incense when he went into the temple of the Lord. it was the lot of others to perform some other part of the Lord's service. Some to the service of praise, with harp etc. See the antitype of these in the royal priests of the order of Melchisedec, (Rev. 5:8, 9, 10) offering praise and incense. "The twenty four elders fell down before the Lamb, having each a harp (for praise) and (censors or) bowls of gold full of incense which are the prayers (doubtless) of the (tribulation) saints. And they sing a new song saying, Thou art worthy to take the roll and to open the seals thereof; because thou wast slain and redeemest us to God by thy blood out of every tribe and tongue and people and nation; and thou madest

them (the redeemed elders) unto our God a kingdom and priests; and they reign on the earth." Compare this with Rev. 1:5-6; 1 Pet. 2:5-9. The white garments are the purified priestly robes and the crowns represent their royal kingly dignity.

"And out of the throne, (which is located in the midst of the twenty-four thrones) go forth lightnings and voices and thunder." This is premonitory of God's judgments which are to follow the opening of the seals, between the translation of the blood-washed elders, and their return under the sounding of the seventh trumpet. These judgments are threefold lightnings, voices and thunders. They are alarming tokens which will deal with high handed iniquity in the coming crisis."

"And seven lamps of fire burn before the throne which are the seven spirits of God." "Seven spirits do.s not signify the divisibility of the Spirit. See Eph. 4:4; "There is one body and one spirit even as ye are called in one hope your calling." The explanation is found in the significance of the word "seven." It signifies a complete and perfect unity of action, it is likened unto seven lamps of fire, nothing can be hid from these "lamps of fire," it is a complete and perfect searchlight of the greatest power. Compare this with Rev. 5:6; "And behold and in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb, standing, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Horn symbolizes power, "seven horns" complete unlimited power. "Seven eyes" signifies complete and perfect vision, from which nothing can be hid. Zech. 4:10; "The eyes of the Lord which run to and fro through the whole earth."

Prov. 15:3; "The eyes of the Lord are in every place, beholding the evil and the good."

"Seven" in the Bible, is a very significant word, signifying completeness or perfection of that to which it relates.

Now speaking of the Lamb having "seven horns," and "seven eyes," which is divinely interpreted a being the "seven spirits of God," may seem to those who are not informed as to its meaning, as a senseless inigma, but to those who are enabled to read sign-language, it expresses a depth of thought in a condensed form. Rev. 5:6, pictures the Lamb as having the spirit in its complete seven-fold power: "horn" signifies power, "seven horns" unlimited power; "seven eyes" a perfect vision,—nothing can possibly escape his notice. See Psa. 139:7-12—

"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 take the wings of the morning, and dwell in the uttermost parts of the sea:

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

It will be all in vain when the Lamb comes forth in the seven-spirit form, having "seven horns and seven eyes," for sinners to attempt to hide from his presence "in the caves and in the rocks of the mountains," and pray "to the mountains and the rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: because the great day of his wrath hath come: and who is able to stand?" It would be better to pray now:—"God be merciful to me, a sinner," and hide in the ark Christ Jesus, than to pray to the senseless rock and mountains to hide them from the wrath of the Lamb, when he goes forth having "seven horns," and "seven eyes."

I trust our readers may see the significance of this sign-language.

Let us now study the picture language of the seals. In Rev. 6: 1-8, the first four seals are pictured by a "white horse," a "red horse," a "black horse," a "pale horse." These various colors are full of significance. Vs. one reads: "And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as it were with a loud voice of thunder, Come. And I saw and behold a white horse: and he that sat on him having a bow; and a crown was given unto him: and he went forth conquering, and to conquer." In the call to the different riders of these horses, in the common version we have the phrase, "Come and see." In Tregellis, Diaglott and Revised Version, the words "and see" are omitted. If retained the invitation would be to John to "come and see," but if omitted, (which the preponderance of credible evidence favors) then the call is to the riders of the horses to "Come" which agrees with the context.

The picture before us of the four horses in no case has any reference to past history, but they lie just before us. The removal of the redeemed may occur at any time now, and the judgment seals follow their trans-



lation immediately. We will give an exposition of these four horns in our next lesson.

In the Blessed Hope,  
W. H. Wilson.

**THE COVENANT OF LIFE**  
Ratified By The Sacrificial Death Of Jesus.

George Moyer.

To the editor:

Some months ago I received a letter from a reader of your paper who desired to know if I endorsed the paper's teaching on the subject of the sacrificial death of Jesus. By some mishap I mislaid the letter and have not seen it since. I am unable to answer the letter because I cannot recall the writer's name. The only alternative is to reply through the paper, or else not at all.

I have never noticed anything specially on the question in the paper and hence cannot say I agree or disagree with its teaching on that particular subject.

The following is submitted as my understanding of the word.

Adam in Eden, though in nature flesh and blood; that is, on the basis of the natural, was in no sense death stricken by any physical law of nature.

2. After he transgressed, his condition and relation were changed, the reflex influence of sin corrupted his mental and moral nature, but did not change his physical.

3. By transgression, he became conscious of guilt, shame and fear. Moved by fear, he sought to hide himself; and to conceal his shame, as yet not knowing that his Maker was compassionate, he was hopeless, looking for a speedy execution of the penalty incurred—a violent death awaiting him.

God in mercy postponed the execution of His law.

4. By his disobedience he forfeited life and transmitted to all of his posterity the sentence of death, in that all were in him when he transgressed; and what he did they did, and therefore all were death stricken. Moreover, he could not recover what he had lost, because of personal sin.

5. Inasmuch as life had been lost by sin, it could only be recovered by righteousness in the person of one absolutely free from personal sin, and that one a member of the Adamic race that had sinned. No outside person could do the work.

6. It was the woman first who had transgressed the law and her seed it is who by obedience recovers what she lost, but his obedience had to be voluntary even unto death—a violent death which by the favor of the Cre-

ator, was not executed upon the parties who at the first had sinned in Eden.

7. Jesus as the seed of the woman willingly offered himself unto death to magnify the broken law, thus showing how God could be just, and at the same time justify those who through faith were purged from sin by his shed blood.

8. The promised seed, the divinely ordained deliverer was "made of a woman, made under the law," and therefore with all of the Adamic race under the ministration of condemnation, for says the apostle, the law was the "ministration of death." 2 Cor. 3:7, hence, as written, he was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, which he did by ratifying the covenant made with the fathers by his own blood. "This is the new covenant in my blood," made efficacious to all the called of God.

9. How could Jesus get out from under the Edenic death sentence and the ministration of the law? Only in one way—through death. He died unto sin or the sin body—nature once and hence was made free from sin, or the condemnation of sin, but this would have availed nothing for himself or for us, if he had not been in possession of something that entitled him to resurrection, hence says Paul, "It is Jesus that died, yea, rather that is risen again." Being a man approved of God, for his unblemished obedience, God raised him from the dead to die no more.

"We thus judge," says Paul, "that if one died, then all died." That is, all who are in him, being circumcised in heart. The one died literally on the cross; those in him die legally through an obedient spirit of faith by being baptized into his death, whereby they put off the old man under the condemnation of sin. "But, then," says one, "how about those who died before baptism was instituted?" Even so. They died legally through faith in the animal sacrifices they offered under the law, and before the law as in the case of Abel, whose bloody sacrifice foreshadowed the covenant-ratifying blood of Jesus, and was esteemed excellent, in that it indicated a believing heart in what God had promised at the gate of Eden. Moreover, to make sure of those who died in faith under the law, Paul says: "that by means of death, for the redemption of the transgressions under the first covenant, they which are called might receive the promise of eternal inheritance." Heb. 9:15. Jesus did not die for all transgressors under the law for they are not all Israel who are of Israel. Those only who

responded to thee call are the beneficiaries of his shed blood. All such are justified and rest in hope. But some voice will say that Jesus tasted death for every man, therefore all men are entitled to resurrection. Such a conclusion is unwarranted not only from the general trend of scripture, but from the consideration of the text as related to other testimony upon the subject. It does not follow that because Jesus "tasted death for every man," that the benefits thereof extend any further than the free offer of life, to those who graciously accept of it by faith. Jesus did not die as a substitute in the place of the sinner. This he did by laying hold of our nature and in that nature already condemned bore our sins to the cross.

It will be seen therefore that he himself was the first beneficiary of his shed blood. By his death and resurrection he abolished death in his own person and brought life and incorruptibility to light, for the consolation of those trusting in him. He accomplished this good work by virtue of his becoming the beneficiary of his voluntary obedience unto death, in the offering of himself sacrificially for sin or on the account of sin. The apostle affirms that he was brought again from the dead through the blood of the everlasting covenant, proving conclusively that he shared the benefits of his offering and was consecrated by his shed blood. See Heb. 13:20.

The everlasting covenant was ratified, brought into force as the apostle declares, "Where a covenant exists, the death of that which has ratified it is necessary to be produced, because a covenant is firm over dead victims, since it is never valid when that which ratified it is alive. Diglott Heb. 9:14.

From the foregoing testimony it will be seen why Jesus was made a partaker of the flesh and blood nature that had been sold out under sin, and also how through his faultless character, he was able not only to secure redemption to open the way of escape for those in him. It was his spotless character, his perfect obedience to the will of the Father that made him an acceptable offering for sin and enabled him to ratify the Abrahamic covenant, and to become the mediator, and the high priest who with or by his own blood entered into the most holy, into heaven itself, having obtained eternal redemption from death. To enter the most holy was equivalent to life everlasting for his priesthood is after the order of Melchisedech, an unchangeable priesthood, and therefore after the "power of an endless life.

There is a variety of testimony bearing upon the different plus

es of the subject that I cannot now notice. The different aspects contemplated in the forms of speech and phraseology of the scriptures pertaining to the woman seed are so manifestly various that if one expression is emphasized, and all others unnoticed our conception of him as an exceptional character will prove to be a mental deformity, hard to overcome and absolutely irreconcilable with scripture testimony as a whole.

Our best friend is one on whose sympathy and charity we can fully rely. A friend who cannot rejoice with us in our happiness and weep with us in our sorrows is about the same as no friend at all. But Jesus is touched with the feeling of our infirmities.' 'He that toucheth you toucheth the apple of his eye.' He not only knows every pain we feel, but feels every pain we suffer. 'Sympathy' means 'suffering with another'. The mother suffers with her child while he is undergoing a painful surgical operation; she suffers more than he. The sympathy of Jesus is deeper and more tender than that of any earthly mother. His charity is boundless. If my friend cannot forgive my faults, if the mantle of his charity is not large enough to cover my shortcomings, he cannot long be my friend. But a brother can easily forgive his brother for the gravest wrong-doing, and no brother has a heart as large and warm as the heart of Jesus. His counsel is valuable. We pity the man who does not feel the need of good counsel. He is a friend who bestows substantial benefits. The best friend is one who does something for us. 'He has borne our sorrows, and carried our griefs.' He shed His blood for us. 'For a good man some would even dare to die. But God commendeth His love toward us in that while we were yet sinners, Christ died for us.—Sel.

So much we miss,

If love is weak; so much we gain,

If love is strong; God thinks no pain

Too sharp or lasting to ordain  
To teach us this.

Helen Hunt Jackson.

Who blesses others in his daily deeds

Will find the healing that his spirit needs,

For every flower in others' pathway thrown

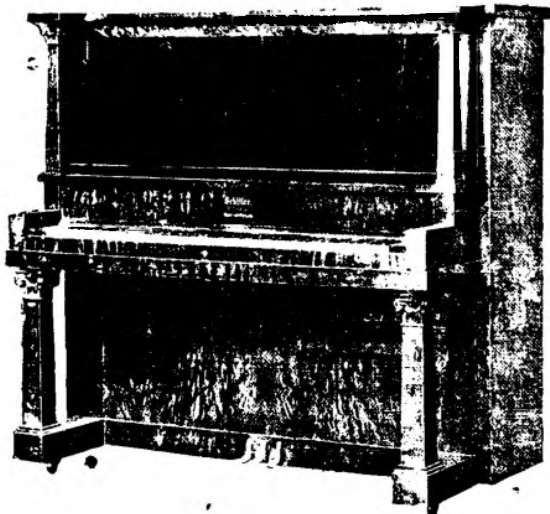
Confers its fragrant beauty on  
our own.—Sel.

The question is not, "Who is my neighbor?" but, "To whom am I neighbor?"

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Sister A. L. Tichenor of Los Angeles, Cal., has sent us a copy of the Los Angeles "Daily Tribune" of date, Nov. 7, from which we clip the following article by Lulu Wightman. It is the more interesting coming from the source it does.—Ed.

### Does the Disintegration of Turkey Fulfill the Prophecies of the Bible?

By Lulu Wightman.

The eyes of the civilized world are now fixed upon the drama of the Balkans; nations are anxiously awaiting the final act in the disposition of the unspeakable Turk—the driving of the Ottoman government from Europe and the partition of his territory. Comparatively few, however, are aware of the importance of this long-looked for event in the light

of Bible prophecy, which unmistakably portrays startling results with the fall of the Ottoman empire.

As early as 1838, Josiah Litch pointed out in a pamphlet that had world-wide circulation that the Turkish power was the "Apollyon" of the ninth chapter of the Book of Revelation; that he must lose his independence on Aug. 11, 1840, passing into the keeping of the European powers; and that then his territory would be lopped off piecemeal until he would disappear from the map of Europe, retire to Asia and there come to his end as the result of a great conflict between Islam and Christian forces, upsetting the peace of Europe.

On the very day prophesied by Litch, Aug. 11, 1840, pending negotiations over the war with Egypt, the Turk passed into the

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hands of European powers, who sleep in the dust of the earth have since suffered him to exist shall awake."

under the famous treaty of Berlin. Bible commentators agree that Turkey is the "king of the north" of the eleventh chapter of Daniel, because it occupies the identical territory of the old Assyrian kingdom, and, secondly, because of a perfect chain of prophetic historical events recorded from verse 35 to the close of the chapter, all of which have been fulfilled to the letter with the single exception of the extirpation of the Mohamedan government in Europe, which is outlined in the last verse in the chapter, as follows: "And he (Turkey) shall plant the tabernacles of his palace (seat of government) between the seas (Dead and Mediterranean) in the glorious holy mountain (Jerusalem); yet he (Turkey) shall come to his end and none shall help him."

Whenever the destruction of Turkey has been imminent heretofore, England and the powers have helped him—came to his aid—but the time will come when "none shall help him" and therefore "he shall come to his end."

The first and second verses of the second chapter of Daniel then relate the startling denouncement "And at that time (the time when the Turk comes to an end politically and in government form) shall Michael (Christ) stand up (or take the throne of universal rule)...and there shall be a time of trouble such as never was since there was a nation...and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that

Here, then, according to the Bible, we find great events wrapped up, and to be unfolded, in the solution of the eastern question, namely: A time of trouble such as never was, evidently a European conflict of disastrous and far-reaching results; the second advent of Christ to reign over the earth; and the resurrection of the dead. In a few brief sentences the Bible gives us an amazing line of thought for serious reflection.

Kossuth said: "In Turkey will be decided the fate of the world." And it was Lord Salisbury who predicted that the final dismemberment of Turkey would set the whole of Europe on fire. To avoid such a possible disaster the famed treaty of Berlin was framed. But we see that treaty no longer potent to hold back the warlike Balkans in their struggle for liberty and independence. The war has begun, and will continue until the Turk is driven from Europe and "comes to his end" at Jerusalem. Prophecy is stronger than men and governments, and today our eyes see its rapid and unerring fulfillment! In the serious times before us we should be careful to heed the Word of God, which is the best guide and counselor; and above all, the United States should be careful not to become involved or entangled in the struggle of these warring nations, for to enter into it will be to become a party to it, inevitably to take sides and to invite disaster to ourselves.

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## SOME INTERESTING BIBLE CHARACTERS.

D. C. Robison.

There are few characters in history more interesting than that of Abram, or Abraham. He was a direct descendant from Seth through Heber. His father was Terah, who was an idolater and dwelt beyond the Euphrates in Ur of the Chaldees. Abram was called from his country and his father's home to go into a land that Jehovah would show him. It is written that he obeyed Jehovah, and came and dwelt in the land of Canaan.

The Lord then promised to bless him and make his name great and that he should be a blessing. The Lord appeared to him after he had come into the land and promised that his seed should possess the land. Again he was told to lift up his eyes and look from the place where thou art northward and southward, and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth. Jehovah selected Abraham to become the head of the one who should bless all nations of the earth.

During a period of years Abraham was tried. His anxiety to be the parent of a seed who should rule the earth led him to do some things that were not pleasing to Jehovah. His dealings with Lot showed that he was not contentious over earthly things. Lot made the choice of the best of the land for his flocks. Unfortunately it placed him and his family under very unfavorable environments. He became the associate of the citizens of Sodom, a very wicked people. He and his family were captured and carried away but was rescued by Abraham. The cities of the plains being destroyed, Lot fled with his wife and daughters to the country for safety. Abraham dwelt in the rural districts and served Jehovah with all his house. On Abraham's return from the capture of the kings and the rescue of Lot, he was met by Melchisedec, the king of Salem and the priest of the most high God and was blessed by him to whom he paid tithes of all. He was requested to take of the spoils of the capture, but refused, saying,

## LO! HE COMES.

Marion E. Hall.

Through the twilight, through the gloaming  
Of the swiftly passing day,  
God is flashing to the nations  
Signals of the coming fray.  
Men may read it in the judgments  
That are falling on the world,  
For the deeds that quench the Spirit  
Where sin's banners are unfurled.

They may read it in the reckless  
Race for riches, place and fame,  
While the racers crush the helpless  
In their mammon maddened game.  
It is written in the records  
Of the strivings of the soul  
That has bartered all of Eden  
For a gilded, crumbling goal.

God is waiting, sternly waiting,  
Justly balancing the scale;  
And no power of man's devising  
'Gainst that justice can prevail,  
Sure as shines the sun above us,  
Sure as rivers seek the sea,  
God will soon declare " 'Tis finished—  
Time is now eternity."

Heed, ye careless! Heed the warning  
God is flashing forth today!  
Earth and heaven are loudly telling  
That our God will not delay,  
He is coming, say the prophets—  
Shout it till the welkin rings!  
He is coming—earth declares it—  
Lord of lords and King of kings.

will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abraham rich." He asked only the portion belonging to the young men who went with him.

Abraham sought not for earthly goods and power. He looked for a city that hath foundations, whose maker and builder is God. The Lord appeared unto Abraham in a dream, saying, Fear not, Abram, I am thy shield and thy exceeding great reward. In his anxiety he desired that the Lord should count Eliezer the steward of his house as his heir as he was born in his house. He was informed that the seed was to be his own son or of his own body. A substitute would not answer Jehovah's purpose. Time passed and it seemed impossible that the seed should come through Sarah, as she was barren and had passed the age of child-bearing.

In his extremity, he took Hagar, Sarah's Egyptian hand-maid to be his wife, and became the father of Ishmael. The time came when the Eloah informed him that the promised seed could not be counted through Ishmael because of his wild Egyptian blood. Abraham and Sarah were told that their seed should come through Sarah. In the appointed time Isaac was born. He was informed that Jehovah would establish his covenant with Isaac and his seed after him as an everlasting covenant. It is written, "In Isaac shall thy seed be called." Abraham praised Jehovah for this great blessing. There is little written of Abraham for the next twenty-five years. Then came the supreme test to Abraham's faith. He was required to take Isaac, his only son and offer him as a burnt offering. The artist has labored to paint a picture of this act. The poet has written of his supreme faith. It is left for Paul

to speak intelligently of his faith. He staggered (disputed) not at the promise of God through unbelief; but was strong in faith, giving glory to God. Rom. 4. Abraham knew that Jehovah would raise his son from the dead if he reduced him to ashes. The great trial was for him to slay the spotless lamb, his own beloved son. What must have been the agony of mind when his son said, Behold the fire and the wood: but where is the lamb for a burnt offering? It was a dagger that pierced his heart. The answer is characteristic of the man. My son, God will provide himself a lamb for a burnt offering. The sacrifice was a willing one or the part of the sacrifice and the one sacrificing. A perfect type of the lamb of God that bore away the sin of the world. Isaac, like Jesus, was a spirit begotten child. Isaac in figure suffered death as did Jesus. Abraham received him in figure from the death state. In the mind and conscience of Abraham, his son was slain and reduced to ashes.

It is taught by some that Abraham fully expected to return with his son unharmed. If so, Abraham's faith would not have been a trial to him. He must have believed in a future resurrection of Isaac. This act closes Abraham's trial period as the angel said to him, Because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the sand which is upon the seashore: and thy seed shall possess the gates of his enemies: and in thy seed shall all the earth be blessed: because thou hast obeyed my voice. Well could Paul say, He is the father of us all.

## Your Wealthy Friends.

Do not talk too much about your wealthy acquaintances. The girl who is always referring to the lovely country place to which one of her friends invited her, or the yacht owned by the father of another, lays herself open to the suspicion of snobbery. Your friends are no better worth quoting because they are wealthy. If the fact that they live in luxury is the most important thing about them, you have little excuse for dragging them into your conversation. —Sel.

### Predictions Concerning Jerusalem By Daniel And Christ.

Daniel gives us two separate predictions concerning misery that was to come upon Jerusalem. The one is contained in Daniel 9:26 to 27. In this Daniel is told by the angel what time is determined upon for the rebuilding of Jerusalem which was then in ruin. He is also told at what time Messiah was to come and that he was to be cut off to make reconciliation for iniquity and then he is told that the people of the prince that shall come shall destroy the city and the sanctuary. But before this prince is to come to do that, Messiah confirms the covenant and causes the sacrifices to cease. How did Messiah do that? By offering up himself. He was the end of the law for righteousness to every one who believes. The law was only a school master or rather a child leader leading to Christ and where Christ died on the cross the veil of the temple was rent in two by God's hand, showing that the end of the law had come with all its appendages. A number of years after the prince came namely Titus, and destroyed Jerusalem, the temple and 600,000 people, Tacitus says 1,000,000.

Josephus says: "And most terrible were the conditions under which they were destroyed. Women ate their own children in the famine that resulted in the siege as had been predicted. In the 11th chapter, Daniel is told by the angels of a long series of events that were to occur commencing from the invasion of Greece by a very wealthy Persian king which history records in detail, and then goes on with events which were to and did follow close on each other in such a close and remarkable manner and were fulfilled so exactly that as I have stated before in this journal, people who are skeptically inclined, have claimed that the book of Daniel was written after these events occurred, that is about 150 years before Christ, but as I have also stated there is positive proof from an historical stand point that the book of Daniel must have been written at the time that it is claimed. For in this chapter the angel goes on to describe the various events. He tells him of a terrible event that is to come upon Jerusalem and upon the temple which must occur before Messiah comes as described in the 9th chapter, and that the terrible event was the polluting of the temple as described from the 30 to the 35th verses; all of which is exactly described by Josephus. Christ again and again warned his contemporaries of the misery that was to come upon the people of Jerusalem and

## THE REASONS WHY.

### NUMBER ONE.

The reasons why we should not believe that the righteous receive their reward in heaven at death, but on the earth at the resurrection of the just are:

1. Because "NO man hath ascended up to heaven" except Christ.—John 3:13.
2. Because "David is NOT ascended into the heavens," but is "both DEAD and BURIED, and his sepulcher is with us till this day."—Acts 2:29, 34.
3. Because Christ said, "Whither I go ye CANNOT come."—John 8:33-34; 13:33.
4. Because He will bring our reward with Him: "Behold I come quickly; and my reward is WITH Me, to give every man according as his work shall be."—Rev. 22:12.
5. Because "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 1:32-33.
6. Because "the Lord shall be King over all the EARTH."—Zech. 14:9.
7. Because "the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."—Rev. 11:15.
8. Because "he shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8.
9. Because "the righteous shall be recompensed IN the earth" (not in heaven), Prov. 11:31; at the resurrection.—John 5:28-29; Dan. 12:2.
10. Because the meek and all who keep His ways shall inherit the earth.—Psa. 37:9, 11, 22, 29, 34; Matt. 5:5.
11. Because "the righteous shall never be removed" from the earth.—Prov. 10:30.
12. Because "the Lord shall reign in Mount Zion and in Jerusalem. Isa. 24:23.

This tract may be had at 15 cents per 100 by addressing The Restitution Publishing Co., Oregon, Illinois.

the utter destruction that was to take place to the temple and city. In Matt. 24:15-19 (Emphatic Diaglott), When therefore you shall see stationed on holy ground that destructive abomination which is spoken of through Daniel the prophetreeder, attend them let those in Judea escape to the mountains, let not him who is in the field return to take away his mantle, but alas for the pregnant and nursing women in those days. This warning to his servant who would attend to it was a further development of Daniel's prophecy contained in the 9th chapter and not that of the 11th chapter which had been fulfilled and could not now be for Christ was just about to do away with human offerings and sacrifices. It is on record that his disciples understood and harkened to his warning and did as he directed and so saved themselves from the terrible calamities predicted by Daniel and Christ. God so arranged things that they could do so. When the Jews had provoked the Romans in their madness to send an army to destroy Judea and especially Jerusalem Vespasian came with a great army and soon took the various towns and villages and captured Josephus one of their generals who gives us a full account of the whole affair. Vespasian then marched his army to Jerusalem

which was very strongly fortified for those days. Just at that time God was arranging events for the escape of those who listened to Christ's warning. In Rome there were at that time tremendous upheavals politically Nero had fled before an enraged multitude of Romans and killed himself to escape their fury. The Praetorian guards under whom Paul a little before that had been kept a prisoner, sold the throne to the highest bidder and he was Galba, a wealthy Roman. He was killed in a very short time and again it was sold to Otho. He too was soon slain and Velleius who was selected to be emperor took the government. While all this was going on, Vespasian's army had marched on Jerusalem and his army proclaimed him emperor in 69. He then withdrew his army and went to Rome to contest his right to the throne. While his army was thus withdrawn the Christians heeding Christ's warning left Jerusalem and fled to Pella, a city in the mountains and when Vespasian had conquered, his son Titus again surrounded Jerusalem and brought all the calamities upon it, that had been predicted but the Christians were safe by that time in Pella. So this was how the predictions by Daniel and Christ were fulfilled.

A. Wallace Mason.

### SERMONETTE NO. 31.

#### Pen Pictures of Paul.

Picture No. 9. Paul arrested and bound.

This is the first scene in that intricate picture in which Paul is the principal figure, and which ended in his martyrdom.

It is not strange to me that men differ upon religious ideas. Men do not look alike. Men do not wear the same colored clothing. Men do not always relish the same food. They are differently constituted. They are temperamentally different. Hair and eyes are of different color. They are different in stature. Their walk is different. Members of the same family are not alike. Men are of different colors. And when we look out upon nature we find variety is endless. The birds are not alike. The flowers and trees all differ, and even the stars above our heads differ in color and brightness—then we ought to expect men to differ upon all subjects of thought and action.

While it is not strange to me that men should differ, yet it is passing strange, and incomprehensible, to me, that men should persecute others because they differ! It would seem to me, that with the endless differences of this world before us, men ought to learn that these differences are intentional, and not accidental nor criminal; and that they subserve a wise end in the purpose of the Creator. It certainly looks reasonable, that men ought to be willing to extend the same liberty of thought to others, which they claim for themselves. But they are not willing to do so. While men differ from others, they are not willing for others to differ from them. Especially is this true religiously. And here lies the mystery of Paul's persecution. Paul had not violated any law Jewish or Roman. He had not violated one of the commands; or the statutes of any municipality. He simply differed in thought with his contemporaries. For this he was arrested and bound like a criminal. For this he was pursued day and night by men who thirsted for his blood.

In this scene Paul is standing before "The chief Priests and all their council," in the city of Jerusalem. Ananias, that crafty, insolent, self-important and overbearing priest is there. With a dishonest and corrupt heart within his own bosom, he suspects others and places them on a level with himself; and when Paul said, "I have lived in all good conscience before God until this day," he could not believe it; and commanded that some one should smite Paul on the mouth. The great apostle of Jesus Christ



thus unjustly insulted, and his veracity questioned, rebuked the haughty priest, "God shall smite thee thou whited (whitewashed) wall: for thou sittest to judge me after the law, and commandest me to be smitten contrary to the law."

There were two questions upon which Paul differed from those who were so bitter against him—the first was his hope and the second was the resurrection. These two points of difference were the offense of the apostle through the long trial for his life.

It should be remembered and emphasized that Paul had kept the law of Moses, inviolate and complied with the Roman enactments; and there was no charge of immorality, nor criminality against him. It was purely religious intolerance in regard to his faith. And here is where all persecution against God's people has arisen. The 63,000,000 of martyrs that Rome is guilty of, were killed for their faith, and not for their crimes.

Of course the council condemned Paul, but he had friends, and the strife became so intense that the Chief Captain fearing lest Paul should be pulled to pieces, commanded the soldiers to go in and take Paul by force from among them, and carry him into the castle. That night the Lord appeared to Paul comforting and strengthening him. The next day more than 40 men banded together and bound themselves under a great curse that they would neither eat nor drink until they had killed Paul. When the Chief Captain heard this, he ordered 200 soldiers, 200 spearmen and 70 horsemen, and carried Paul to Caesarea by night and delivered him safely to Felix the Governor. And he declared to the governor that Paul had done nothing worthy of death or even of bonds.

We should learn from this picture that we ought to be slow to condemn those who differ from us in faith.—A. J. Eychaner.

### THE WITNESS OF THE SPIRIT. NO. 18.

Joseph Williams.

Synopsis: The scriptures are the testimony of the spirit, therefore, whatever is written in the Bible saying what it takes to constitute forgiveness, being a child of God and salvation, constitutes the witness of the spirit. And when we can say we fulfill these conditions we testify that we have done what is required to be his children, and "the spirit itself beareth witness with our spirit that we are the children of God."—Rom. 8:16.

In order to teach the general conception of this verse, that the spirit mysteriously testifies in

the inner consciousness to forgiveness and salvation, speaking peace to the believer's heart, it would have to read, "The spirit itself bears witness to our spirits that we are the children of God." But it bears witness "with," not to us, and with our "spirit, not spirits.

The scripture is the witness of the spirit. This is shown by the following references: In Heb. 3:7, the quotation from the 95th Psalm is called what "the holy ghost saith." In Heb. 10:15, he says the holy ghost is "a witness of what has gone before. Then he proceeds to show the testimony of the spirit regarding forgiveness, by quoting Jer. 31:31-34. When God says in his word that he forgives on certain conditions, and we can testify that we have fulfilled the conditions, two witnesses testify that we are forgiven, the spirit testifies it by the word, and we testify the same by our word. In 1 Jno. 5:6-12, he shows how three witnesses in heaven and three in earth all testify by a "record" that we have life if we have the Son and have not life if we are not of him. The three in heaven "are one" in their testimony, just as the three in earth "agree in one" in the testimony. "He that believes" has the testimony "in himself" because he obeys Paul's teaching to "let the word of Christ dwell in you richly in all wisdom," and Peter's instruction to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," the "word" is in his heart, Rom. 10:8, since John has said he has that witness in himself if he believes the record, that is, has faith in the scriptures. One witness in each three is the spirit.

Evidently, the reason the scriptures are the spirit's testimony is because "all scripture is given by inspiration (inbreathing of the spirit) of God, and that "holy men of God spake as they were moved by the holy ghost." So that what John wrote in a book and sent to the seven churches, Rev. 1:11, is later called "what the spirit saith unto the churches."

What then does the spirit testify by the scripture that a child of God is? One who has believed and been immersed, Gal. 3:26-29. One who is led by the spirit of God, Rom. 8:14. That is, who is "drawn" by what the scriptures say, Jno. 6:44-45. When the word says, "Repent and be baptized, every one of you," to be forgiven, can I choose sprinkling or pouring, or claim forgiveness without water, and still be led by the spirit?

Again, a child of God, the spirit testifies in 2 Cor. 6:17-18, is one who becomes holy. If I can

testify to the cleansing power of faith in Christ "The spirit itself beareth witness with our spirit" that I am a child of his. "And if children, then heirs; heirs of God, and joint heirs with Christ" to an equal share to reigning with him when he comes. Does your witness of the spirit talk to you about such doctrine?

You notice it is to bear witness with our 'spirit,' singular number, not plural. What spirit? Why "the spirit of Christ," previous verses call it. For if he is in us, the body of sin dies, he goes on to say, and thus, being holy, 2 Cor. 6:17-18 says, in the testimony of the spirit, that we are his 'sons and daughters.' The truth thus purifies, and the truth is 'through the spirit.' 1 Pet. 1:22. Do you long for the assurance that you are accepted? The spirit says, "him that cometh to me I will in no wise cast out." Do you still lose peace and sleep worrying whether you really are his? The spirit says if we love, not merely in word, but in deed and truth, we shall know we are of the truth and assure our hearts before him, 1 Jno. 3:18-19. Do we thus love? Test and see, by such as 1 Cor. 13. Do I rejoice in the truth, or say it doesn't matter what I believe? Do I grow less and less to do the sins there named, such as pertain to suffering long and still being kind, envying not, being puffed up, vaunting self, seeking its own, behaving unseemly, being provoked and thinking evil? If so, the body of sin is dying, I am becoming holy, and am led of the spirit. Thus Christ in me and the spirit in the word both testify I am his child.

Then when you desire the assurance by witness of the spirit that you are a child of God, do not look into your heart to see how you feel: look into the book for the testimony of the spirit, and into your life for the fruit of the spirit of Christ in you. Thus will the testimony of the two witnesses agree each "with" the other.

### THE RESURRECTION OF THE BODY.

The word 'resurrection' means 're-standing': or, 'standing up again.'

Whatever, therefore, is resurrected, or re-stood, must have lain down, in order for resurrection to take place.

This does away with the theory that Bible resurrection means that which takes place with the soul in conversion as we often hear; for, if that be the case then the soul must once have stood in time past, now that it re-stands.

Furthermore, according to that

theory, only those who come under the influence of this conversion are subject to resurrection, while in Acts 24:14-16 Paul says that "there shall be a resurrection of the dead, both of the just and the unjust."

This would seem to take in all, both good and bad.

Our reason for writing this article is to offset in some measure if we can so much harmful teaching which is being done in these days by those who have so much truth in other directions. The worst error among us is the one that bears so much resemblance to wholesome truth.

That there will be a resurrection of the body, we cannot doubt after investigating the scriptures.

Phil. 3:20-21.—"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," etc.

According to this language, what is to be changed? Why a VILE body? Because it is subject to inordinate passion, pain, corruption and death. This is all to be changed when Jesus comes whether we wake or sleep.

Again in 1 Cor. 15:51-54 we read: "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," etc.

Note that Paul, the writer of this language included himself among those who are corruptible and mortal, and represented himself as waiting for this change, although he had been converted many years before.

Rob man of his body and the world would not be of much account to him. Without a body, he does not exist, as the Psalmist said: "O spare me, that I may recover strength, before I go hence, and be no more"—39:13.

The body will be raised but it is a changed body. What it is to be like we know only this: "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," etc.—1 John 3:2.

We have no hesitancy in saying that we believe that the reason so many are trying to do away with the doctrine of the resurrection of the body is because of lack of faith in what God can do. It is for us to believe what God says whether we may comprehend how He does it.

S. J. Lindsay.

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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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.

**Editorials and Church News.**

**Editor's Appointments.**

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

Sunday, Dec. 1st. was a rainy day and not very inviting, espec-

ially for older people, to go out of doors, yet the attendance at the Dixon, Illinois, church was good at the morning service. Owing to the very bad weather there was no evening service.

In last issue we put up the Sunday School lesson in the form in which it will be put out should there be demand enough to warrant us to put it into leaflet form. We will furnish 50 copies or less each week for ten cents, postpaid.

Because of our being away so much this week in our meetings at Camden, our paper must go to press one day earlier. If your article does not appear, it is likely that it was just a little too late.

Word has just come to us announcing the death of our dear old Brother Tuttle of Plymouth, Indiana. We will give full obituary later.

We have just received from the book bindery the bound volume No. 1 of the Restitution Herald. The work is neatly done and this puts our first volume in shape to preserve it well. Not only is it filled with the best of thought on matters religious, but it contains much of history that will be of value in years to come.

Through the good will of Bro. L. S. Bronson, of Dowagiac, Mich., we have a supply of the tract, "Is The World Growing Better?" It is an 18 page tract well written, and close to the Bible. It is advertized at 10 cents but it is Bro. Bronson's wish to have these tracts out at work. So as long as the supply lasts we shall be pleased to send them out at the rate of one for a 2 cent stamp, or we will include one of these in each order for 100 of our 15 cent tracts as long as they last.

**Obituaries.**

**Mrs. Mary Swingley**

was born in Maryland, Aug. 26, 1832, to Jacob and Mary Wagner. She was one of eight children, only one of which is left—Mrs. Martha Knodle of Oregon, Illinois.

The family came to Illinois in 1838 with the Gales and Seysters, living with the Gales until they came into possession of the homestead upon which they lived until death claimed the parents.

Many years ago she united with the M. E. Church, but was not active in her membership because her faith inclined differently. In 1910 she applied to the writer for baptism and was bap-

tized July 6th. She was married in 1853 to William Swingley to which union three sons were born, Benjamin, Osear and Jacob. Of these Benjamin and Jacob are left to mourn the loss of mother.

Funeral was held Thursday Dec 5th at 10 o'clock from the Church of God, Oregon, Ill., and burial made in the cemetery at Silver Creek beside her husband who preceded her to her last resting place in 1904.

Thus ends a long and useful life. A history is written, the true worth of which only God can unfold. May we all be found worthy of the approving smile of our Master at that eventful day.

S. J. Lindsay.

**CHRISTMAS BEREAN NOTICE**

The Chicago Bereans will again this year engage in their Christmas work and carry Christmas cheer into as many homes of the needy as we can.

If any of the many friends who have helped in this work before, wish to join with us again this year, please send your offering to

Leila E. Whitehead,  
5439 Ontario St.,  
Chicago, Illinois.

By order committee.

**The Iowa Field.**

Our appointments for the next few weeks in Iowa will be as follows: December 15th Irving; 22nd Marathon; 29th Gladbrook; January 2nd to 10th inclusive Pleasant Prairie; 12th Irving; 14th to 24th inclusive Hickory Grove; 26th Eagle Grove.

The union Thanksgiving service which was conducted by the writer in Gladbrook, was well attended, especially by our own people, who were more largely represented than either of the other participating churches.

Early in January we expect to begin a ten-days meeting at Pleasant Prairie, and later in the month (the Lord willing) will hold a similar series at Hickory Grove.

On the evening of Thanksgiving Day the Gladbrook Church tendered a reception to the writer and his wife at the home of sister Kelroy of that place. About forty were present, all of whom thoroughly enjoyed the entertainment.

Sister Frances Walls of Rochelle, Illinois, who made us a short but exceedingly pleas-

ant visit at Marshalltown during Thanksgiving week, accompanied us to Gladbrook where she assisted in the entertainment on Thursday evening.

We wish to commend most heartily the recently announced policy of the Editor of the Restitution Herald discontinuing critical reviews and debates on articles published in our paper. I find that the short, pithy, expository articles receive much more attention than do the long, continued reviews and discussions.

We have just received a request from brother W. H. Baker of Reading, Minnesota, to assist them in a meeting for a week or ten days. We regret that owing to our work in Iowa it will be impossible for us to accept their invitation at this time. The harvest truly is plentiful but the laborers are few.

At the time of our last appointment at Pleasant Prairie we attended a service conducted by Elder Brown of the Sac City Christian Church, who delivered a most excellent discourse in which he denounced the doctrine of the trinity in most vigorous terms. It is refreshing to hear a minister of a popular church preach an expository sermon, especially one in opposition to a generally accepted doctrine.

We learn with pleasure of the coming marriage of brother Chester Dickinson of the Hickory Grove Church which is announced for Wednesday, December 11th. Bro. Dickinson is a young man of sterling qualities, and we extend to him our best wishes for a long and happy life in the new relationship.

We are especially interested in his spiritual progress as he was the second person to whom we administered the ordinance of baptism.

G. Eldred Marsh,  
Marshalltown, Iowa,  
408½ North Third St.,

**The Sunday School.**

By Anna E. Drew.

**CHRISTMAS LESSON.**

- Dec. 22. Isa. 9:1-7.  
Read Luke 2:1-29.
- Golden Text.— Unto us a child is born, unto us a son is given. Isa. 9:6.
- Time.— The exact date of this prophecy is uncertain, but Isaiah prophesied between B. C. 750 and 695, during the reign of Uzziah, Jotham, Ahaz and Hez-

ekiah.  
Place,—Jerusalem.

This prophecy was probably spoken during the reign of Ahaz. To understand the condition of sin, darkness and desolation into which the wicked king had brought his nation, we must read Isaiah 7 and 8; 2 Kings 16:1-8; 2 Chron. 28. Ahaz made molten images to Baal, introduced the moral abominations of the heathen worship, cut in pieces the vessels of the house of God and gave the sacred vessels as a bribe to the king of Assyria, shut up the temple, built heathen altars in every corner of Jerusalem, burned his children in the fire as human sacrifices. The result was the desolation of his country. The Assyrians came down like a swarm of bees and filled the 'desolate valleys' and the 'clefts of the rocks.' The people were distressed and hungry. True religion was almost wholly extinguished under the reign of this wicked king. In vain did Isaiah warn him, rebuke him, urge him to rely on Jehovah.—Peloubet. In the midst of this condition of darkness and desolation, the prophet points the oppressed forward to the dawning of a better day, to the coming of One who would bring peace and blessedness.

#### Questions.

Note.—Read verse 1 in the revised version. Where were the "lands" spoken of in this verse? What was the "affliction" referred to? 2 Kings 15:29. In the "latter time,"—to what does this refer? What contrast between former and latter times? Verses 1 and 2. Isa. 60:1, 2. How did Isaiah know these things? Heb. 1:1; 2 Pet. 1:20, 21; Heb. 11:32, 33. What is meant by "multiplied the nation?" The Israelites were God's people and the descendants of Abraham, but all true followers of Christ become Abraham's seed and heirs to the promises made to him, by God. Gal. 3:26-29. What is said of the joy of victory? Whom will they recognize as the giver of their joy? How foretold that wars shall cease? vs. 4, 5. Isa. 2:4. How would the promised deliverer come? What part of the prophecy in verse 6 has been fulfilled? When? Matt. 2:1; Luke 2:11-16. What part of the prophecy yet to be fulfilled? When will it be? How will that government differ from the present? Isa. 11:1-9. By what names is Jesus called? How does this "wonderful" apply to Him? Note. He was wonderful in His nature, His advent, His words, His works and His boundless love. How is He a Counsellor? Eph. 1:8, 9. Heb. 1:1, 2. Jno. 8:12. The "mighty God." What of his power? Heb. 7:25; Jno. 5:26, 27. "Everlasting Father": what is implied in this?

Titus 3:4, 5. The kindness, love and mercy that never fails. "The Prince of Peace"—what way does He bring peace now? Eph. 2:14; Rom. 5:1; Phil. 4:6, 7. When will He bring peace to the world? 2 Pet. 3:10, 13; Ps. 72:1-7. What is promised of His kingdom? Lu. 1:33; Ps. 2:8; Ps. 72:8. Upon whose throne is He to sit? Is this to be taken literally? Luke 1:32; Isa. 16:5. Where is Jesus now? Rev. 3:21; Heb. 9:24. What assurance have we that these promises will be fulfilled? Heb. 6:18; Jas. 1:17. What were the joyful tidings of the angels at the Savior's birth? Luke 2:10, 11, 14. Does the message mean as much to us as to those in that day? What thought, then, on the day we keep as the birthday of Jesus, should most deeply impress us? Jno. 3:16, 17. That for which He came into the world. How should we show our gratefulness for this great gift of God? What must we do if we would have part in bringing to the world, the blessings foretold by the prophet? Are there signs that indicate the time not far distant when the Prince of Peace shall come? How should we make preparation for that day? Luke 21:34-36; Titus 2:12, 13.

## Berean Column.

Dear Bereans,—

We should remember the lesson of humility in Matt. 18:1-7. Here the disciples questioned Jesus as to who will be the greatest in the kingdom of heaven. Perhaps each one has a desire to hold this honor. Jesus calls a little child which may have been playing near by and tells them that they should be converted and become as humble as this child to become the greatest in the kingdom.

Unless we be as humble to our Father in heaven as an innocent child is to its parents, we will not be able to enter the kingdom. We are also warned against offending a child of God.

Let us be kind to each other with humbleness to God, that we may be ready to enter the home that he is now preparing for us.

Your sister in Christ,  
Ida Jeffrey,  
Herrin, Illinois.

#### A Praying People.

We all desire light, we pray for light. It behooves us to petition our Creator for His mercies and blessings: to acknowledge Him in all our ways. We are ungrateful if we do not. But the substance of our prayers should be the petition for Him to be glorified in all our actions; for

all our ways to be made pleasing in His sight.

Bearing this in mind, is it any wonder that myriads of the prayers offered up are not answered? God is merciful even to those who do not ask aright, and out of pity often refrains from granting their petition.

We should pray without ceasing; center our thoughts upon the things which bring peace; dwell in the Spirit; keep the channel of the soul filled with a stream of devout thought and then there will be no opportunity for filth to settle there or disturb.

It is not prayer to be seen and heard of men that is pleasing to God, but the petition offered up in sincerity, and in accord with God's will, as recorded in the Scripture.

May our lives, our actions, manifest a spirit of thankfulness a disposition to commit our ways unto the Almighty. That is a prayerful mind; not a loud-sounding profession but the possession of a spirit in touch with the Master.

"When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be heard of men. Verily I say unto you that they have their reward. (That for which they sought, viz., the praises of men.)

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. But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking." Matt. 6:5. —Sel.

Kathryn Townsend.

#### An Old Volume.

Long ago an old book tells me, In a far-off Eastern land, Angels bro't to men a message, That a little boy was born.

Years rolled on and men did robe him,

In a color kings have worn,

Years rolled on, and men did crown him—

But it was a crown of thorns.

See him led unto the slaughter  
See him placed within a tomb!

See him rise to life immortal,  
And a place upon a throne!

Do you ask me, need I tell you,  
The name of this volume grand?  
Enter any Christian cottage,

There you'll find it, on the stand,  
Pick it up, and scan its pages,  
Read the story o'er and o'er,

Of the lad who lived and suffered.

On that far-off Eastern shore,

Lillie H. Willis,

Galva, Illinois.

## Letters.

Dear Brothers and Sisters:

The Psalmist says: Surely goodness and mercy have followed us all the days of our life. He also says, The watchcare of the Lord is over the righteous and his ear is open to their prayer. Our prayer is for Bro. Daniel, that the Lord will strengthen him in his time of trial. The Lord has promised we shall not be tempted above what we are able to bear. Cheer up. The crown is ahead of us. Oh, give thanks unto the Lord, for He is good. This is our prayer. The Psalmist also says, While I live will I praise the Lord. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

We are very thankful that this is our hope.

We are very well pleased with The Restitution Herald. May it sound out the words of life to a dying world.

As ever, your brother and sister, waiting,

Mr. and Mrs. Wm. Platts, Sr  
Pelham Corners, Ontario.

Dear Brother Lindsay:

I will send in my mite of thankfulness for our Thanksgiving column. I say a mite, for it is a mite compared with the blessings we are enjoying every day.

Psalm 92:1-2. 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.

Oh, dear ones, let us not go thoughtlessly on, living every day as though God was depending on us, instead of us on Him. Let us appreciate and count our many blessings and in return for these blessings render unto Him perfect obedience. It seems to me, dear brothers and sisters, we have more to be thankful for than any other class of people on earth when we by the eye of faith can look on down the stream of time a few short years and see our faith a reality; when Jesus Himself will be with us and the kingdoms of this earth will become the kingdom of our Lord and Savior Jesus Christ.

Psalm 117. O praise the Lord, all ye nations, praise him all ye people, for his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord.

Your sister in the one faith,  
Etta Densmore.

S. J. Lindsay.

Dear Bro. in Christ,

I thought

I would write you a few lines this pleasant day set aside by the government for Thanksgiving. I feel thankful and praise the giver of every good and perfect gift that I am alive and blessed with good health and surrounded by the blessings of this life and with friends and a comfortable place where I can spend my weary hours and have the pleasure of meditating on the grand and glorious promises that God our loving Father has made unto us poor, mortal dying creatures that in the ages to come we will never grow old neither will we have the occasion to say I am sick nor sorrow over the death of our loved ones. For there shall be no death there neither will there be any tears shed for then there will be no crying, pain, sickness nor sorrow. Then shall the lame leap the eyes of the blind open, and the ears of the deaf be unstopped. There shall be joy and peace and sorrow and sighing shall flee away. Then we will meet our loved ones who are sleeping in the cold and silent tomb. Awake and sing ye that dwell in dust for the dew is as the dew of herbs, and the earth shall cast out the dead. Our father and mother, husband and wife, sons and daughters, brothers and sisters will be there. Abraham, Isaac and Jacob will be there. The good and faithful of all ages will be there. I also thank him for the privilege of living in this age of the world and have the opportunity of attaining the high calling of God in Christ Jesus and becoming the Son of God by putting on Divine nature and an heir of God and joint heir of Jesus Christ, to sit with him on his throne, to rule the world in righteousness and to bless all nature of the earth in fulfillment of the promise that God made to Abraham—, in thee shall all nations and families of the earth be blessed. All the ends of the world shall remember and turn unto the Lord, and all kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the governor among the nations.

All they that be fat upon the earth shall eat and worship; all they that go down to the dust shall bow before him. We will have the privilege of wiping the tears from all faces by doing as Jesus did when he met the poor widow carrying her only son out to bury him. Jesus met her and saw her tear dimmed eyes and had compassion on her. He stopped those that were carrying him to the grave and said to the dead son, "Young man, I say unto thee arise," and he that was dead sat up, and he delivered him to his mother. That is the way Jesus wiped the tears from that poor mother's eyes, and that is the way that the sons of God will do for

Jesus says, "The works that I do shall ye do; yea greater works."

I thank him also that I have had the privilege of learning those grand and glorious truths and to live them in my weak way, trying to teach them to others. For they are all my salvation and desire. I also thank him that I have been counted worthy to suffer for the sake of my Faith: for it is through suffering we are made perfect. If we suffer with him we shall also reign with him. If we receive no chastening, then are we bastards and not sons.

I thank him when I lay down at night and when I get up in the morning. His blessings are too numerous to mention. Blessed be his most holy name for ever and ever, and let all his work praise him ages without end.

S.C. Oliver.

**THE KEY TO THE BOOK OF REVELATION.**

Our last lesson closed with the four horsemen being summoned to ride horses of four different colors, "white," "red," "black," and "pale." These horses picture four of the seven seals, the first of which will shortly be opened. Rev. 6:1—"And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as it were with a voice of thunder, 'Come.' And I saw, and behold a white horse: and he that sat on him having a bow; and a crown was given unto him; and he went forth conquering and to conquer." The colors of the horses have much to do with the character of the several judgments. There is no intimation given as to who the riders of the first three horses will be. It is possible the riders themselves will not be conscious that they are answering a Divine mandate, but will act on selfish impulses of their own. Christ will not go forth to conquer, until the opening of the seventh trumpet (Rev. 11:15), at which time he will come to assume the sovereignty of the world. There will probably be seven years time between the opening of the white horse seal and his coming with his saints at the sounding of the seventh trumpet. The redeemed are gathered unto him before the rider of the white horse goes forth on his judgment mission.

White horse signifies a triumphant bloodless victory, contrasting with the red horse of war, which will open the second seal. It is true the rider of the white horse carries a "bow," but no arrows are mentioned, there is no record of the bow being strung or used, or any one slain by it. I wish to call attention to the fact that these seals are under the third division of the Book

of Revelation, Rev. 4:1—"Come up hither and I will show thee things which must be HEREAF-TER."

There is but little said about the four horses in this chapter—we have about four verses for each. The judgments increase in severity, as each horse and rider goes forth on his humanely devised missions, but yet doing prophetic work.

The red horse goes forth at the opening of the second seal. Ver. 3—"And he had opened the second seal, I heard the second living creature saying, 'Come.' And there came forth another, a red horse; and to him that sat on him it was given to take peace from the earth, and that they should slay one another; and there was given unto him a great sword."

From this time onward, the earth will never see any more peace until it is restored by the Prince of Peace. High prices, famine, war, pestilence, and death will continue with ever-increasing severity.

Now these things do not occur suddenly, all at once without notice, but the threatening mutterings and thunderings come as a prelude to the storm. Peace is now to-day beginning to take its departure. War, the most ferocious is now being waged between Turkey and the Balkan states, with a cruelty such as this generation has never known. The Turkish army is perishing with famine, pestilence and the sword. If there should be a peace patched up between the nations, it will not last, but break out with increasing severity, possibly among the large powers of Europe. And there was given unto the rider of the red horse, "a great sword," which symbolizes anything but peace.

The conflict which the rider of the red horse leads, will not be international wars, but broils of a civil and social nature. The language is, that "they should slay one another." Armed city town and village rebellions, mobs and street riots. These are more severe and disastrous than even war between nations. The entire commercial world is now agitated, even to the state of open revolution. The capital and labor conflict now shakes the world from center to circumference. This is all preparatory to worse conditions to come under the "red horse" seal. It is not safe to neglect the study of the Apocalypse

"And when he opened the third seal, I heard the third living creature saying, 'Come,' and I saw and behold a black horse and he that sat on him having a pair of balances (commercial) in his hand. And I heard as it were a voice in the midst of the four living creatures, saying, 'A

measure of wheat (which is a fraction more than a quart) for a penny— (a denarius-seventeen cents), and three measures of barley for a penny (a denarius) and so that thou hurt not the oil and the wine."

The problem of "high prices" of food stuff, is to-day agitating the whole world, but when the "black horse" seal is opened, it will be more distressing than it is to-day. We are just now in the beginning of what is soon to come. "A choenix (measure a little over a quart) of wheat for a denarius (seventeen cents, which was a day's wages for a laboring man), and three choenixes of barley for a denarius." This far exceeds the high prices of food stuff to-day. The above is twenty times higher price for wheat and barley than was common. A writer says: "Four choenixes of barley meal were sold at Athens for one obolus; and since there are six oboli in one denarius, it follows that a denarius ought to have procured twenty-four choenixes, whereas it would only purchase three."

The third, or black horse seal, will oppress the poor, and not the rich, to any extent.

A voice said, "See that thou hurt not the OIL and the WINE." I quote the following: The high prices will not put wheat and barley beyond the reach of the rich, "for whose sake apparently, 'the oil and the wine' were spared when 'the staff of life' generally was broken. There can be few conditions of human life more terrible than when refinement and luxuries are found in the possession of the few, whilst famine is preying upon the mass around them. Human selfishness is not accustomed to resign its 'WINE and OIL,' in order to minister BREAD to the PERISHING."

The judgment of the third seal will be death and distress, principally death, from famine, a death by inches.

And when he had opened the fourth seal, I heard the fourth living creature saying, 'Come.' And I saw and behold a pale horse: and he that sat on him was called Death, and Hades followed with him. And there was given unto them (Death and Hades) authority over the fourth part of the earth, to kill with the sword and with famine, and with death, and with the beasts of the earth.

The color of the fourth horse (fourth seal) is that of a corpse. The rider of the fourth horse will be "Death," but the riders of the first three horses are not named. The rider of the fourth horse has a companion name Hades, who will follow with him. Hades will be the custodian of



the captives made by Death.

In our next lesson we will give an exposition of the fourth seal.

In the blessed hope,  
W. H. Wilson.

### REAL IMMORTALITY.

Christ preached a REAL immortality, very different from that of Egypt and Greece. His doctrine on the subject was dogmatically affirmed. It did not rest on assumption, conjecture, or guess. The proofs, of it were not such as men might gather from the writings of the philosophers of pagan countries. It was an immortality peculiar to inspiration, and not to be demonstrated independently of it, by the logic of the schools. He brought it to light by the gospel. Apart from the gospel he could never have made it known. This very fact distinguishes it in the most striking manner from all the conclusions upon the subject which men may have arrived at by the inherent force of their own understanding. If his immortality be a fact, theirs is a fiction of the most pernicious and baneful type. Both cannot possibly be true. Theirs is immortality without a body. His is immortality in tangible and visible form, attainable by resurrection from the dead. Theirs is congenital immortality—his a conditional bestowment. Theirs is held to be a present fact of human consciousness—his is a future inheritance. Theirs is for all—his only for as many as the Father has given unto him. Which looks the most real and the most likely? There is something about the common view which people take of this question, which fails to yield true satisfaction in the test moments of human history. Men and women find it hard work, just before the coffin lid is screwed on, to persuade themselves that death has not really and truly done its work. I confess, I cannot see anything particularly entrancing in the prospect of a bodiless and impalpable existence. This may be owing to some defect in my mental constitution, but there certainly appears to me to be nothing tranquillizing or inviting in the vague expectations which are popularly entertained with regard to a future life. In Christ's doctrine, however, I can see a definiteness and substantiality and glory, which meet all the craving of my mental and moral being, and make it possible for me to hope and trust without violating my reason in the process. "I will raise him up at the last day." "He shall change our vile body, that it may be fashioned like unto the body of his glory."

There is nothing ghostly and bodiless about that! I am of-

fered a nature that will be just as substantial as my present one, and far more real. For where will the reality of my present organization be one hundred years from now? It will be simply impossible to predicate reality of it at that distant period. It will, in the natural course of things, have completely disappeared from the universe. But Christ invites me to partake of a nature that will never disappear as long as eternal ages roll—a nature from which the law of sin and death has been eradicated, and whose every atom and pulsation will thrill with an energy imperishable and divine. All that is connected in the scriptures with the immortality which Christ revealed has a reality about it which presents a thrilling contrast to the supposed forms of disembodied felicity by which it is sought to engage the hope and aspiration of men. No man who believes that when he dies he will be conveyed to the skies, has the remotest conception of the manner in which he will employ his celestial activities and spend his time. The occupations of that heavenly existence are generally held to be mainly of a musical sort, and harps of gold are mentioned as a prime attraction. But nobody seems to be at all sure. They are quite willing to leave all such details until they get there.

Their hope rests on no real promise, and therefore can hardly be expected to fasten itself on any real features of the heavenly state to which they aspire. It is very different with the hope set before us in the gospel. That hope is founded on God's covenants, made with the fathers of the Israelitish nation thousands of years ago. It relates to a state of blessedness to be realized upon the earth at a time when all sublunary affairs will be under the jurisdiction of his glorious Son, and when the authority everywhere will be placed in tried and trusty hands. "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." There is something very real about that. We can understand that. It commands our perfect admiration and sympathy. There is nothing vague and shadowy and sentimental in the prospect. It is precisely what is needed. Were the nations in the grasp of such a government now, what an altered state of things we should see! Is it not, think you, destined to become a divine reality? It is not too good to be true, for the mouth of the Lord hath spoken it! These are the things which belong to the Bible system of faith, and they appeal strongly to our sober sense. We can think of them and anticipate

them, without requiring our reason to abdicate its throne. They satisfy the profoundest instincts of our being, and the most exacting benevolence can ask for nothing more.—Ashcroft.

### Continuance in Well-Doing.

A story of a devout old lady used to be familiar in Connecticut, who was accustomed to thank the Lord for the "gift of continerance." She is reputed to have placed a low estimate on her personal attainments in Christian living, but a high estimate upon the fact that through all changes, and in spite of all difficulties, God granted her grace to continue in the devout purpose of serving him and the church. That thought is worthy of a high place in the mind of every Christian. Permanent work and successful upbuilding, whether of individual character or of church life, come only through patient and continued effort. The brilliancy which attends temporary revival and the lofty flights of emotion at such times have a certain value; but these alone tend to weaken individual development and to promote periods of decline, if not of absolute decay, in church life. The deep purpose to be Christ-like and to do his work, regardless of emotions or surroundings, is the only basis for permanent good. The foundations of the earth are laid in granite, and not in crumbling shale. The groundwork of Christian life, and the foundations of the church of Christ must be granite-like as to purpose and conviction and endurance. That is a suggestive truth which appears often in the New Testament, and is embodied in the words, "He that endureth to the end shall be saved." The important question, however, is not personal salvation, but such personal character and individual effort as will leave an enduring foundation for the work of Christ when the individual goes out, on the earthly side. He whose history leaves to the world only flashes of emotion and brilliant moments of exaltation, has not left enduring material for those who come after him. He who patiently tho' ploddingly, has purposed and performed in his Christian life that which will endure, leaves for the generations following him such foundations for larger superstructure as will bless and strengthen the cause of Christ through all centuries. Be more anxious to do that which is enduring, and to plan for that which is permanent than for any other attainment.

We need to realize that each generation does comparatively little, when the whole field of the establishment of Christ's kingdom

in the earth is considered. What is most needful therefore, is that each generation shall build, in so far as it does build, permanent foundations and symmetrical superstructure, to which those who come after may add without fear that the imperfect work on which they build will prevent success, or worse, bring ruin to their efforts. Happy is the man who is not obliged to remove rubbish left by those who have gone before him before he can do his part in the service of Christ.—Sabbath Recorder.

### What's the Use?

"What's the use of studying things?" the laughing voice argued. "Just about the time you get your 'joggerfy' all nicely mapped out in your mind, along comes a revolution and mixes things all up. History the same way. Science—you no more than get a firm grip on some good old theory than a cruel, begoggled professor of something or other discovers that it is all wrong, and springs a brand new theory on the world. To-day Mars has real Panama canals. To-morrow they will be simply optical illusions. The next day they will be there, as real and lively as ever."

It sounds plausible enough, but listen. Who would want to live in a world of ancient error when it is possible to go right along with an ever-progressing world of unfolding truth? Wouldn't you rather be eager in learning of newly discovered facts than be dully ignorant and content? The quick question silenced the one who pretended to argue on the other side, and the discussion ended in good-natured agreement and laughter.

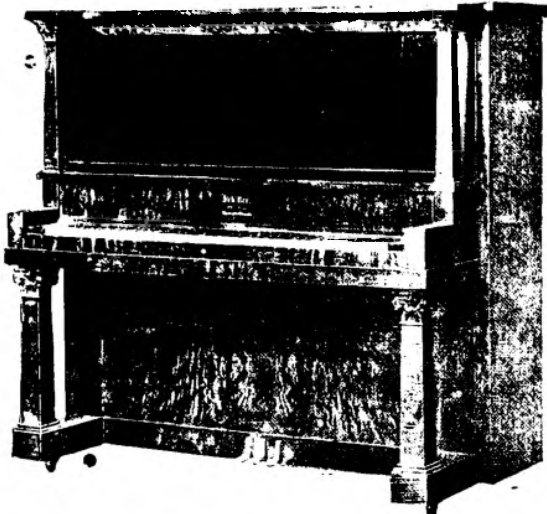
Truly, we need not fear or oppose the changes in things bro't about by fuller knowledge or light on any subject. Rather, we can rejoice in the upward movement of many things as men get to know better; and we can remember that there is one thing that no time or change can effect. That is the Book of books. That is the old authority that never is out of date; the one thing that, the nearer men come to truth in all their searchings, stands true and unaltered; and that we may be sure holds the secret of truth for all the wonderful discoveries that the future may reveal.—Comrade.

The secret of spiritual strength is personal communion with God. Jesus made no idle statement when he said: "Enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret." The shut door insures uninterrupted communion.—Sel.

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### Spiritualism False.

R. E. Lloyd.

Rev. Brooks, a lecturer of the Spiritualists Association, has lectured in Cairo, Illinois, several Sunday nights. I went last night and when he was through speaking, said, "Mr. Brooks, will you please let me ask you a Bible question?" "No sir; I don't care for any argument or discussion." I replied, "You ought to be willing as you claim to teach the truth." After meeting was over, I asked him what Jesus meant in John 3:13. He answered, "I don't care what Jesus meant." I replied, "That settles it with me," and said further that he was not preaching the truth and warned a number of the people against him and told them he was a "false prophet." Truth fears NO investigation. 1 Thes. 5:21; John 9:39; Job 14; Psa. 146.

### Bread 140 Years Old.

An old custom of giving away penny loaves of bread on the morning of a funeral is recalled by the presentation to the county museum at Lincoln, England, of a loaf dated 1772. It was given away at the funeral of Corry Wood, who was govern-

or of the castle at Lincoln and died in the year named. —Sel.

### The Habit of Conquest.

The habit of conquest is just as easily achieved as the habit of surrender. The schoolboy who gives up on the hard problems, and explains to his friends the impossibility of his ever learning to spell, is acquiring fatal facility inn being beaten. Even if the specific victory is a trifle, the habit of being victorious is anything but trifling. —Sel.

### Built to Weather Storms.

The boat which is seaworthy only when the water is perfectly smooth, should be condemned to the scrap heap. And the character which is upright only as long temptation does not present itself, is moral rubbish. Men and ships should both be built with a view to weather the storms, and both are worthless if they flounder in a high sea. —Sel.

### Symmetry and Development.

It does not pay to be big in one thing at the expense of all other faculties of nature. There are men who are adding machines, and women who are music boxes. All the powers of their natures have been absorbed in the doing of one especial thing, and the fact that they can do that one thing very well, does not justify such one-sided development. The thing for which a boy should be ambitious is to make a man, not a bookkeeper, nor a ball player. —Sel.

# THE RESTITUTION HERALD.

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## SERMONETTE NO. 32.

### Pen Pictures Of Paul.

Picture No. 10.—Felix the Governor at Caesarea had read the letter sent by Claudius Lysias stating why Paul was sent to Felix. Then he asked Paul of what province he was, and finding that he was from Cælicia, he said, I will hear you when your accusers have come. So Paul was kept in Herod's Judgment Hall for five days; at the end of which time Ananias the Chief Priest, the elders, and Tertullus the orator, came to Caesarea to accuse Paul before the governor. For soft soaping and misrepresenting facts, this speech of Tertullus is without a parallel in the Bible. He tells the governor what quietness they have enjoyed under his administration and what worthy deeds he has done, and how acceptable they have always been, and how thankful they were for his favors. Yet he did not want to be tedious in the matter, but humbly prayed that his clemency would permit a few words about this pestilent fellow before him, this mover of sedition, this ringleader of the sect of Nazarines, this profaner of our holy temple. We had him arrested, and would have judged him according to our law, but Lysias came upon the scene and with great violence took him away, commanding us to come to thee. And when you have examined him you will know that these accusations are true. His lying accusations against Paul received quick responses from Ananias and his crowd, declaring that these things were so.

Whatever defects may have existed in the character of Felix, there was at least one redeeming feature in his make up—he was disposed to be fair in the examination of the prisoner, and listen to his defense. It has not always been thus. Even those who believe they are Christians condemn a fellow Christian unheard. The governor beckoned to Paul, giving him an opportunity to make his defense, which Paul proceeded to do by telling the facts as they were. I want you to understand that it has been but 12 days since I went up to Jerusalem to worship. I was neither found in the temple disputing with any man, neither stirring up the people neither in the synagogues, nor in the

city, neither can they prove the things of which they accuse me. I was purifying in the temple. There was no tumult, and no multitude there. I came there to bring alms and offerings to my nation.

There is however one thing that I confess to you; after the way they call heresy so worship I the God of my fathers. I believe all the writing of the law and the prophets. I have faith toward God that he will raise the dead, both the just and the unjust. And it is my effort constantly to have a conscience void of offense toward God and men. This is a question touching my faith and not my character. If I had been guilty of any crime, the Jews should have been here before thee, and object if they had anything against me. I stood before their council, and talked my position on the resurrection of the dead, and this is why I am here on trial today.

This in substance is Paul's defense before Felix, and that governor was so impressed with Paul's innocence that he not only expressed a determination to

## A PARAPHRASE OF JOB XIV.

### Selected.

The tree cut down may still some life reveal,  
Though wounded sore may yet by nature heal;  
Though in the earth its roots may withering be,  
The trunk be dead, a piteous sight to see:  
Yet there is hope that it may sprout again,  
Bear boughs and blossoms by reviving rain;  
The tender branch survive the ruin still,  
And triumph o'er the death that doth not kill.  
Not so with man, he dies and wastes away;  
His breath—his life departs; where is he, say?  
The tide doth ebb, no water there is found,  
Receding floods depart from off the ground;  
So man, dissolved in death, existeth not;  
"At doomsday rise from rest, stand in thy lot!"  
Not until then will he be found awake,  
No turmoil will his dreamless slumbers break;  
His sons to honor come, he knows it not;  
Nor yet perceiveth when adverse their lot.  
Hide me, yea, hide me in the secret grave,  
But at Thy appointed time, remember, save.  
Till my change come, I silent will wait there;  
If living then I may Thy favour share.  
Then Thou wilt call, to consciousness I'll wake;  
Though Thou till then Thy handiwork forsake!  
The loosened crag is shattered and decays,  
The fallen rock no majesty displays,  
The fretting waters wear the hardest stone,  
And wash to earth the herbage from dust grown.  
Man would live on, his yearning comes to nought;  
And yet in stellar worlds he would be sought!  
Against him sin prevails, he fades away;  
In pain, in death, until the judgment day.

give him a fair hearing when Lysias came, but commanded the centurion to let him have liberty, and to let all his friends come to see him, if they so desired.

A few days after this Felix sent for his wife Drusilla and heard a sermon from him concerning the faith in Christ. Paul was one of the most wonderful men who have lived in this world; and this sermon to Felix would undoubtedly have made profitable reading to us, if it had been written. To hear this matchless man "Concerning the Faith in Christ" would be a rare treat to which we would like to have listened. It was so earnest, so full of the spirit of his Lord, and drew the lines of moral rectitude so straight, that while he reasoned of righteousness and temperance and judgment to come, that Felix trembled. He could stand no longer the impassioned eloquence of Paul, and asked him to quit, and go away for this time; and when he had a more convenient season he would call for him. But that season never came, and the call was never made, so far as the narrative

informs us. Thus it often is although men are convicted of duty they fail to obey the dictates of conscience, and come short of the great reward for obedience.

What Paul did during the two years of his confinement to the town of Caesarea is not told us except that Felix thought by keeping him there that Paul would give him money to be released and that he communed with Paul often with this end in view. But Paul was conscious of no evil doing, and his refusal to buy his way out shows the true greatness of the man. —A. J. Eychaner.

### Fate or Hypocrisy?

The "Matin" of Paris calls for the demolition of the peace palace at The Hague before it brings on an Armageddon. When it was decided on, says the Matin, the Boer war broke out; when the first stone was laid, the kaiser made his Tangier voyage, which led to the trouble with France. When the first floor was finished, Austria seized Bosnia; when the second story arose, the Franco-German trouble began. And when the roof was put on there came the war between Italy and Turkey. The chronology may be stretched a trifle, but the satire none the less has its point. —Springfield (Mass.) Republican

Not long since President Eliot, of Harvard, told the Methodist ministers in Boston: "We Americans are face to face with the lamentable fact and extraordinary fact that the influence of the church has visibly declined in our generations." One of the reasons he gives is this: "It has seemed to me from what I have seen of the protestant churches, that they are too intellectual and too emotional on the part of the teacher and the preacher and call for too little of personal exertion on the part of the recipient of the inspiration." And this is true. The church or church member that receives and never gives, dies. (Giving, doing, working, is a law of Christian life and growth.—Signs of the Times.

What do we live for if it is not to make life less difficult to each other.—George Eliot.

"God will do as much for us as we will submit to have done."

**THE KEY TO THE BOOK OF REVELATION.**

Our last lesson ended with the opening of the fourth seal, or the "pale horse." The color of this horse is that of a corpse. The rider's name is "Death," and his companion's name is "Hades," who took into custody the captives made by "Death." The "sword," "famine," "death," and "beasts," will be the scourge of the fourth seal.

The distress which will follow the opening of this fourth, or pale horse seal, will be beyond the power of the most gifted writer to describe; it will simply be a horror of horrors. Death by famine, hunger, will be far more distressing and cruel than death by the sword. The "beasts of the earth," crazed with hunger will prey upon anything within their reach, be it human, or otherwise. "Death" and "Hades" will reap a bountiful harvest during this seal.

How much better it will be to strive NOW to have a place among those who will be removed before even the first seal is opened. But God will have a rich harvest of redeemed ones who will come out of the great tribulation during these judgment seals, but now, before a seal is opened, is the only time left us to escape the fearful horror of the tribulation, which will be under the seven seals, soon to be opened. May God open the eyes of the careless, who are blinded by the teachings that these seals are now in the past, and hence on account of such erroneous teaching many are liable to be caught in a snare that is coming upon all the world. My love for you impels me to speak the warning earnestly and not keep still. Those who teach that these seal-judgments are now, at the present time, historical events, are known as historicalists. There is one thing which stamps their teaching as unreliable in the fact that there is no harmony among themselves as to what specific history fulfills the events named in seals, vials and trumpets. I have read their books and publications, and I have yet to find any two of them which quote the same history as fulfilling the same events named in seals, trumpets and vials. Others of the same school make an appeal to astronomy to prove dates. Even these utterly fail to harmonize. One will quote lunar time and another solar time, and hopelessly differ from each other. The Bible is its own interpreter, we don't have to become accomplished astronomers and historians to prove Bible dates. The resort to astronomical eyes, and conflicting history is not satisfactory.

Says Walter Scott: "We are

amazed at the conflict of opinion by the historicalists. Scarcely two are agreed in their interpretations, while their assigned dates to this and to that event are in hopeless confusion." Rev. 5:8-10, prove beyond all question that the redeemed first fruits are with the Lamb prior to the opening of the first seal. This is proved without either history or astronomy. The Bible is its own interpreter. The fifth seal pictures God: great tribulation; martyrs, who will be slain because of their testimony as crying for vengeance, like the blood of Abel crying from the ground.

"And when he had opened the fifth seal, I saw under the altar the souls (persons) of those that had been slain (during the seal tribulation) because of the word of God, (in religious persecution) and because of the testimony which they held; and they cried with a loud voice (like Abel's blood) saying 'How long O Master, the holy one and true, dost thou not judge and take vengeance for our blood from those that dwell on the earth? And there was given unto them severally a white robe; and it was said unto them that they should rest yet for a little season until both their fellow servants and their brethren that were about to be killed as they also had been, shall have been completed.'"

These tribulation martyrs, who cry to God for vengeance upon their cruel and relentless persecutors will doubtless be a remnant of Israel. The cry for righteous retribution is Jewish. See Psa 94:1-3; "O Lord God to whom vengeance belongeth; O God to whom vengeance belongeth, show thyself. Lift up thyself thou judge of the earth; render a reward to the proud. Lord how long shall the wicked, how long shall the wicked triumph?"

The gospel message preached prior to the opening of the seals to redeem those symbolized by the "twenty-four elders," breathes a different spirit. Luke 23:34: "Father forgive them: for they know not what they do." Acts 8:60: "Lord lay not this sin to their charge."

When this message has accomplished its mission another for obedience will be preached which will be accepted by multitudes, during the progress of the seal-judgments, and be rescued from the balance of the tribulation by being translated like the redeemed elders, but will never have any part with the royal priesthood. This will be after 144,000 Israelites have been sealed. Read the entire seventh chapter of Revelation for proof. See v. 13: "And one of the elders (redeemed and translated prior to the opening of the seals) answered saying un-

to me, these that have been arrayed in white robes, what are they, and whence came they? And I said unto him, my Lord, thou knowest. And he said to me, these are those who came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are in the presence of the throne of God after being translated, and serve him day and night in his temple; and he that sitteth on the throne shall be a covert unto them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. Because the Lamb that is in the midst of the throne shall be their shepherd, and shall lead them unto living fountains of waters; and God shall wipe away every tear from their eyes."

The redeemed elders will have all of this and the royal priesthood added. They are distinguished from the palm-bearing multitude by marked differences. They (the palm-bearers) were in the "trial," and were rescued out of it. The elders were removed before the "trial" came. They have crowns and thrones, but the palm bearers have not. The elders are kings and priests, while the palm bearers are servants.

We must also distinguish between them and the "sealed ones." They are exclusively Israelites, the flesh and blood descendants of Jacob. In order to obtain a clear conception of the teachings of the marvelous book of Revelation, we must distinguish between things which differ; and give each its appropriate place, and time. As to time, the following question has been asked:—"The ten horn which thou sawest are ten kings, who have not (yet) received a kingdom; but they receive authority as kings, one hour with the beast." Rev. 17:12. The following is the question based on the above scripture: Is this to be understood literally; that if for instance, they receive their authority as kings at eleven A.M., their authority will expire at twelve o'clock, or at noon the same day?" This is given as an objection to the use of literal time.

I will give the answer in giving the correct translation of the above verse. Tregellis affirms that there is not a word in his translation but what has the authority of ancient manuscripts of not less than 1200 years old, but most of it is confirmed by manuscripts of 1400 years old. His translation of the above verse is as follows:—

"And the ten horns which thou sawest are ten kings, who received not yet a kingdom; but they receive authority as kings AT one hour with the Beast." They both received kingly au-

thority at precisely the SAME TIME. It gives no hint as to the length of the reign.

These studies will be continued  
In the Blessed Hope.  
W.H. Wilson.

**THE BIRTH OF THE SPIRIT.  
NO. 19.**

Joseph Williams.

Synopsis: The begetting seed is the word of truth, 1 Cor. 4:15 Jas. 1:18; 1 Pet. 1:23. The word is spirit, Jno. 6:63. Therefore, we are begotten of the spirit when we believe the gospel. The gestative period is referred to in Gal. 4:19 as being the time of Christian development in this life. The birth is referred to in Jno. 3:1-12 and Col. 1:18. The latter shows it to be resurrection. Titus 3:5-6 connects it with water or washing as does also Jno. 3. It is in many places called birth in this life, while only begotten since baptism is a figure of birth from the dead. 1 Jno. 5:1 calls it both begotten and born.

Refer again to the article on Regeneration in the series on the atonement.

Since our coming into this life is by birth, the parallel of entrance into the next life by a resurrection or a change is also carried out under figure of a new birth from the dead. And since baptism is called a figure of this salvation we readily see the application of the figure to the present life of the Christian, for he has gone through a "likeness" of his Lord's resurrection. Paul says, and since he again in Col. 1 calls this a birth in the case of the Lord it is evident that the Christian is after baptism in figure "born again," as Jesus told Nicodemus. But only in figure. In reality he is only "begotten." This explains the identity of the scripture use in many cases of the words, and why one word in the original tongue is translated for both. He who is begotten will in due course be born, barring accidents.

That the reality is now only the begotten state is evident: For the Lord said to Nicodemus that what is born of spirit is spirit, just as certainly as what is born of flesh is flesh. As long, therefore, as we are flesh beings it is manifest we are not born of spirit. Paul tells us in 1 Cor. 15 when we shall have this "spiritual body" at the resurrection. And mark you, it is still a being of "body," as our Lord was after his resurrection. "We shall be like him." And it is "when he shall appear," John wrote.

That we are not born of spirit is still more evident from the Lord's statement to Nicodemus that "every one that is born of the spirit" could go and come



like the wind, inaudibly and invisibly. The common idea held from this, that the spirit comes and goes mysteriously in conversion is plainly an error. The spirit did not come and go. Jesus said it should abide forever, Jno. 14:16, and instead of teaching that one could not tell any more where it came from than he could of the wind, he told them plainly where the spirit was to come from. Jno. 15:26, "from the Father." We would be in sad case if "the spirit of Christ" which we are to have as a guarantee that we are his should be as invariable in its abode with us as the wind is in a given locality. As bad as the tourist in Oklahoma who impatiently said to congressman McGuire, "Does the wind always blow this way down here?" "No," was the reply, sometimes it blows from the other way."

The statement of John's 1st epistle, 3:7-10, that the one "born of God," or as given in 5:18, "begotten of God," as well as stating it by both words in the last reference,— "does not commit sin," is an evident execution of the figure given in baptism: The "body of sin" or "works of the devil," as variously stated by Paul and by John here in 3:8, which John again in v. 5 calls "our sins," has been destroyed in figure of baptism. How then can we longer live in that which is destroyed? is the argument of both Paul in Rom. 6 and John in his epistle. Study again the article "Saved From Sin," or send for a free copy to the author.

The reason John gives for the further statement that such a one "cannot sin" is "because he is born of God," or "for his seed remains in him." We have seen this begetting seed is "the word of God," or the spirit, since the word is spirit as Jesus said in Jno. 6:63. This word or spirit does not permit us to sin; in that sense we "cannot." Also in the sense that he in whom the figure of baptism has been carried out in holiness has no carnal desires of body to seduce him to sin. Love rules him, as John goes on to show.

Since the spirit baptizes us, 1 Cor. 12:13, by our yielding to the word regarding baptism, which word is spirit, and we therefore are led by the spirit when we follow the word, it is evident the spirit operates in us in the figurative birth of baptism; and since by Rom. 8:11 it is this indwelling truth by faith, or spirit of Christ in us, that is to give the real resurrection birth, it is plain why it is called the birth of the spirit.

"The more perfect the trust, the more perfect the peace."

### A Study of The Gospel.

It is absolutely impossible to overestimate the importance of beginning at the right place and in the right way. The surveyor must find the beginning corner before he can make a survey. A child must learn the elementary branches before it can go to college and study the higher branches. So it is with us in our efforts to discover the plan of salvation—we must find the beginning place and time of the dispensation of grace before we can fully understand and appreciate the demands of Jesus Christ. Where did the gospel in fact begin? When did the church of Christ assume an organic form? When will Christ inaugurate His reign on earth? These are the interesting questions, and I propose to answer them in the light of divine truth. My answer to them will contradict some of the modern theories, therefore will bear calm and impartial examination. If they are based on truth, no opposition will be sufficient to crush them. If not, they will come to nought. (Acts 5:33-39)

The Church of Christ is presented to us in different places in the New Testament, under various descriptive terms. It is called the Church of God (1 Cor. 1-2) It is called the church of the first born (Heb. 12:23). It is called one body (Rom. 12:4,5; Eph. 4:4). It is called a fold (Jno. 10:16). It is called a household of faith (Gal. 6:10). It is called the temple of God (1 Cor. 3:16). It is called the pillar and ground of the truth (1 Tim. 3:15). It is called the house of Christ (Heb. 3:6). It is evident from the testimony of both the Old and New Testaments that the Church was not established immediately after the first disobedience. The plan of salvation was gradually unfolded from man's banishment from the garden of Eden to the Cross of our Lord Jesus Christ, thence to the day of Pentecost at Jerusalem. Jesus taught this in parables; "For the earth bringeth forth fruit of itself, first the blade, then the ear, after that the full corn in the ear (Mark 4:28)". "And he said whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? It is like a grain of mustard seed, which when it is sown in the earth is less than all seeds in the earth, but when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it (Mark 4:30-32)". God revealed His will as man was able to understand and obey it. I find several departments in the gradual development of the scheme of redemption, under

each of which man was held responsible, for the performance of such duties as were made binding upon him. Duties increased with the light until he became able to understand the fulness of the gospel. We have—

1. The Gospel in purpose. "According to the eternal purpose which he purposed in Christ Jesus our Lord. (Eph. 3:11)." This purpose looked down the ages to the "better testament," the authority of Christ in heaven and earth and salvation of man thru His name.

2. The Gospel in Intimation and Promise.

The first intimation of redemption was embraced in the sentence which the Lord pronounced upon satan: "I will put enmity between thee and woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Gen. 3:14-15)." An apostle informs us that the Son of God was manifested to destroy the works of the devil (1 Jno. 3:8)." The same idea was subsequently embodied in the promise made to Abraham afterwards renewed to Isaac, then to Jacob (Gen. 12:1-3, 26:1-5, 28:10-14)." Paul says: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seeds, which is Christ (Gal. 3:16)." 3. The Gospel of prophecy.

This includes a long period of time. Hear Jacob: "The scepter shall not depart from Judah, nor a law giver from between his feet until Shiloh come, and unto shall the gathering of the people be (Gen. 49:10)". This was entirely prophetic. Paul says: "It is evident that our Lord sprang out of Judah (Heb. 7:14)". Hear Peter: "Of which salvation, the prophets enquired and searched diligently, who prophesied of the grace which should come unto you, searching what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow (1 Pet. 1:10-11)." 4. The question under consideration will be continued, since the Gospel presents two additional phases which I desire to take up in this connection. They will be characterized as follows: The Gospel in Preparation; and, The Gospel in its fulness.

(Partially selected and revised.)

John D. Boyer,  
Woodstock, Va.

In "The Outlook" of Oct. 19, 1912, of which Lyman Abbott is Editor-in-chief, we clip the following, sent us by a sister, from the columns of queries and answers:

In your "Confession of Faith"

in The Outlook of Aug. 17, you say: "The dogma that it is only in this life that man can repent.....I repudiate as unscriptural. I refuse to believe that the accident of death transmuted God's mercy into wrath." Do you mean by this that there is no hell and that there is a chance to repent after death? If this is what you mean, and the Scriptures bear out this idea, will you please cite references?

The word "hell" in our English New Testament is used to translate two Greek words, one HADES and the other GEHENNA. Hades means simply the abode of the dead, and might not inappropriately be rendered by the simple word death. Gehenna was a valley outside of Jerusalem to which the refuse of the city was carried and where it was cast upon a fire kept always burning for the purpose of consuming the refuse. By the term "hell fire" Jesus meant, and would have been understood by his hearers to mean, the fire burning in this valley. It was a symbol, not of torture, but of destruction. When he says to the Pharisees who devoured widows' houses and for a pretense made long prayers, "How can ye escape the damnation of hell?" what he meant, and what he would have been understood by his hearers to mean, was, How can you, false pretenders, who pride yourselves on your religion, escape being cast out as the refuse of the universe, to be destroyed? It is the fundamental teaching of the Old Testament repeated again and again, that God's mercy endureth forever. It is the fundamental teaching of the New Testament that Jesus Christ is God manifest in the flesh, the revelation and interpretation of his character. There is nothing in the Scriptures, properly interpreted, to justify the assertion that this mercy of God affirmed in the Old Testament to be everlasting, and manifested as unfailing and infinite by the life and character of Jesus Christ in the New Testament, ceases for any man at that man's death. It is the eternal quality of God to be sorry for the wrong doer and to save him from himself if, by repentance and abandonment of his wrong-doing and coming to the Father, he seeks to be saved.

In the life-long fight to be waged by every one single-handed against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth.—Thomas Hughes.

To rule one's own self, how hard, but how glorious!—Sel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Bro. G. E. Marsh's address is

changed to 8 W. Boone St., Marshalltown, Iowa. Those interested will please note.

We have the following single page tracts on hand: "Wanted"; "The Resurrection"; "Having a Desire To Depart"; and "The Reasons Why."

These may be had in single or assorted lots for 15 cents per hundred. We have already disposed of 1000 of "Wanted." There is no better way of spreading these nuggets of truth. Why not keep our press busy? We hope to add new ones as our time may permit.

The services held at Independence schoolhouse, near Camden, Illinois, beginning Friday evening, Dec. 6th, and lasting over Sunday were well attended. It was indeed a pleasure to meet with these brethren and friends once more.

With this issue we are correcting up all dates on labels to correspond with renewals, new subscriptions, etc. Look at your label to see if it is correct, and if it is not, write us at once. If it is correct and the date indicates a time in the past, just

Notice.

The Restitution Herald will not be issued the week of the New Year. There will be a Christmas number. This arrangement was made at the beginning of our business so that the office force could have a vacation of one week each year.

As we are nearing the Christmas time of cheer and good will, many gifts will be exchanged, but much of the gift making will be done with the full expectancy of gift receiving in return. This kind of gift making is pure selfishness. Do the kind that will make you happy. Write Bro. T.J. Daniel Magazine, Arkansas, a nice Christmas letter putting something of a substantial nature in with your letter. While we have never met Bro. Daniel, yet we know him to be a worthy brother who has done much for the cause of truth making many sacrifices. He is now sick and without means. In this way we can show our esteem for him.

A QUERY.

Prov. 14:15.—The simple believeth every word: but the prudent man looketh well to his going.

In speaking of charity in 1 Cor 13:7, Paul says: Beareth all things, believeth all things, etc.

Are we to understand from this that if we exercise charity, we will be regarded as simple by the

text in the proverbs?

Will some one who knows, please harmonize these texts?

CHRISTMAS BEREAN NOTICE

The Chicago Bereans will again this year engage in their Christmas work and carry Christmas cheer into as many homes of the needy as we can.

If any of the many friends who have helped in this work before, wish to join with us again this year, please send your offering to

Leila E. Whitehead,  
5439 Ontario St.,  
Chicago, Illinois.  
By order committee.

The Iowa Field.

Our appointments for the next few weeks in Iowa will be as follows: December 15th Irving; 22nd Marathon; 29th Gladbrook; January 2nd to 10th inclusive Pleasant Prairie; 12th Irving; 14th to 24th inclusive Hickory Grove; 26th Eagle Grove.

Obituaries.



Brother Washington Tuttle fell asleep in Jesus Monday evening at 7 o'clock, Dec. 2, 1912, at the residence of O.G. Soice on North Michigan St., Plymouth Indiana.

The funeral was held from the same place at 2 o'clock P.M. Thursday Dec. 5, 1912, conducted by D.E. Vanvactor, assisted by Rev. Ivans, local Episcopal minister, and Joseph Williams.

Many beautiful floral offerings attested the high esteem in which he was held by his many friends, neighbors and relatives.

Bro. Tuttle was born April 19 1829, making him 83 years 7 months and 14 days old. He was twice married. By his former companion he was the father of four children, but only one daughter, Mrs. Belle Harris survives him.

His second companion was the widow of John Armstrong, having two children, Harry Armstrong and Mrs. O.G. Soice at the time of their marriage.

These children gave Bro. and Sr. Tuttle a good house and the best of care in the later years of their respective lives — sister Tuttle having passed away in 1908. This worthy couple were highly appreciative of the blessings thus bestowed upon them in their declining years.

Brethren from the Plymouth and North Salem churches acted as pall bearers and our faithful Bro. Tuttle was laid to rest with tender care in Oak Hill cemetery to await the coming of our Lord and Savior and his resurrection.

D.E. Vanvactor.

Alice Titus.

Once more the relentless hand of Death has been extended over the home of one of God's dear children and Sister Alice Titus, beloved wife of Bro. C. W. Titus, of Yetter, Iowa, has closed her tired eyes on a dying world to open them again on scenes of eternal glory when Jesus comes.

Alice Payne was born in Polk Co., Iowa, July 1, 1854, and died at her home near Yetter in the same state, December 7, 1912, aged 58 years, 5 months, 6 days.

She was married to Charles W. Titus, August 16, 1871, who, together with six sons and two daughters, miss the self-sacrificing wife and mother who had made their abiding place a home.

On but one previous occasion had death entered the home of Bro. Titus, when on November 6, 1901, his son, Isaac D., was claimed.

For many years Sister Titus was a faithful member of the Church of God, and she fell asleep in the firm conviction that the Master would speedily return and all those who sleep in Jesus hear His voice and live.

Her six sons bore their mother to her grave, and with loving hands placed her in her final resting place.

The funeral was conducted by the writer in the Presbyterian church of Lytton in the presence of a large concourse of sympathizing friends and sorrowing relatives.

G. Eldred Marsh  
8 W. Boone St., Marshalltown, Ia

The Sunday School.

By Anna E. Drew.

REVIEW.

Dec. 29. Golden Text,— If any man will

eth to do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.—Jno. 7:17.

In this lesson, it would be well to have a map of Palestine before each class, that they may locate the places Jesus and His disciples visited, and to connect with them, the events which transpired at these points.

### QUESTIONS.

#### Lesson 1 — Mark 6:45-56.

After the feeding of the five thousand, where did Jesus send His disciples? Where, and for what purpose, did Jesus go? Tell of the storm at sea. What incident connected with this does Matthew relate? Matt. 14: 28-30. To what truth were the apostles helped by this miracle? Matt. 14:33. In what country did they land and how were they received?

#### Lesson 2 — Mark 7:1-23.

What ceremonial laws were Jesus' disciples condemned for neglecting? From whence had come these laws of cleansing? What did Jesus say of the Pharisees' manner of worship? What did Jesus teach as the things that defile man?

#### Lesson 3 — Mark 7:24-30; Matt. 8:5-13.

Tell the story of the Syrophenician woman. Relate the healing of the centurion's servant. How did the faith of these people compare with that of the Jews? What great truth about Jesus' mission did these miracles teach?

#### Lesson 4 — Mark 7:31-8:10.

What did we learn of Decapolis? Tell of the manner in which Jesus healed the deaf and dumb man. Tell of the feeding of the four thousand. How is Jesus to us, the Bread of Life?

#### Lesson 5 — Mark 8:11-26.

Who in this lesson sought to entrap Jesus? How does Jesus answer them? Matt. 16:2-4. What did he mean by verse 4? What charge did Jesus give His disciples? What did He mean? Matt. 16:12. Who did He heal at this time?

#### Lesson 6 — Hosea 7.

What was the condition in Hosea's day, caused by strong drink and other evils? What was the attitude of the rulers to these evils? Are the causes that today bring ruin to people and nations much the same as those in Hosea's time? What will be the result if one continues such a course? What is the only safe way?

#### Lesson 7 — Mark 8:29-9:1.

In what city do we find Jesus and His disciples in this lesson? What question does Jesus ask of His disciples? What was Jesus' reply to Peter's answer, Matt. 16:17? What truth about Himself does Jesus teach them? What

does it mean to "take up the cross and follow" Jesus? What is taught about saving and losing one's life?

#### Lesson 8 — Mark 9:2-13.

What connection between this and last lesson? What was the purpose of the transfiguration? Who witnessed it? What do we understand of its different features? What lesson for us in this vision?

#### Lesson 9 — Mark 9:14-29.

In what trouble were the other apostles when Jesus and the three came down from the mountain? Why could the apostles not cure the boy? What does Jesus say of the importance of faith? Relate the cure. What is the true meaning of fasting?

#### Lesson 10 — Matt. 18:1-14.

What dispute was Jesus called to settle? How did Jesus illustrate His lesson? What is it to have a childlike spirit? Who only can inherit the kingdom? What of those who cause offense or stumbling? What was Jesus' mission?

#### Lesson 11 — Matt. 18:15-35.

What question called forth the parable in this lesson? Relate the story. What was the lesson taught by it? What is necessary to our receiving God's forgiveness?

#### Lesson 12 — Isa. 9:1-7.

What of the times in which this prophecy was spoken? Who was the promised deliverer? When and how did he come? Has He yet brought in the reign of peace and taken David's throne? When will this take place? What thoughts concerning Christ should Christmas bring to us? Explain our Golden Text.

## Berean Column.

### CHRISTIAN DEPARTMENT.

That no one may misunderstand the writer as believing that salvation depends wholly upon right living, let me say that the scripture makes it plain that before one can put on Christ and become an heir of salvation, he must first believe the gospel, repent, and obey in baptism. Having once been legally adopted as a son of God, there are certain things to be done and avoided, if he would finally enter the promised kingdom.

Lest some of the faith stake almost all on belief and baptism to the exclusion of works, it seems well to consider the life that must follow taking the name of Christ upon ourselves, God being no respecter of persons, we must all be measured by the same standard. Those high up in the church and business circles, those of lowly station, the educated and

all must be subject to the same laws of right and justice.

In his letters to the various churches, Paul was insistent that they purify themselves and live lives of soberness, purity, unselfishness, truthfulness, chastity, obedience and love. In his letter to Titus he speaks of the Cretans as being liars etc. and urges that they be sharply rebuked. It is the admonition of the great apostle that we "adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus 2: 10-14.

We are warned to avoid many things, such as idolatry, witchcraft, variance, emulations, wrath, strife, envyings, lying, adultery, fornications, lasciviousness, and other sins, Gal. 5:19-21; Rev. 21:8. The scripture is full of God's warnings to his children to depart from sins into which some are prone to fall.

Those who persist in these sins must suffer the wrath of God, for Paul says in Gal. 5:21 that "they which do such things shall not inherit the kingdom of God," and in Rev. 21:8, John says they "shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Dear Bereans and beloved of the faith, seeing that the end of disobedience and sin is loss of the kingdom, and death, let us strive to be overcomers that we may enter into the promised rest. Jesus says that "he that endureth to the end shall be saved," Matt. 10:22. Rev. 21, after describing the glory and blessedness of the kingdom says "He that overcometh shall inherit these things," and Rev. 2:7 says "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Your brother in Christ,

Lawrence M. Howell,  
Decatur, Texas.

### Angels.

There are good and bad angels. The home of the good angels is heaven, God's habitation. They are a created order of beings higher in nature than man, therefore they are not the spirits of dead people gone to glory. They have taken an important part in the administrations of the affairs

of men. Their foot prints may be traced down from Eden lost, to Eden restored. They have been sent on errands of mercy and judgment. In Matt. 26:53 Jesus spoke of more than twelve legions of angels and Paul referred to them as being an immortal company. David says they encamp round those that fear the Lord, and Paul says they are ministering spirits sent forth to minister for them who shall be heirs of salvation. The two angels that appeared to Lot before the destruction of Sodom were taken for men and they partook of a feast prepared for them by Lot showing that the heavenly angels appear like men and they eat and drink. An angel was sent to Mary to inform her that she would soon become a mother of the Savior and at his birth a multitude appeared unto the shepherds singing, Glory to God in the highest and on earth peace, good will toward men. Then an angel was sent to roll the stone away from Jesus' tomb and to announce his resurrection to the women, who came early in the morning. After Jesus had ascended into heaven, and the disciples were gazing towards heaven, two angels dressed in white appeared unto them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

When Elijah was very much discouraged, and wished to die, an angel came and fed him. When the king of Assyria was about to take Jerusalem, the angel of the Lord went into their camp and smote a hundred and fourscore, and five thousand.

Daniel said that God sent an angel to shut the lions' mouths when he was placed in the lions' den. When the apostles were put in prison by the high priests, an angel came by night and opened the prison doors and set them free. The holy angels will come with Christ when he comes to sit on his throne of glory. Jesus said in the end of the world the angels are the reapers.

Ethel Cordray,  
South Bend, Ind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, so may we tend the garden of our minds, weeding out all the wrong, useless and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful and pure thoughts.—James Allen.

Do good to all, that thou mayest keep thy friends and gain thine enemies.

Man By Nature And By Grace.

Address. By Mr. Geo. Butterworth, Ashton-Under-Lyne.

It is not my intention to-night in dealing with the former part of my subject, to spend any time upon biological investigations which have been made upon the relationship of mankind to the rest of the animal creation, nor is it worth while to endeavor to find the line of demarcation between instinct and reason, which was at one time looked upon as that which separated them from each other. Our enquiry bears rather upon the relation of man to his Creator; what it was originally, and how it has been modified by the fuller revelation of the purposes of God, or by a change in the attitude of man to Him. To understand this fully we must know something of the constitution of man as revealed in God's word, comparing the various passages which refer to this subject, and, from the results of our observations, seek to arrive at conclusions which harmonize with the plans and purposes of the Creator, the various parts of which will then be seen to be directed to the achievement of a common end, viz.:—"That man might glorify God and enjoy Him for ever."

Man, the Psalmist tells us, was made a little lower than the angels, and the latter are spoken of by the writer of the Epistle to the Hebrews as "ministering spirits" sent forth to minister to those who are the heirs of salvation; from which statements it is evident that when a being is a spirit there is no reason why the fact should not be clearly stated. We never find man called a spirit, and the probability is that it is in this sense he is "lower than the angels."

The account of his creation, given in Gen. 2:7, states that God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Let us take these terms in order, and endeavor to show that, when they occur in other passages of Scripture, they carry with them the same idea. Note that which is formed from the dust is called man, that it was man who was made in the image of God; it is man which remains when the breath of life ceases to animate him; it is man who returns to the dust and whose very thoughts perish, a statement which proves that there is no permanency for mental powers, since these depend upon the action of organized matter.

The Psalmist's regret, in Psa. 31:12, is that he was like a dead man. Moses died and God buried him; Stephen committed his spirit to God, but devout men carried him to his burial: Lazarus

came forth from the grave (hades, often rendered hell); and the message of the angel to the women who went to seek their Lord was, "He is not here, He is risen." It appears therefore that the possession of bodily form is necessary before we can recognize personality. It is universally admitted that there is no permanency in that which is called the "body" of man.

Turn for a moment to the phrase, the breath (or spirit) of life. Whilst the angels are spirits, man has a spirit, a spirit in-breathed by the Almighty, for "He giveth to all life and breath. It is however, still under his control. "In His hand is the soul of every living thing, and the spirit of all mankind"—Job 12:10. The possession of this spirit does not imply that man is immortal. He lives while he possesses it, but when "He gathereth to Himself His breath and His spirit," man dies, he returneth to his dust, in that very day his thoughts perish. This breath was necessary to make the dry bones of Ezekiel's vision live. There is no distinctive difference in kind between the spirit of man and that of beasts. "They have all one spirit." "One thing befalleth them; as the one dieth, so dieth the other. Yea, they have all one spirit" (Ecc. 3:19) The account of the flood in Gen. 6:21, 22 includes in one category both man and beast. "All flesh that moved upon the earth, both of fowl and of cattle and of beast, and of every creeping thing,.....all in whose nostrils was the breath of life, perished." There is, however, this difference, mankind lives in the expectation of a resurrection, and, in this respect, differs from the rest of the animal creation.

The effect of the action of the breath of life upon man is to make him a living soul, or, as the margin renders it, creature; from which it is obvious that the meaning of the word soul is person, a usage which is common in our daily papers, where we read in connection with any great mining or shipping disaster of the souls who perished. The term soul primarily refers to an organized living being, and consequently we understand why it can be hungry, subject to grief and sorrow, and we realize the dull force of the statement, "The soul that sinneth, it shall die." Anyone who will read through the book of Genesis in the Revised Version, and pay attention to the marginal notes, will find that the term soul is applied to animals as well as to man. Even the Authorized Version shows this in Numbers 31, where Moses is commanded to levy tribute of "one soul in five hundred of the heaves, asses, and sheep." In the

English version the original word for "soul" is translated "life" as in Prov. 12:10, "The righteous man regardeth the life (soul) of his beast." In Matt. 16:25 the words life and soul are used for the same original word, whilst in Luke 9:24-25 the loss of one's life or soul is the loss of one's self. In like manner we read of the man who communed with his soul concerning the size of his barns, which idea is expressed by the common phrase: "He said to himself." Any theory which seeks to confer immortality upon man, because he is spoken of as a soul, must, if it is to be held consistently, admit the immortality of every living thing. One very important point should be noted, namely, that the words "immortal soul" are never found in the Scriptures.

Our inquiry leads us to the consideration of the circumstances narrated in connection with the placing of man in the Garden of Eden. This probation was to test his fitness for the responsible position God intended him to fill, i. e. to act as God's vicegerent, having dominion over all created things, subject only to the test of obedience to his Creator. Having access to the tree of life, he thus had the opportunity of sustaining life indefinitely, but by transgressing God's command he lost this privilege and became subject to death. Thus mankind lost in Adam the hope of immortality. "For as by one man sin entered into the world, and death by sin, so death passed upon all men." The words of the apostle Paul accurately describe the condition of the natural man: "He is without hope and without God in the world." There are two reasons advanced for the belief in the natural immortality of the soul which may be briefly considered:—

1. The instinctive feeling that there is a future life in which men are to be judged;

2. The desire for immortality.

Great stress is laid upon the fact that whilst man has the power of reason, the rest of the animal creation possess only the instinct, being impelled by a natural impulse to do that which is necessary for their preservation. It is upon such an instinctive feeling in man regarding a future life that we are asked to accept this doctrine; but it is very questionable whether, apart from revelation and desire, any such feeling can be proved to be present in mankind. It is also stated that the future life is connected with judgment, and it may with propriety be asked whence the knowledge is derived of the nature and standards upon which such judgment is based. A man's conscience is often said to justify or condemn him in his actions; but its accusations de-

pend entirely upon the knowledge which a person possesses of those general principles which in his particular sphere are used to distinguish between right and wrong. Consequently we find that some standard of righteousness must exist in the mind of the individual, and since the standards vary, we have, to a certain extent, each man a law to himself.

Concerning the desire for immortality, may we not assume that this has been implanted in order that man may seek after immortality, for why does a man hope for that which he hath? It is no more reasonable to suppose that a future life is assured because it is desired, than to believe that the natural feeling to retain the present life will prolong it indefinitely.

Does the Bible reveal the certainty of a future life, and also satisfy the desire for immortality? The answer is in the affirmative. The two form part of that glorious gospel of the grace of God, the acceptance of which frees man from the law of sin and death by placing him under the law of the spirit of life in Christ Jesus. In the purpose of God the needs of the human race were known and met from the beginning. We are redeemed with the precious blood of Christ as of a lamb foreordained before the foundation of the world. 1 Peter 1:8-10, 2. The ransom for all is the sinless life of the Son of Man. By the sacrifice of Himself He buys back the life of the world, which therefore may be offered to us on His own terms. His purpose in redemption is that we may enter into sonship with Him. Gal. 4:4-5. It is by faith in the efficacy of this offering that we are justified: (1) in connection with the removal of the Adamic penalty; (2) in relation to our individual transgressions. Paul refers to the former in Rom. 5:18-19. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." Justification in this sense cannot be stow upon us eternal life. It shows us the wisdom and justice of God's plan in making us as a race the passive recipients of a life, lost by the first Adam. "Being justified freely by God's grace, through the redemption that is in Christ Jesus" Rom. 3:24, we become probationers for eternal life, with all the attendant glories in connection with that life. In the promise of this life is unfolded the wonderful power of the united working of God's grace and Christ's sacrifice, by which we become heirs of salvation and of those precious promises in the realization

THE REST... of which ev... to participa... JEWISH... The scrip... and restora... first restor... Babylonian... ing out from... called a r... land was no... after the b... be restore... Isa. 11:10... there shall... as; which... sign of the... shall come... that the l... again the... cover the... And sign for... assemble... and gath... ed of Ju... ders of th... The te... time for... time whe... sign and... him. Thi... said of... or the re... an capti... other res... In the... lon, only... turn to... but in t... will be... Let u... "Art... unto E... the law... perfect... I make... the pe... priests... which... OWN... Jerusa... ra 7:... "Th... God;... capti... ey on... ..I... to th... NON... (am... 25-2... In... mer... Isra... to... tril... wh... yee... we... an... ar... th... er... e... t... r



of which every Christian desires to participate.—Words of Life.

### JEWISH RESTORATION.

The scriptures speak of a second restoration of Israel. Their first restoration was from the Babylonian captivity. Their going out from Egypt could not be called a restoration since the land was not divided to the tribes after the Exodus. That they will be restored a second time, read Isa. 11:10-12: "And in that day there shall be a root of Jesse (Jesus), which shall stand for an ensign of the people;..... And it shall come to pass in that day, that the Lord shall set his hand again the SECOND time to recover the remnant of his people,.....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."

The text just read fixes the time for this restoration at the time when Jesus stands for an ensign and the Gentiles seek after him. This could not have been said of the first restoration; or the restoration from Babylonian captivity. There has been no other restoration until now.

In the restoration from Babylon, only those who cared to return to the Holy Land did so, but in the second restoration none will be left that will not return.

Let us read—

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time, I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm which are minded of THEIR OWN FREE WILL to go up to Jerusalem, go with thee."—Ezra 7:12-13.

"Therefore thus saith the Lord God; now will I bring again the captivity of Jacob, and have mercy on the whole house of Israel,..... but I have gathered them unto their own land, and have left NONE of them any more there." (among the nations), Ezek. 39:25-28.

In this second restoration His mercy is to the "whole house of Israel;" in the first it was but to Judah and Benjamin. The ten tribes were "lost tribes" yet when Jesus was among men long years afterward.

In the first restoration, they were restored only to be routed and scattered later by the Roman army in 69 or 70 A.D., but in this last restoration they are never to be pulled up or driven out.

"And I will bring again the captivity of my people of Israel 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 9:14-155.

"And they shall NO MORE be a prey to the heathen,..... and they shall NO MORE be consumed with hunger in the land, neither shall they bear the shame of the heathen ANY MORE."—Ezek. 34:28-29.

The return from Babylon could in no wise fulfill the foregoing references. Israel has never known a restoration to this date like that, but the promises of God are sure and they will yet receive it.

Under their first restoration they rejected Christ, but under their second they will receive Him.

Jer. 23:3-6, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds.....And I will set up shepherds over them that shall feed them.....Behold the days come saith the Lord, that I will raise unto David a righteous Branch and a king shall reign and prosper.....In his days Judah shall be saved and Israel shall dwell safely:....."

From the foregoing testimony it is clear that Jacob's suffering and trouble will end in their reinstatement in the land of Palestine under the favor and blessing of God. Much more could be said, but this will suffice for this time.

S. J. Lindsay.

### For Nervous Prostration.

Some years ago, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles — and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms and answered the questions, only to be astonished at this brief prescription at the end: "Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected, that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read her Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out

prayer and Bible Study for years and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you need any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one harm to try it.—Selected by Jessie Wilson.

### Our New Manager.

At our recent business meeting, Bro. Fim Murra was elected Treasurer and Business Manager of the Publication Society. As already stated, this change arose out of a feeling that our finances and the exigencies of the publishing interests called for a younger man, with plenty of strength, and with fresh sources of plan and effort.

Bro. Murra has made a fine record as secretary and treasurer of the Mission Society. During his administration the Society's interests have been handled with care and promptness, and a debt of nearly \$6000 has been paid, the last being cancelled just previous to the annual meeting.

He enters this new work well equipped in training and experience. He holds the business confidence of the body, and the pronounced backing of strong men. He also has full confidence that the Society's finances can be put on

a better basis, and to do this he will devote his best thought and effort. And his optimism on this point is shared by many; that he may fully succeed will be the wish of all.

The new Business Manager is worthy of the fullest confidence, and of the prayers and cooperation of the entire body. Pray for, and help him.—The Crisis.

We had had some intimation that Fim was to be elevated to the position above described and are not surprised. We have watched him climb one by one the rungs of the ladder. He started with a capital stock of an un-gainly frame, no money, lots of good horse sense, and determined to find in the world to entertain him something more than the dance hall or the five cent shows which so many feel they must have by way of diversion. The only diversion Fim had was more work and hard work, but he found pleasure in it. With the feeling of one who has known him intimately from his childhood we say, Go to it, Fim, you're bound to make good.

### ADDITIONAL EDITORIALS.

Received Too Late For First Part Of This Issue.

From a Dixon paper sent us, we learn of the death of Robert C. Filson, father of Miss Gracia Filson, known to many of our brethren.

### THE VISITOR.

A letter from Sister (Mrs.) Harriet E. Boice, 1009 S. Wright St., Champaign, Ill., announces that The Visitor is now ready for mailing. Price, 25 cents; 5 copies for one dollar. Our copy has not reached us yet, but we feel safe in recommending it as a very suitable Christmas gift.

Any one desiring The Visitor of 1908, may receive 10 copies by sending 25 cents to defray expense. Or, if you wish, send 25 cents and 10 addresses and the same will be mailed, one to each address.

Address all orders as above.

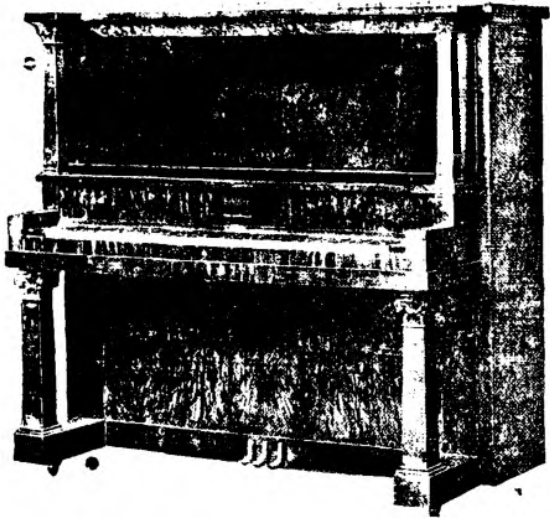
We are this week running the second 1000 of the tract "Wanted." Recently there has been a better demand for tracts than formerly. Our object is to accumulate in as brief form as possible the fundamentals of our faith. Lengthy tracts, like long articles in our paper, will not attract outsiders. This is a busy world and those we would interest are a busy class. A tract at best should but be suggestive and not comprehensive. It should point to the Word and not to the author.

"God's Son was without sin, but not without temptation."

# Add Joy And Refinement To Your Home.

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### SIGNS.

Brethren have asked why we do not give more space to "Signs of the Times." Come to think of it, we do devote a good deal of space to the subject. However, in discussing the subject we are obliged to avoid radicalism in minute detail. We have seen much fanciful interpretation that has done the cause of truth more harm than good. We must be careful to watch in the light of scripture. We remember being asked by some one during the war with Spain, if we didn't regard this as one of the signs of the last times, and our answer was, No. To some people who have become expert in "signs" a war is the signal for a lot of "sign" talk. Christ distinctly says that there shall be wars and rumors of wars, but the end is NOT YET.

There are some matters however to which it would be well for us to give our attention—the reorganization of the Jewish nation; their reinstatement in Palestine; their reinstatement in key to Palestine—to this end the recent trouble in the East is very significant; the attitude of Russia and England toward each other, and the general decay of professed Christianity and the reckless attitude of those who do not know the truth. The signs were given us as an aid to develop and prepare ourselves for the coming of our Lord. When we see those who are great on signs living careless and almost godless lives, we can only conclude that they have the sign habit. If we really believe in these things—believe that they do shadow forth our Lord's near re-

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turn, let us "purify ourselves, even as he is pure." —S.J. Lindsay.

### HOW IS OUR VISION?

God wants righteous character. Thoughts are partially framed through the organ of sight. There fore what we see, how we see, and what thoughts result are very important factors on character building. Unless literally blind, we all see and praise God for the privilege of beholding the glories of the beauties around us in nature, which bespeak God's love.

But naturally our eyes behold more or less evil also. We cannot avoid it in our daily walk in this wicked world.

Generally speaking, it is true that good objects reflect good thoughts, evolving good character. The converse is equally true; evil objects—evil thoughts, evil character. However we can make what we please of what we see—either good or bad. If we embrace the good we see and delight in it, well. If we do likewise with the evil we see, woe. We are moulding evil character contrary to God's pleasure. We must abhor, detest, despise, hate, all the evil things we behold and we must for our own spiritual welfare, become disgusted and change the scene. Hence all we see each day either makes for us thoughts and character for good or evil. How necessary that we discourage sights along evil lines and tempting of ourselves with worldly objects.

"I have no desire for those things: I don't care anything a-

bout them, I only want to see," has been the cause of the downfall of many a young man and woman who simply wanted to see life. Almost daily we hear in courts of those who blame New York's "gay white way," and its sights for their ruination. In perfect harmony with this thought comes the theater, the dance hall, etc., with all the attendant optical illusions which only minister to the worldly side of man, and then finally wean the thoughts of the observer away from God and righteous character and plunge him into the world's pit of shallowness and emptiness.

Eve in the garden had her temptation and subsequent fall because of what her eyes beheld. Read Gen. 3:5-6 and 1 Jno. 2:16. To her it made thoughts of desire rather than dread and disregard. But she, like us, had a desire for the thing that was not best.

There is a remedy, however. We need our vision changed. We need a spiritual vision. Paul received such vision on his way to Damascus and it fitted him forever for his work. His eyes were fixed. He had seen as in Heb. 11:27. We all need such a vision so we can have clearer sight to see the God of love, good and righteous, to have the heavenly character reflected in us; also to blind us to things of the world. So we will have aspiring and inspiring thoughts from our vision—evil will be shunned, our thoughts will be good, character good, and we well pleasing to God. James 1:25; Psalm 19:8; 1 Cor. 2:14-15 (margin)—Herald of Life.

# THE RESTITUTION HERALD.

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Number 12.

## SOME INTERESTING BIBLE CHARACTERS.

While there is little written of Isaac he is no less an interesting character. He was begotten after the natural begetting and conception could not take place. He was as truly begotten by the spirit of Jehovah as was Jesus the son of Mary. He is the only true type of Jesus who was declared to be the only begotten son of God. His heredity came down through the line of those who were strong in the faith. He was of the Abel and Seth and Shem seed. The desire of sin willfully had been eliminated from his foreparents. Again he was desired by his parents. His prenatal conditions were very favorable.

He was separated from the harmful influence of Ishmael who had Egyptian blood in his veins. Every care was taken to give him a pure atmosphere morally and spiritually. As we see Isaac he was in every respect a perfect specimen of the better line of the race. He arrived at manhood under perfect environments.

When the time came for him to choose a wife he was not permitted to select from among the Canaanites but a trusty servant was sent to those of Abraham's kin and a suitable companion was selected of the best. Rebekah the daughter of Bethuel who was a son of Nahor, Abraham's brother. She is described as a very beautiful maiden. Abraham as the friend of Jehovah selected a suitable bride for his only begotten son. As Isaac's bride was a "survival of the fittest" so must Christ's bride be the same. Rebekah was required to leave her father's house and go to one for whom she was chosen. The gifts that were sent were of the most costly. She was sent out as a blessing to future generations as it was through Isaac the seed was to come. When Rebekah consented to become the wife of Isaac her people blessed her in these words, "Thou art our sister, be thou the mother of thousands of millions and let thy seed possess the gate of those which hate them. Few of the race see Jehovah's purpose in rejecting Ishmael and selecting Isaac. Abraham loved Ishmael and prayed for a blessing for him. And Abraham said unto God, O that Ishmael might live before thee!



## CHRISTMAS MORNING.

Christians, hail the blessed morn:  
Jesus, Son of God is born;  
Shepherds, ere the light can dawn,  
See the glory.

Christian, with this holy time  
Link the angel-lay sublime,  
Telling of the age divine:  
Gladsome story.

Not of earth so long oppress,  
Not of people deep distress,  
Not of sin beguily drest,  
Aged, hoary.

But of Christ who is to come,  
Of the Father's great will done,  
All things gathered into one,  
Swathed in glory.

Chant of angels, old, yet new;  
Song of songs, divine and true,  
Now our yearning hearts imbue  
With thy story.

So by heavenly grace imprest,  
Holding living faith, confest,  
We may share thy perfect rest,  
Crown'd with glory.

—C. J. C.

Jehovah answered, "As for Ishmael, I have heard thee: Behold I have blessed him and I will make him fruitful, and I will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. History verifies the fact that he became a great nation. The promise to Ishmael was immediate and temporal. That to Isaac was remote and eternal. Ishmael was of the seed of Abraham not counted in the covenant. He was made the recipient of a blessing best suited to his nature. His ambition was to become a ruler of that age. The angel informed Hagar that her son will be a wild man; his hand will be against every man and every man's hand against him. He was not a suitable person from which the seed should come. Quick tempered, irrational and unjust and im-

patient he could not be chosen. He that ruleth over man must be just ruling in the fear of the Lord. If we are not rational, patient and just in our natural life we can not exercise these virtues when we are raised from the dead or changed when Jesus comes. The temperament of Ishmael shows how much influence the mother can have over her unborn child. When Hagar knew that she was to be the mother of a child she despised her mistress, Sarah. She seemed to forget that she was a servant and not the mistress. There seemed to be a conflict between Sarah and Hagar. The mother's sin was visited upon her son and made him only fit for a worldly ruler. It is written that God was with Ishmael and he grew and dwelt in the wilderness and became an archer. And he dwelt in the wilderness of Par-

an; and his mother took him an wife out of the land of Egypt. Ishmael became the father of twelve sons called princes who ruled in the land. They instituted their rule through usurpation and blood-shed. They could only sustain their rule by an arbitrary power.

Isaac had the patience to wait Jehovah's time that he might become one of the inheritors of the land promised to his father Abraham. When called upon to suffer death and a sacrifice he submitted. He resisted not but yielded perfect obedience. In this he was the type of Christ. D. C. Robison.

## HISTORY OF CHRISTMAS.

Christmas, the day on which the nativity of the Savior is observed. The institution of this festival is attributed by the spurious Decretals to Telesphorus, who flourished in the reign of Antoninus Pius (138-61 A. D.) but the first certain traces of it are found about the time of the emperor Commodus (180-92 A. D.). In the reign of Diocletian (284-305 A. D.), while the ruler was keeping court at Nicodemia, he learned that a multitude of Christians were assembled in the city to celebrate the birthday of Jesus, and having ordered the church doors to be closed, he set fire to the building, and all the worshipers perished in the flames. It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in Jan. It is, nevertheless, almost certain that the 25th of Dec. cannot be the nativity of the Savior, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains.

Christmas not only became the parent of many later festivals, such as those of the Virgin, but especially from the 5th to the 8th Christmas gathered round it, as it were, several other festivals, partly old and partly new, so that what may be termed a Christmas cycle sprang up, which surpassed all other groups of Christian holidays in the manifold richness of its festal usages, and furthered, more than any other, the completion of the orderly and systematic distribu-

tion of church festivals over the whole year. Not casually or arbitrarily was the festival of the nativity celebrated on the 25th of Dec. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter-solstice as a most important point of the year as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these. In more northerly countries, this fact must have made itself peculiarly palpable—hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter-solstice, the Germans held their great yule-feast, in commemoration of the return of the fiery sun-wheel and believed that, during the twelve nights reaching from the 25th of Dec. to the 6th of Jan., they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, etc. Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathendom to Christianity, and have partly survived to the present day. But the church also sought to combat and banish—and it was to a large extent successful—the deep-rooted heathen feeling, by adding—for the purification of the heathen customs and feasts which it retained—its grandly devised liturgy, besides dramatic representations of the birth of Christ and the first events of his life. Hence sprang the so-called “man-ger-songs,” and a multitude of Christmas carols, as well as Christmas dramas, which, at certain times and places, degenerated into farces or fools’ feasts. Hence also originated, at a later period, the Christ-trees, or Christmas trees, adorned with lights and gifts, the custom of reciprocal presents, and of special Christmas meats and dishes, such as Christmas rolls, cakes, currant loaves, dumplings, etc. Thus Christmas became a universal social festival for young and old, high and low, as no other Christian festival could have become. In Roman Catholic churches three masses are performed at Christmas—one at midnight, one at daybreak, and one in the morning. The day is also celebrated by the Anglo-Catholic Church—special songs are sung, a special preface is made in the communion service, and the Athanasian creed is said or sung. The Lutheran church, on the continent, likewise observes Christmas; but the Presbyterian church es in Scotland, and the whole

of the English dissenters, reject it, in religious aspect, as a “human invention,” and as savoring of papistical will-worship, although in England, dissenters as well as churchmen keep it as a social holiday, on which there is a complete cessation from all business. But within the last hundred years, the festivities once appropriate to Christmas have much fallen off. These at one time lasted with more or less brilliancy till Candlemas, and with great spirit till twelfth-day, but now a meeting in the evening, composed, when possible of the various branches and members of a family, is all that distinguishes the day above others. Library of Universal Knowledge.

#### THE KEY TO THE BOOK OF REVELATION.

In studying the book of Revelation, we must be careful to discern between that which is symbolic and that which is literal. Most of that which is symbolic, you will find to be self-interpreted, and most of the events narrated, following the symbol, are literal. Revelation is not as highly symbolic as many make it out to be. Some interpreters may be tempted to treat plain language as symbolic, when it fails to suit a theory.

We will begin this lesson with the opening of the sixth seal.

See Rev. 6:12: ‘And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as the sack-cloth of hair, and the whole of the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when shaken by a mighty wind. And the heaven was separated from its place as a scroll when it rolleth itself together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men and the chief captains, and the rich men, and every bond man and free man, hid themselves in the caves and the rocks of the mountains; and they say to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; because the great day of his wrath has come: and who is able to stand?’

Verse 12 says: ‘And I saw when he opened the sixth seal, and there was a great earthquake.’ The word earthquake is a translation from the Greek word ‘seismos,’ but it is not confined to the word ‘earthquake,’ but is equally applicable to any great commotion or shaking, in either land, air or sea. Matt. 8:24 so uses it. See also Acts 16:26.

The terrific scenes described as happening under the sixth seal, are spoken of in many portions both of the Old and New Testaments. See Haggai 2:6-7: ‘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, and I will shake all nations, and the desirable thing of all nations shall come.’

See Joel 3:14-16: ‘Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars shall withdraw their shining. And the Lord shall roar from Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake; but the Lord shall be a refuge unto his people.’ He gathers them into his pavillion before a single seal is opened.

See Joel 2:10-11: ‘The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?’—‘They who so live as to be accounted worthy to “escape all these things, and to stand before the Son of man,” prior to the opening of the first seal. See also verses 30 and 31: “I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.”

Read Matt. 24:29: ‘The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (literally): and then shall appear the sign of the Son of man in heaven.’ etc.

In other portions of scripture the words “sun,” “moon,” “stars,” “mountains,” “heavens,” etc., are used as symbols in a political sense, symbolizing powers, governments, rulers, etc. The language quoted under the sixth seal, means all that, and something more literal, too. The scene described will also appear very literal to our senses, as it is described in Revelation, and the other scriptures which I have just quoted.

Great physical commotions have frequently followed the judicial acts of God, as for instance, when Elijah made complaint unto the God of Israel with regard to slaying his prophets, “the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces

the rocks; and after the wind an earthquake.

When our Lord was crucified, “the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.”

When Paul and Silas were imprisoned, “there was a great earthquake.”

When God gave the law on Sinai, “Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly.”

It will be far more terrible when the great day of the wrath of the Lamb shall come as predicted under the sixth seal.

“Who is able to stand” such fearful terrors? We cannot imagine its terrors, as they will who shall experience “the whole framework of nature jarring and creaking like the wrecking of a ship,” the sun black as the sack-cloth of hair, the moon like a ball of blood, the earth deluged by an unprecedented meteoric storm, etc. Is it any wonder that poor sinners will cry to the rocks and mountains, “Fall on us, and hide us from the face of him (when in his lion aspect) that sitteth on the throne, and from the wrath of the Lamb: because the great day of his wrath hath come; and who is able to stand?”

The scene will be simply indescribable, and will strike terror in the strongest heart. The sixth seal is opened, the farmer will be in his field, the merchant will be driving bargains when they shall hear the rumbling thunder, and see the inky clouds roll up as swift as the eagle’s flight, the sun becomes black as the sackcloth of hair, the air is filled with meteors or shooting stars, the earth rocks even as the waves of the sea, the blood-red moon rolls amid the angry clouds, the mountains totter, and reel. In vain do sinners seek a hiding place from him who sitteth on the throne. Will any one dare to affirm this is all in the past, historic events that can be cited? If so, let them show it, I can not. If it cannot be shown, by what authority, then, do some affirm that the seals are now in the past? Remember the above events occur under the seals. These lessons will be continued.

In the blessed hope,

W. H. Wilson.

#### THE SEAL OF THE SPIRIT.

No. 20.

Joseph Williams.

Synopsis: A seal is that which makes a promise sure to be fulfilled. The seal of the spirit assures to us salvation from



death. Because the spirit is what is to quicken us from death, and this is assured to us by the same spirit now quickening us from sin. Salvation from sin assures salvation from death, because the first has already been performed, and so we are assured he will perform the other.

"Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

"In whom also, after that ye believed, ye were sealed with that holy spirit of promise."—Eph. 1:13.

That a seal is what makes sure may be seen from such scriptures as the following: 2 Tim. 2:19. "The foundation of God standeth sure, having this seal. The Lord knoweth them that are his." 1 Cor. 9:2. "The seal (assurance) of my apostleship are ye in the Lord."

Rom. 15:28. "After I have sealed to them this fruit" (contribution to the poor).

It conveys the thought of being made secure, as in Solomon's Song, 4:12. "A garden inclosed is my sister, a spring shut up, a fountain sealed." Land titles and covenants in Israel were sealed, land by a ceremony of delivering a shoe, Ruth 4:7. We seal contracts today by impressing the figure of the state seal in legal documents as they impressed clay with a signet ring. The seal makes the contract valid or sure..

So in the work of the spirit: The two parts of redemption, or salvation, as we have already studied them, are from sin and from death. The spirit operates to save us in both cases: from death, Rom. 8:11, and from sin, verse 13. The spirit will make us "spiritual bodies" in the resurrection, as it did our Savior, 1 Pet. 3:18. He was then born of spirit. He was the "firstfruits of them that slept," Paul writes.

The harvest in the type was always just like the first fruit. The first fruit was a part of that harvest. It was the first of the fruit. If we can be sure we are now quickened by faith in the word (which is spirit, Jno. 6:63) from sin unto holiness we can be just as sure we shall be quickened from mortality to immortality, for each is a part of salvation just as much as the other. We can be sure we are passing through deliverance from our sins. And this is a pledge to us that we shall eventually be saved from death. A life of righteousness in the spirit of Christ is the spirit's seal or guarantee of eternal life.

By Rom. 4 we learn that circumcision was the seal of the covenants of promise God made with Abraham, called in Gen. 17:

11, a 'token' or sign. And by Col. 2:11-13, we learn that baptism is to us the parallel of what circumcision was to Israel, or rather, that baptism is our circumcision. Therefore, baptism is our seal. And we can see that it is the seal of the spirit when we understand from 1 Cor. 12:13 that by one spirit we are baptized into one body. The real baptism is the death to sin by which the word (spirit) gives us membership in his body, just as the real circumcision was that of the heart, Rom. 2:29. And as the fleshly circumcision was a 'token' of spiritual circumcision, or separation from sin by separating one from that part of the body which is the origin and source of sin, so baptism in water is the 'figure,' as Peter calls it, of the destruction of sin by the destruction of the body, the desires in which are the source of our sins.

We have already seen how the miraculous presence of the Comforter in those days proved that Jesus was risen, since if he had not risen he could not have gone to heaven and sent back the Comforter. So did the miraculous manifestation of spirit then become to them a guarantee of redemption, since salvation from sin and death depends upon his resurrection.

### SERMONETTE NO. 33.

#### Pen Pictures of Paul.

#### Picture No. 11. — Paul before Festus.

Two years have passed since Paul preached to Felix, as seen in our last picture. Another Roman officer, by the name of Festus came to Jerusalem. The chief priests and elders immediately came before him, and asked that Paul be taken from Caesarea to Jerusalem. This they did intending to kill him by the way. But Festus answered them that Paul should be kept at Caesarea, and that he himself intended to go there shortly; and if they had any evidence against Paul that they should have the opportunity to present it before him in the presence of the governor.

Festus remained in Jerusalem about ten days, when he went to Caesarea, and the next day, ascended to the Judgment Seat, and commanded Paul to be brought. In the meantime, the priests and elders had also come and were ready to accuse Paul.

It will be remembered that Caesar's judgment place for the whole province was at Caesarea; and when the Jews asked that Paul be taken to Jerusalem for trial, it was like taking a man out of his own state to try him. This was against the Roman law, and it is unlawful among all civilized nations. Paul knew the law

and when Festus courted the favor of the Jews, by asking Paul whether he would go to Jerusalem to be tried, promptly answered: "I stand at Caesar's Judgment Seat where I ought to be judged; to the Jews have I done no wrong, as thou well knowest. If I be an offender or have committed anything worthy of death, I refuse not to die, but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar."

Look at this picture as it is. On one side are the officers of Imperial Rome, and the chief men in the Jewish nation, arrayed against a single man. It is the Court of Caesar, established over a conquered province. Flattering and flattering its judges, are the subdued vassals of the Jewish Sanhedrin petitioning for the destruction of an innocent man.

Here are represented the pomp and magnificence of a world-power, together with its duplicity and love of gold. And in that court appear the purple-robed priests with tithed shekels of silver and gold, ready to bribe the officers of the court to secure judgment against an humble believer in Jesus of Nazareth, whom these same priests had put to death. They stand around the governor and lay many grievous complaints against Paul, but none of them are proven. Paul had no counsellor, no lawyer to defend him, yet that great council saw the weakness of the accusation against him. The Jews knew if they failed here, Paul would be liberated; and so desired that he be taken to Jerusalem in order to continue the law-suit. They were shrewd enough to see that Paul had the best of the fight at Caesarea; and a change might give them an opportunity to kill him. But for the present they would do all they could for conviction. When they ceased, all eyes were turned upon Paul and an opportunity was given him for defense.

The record of Luke of his defense is very brief, but it covers all the points. He made a clear statement that he was not a criminal, or violated any law of the Jews or Romans. That he had not wronged any of the Jews. That he was not an offender of municipal or statutory ordinances of either Judea or Rome. That he had done nothing worthy of death. That the things of which the Jews accused him were utterly false and that the court knew them to be false. Consequently the court had no right to deliver him to the Jews. He concluded his talk by appealing to Caesar.

If Paul had incited rebellion against Rome, if he had violated Caesar's laws, if he had been

an idolater or profane, or broken the Sabbath law, or killed, or been an adulterer, or stolen, or violated any of the ten commandments, whose penalty was death, would not the Jews have mentioned the fact in their bill of charges? But they did not. It is evident therefore that Paul had kept every law both of Caesar and the Jews. And this is just what Luke tells us that Paul said: "He answered for himself—Neither against the law of the Jews, neither against the temple, nor yet against Caesar have I offended anything at all." This was at least 16 years after Paul's conversion, and over 30 years after the crucifixion of Jesus and yet Paul was keeping the Jewish law.

The cause of the hatred toward Paul was not based upon his observance or violation of law. It was Paul's faith in the resurrection and the fulfillment of certain promises made of God to the fathers. This is in harmony with the statement of Festus to king Agrippi, when he said that the Jews had certain questions of one "Jesus, which was dead, whom Paul affirmed to be alive," Acts 25:19.

Agrippi's curiosity was aroused by the statement of the case by Festus, and he expressed at once a desire to hear Paul for himself. Whatever may be said of the cupidity and sensuality of some of the Roman officials, they had fairness or curiosity enough in those who lived at that time, to say, "It is not the manner of the Romans to deliver a man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." That was fair, and it is a rule which should guide us in matters of faith and discipline. —A. J. Eychaner.

#### Our Guardian Angel Song.

R. E. Lloyd.

I sing to you a song that's true;  
So listen to me my friend:  
God's word doth show where'er  
we go.

'Tis so! you may depend.

Chorus —

Every child of God has a  
guardian angel! (repeat).

On land or sea where'er they be,  
The Guardian Angel's there!  
To keep from ill, and show them  
still

God e'er for them doth care.

When clouds were and dark  
their skies,

Our guardian angel's near;  
When friends forsake, our hand  
He'll take,

And drive away our care.

Bible references—Ps. 34:7; Heb. 1:13-14.

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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

The Restitution Herald will not be issued the week of the New

Year. There will be a Christmas number. This arrangement was made at the beginning of our business so that the office force could have a vacation of one week each year.

Bro. Lindsay,

Please send my Restitution Herald to 23 Gilles St., Fredonia, N. Y. until further notice and oblige  
A. Wallace Mason.

A card received from Bro. Leo Rock, Avon, Iowa, announces the birth of an 8-pound baby girl. We rejoice with these young people and trust they may succeed in bringing up the child in the way they have themselves started.

Several requests have come for us to print the lesson text with Sister Drew's S. S. lessons. This request will be complied with on the leaflets but not in the Herald.

Beginning with the New Year, Sister Anna Drew's lessons will be put in leaflet form. These we can furnish to Sunday Schools at the rate of 50 or less for 10 cents per Sunday, or \$5 per year.

We have assurance that enough will be called for to pay us for the extra trouble. We are publishing lessons for Jan. 5th and 12th in this issue because there will be no paper next week.

We are sorry for the condition in which we were obliged to send out a part of our issue last week and which was the result of our trying to run the press alone. Will try not to have it happen again.

We are in receipt of "The Visitor," issued by Sister Harriet E. Boice, 1009 S. Wright St., Champaign, Illinois. It is a pamphlet of more than 200 pages, filled with rich Bible thought throughout and put together in first class shape. We do not see how it can be put out for 25 cents each, yet this is the price fixed for single copies, or five for one dollar. You cannot invest 25 cents for your own satisfaction in any better way.

Words That Help.

Editor Restitution Herald.

Dear Brother in Christ,—

Enclosed find \$1.50 to renew for my paper. Pardon my delay in renewing. It is not from lack of interest. Your paper is eagerly read by me first of all my literature. Every paper is saved and passed on. I can not tell you how I enjoy and appreciate it.

Your sister waiting and praying for the return of the King.

M. E. M.

I have just received a copy of Sr. Boice's little book, "The Visitor." It is fine; just the book for new beginners or old students. The 14 blackboard lessons are especially fine. Many thanks Sr. Boice. May your little message of love do all your heart desires it to.

M. A. Woodward.

Illinois Berean Notice.

It is the wish that all societies and isolated members commence the study of the new books in February. Any that have not yet been supplied, send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago.

CHRISTMAS BEREAN NOTICE

The Chicago Bereans will again this year engage in their Christmas work and carry Christmas cheer into as many homes of the needy as we can.

If any of the many friends who have helped in this work before, wish to join with us again this year, please send your offering to

Leila E. Whitehead.

5439 Ontario St.,

Chicago, Illinois.

By order committee.

The Iowa Field.

Our appointments for the next few weeks in Iowa will be as follows: December 15th Irving; 22nd Marathon; 29th Gladbrook; January 2nd to 10th inclusive Pleasant Prairie; 12th Irving; 14th to 24th inclusive Hickory Grove; 26th Eagle Grove.

THE ANGELS' SONG.

R. E. Lloyd.

When Christ was born in Bethlehem,

In a manger lowly laid,  
The scriptures say "He had no place,

Whereon to lay His head;  
That night the shepherds watched their sheep.

And heard the angels say,  
"We bring glad tidings of great joy,

For Christ is born today."

—Chorus—

Glory to God on high,  
And peace be unto men.  
(Repeat)

The song rang out so clear and loud,

O'er Bethlehem's lovely plain,  
"Glory to God and peace on earth,"

Yes, peace be unto men.  
It rings, yes, down the ages still,  
And will forever more!

—Chorus—

"Glory to God and peace on earth;"

So let us God adore.

There's Work To Be Done.

Lillie H. Willis.

There's work to be done  
In this world of ours,  
In the Master's vineyard wide;  
Work to be done  
In sun and showers,  
And labor on every side:  
There's work to be done!

There are fields to be tended,  
And kept from weeds;  
There are briars and thorns to destroy;  
There's plowing to do,  
And good seed to sow,  
If the harvest we'd reap with joy:  
There's work to be done!

The enemy's sowing  
Both night and day,  
In this vineyard of our Lord;  
The tares, and the weeds,  
And the thorns are there,  
And we must gird on our swords:  
There's work to be done!

The Lord of the harvest  
Is coming soon,  
Let us work with might and main,  
To care for the fields,  
And tend them well,  
That the reaping may not be in vain:  
There's a work to be done!

The Saints' Inheritance.

R.E. Lloyd.

In Genesis you will see what God promised Abraham and his seed—"the land as an everlasting inheritance." See also Psa. 115:16; Psa. 39:27; Dan. 7:27; Matt. 5:5; Rev. 4: Rev. 20.

But notice, friends, God although he said he would make Abraham's seed as the stars of heaven, did not say I will also give them heaven. Jesus did not believe good people go to heaven at death. Read Jno. 3:13. The dying thief in Luke 23:42-43, did not refer to death, but the coming kingdom, and when that comes paradise which was lost shall be restored, and Christ would remember him then. Acts 3:19-21.

Something seems to be the matter with the world today. Men are trying to find the trouble in the school, the home life, the church; in business, in politics, in society. It is groping about in the dark that inevitably comes to a people who have forsaken God. There is but one remedy for this trouble and it lies simply and solely in a return to the service of God which was the business of every soul in the early day. We must put off our pride of independence and take on the meekness of absolute faith in God. —Bible Advocate.

# The Sunday School.

By Anna E. Drew.

January 5, 1912. THE CREATION. Genesis 1:1-27; 2:1-8.

Golden text.—In the beginning God created the heaven and the earth. Genesis 1:1.

The lessons for 1913 are found in the Old Testament, from Genesis to Joshua; from the creation to the settlement in Canaan.

The first three words in our lesson form the title of the book of Genesis. By the word, the Greek translators meant to express the origin of all things.

## Questions:

Who was the creator of all things? 1 John 1:3; Heb. 1:10. What understanding of His name does God give us? Ex. 3:13-15. Psa. 83:18. (The words from which these names are taken, are equivalent and imply self-existence. One who is, or subsists, eternal, superior to all other beings).

What is implied by creation of heaven and earth? Includes all things in the heaven and the earth,—then follows the order in which the work was done. What was the condition of that which was created earth? What is meant by the "spirit of God?" "The unseen, living power of God" — How was the light brought out of darkness? Ps. 33: 6, 7, 9. What beautiful allusion to this does Paul give us? 2 Cor. 4:6. What did God call the light? Do you understand this as a twenty-four hour day or a period of time? What is the firmament? We usually call it the atmosphere—a sphere of air and vapours which surrounds our globe and supports a considerable body of water, which descends in mists and showers to fructify the earth, and which is replenished by the sun drawing up vapours from both earth and sea, and that to an extent which few conceive. At the creation, instead of the dense mists and vapours resting everywhere there came a separation, with a clear space between. Job 26: 8-12; Jer. 10:13. What did God call the firmament? What was the work of the third day? What did the earth bring forth?

Let there be light—how does this differ from verse 3? How many lights did God make? Give purpose of each. How were the lights "signs?" They were signs of the weather to the husbandmen, signs also to the mariner and by their rising and setting and various revolutions marked out the seasons, Psa. 104:19, and limited the days and years. Which was the greatest light? The moon is a less or reflected light which borrows its milder beauties from the sun. Christ is the Sun of Righteousness, Mal. 4:2: the moon, a type of the church, the bride of Christ, Songs of S. 6:10, which derives all her light and splendor by reflection from Christ. What were the creations of the fifth day? Notice the marginal rendering of 'life' in v. 20—the moving creatures, both birds of air and creatures of the sea, have 'souls.' When we think of the great variety of this day's creation, from the great whale to the smallest winged insect, do we not feel the desire to exclaim as did David? Read Psa. 104:24-25. What was the command? v. 22. What was the work of the sixth day? Note that man was created last. The account of this comes in our next lesson. Sum up briefly the work of each day in its order.

How did God look upon His work? Gen. 1:31. What should we see in this? Psa. 19:1; 107:31. What is meant by the 'host' of heaven and earth? Gen. 2:1. The word means 'assemblage,' when applied to earth must intend the various vegetables and animals with which it was furnished; when applied to the heavens, the sun, moon and stars. Angels were also called God's host, Gen. 32: 1-2. Nothing is said in the six days' creation of the formation of angels. That angels were previously created, we infer from Psa. 8:5; Job 38:7. What is said of the seventh day? Meaning of 'sanctified'? What is not mentioned of this day, that is of the others? The morning and evening. It was a perfect day, a type of that day of rest that remains for the people of God a day in which there will be no night. Heb. 4:9-11. See revised version for verse nine.—'There remaineth therefore a sabbath rest for the people of God.'

## MAN THE CROWN OF CREATION.

January 12. Genesis 1:26-27; 2:14-25; Psalms 8.

Golden text. God created man in his own image, Gen. 1:27.

## Questions:

Gen. 2:4. What is meant by the 'generations' of the heavens and the earth? (Evidently the history of their origin

by creation). What does 'day' in this verse refer to? (The period of creation). What was needed that the plants and herbs might grow? v. 5. How did God provide for this? How was man formed? What caused him to live? v. 7. Job 33:4. In this verse in Job, what is meant by the word 'spirit'? The spirit (power) of God made man,—it was the breath that gave life.

Does the breath of life given man differ from that given animals? Gen. 7:21-22; Eccl. 3:19. What else is said of the creation of man? Gen. 1:26. What is an image, a likeness? Does it imply the divine nature of God? 1 Tim. 1:17; 6:16. What does Paul say of Adam? 1 Cor. 15:45-47. What provision did God make for Adam? v. 18. What was the condition of everything that God had made? Gen. 1:31. Very good—perfect. Man and woman had come from the hand of the Creator, perfect in form, pure and sinless in nature. Eccl. 7:29. Tell of the creation of woman. Why called 'woman'? v. 23. How does this creation of woman typify the creation of the bride of Christ, the church? John 19:34; Heb. 9:14; Rev. 1:5-6. Where was the home of the man and woman? v. 8. The word 'Eden' means pleasure, delight.

How was the garden watered? Name the rivers and locate them on the map. Note—Hiddekel was the Assyrian name for Tigris. The Pison and Gihon were probably branches of the Euphrates. Egypt was watered in like manner by the River Nile.

What was man's dominion? 1:28; Psa. 8:6-8. What does it mean to 'subdue it'—that is, the earth? What was man's work in the garden? v. 15. What food was provided for man? 1:29. What for the beasts? 1:30. Is there any mention of flesh as food for either man or beast? Were any of the animals ferocious at this time? Have we a promise of a time when all animals will be harmless? Isa. 11:6-9. What trees grew in the garden? v. 9. See also Ezek. 31:8. For what purpose was the "tree of life"? Gen. 3:22; Rev. 22:2. What besides vegetation was found in the garden? vs. 11,12. Note—Bdellium is a transparent, aromatic gum, but the Hebrew word probably denotes either pearls or crystals. Onyx is a precious stone. How did the birds and animals receive their names? What was the command of God regarding the trees in the garden? What was the penalty for disobeying? If man was capable of dying, could there have been anything in his formation that was immortal? What is said of man in Ps. 8:5?—Revised version reads, "but little lower than the angels." Were angels subject to death? Luke 20:35,36. Man was made pure and sinless at creation, but capable of sinning, mortal, in that respect lower than the angels, but through the second Adam and a resurrection from the dead may attain to the nature of angels. What lesson in the relationship of man and woman? v. 24. Eph. 5:25,28,29,33; Col. 3:18,19. What are the comparisons made to Christ and the church? What state of mind is produced in David when he considers the work of God? Psa. 8.

## A VERSE FOR THE NEW YEAR.

Phil. 4:6—'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God.'

"Careful" means full of unnecessary care—crossing rivers before we reach them, dreading troubles that never come, expecting evil of the Lord instead of good; in a word, worrying.

Do not worry is a hard word, but it is a plain command. The anxious Christian hurts more than himself; he hurts the faith of those who know him and the good name of his Lord who has promised to supply all his needs.

Go deeper into the text:

"But in EVERYTHING by prayer and supplication let your requests be made known unto God."

That means there is nothing we cannot pray about. Why do we not believe it and act upon it?

What we can take to God we can trust to God. What we put our fidelity into, He will perfect

by His faithfulness. While we work for the best, He works the best for us. We may not succeed as we hoped; we may have discipline we little expected, but the Father knows what His child needs.

What God has for us to do we can do, or to bear we can bear. When He says "My grace is sufficient for thee," dare we doubt it? Is there not enough in His ocean to fill our pitcher? With the need of every day will come His promised supply.

And do not forget the words, "with thanksgiving." Be on the lookout for mercies. The more we look for them the more will we see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad. Say "Bless the Lord, O my soul, and forget not all his benefits." Better lose count in enumerating your blessings than lose your blessings in telling over your troubles. "Be

thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting."

Unbraid the verse into three cords and bind yourself to God with them in trustful, prayerful, thankful bonds,—Anxious for nothing, Prayerful for everything, Thankful for anything—"and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Lottie E. Young.

**PROFIT AND LOSS.**

Matt. 16:26.

For what is a man profited, if he shall gain the whole world and lose his own soul? (or life). Or what shall a man give in exchange for his soul?

A wise person never enters in to any undertaking in worldly matters without first sitting down and thoughtfully counting the cost, and carefully estimating the real value of the undertaking. They work, and think, and decide with as much astute calculation as though they were always to enjoy or be influenced by the final decision. And we wonder how it can be possible for a person to be so careful in things pertaining to this short, fleeting life, and be so careless in regard to a life planned by God to last through the ages which are to come. Satan knew the nature of men and says, Job 2:4: "Yea, all that a man hath will he give in exchange for his life," and for once he told the truth, while a precious gift from God, life eternal, is cast aside as of too little importance to even think seriously of.

Solomon showed his heart to God when looking out upon his vast realm to be ruled over. He prayed: "Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people." And God answered him, "Because this was in thine heart, and thou hast not asked riches, wealth or honor,.....wisdom and knowledge is granted unto thee, and I will give unto thee riches and wealth and honor such as none of the kings have had that have been before thee, neither shall there any after thee have the like." But all the immense wealth did not spoil him, he had asked for wisdom and understanding, and his thoughts were to know God. For when all the glory of being a king had passed, his conclusion of worldly schemes was, "Vanity of vanities, all is vanity." But the house of God was built, and there he stood often before the God of Israel. What

would it have profited him if he had gained all this honor and wealth and lost eternal life. What a beautiful lesson is taught in 2 Kings 5, on the profit of obedience. Listen to the shouts of the multitude, the hurrying tread of prancing horses, the music of the returning victors. The whole city of Damascus is in uproar; excitement for Naaman has returned from another great victory and is the conspicuous hero of the hour. A great feast is spread, the king is doing him honor, for he is captain of Benhadad's host. But look at Naaman's blanched face and hands, not all the praise or honor, or pleasures of that notable day can hide the anxious look from his face. A dread horror takes hold of him, his laureled brow is damp with sweat of apprehension, for he is a leper, no human skill can reach his case and stop the spread of that loathesome disease, he must die with no human hand to minister to him; there is only one who can bring the healing, and the little captive maid with faith in Israel's God has whispered the secret to Naaman's wife, which is soon communicated to the afflicted man. The king of Israel was sought with costly gifts and entreaties to help remove the disease but no help came until the prophet of God was found, and the remedy given. Was it applied? No. But instead he began to tell what he thought the prophet would do, but God had his way and though it seemed very foolish and unnecessary, nothing could be done for him unless he obeyed. But God's way was not man's way, and he was white with rage. He turned to leave the prophet. He had come to him because of his great need, he was leaving him because of his pride. He had come because he had faith in the words of a little child, going away because he despised the words of God's prophet. Wavering between Samaria and Damascus, between Jordan and Abana, between life and death. How his servants plead with him to obey the voice of God. "O my master, if the prophet had asked some great thing of you, you would have been willing to have obeyed." But simply to "wash and be clean," and in the sluggish waters of the Jordan, God knows just how to break down our pride and Naaman finally decided to go into the water and make the trial. He dipped once, twice. Go on Naaman, you have not done all that God commanded. Look at your hands still white with leprosy, down he went the third, fourth, fifth, sixth, surely this must be enough, and still he was a leper, nothing short of perfect obedience will do and he buries pride and dips the sev-

ent time, and lo, his flesh is like a little child's and he is clean.

Behold the finished work, clean, healed, because of obedience. The servants on the shore shout for joy at the sight of the healed leper. Angels in heaven rejoice that selfishness is overcome, pride subdued, trust, and love and faith are the victors today and God is glorified. The cup of salvation is offered to all today, who will obey, will wash and be clean? Do not stop to question God's right to suggest the way to gain eternal life. He has marked the way for us; it is his way and that is enough. What will be the profit to us of going down into our Jordan of baptism? It makes us children of God, and his children have all the promises pertaining to his kingdom, all the blessings of the Millennial age.

What the loss if not obedient? Banished from his presence forever; no immortality; no hope beyond. If we lose the opportunity to gain eternal life we have lost all. God has been a long time arranging all the details of that beautiful home for his bride let us be wise, true and faithful that we may inherit with Christ all things promised.

Mary A. Woodward.

**TRUTHFULNESS OF THE SCRIPTURES.**

Value of The Septuagint.

By the Rev. A. Meelroy Wylie.

In the present discussions concerning the truth and authority of the Bible, much light, we think, can be thrown upon the subject by considering the use which has been made of the LXX by our Lord and the writers of the New Testament.

The Greek translation of the Old Testament, called the Septuagint, "was executed long before the Jews were prejudiced against Christ as the Messiah, and it was the means of preparing the world at large for His appearance, by making known the types and prophecies concerning Him. With all its faults and imperfections, therefore," continues the learned Horne, "this version is of more use in correcting the Hebrew text than any other that is extant, because its authors had better opportunities of knowing the propriety and extent of the Hebrew language than we can possibly have at this distance of time."

The most probable account of the origin of this famous Alexandrian version, according to Horne, is, that it was voluntarily undertaken by the Jews for the use of their countrymen. It is well known that about the period to which this translation is referred —286 and 285 B. C. —

there was a great multitude of Jews settled in Egypt, particularly in Alexandria. These Jews were strictly observant of all the rites and customs of the Hebrew religion, and, as Greek was at that day, the generally spoken language throughout the East, and the common people were not acquainted with the Hebrew tongue, it became necessary to translate the Hebrew Scriptures into the Greek vernacular.

This Septuagint version, though originally intended for the Egyptian Jews, "gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek language and subsequently, also among the Christians."

The numerous quotations made by the inspired writers of the New Testament show how the LXX was held in esteem at the time of Christ and His Apostles. It was constantly read in the synagogues and in the churches, and was the version of the Old Testament uniformly quoted by the early fathers, whether Greek or Latin; and Horne declares that from this version all the translations into other languages, which were anciently approved by the Christian Church, were executed, with the exception of the Syriac. — as the Arabic, Armenian, Ethiopic, Gothic and old Italic, or the Latin version in use before the time of Jerome.

Let it be borne in mind that the Old Testament is quoted in the New not less than 831 times, and the only books not quoted are Ruth, Ezra, Nehemiah, Song of Solomon and Obadiah. Let it also be remembered that 249 times the Pentateuch is quoted in the New Testament, and a considerable proportion of these quotations were made by the lips of Christ Himself.

Now let us, briefly as possible, examine in a general way the facts concerning these quotations, or a large part of them and let us follow the statements of the learned Horne in his "Introduction" to the critical study of the Scriptures.

He takes up, first, the quotation from the Hebrew, citing altogether 193 passages. He shows in detail that 63 of these agree with the Hebrew; that 24 agree in sense, but not in the words; that 8 give the general sense, but which abridge or add to it; that 5 were taken from several passages of Scripture; that 6 differ from the Hebrew, but agree with the Septuagint; that in 14 there is reason to suspect a different reading in the Hebrew, or that the apostles understood the words in a sense different from that expressed in our lexicon; that 6 passages are not properly citations but mere references or allusions



and in 6 passages the Hebrew seems to be corrupted. Another class of quotations, namely, those taken wholly from the Septuagint, and numbering 184, shows the following results:

Seventy-five agree verbatim with the LXX, or change only person, number, etc. Forty-seven exhibit some variations, as of additions of words to render the sense more explicit to the Gentiles,— omission of words, where the insertion of them was not necessary to the point for which they were adduced,—synonymous changes which might easily be done by those who quoted from memory,— transposition of words (changes of proper names to appellatives).— occasional alterations in the division of sentences, but in all these passages the sense is invariably given; 32 agree with the LXX in sense, but not in words (as an example of such change take Isa. 53:12, which reads, "and he was numbered among the transgressors." In Mark and Luke "among" is changed to "with;" it is eu in one case and meta in the other); eleven passages differ from the LXX, but agree exactly or nearly with the Hebrew, and are probably taken from some other translation or paraphrase, or were so rendered by the sacred writers themselves.

An examination of these 377 passages shows that questions as to the Hebrew text are very few, only nine as cited by Horne.

Variations, in many cases, may be accounted for by the aim the writer had in view, to make themselves more easily understood by those whom they addressed.

Mark, writing for a mixed society of Jewish and Gentile converts, "inserts in his gospel more Hebrew, or Syro-Chaldaic, phrases than all the other Evangelists put together." "St. Paul has one mode of citing the Old Testament to the Hebrews, and another to the churches of which the Gentiles were members; in the former case he agrees with Matthew, and in the latter with Mark and Luke."

A study of the method of quoting the Old Testament in the New reveals, in a most striking way, numerous tokens of authenticity, with which the New Testament abounds, and which no scheme of forgery, however marked by genius and possessed by learning, could ever have invented. Such a scheme would be immeasurably beyond the limits of all human power.

Everywhere the sacred Scriptures furnish us with internal tokens of their genuineness and infallibility. Such evidence is simply marvellous, and points to guidance supernatural secured to the writers.

The Christian had no difficul-

ty in accepting the comments of the writers, which are inspired equally with their quotations. Every soul, desiring to be led into the truth, and honestly seeking the only way of light and salvation, may, without fear, commit himself to the guidance of this infallible Word that liveth and abideth forever. —The Safe Guard and Armory.

#### Report of Meetings.

A short series of special meetings were held with the E. 105th St. church in Cleveland, beginning "Thanksgiving Day" at 7:30 A. M. and continued each evening until the following Sunday evening. Bro. F. L. Austin of Fonthill Ont. was with us and did the preaching. His discourses were all very good and the attendance fair. The best of attention was given to the preaching of the truth and our body was instructed more perfectly in the things concerning the kingdom of God and the name of Jesus Christ.

Bro. Austin presents the truth in such an earnest, forceful and kindly way that no one interested in the truth can hear him and not be attentive and benefited; and it is to be regretted that greater numbers in different parts of the country cannot hear him more frequently.

Several members from our body near Delta attended these meetings, and we trust that we may have them with us in future meetings. We feel that we are growing in grace and in the knowledge of the truth, in which we rejoice. The good seed is being sown and we have no doubt as to the certainty of a rich harvest.

L. E. Conner.

#### IS IT THE RIGHT THING FOR A CHRISTIAN?

A. B. Sloan in the Bible Advocate.

I am often asked what harm is there in dancing, or does the Bible condemn dancing? I will certainly answer that it is not in harmony with the life and teachings of Christ. And now I am talking to you who profess to be followers of Christ. And I certainly don't want Christ to come and find you in the dancing hall and I don't believe you do either, if you will only stop and honestly consider the thing. So I am going to talk plain and earnest to you, just like I think I ought to considering that you and I will both soon stand before the judgment seat of Christ and be judged there for all eternity. Oh, you poor dance loving Christian, you are indeed poor and miserable, you have just enough religion to make you mis-

erable. You are the kind of whom Christ says, Because thou art neither hot nor cold I will spew you out of my mouth. See Rev. 3:14-16. Ye cannot serve God and mammon, you will love but one and hate the other. Matt. 6:24. Your religion is hurting you and you go to the ball room to find ease. You that profess to be a follower of Christ, do you think in following him it would lead to the dance hall? And now would you not be surprised when you got there to find Christ dancing a set? And if you did find him wouldn't you say, from way down in your heart, well I wouldn't have thought it of him and neither do you think that of him, you know that would not be in harmony with his life and teaching, yet you profess to be following him. Let me ask you a very solemn question, When he, the Savior you profess to be following, comes with a shout with the great sound of the trumpet that will waken the sleeping dead and call you to judgment where would you rather be found in the dance hall or upon your knees at a prayer meeting? I have heard of some churches giving a dance to raise money for their preacher or to repair their church house or build a new one. May God have mercy upon them, they need their hearts repaired worse than the church house needs it, they need a new heart more than they need the new church house, for they had better have Christ in their hearts and meet by the riverside to pray, than meet in a fine church with their poor lukewarm hearts set upon the things of this world. For if any man love the world the love of the Father is not in him. See 1 Jno. 2:15. So you see we can't love worldly pleasure and have the love of God in our hearts, and Christ says we will love but one and hate the other. Matt. 6:24. O dear reader, which do you love?

Where would you rather be when Christ comes? Submitted in love.

#### God Cares For Each Life.

Happy is the man who feels that God cares for him, that he journeys forward under divine convoy, that his father is regent of universal wisdom and represents the whole commonwealth of love, who is all nature, and who commands all nature to serve his child. Such a man is weaponed against every enemy and is invincible. He dwells in the very realm of restfulness. He abides far above all fear, as eagles above the arrow's flight. He who carries with him this sense of God's loving providence is fitted to pass through fire, through flood, through all the thunder of life's battle. He has in himself the pledge of victory

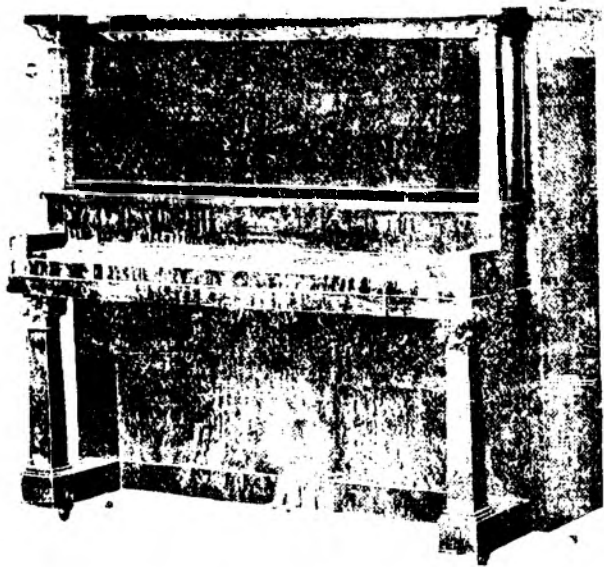
in the midst of things unvictorious, conquers midst things low, things hard, things strifeful. God cares for you— then you can not be too rich, for riches make you the almoner of divine bounty; and you cannot be too poor, for the whole realm of love is thine. God cares for you—then you cannot live too long, and you cannot die too soon, for heaven ever lies all about you. God cares for man— then from every storm there is a harbor in the eternal heart and a place of refuge within the everlasting arms. God cares for you— therefore his providence, smiting the rock in the desert, shall bring forth living waters. God cares for you— therefore in thy wild and stormy night he shall come to thee, walking upon the waves, to bid thy storm be still. God cares for thee— therefore thou shalt see his angels sitting at the door of the sepulcher digged in thy life garden. Because he cares for you the whole kingdom of love yearns and waits for your home-coming. Therefore every day reach up and shake down the bough of infinite bounty and fruitfulness. Let every thought and feeling sing as an Eolian harp gives music to every wandering wind. Put away care and anxiety, and cast out all fevered fears. Joy and song betoken royal kinship. He who bears commission from royalty wears not sack-cloth unless he has fallen among robbers. The insignia of royal commission are royal apparel, kingly equipment, abundant treasure. Because thou art the child of providence, thou shouldst be the child of hope and trust. God careth for you— therefore live a trustful, tranquil God-centered life, meeting storm and calm, adversity with fortitude, defeat with faith, death with hope of immortal life.—Sel. by Abbie Moore.

I do not know of anything that will do more for me spiritually than constant comparison of my life with Christ's. This will certainly keep down any tendency to high thoughts, any temptation to imagine what I have attained. Will it not tend also to discourage and unduly depress? Not if I am careful at the same time to reflect that it is a life-work to reproduce this perfect model. I must labor at this task with great patience toward myself, as well as with great hopefulness, remembering that not in all respects are we to do as he did, since our callings and circumstances are very different; but we are to have the same mind, and to become saturated with his Holy Spirit. To this end the gospels cannot be too much read, and pondered, and committed to memory. Sel.

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### Motive in the Christian Warfare.

A letter from a sister within a week, asking for some help on a certain line of texts upon which some rely for their belief in eternal torment, says: "They are saying the low spiritual condition in . . . . is due to the doctrine taught that all the punishment there is for sin is destruction—just to die the second death—such a preposterous doctrine!"

If this is the case, the doctrine has had a wider influence than we ever supposed for we find that the condition in . . . . is just about as it may be described elsewhere in this wicked world of ours. Strange, too, that this is the condition of affairs, for generally we hear it told from the popular pulpit that the world is growing better. There is a dis-

cord somewhere.

While travelling in the south preaching some time ago, we heard a brother speak of "hell-scared Christians." The expression was new at the time and while it is perhaps not just the term to be used on all occasions, yet it put the matter before us in a new light. Hell-scared,—yes that is it. Professed Christians have been heard to say that if it were not for the fear of being tormented, they would not remain in the church two minutes. Others have said that it is necessary to preach hell-fire to people or there wouldn't be any living with them.

What a sad comment, indeed, upon humanity. That the Bible teaches reward for righteousness and punishment for unrighteousness cannot be denied, but that reward for righteousness is God-

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given and punishment for wickedness is self inflicted is also to be considered. God's warnings against sin are not threats in the common acceptation, but they are kindly fore-warnings of the misery to which WE subject ourselves if we pursue certain courses. On the other hand His rewards are but the result of pursuing the right course as mapped out by Him. The course which leads to life eternal could not exist if there were not a possible course in the other direction. God is not a vengeful God who delights in the misery of an enemy. "I have no pleasure in the death of the wicked," and "For God so loved the world," are expressions more becoming our Father in heaven. And He has never changed.

John says: "because as he is, so are we in this world." 1 Jno. 4:17. In other words, we become just like the God we worship. If we thoroughly believe in a God who is said to enjoy the excruciating torment of sinners, we grow to rejoice in the time when sinners will get theirs and become more zealous to know that they will get theirs than we are to see them converted; in fact, if after worshiping God in this way it could be shown that the whole world would be converted and there would be no final fireworks with eternal suffering for some "heaven" would be robbed of much of its enjoyment. We are not exaggerating in the least, and to show that we are not, we quote from Jonathan Edwards who says:

"The woes of sinners in hell will not be a cause of griefs to

the saints in heaven— but of rejoicing." Nathaniel Edmonds says "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell."

Universal salvation, if it could be proved, would rob such Christians of a part of their everlasting joy.

On the other hand LOVE is the prompting motive. Where it reigns supreme there is a hungering desire for all to be saved that they may come to a knowledge of the truth. There is no enjoyment in the thought that any may be so unwise as to throw away the life-line thrown to them by a loving God to save them from the doom which awaits their own recklessness. "There is no fear in love."

How we do enjoy the society of a band of the followers of Christ who really follow Him because of a profound love for Him deep rooted in their very being, but we pray to be delivered from ever having to associate with the kind who wouldn't be church members but for the reason that they believe they will be tormented eternally if they are not.

S. J. Lindsay.

It used to be said, "better live well than long"; but the latest and truest notion for living includes the "well" and "long." And except in case of inherited weaknesses, there is coming along such a knowledge of the laws and conditions of health, as will attach personal blame for unsoundness of body as well as of spirit. —Sel!

# THE RESTITUTION HERALD.

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## SERMONETTE NO. 34.

### Pen Pictures of Paul.

#### Picture No. 12.

When King Agrippa came to Caesarea, Festus told him of Paul that he was innocent of any crime, but that the Jews had certain questions against him of Jewish superstitions, and of one Jesus, which was dead whom Paul affirmed to be alive. The re-living of a dead man was something out of the ordinary, and it aroused the curiosity of Agrippa, and he remarked to Festus, "I would hear the man myself." To which Festus replied, "Tomorrow thou shalt hear him."

Photography has come too late;— otherwise we might have a snap-shot of the interested crowd gathered there to see and hear the noted prisoner. The reader must draw the picture himself from the report as given by Luke and recorded in the Acts. But the imagination will in a measure supply what we have failed to get through art.

That person there upon the rostrum in the center of the circle of Roman officers, is the king— Agrippa. The jewel-decked lady at his right in a chair of State is Bernice, the queen. Further down on the right is a tall dark-eyed, intelligent man of commanding presence, that is Felix the Roman governor of the province. On the left of the king in a purple robe sits Porcius Festus. Then there are the chief captains and the armed soldiers. Filling the spacious hall of judgment are the principal men of the city, dressed in splendor. These have come in great pomp; esteeming it an honor to be present on this royal occasion.

The sand in the hour-glass shows that the time for the hearing has come. Festus arose and walked to the chief captain and in a low tone ordered Paul to be brought. For a few moments all were silent, then the centurion appeared at the door with the prisoner. All eyes are turned toward Paul as he followed the chief captain down the spacious aisle toward the Roman tribunal.

Is this the prisoner? Is this the man of whom the Jews have talked so much? Is this the man against whom they desire judgment? Though bound with two chains, there is nothing besides this that indicates criminality.

## RESTORATION.

### Selected.

When God descends with man to dwell  
And all creation makes anew  
What tongue can half the wonders tell,  
What eye the dazzling glories view?

Zion the desolate again  
Shall see her land with roses bloom;  
And Carmel's mount and Sharon's plain  
Shall yield their spices and perfume.

Celestial streams shall gently flow,  
The wilderness shall joyful be;  
Lilies on parched ground shall grow,  
And gladness spring on every tree.

The weak be strong, the fearful bold,  
The deaf shall hear, the dumb shall sing;  
The lame shall walk, the blind behold.—  
And joy through all the earth shall ring.

Monarchs and slaves shall meet in love.  
Old hate shall die and meekness reign:  
When Christ descends from worlds above  
To dwell with men on earth again.

His countenance is restful and open. His expression is frank and generous. His walk is firm, yet light and full of grace, and there is that indescribable something about him that shows culture, refinement and strength of character; and which draws toward him like a magnet the good that is in others. His glance over the assembly shows that he is not a stranger to men and circumstances and his decision is quick and unerring. He seems at home in the consciousness of innocence, and looks as though he were capable to make his own defence.

Portius Festus now arose and turning to the king said, "King Agrippa, and all the men which are here present with us, you see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying that he ought not live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him, of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that after examination, I might have somewhat to write; for it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."

Then Agrippa said to Paul "Thou art permitted to speak for thyself." Then Paul saluted the king in the accustomed way, and answered for himself. He needed no Tertullus to plead his cause. He was superior in mental acumen and trained schooling to the heathen dignitaries who sat before him. He was equal to the occasion and he knew it. He had the abiding consciousness of being in the right. He was a man of faith in the promises of God. His hope was deep and lasting and reached far into the future, and his broad charity for all men was a winning power with those who sat to determine his case. Then Paul addressed the king as follows:—

"I think myself happy, king Agrippa because I shall answer for myself this day before thee touching all things whereof I am accused of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

"My manner of life from my youth, was at first among mine own nation at Jerusalem, all of the Jews know, which knew me from the beginning, if they would testify, that after the straightest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our Father:

unto which (promise) our twelve tribes, instantly serving God day and night, hope to come for which hope's sake, king Agrippa, I am accused of the Jews.

"Why should it be tho't a thing incredible with you that God should raise the dead? I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth; which things I also did in Jerusalem. Many of the saints 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 I punished them oft in every synagogue and compelled them to blaspheme: and being exceedingly mad against them I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me; and when we were all fallen to the earth, I heard a voice speaking unto me saying in the Hebrew tongue, 'Saul, Saul why persecutest thou me?' And I said, who art thou Lord? And he said, 'I am Jesus whom thou persecutest. But rise and stand upon thy feet for I have appeared unto thee for this purpose,— to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light and from the power of satan, unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.'"

Whereupon O king Agrippa, I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem and throughout all the coasts of Judea, and then to the gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple and went about to kill me. Having obtained help of God, I continue unto this day, witnessing both to small and great saying none other things than those which the prophets and Moses did say should come; that

Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and and to the Gentiles."

And as he thus spake for himself Festus said with a loud voice, "Paul, thou art beside thyself: much learning doth make thee mad." But Paul said, "I am not mad, most noble Festus: but speak forth the words of truth and soberness: for the king knoweth of these things before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner."

Then turning to the king he said, "King Agrippa, believest thou the prophets?" But not waiting for the king's reply he continued by the assertion "I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." And Paul said "I would to God that not only thou but also all who hear me this day were both almost and altogether such as I am except these bonds."

When Paul had thus spoken the king rose up, and the governor, and Bernice, and they that sat with them, and after they had gone aside and talked it over, they came to this conclusion — "This man doeth nothing worthy of death or of bonds."

Paul had defended himself and won his case by one of the most remarkable speeches of Bible record. It is a straightforward statement of his line of duty; faithfully followed, and it convinced the court and brought from them the laconic statement, "This man doeth nothing worthy of death or of bonds." The only mistake Paul made in his whole trial was in his appeal to Caesar in his trial before Festus. Otherwise he would have been set at liberty by Agrippa.

A. J. Eychaner.

#### Notice.

A part of our issue this week shows a very dim print for which we are truly sorry. We have discovered that the trouble rests with the rollers and we mean to send them at once to have them recast. If our next issue is a little late, you may know the reason why.

#### RANDOM THOUGHTS ON "EXCEEDING GREAT AND PRECIOUS PROMISES."

The promise of an inheritance in the earth, made new, beautiful, and glorious.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

## THE REASONS WHY

### NUMBER TWO.

The reasons why we should not believe that the righteous receive their reward in heaven at death, but on the earth at the resurrection of the just, are:

1. Because "the kingdom and dominion and greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints," etc.—Dan. 7:27.

2. Because "unto them that LOOK for him shall he appear the SECOND TIME without sin unto salvation." Heb. 9:28.

3. Because Jesus says: "I will come again."—John 14:3.

4. Because in the parable recorded in Luke 19:12, etc., Jesus shows the plan fully. He was to go away to receive the kingdom, leaving certain servants; then, having received the kingdom, He returns to reward His servants and punish the wicked.

5. Because "Thou hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5:10.

6. Because the righteous are judged when Jesus comes.—Matt. 16:27.

7. Because eternal life is given in the world to come.—Luke 18:28-30.

8. Because the redemption is not till the resurrection.—Rom. 8:23.

9. Because we are not saved AT death, but FROM death.—Rom. 8:24-25.

10. Because our sins are not blotted out until the resurrection.—Acts 3:19.

11. Because our reward comes at the resurrection of the just.—Luke 14:12-14.

12. Because though rewards have been offered for any Bible text promising an inheritance in heaven at death as a reward for righteousness, it has not come to our knowledge that such a text has been produced, while on the other hand, the Bible is a unit in teaching that the heaven, even the heavens are the Lord's, but the earth hath He given to the children of men.

(15 cents per 100. The Restitution Pub. Co., Oregon, Ill.)

If our expectation of an inheritance, incorruptible, undefiled, and fadeless in nature, is in harmony with God's plan, and "according to His promise," it will be realized in due time. But on the contrary, if we show such little regard for God's veracity, as to claim what He has not promised, and reject with disdain, what He has promised, our hope will never be realized, as we have by such an unwarranted course, permitted ourselves to be "moved away from the hope of the gospel." Col. 1:23.

Substituting "another gospel" for the one preached, by divinely accredited messengers, or allying our interests with a perverted gospel, will eventually, if persisted in, bring the malediction of God upon our defenseless heads. Gal. 1:6-9. As long as men reject the promises made unto the fathers," and confirmed by Jesus Christ, and by God's "immutable oath, they cannot have hope "as an anchor of the soul, both sure and steadfast." Rom. 15:8; Gen. 15:7-18; Heb. 6:16-20. I have often wondered how those holding the popular view of man's nature and destiny, would go about it, to vindicate God's word, against the attacks of infidelity.

An infidel, years ago, wrote a book to prove that the Bible was a self contradictory book. Among his supposed proofs, was the fol-

lowing. God told Abram (afterward called Abraham) "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."

"Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee." Gen. 13:14, 15, 17. The infidel then quoted the testimony of Stephen, as recorded Acts 7:1-5:—"Then said the high priest, are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country and from thy kindred, and come into the land that I shall show thee. Then came he out of the land of the Chaldeans and dwelt in Charran; and from thence, when his father was dead He removed him into this land wherein ye now dwell. And 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, when as yet he had no child." If you are a believer in popular theology, imagine the look of triumph in the infidel's eyes, as he gazes into yours.

and says, According to your theology, the Bible teaches that at death, Abraham being a good man, bid an eternal farewell to earth and soared to worlds on high, to live in heaven forever, with God and the angels. Have I not proven by one writer whom you claim was inspired, that God promised to Abraham, the land he walked on and saw for an everlasting possession, and have I not proven by another writer, equally inspired, many centuries after Abraham's death, that up to that time, God had not given him any "inheritance in it, no, not even so much as to set his foot on;" and you claim the Bible teaches that at death, he went to live in heaven forever, so God has made one promise He has not fulfilled in the past and, according to your teaching if true, He never will fulfill in the future. How would you meet the infidel's argument, my friend if you hold to the popular view?

In the Bible Triumphant, written by Mrs. Elizabeth A. Reed of Chicago, this objection, with 143 others, is honorably met, and scripturally answered. The infidel proves to be as but a pygmy in her hands, as she dexterously uses "The sword of the Spirit, which is the word of God." If we desire "to withstand in the evil day," we must be equipped with "the whole armour of God." Eph. 6:13-17.

One "thus saith the Lord." is worth a thousand suppositions. Some one has said that "Charge is not necessarily an advance; but there can be no advance where there is no charge." If we would be religious dwarfs, or petrified Christians we must "grow in grace and in the knowledge of our Lord and Savior Jesus Christ 2Pet. 3:18. The Master has said "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. It will be, together with its atmospheric heavens, "changed," and made new." Isa. 65:17-25; 66:22; Heb. 1:10-12;; Rev. 21:1-5. As "the earth abideth forever," and God formed it to be inhabited and filled with His glory, His eternal purpose will not fail of accomplishment. Eccl. 1:4 Psa. 104:5; Isa. 45:18; Num. 14:21 Eph. 3:11. In that blessed age of restitution, earth's inhabitants will be all righteous, and God's will "will be done in earth, as it is in heaven." Acts 3:19-21; Isa. 60:21; Matt. 6:10; Rev. 5:13.

God has decreed that "The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:35. "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; 11:31. "The righteous shall inherit the land and dwell therein forever." Psa. 37:29, 34. "For the Lord shall comfort Zion: He will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51:3; Psa. 48:2. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "Instead of the thorn shall come up the fir tree, and instead of the briar 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." Is. 53:13. "And there shall be no more curse." Rev. 22:3. With the curse lifted from the bosom of mother earth, no more to return, and tears, sorrow, pain and death forever banished, and God's glory filling it, it will be a blissful home for its immortal occupants! Rev. 21:4; Num. 1:21; Psa. 72: 17-19; 1 Cor. 15:51-58.

The saints will then have entered upon their inheritance—  
 "Where the faded flower shall freshen—  
 Freshen nevermore to fade;  
 Where the shaded sky shall brighten—  
 Brighten nevermore to shade;  
 Where the sun's blaze, never scorches:  
 Where the star beams cease to chill:  
 Where no tempest stirs the echoes  
 Of the wood, or wave, or hill;  
 Where thee morn shall wake in gladness;  
 And the noon the joy prolong;  
 Where the daylight dies in fragrance.  
 Amid the burst of holy song.  
 Where no shadow shall bewilder,  
 Where life's vain parade is o'er  
 Where the sleep of sin is broken.  
 And the dreamer dreams no more  
 Where the band is never severed  
 Partings, claspings, sobs and moans,  
 Midnight waking, twilight weeping,  
 Heavy noontide - all are done,  
 Where the child has found its mother,  
 Where the mother finds the child:  
 Where dear families are gathered  
 That were scattered on the wild.  
 Where the hidden wound is healed,  
 Where the blighted life re-blooms

Where the smitten heart the freshness  
 Of its buoyant youth resumes;  
 Where the love that here we lavish  
 On the withering leaves of time,  
 Shall have fadeless flowers to fix on.  
 In an ever spring bright clime.  
 Where we find the joy of loving  
 As we never loved before—  
 Loving on, unchilled, unhindered  
 Loving once and evermore.  
 Where a blasted world shall brighten  
 And underneath a bluer sphere  
 And a softer, gentler sunshine  
 Shed its healing splendor here.  
 Where earth's barren vales shall blossom,  
 Putting on her robes of green,  
 And a purer, fairer Eden  
 Be where only wastes have been.  
 Where a king in kingly glory,  
 Such as earth has never known,  
 Shall assume the righteous scepter,  
 Claim and wear the holy crown."  
 Rufus A. Curtis.  
 Fountain City, Ind.

**THE KEY TO THE BOOK OF REVELATION.**

In the last lesson we considered the tragic events following the opening of the sixth seal, culminating in the great day of the wrath of the Lamb. I will now consider the next event to follow this, which will be the sealing of 144,000 out of the nation of Israel, 1,200 out of each tribe which sealing will be completed prior to the seventh seal.  
 See Rev. 7:1-8: "After this (the great physical commotions associated with the opening of the sixth seal) I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another ascending from the sun rising, having the seal of the living God and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God out of Israel upon their foreheads.  
 And I heard the number of the sealed: an hundred and forty-four thousand sealed, out of every tribe of the children of Israel." They were God's servants among the flesh descendants of Jacob.  
 The Holy Spirit is God's official seal. Paul wrote to the Eph. (1:13) "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance." These Israelites had evidently become believers since the opening

of the first seal, during the judgments. See Eph. 4:30; 2 Cor. 1:22; "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," which will be just prior to the opening of the first seal. God also put his seal upon Jesus at his baptism.  
 The four angels were restrained from letting loose the destructive elements until these Israelites had been sealed. Parallel scriptures in Joel, and others of the prophets note the preservation of God's sealed or marked ones, from devastating judgments under the seals and trumpets.  
 At the present time, prior to the opening of the judgment-seals, God is now placing his seal upon those selected for the royal priesthood. "After that ye believed (not before) ye were sealed with that holy Spirit of promise," and after being sealed are removed prior to the opening of the first judgment seals. During the judgment seals, these sealed Israelites are both sealed and removed. God's sealed ones must not have anything to do with the present cosmos, either as officials or voters; the citizens of this world alone are obligated to deal with, and patch up the corrupt rotten affairs of this political cosmos. Those who are not of this cosmos, have nothing whatever to do with its affairs, they have no right to meddle with them. Isaiah says: "Let the potsherders strive with the pots herds of the earth." Judging for myself, personally, if I should give my time, and strength and mutually strive with the worldling about worldly affairs I should begin to doubt of my being a sealed one as sealed ones lose interest in worldly matters. I apprehend there is a very important lesson in this. Beside the royal elders, and the sealed ones, there is still another company of redeemed ones to be taken out which will come after the sealed Israelites and during the sixth seal. Salvation seems to be a peculiar feature during the judgment seals.  
 This company we call the "Palm Bearers," who are gathered out of "every nation."  
 See Rev. 7:9-17: "After these things (the sealing of 144,000 Israelites) I saw and behold a great multitude which no one could number, out of every nation and tribe and people and tongue, standing in the presence of the Lamb, (having been gathered into the Lamb), clothed with white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation to our God who sitteth upon the throne and unto the Lamb. And all the angels stood around the throne, and around the elders (removed before the first seal was opened)

and the four living creatures: and they fell before the throne upon their faces and worshipped God saying, Amen: Blessing and glory, wisdom and thanksgiving, and honor and power and might, be unto our God. Amen.  
 And one of the elders (previously redeemed by the blood of the Lamb) answered saying unto me, these that have been arrayed in white robes (after the sealing of Israel), what are they? and whence came they? And I said unto him, my Lord thou knowest. And he said to me, These are those who came out of the great tribulation (which you escaped) and have washed their robes and made them white in the blood of the Lamb. There fore (on that account) they are in the presence of the throne of God. (but have no share in the throne) and serve him day and night in his temple; (are servants but not sons and heirs) and he that sitteth on the throne shall be a covert over them. They shall hunger no more, (which they did during the tribulation) neither thirst anymore: neither shall either shall the sun light on them, nor any heat because the Lamb that is in the midst of the throne shall be their shepherd, and shall lead them unto living fountains of waters; and God shall wipe away every tear from their eyes."  
 The elders are the church of the "first born" and the palm bearers, the church of the "after born." they are developed during the tribulation and came out of it, before it was over.  
 The Lord said, "in that night there shall be two in one bed," one of these "shall be taken and the other left." Two shall be grinding at the mill, one shall be taken, the other left. Those taken will be the elders,—born the first.—the first born, therefore the eldest. Those "left" had been careless and were not ready, and needed the judgment fires to wake them up,—"saved as by fire"—fiery trials of the terrible judgment seals. I apprehend that many of the palm bearers will be some of the aroused sleepy virgins. Many of these drowsy virgins may have been put to sleep by the teaching that the judgment seals, were all over and were now historic events and being deceived, were put off their guard, and others may have held the truth in a free and easy manner, being deceived by liberalistic teachers. Still others may have been very near the Kingdom of God, but failed to properly understand the gospel of the Kingdom and obey it. These are not all bad at heart and God may permit them to be "saved as by fire"—but lose the reward as gained by the elders.  
 In the Blessed Hope.  
 W. H. Wilson.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

Illinois Berean Notice.

It is the wish that all societies

and isolated members commence the study of the new books in February. Any that have not yet been supplied, send to Leila E. Whitehead, 5439 Ontario St., Austin Sta., Chicago.

It is simply out of the question for us to try to answer personally all who remembered us with the usual holiday greetings and we take this means of expressing our appreciation to all such.

Bro. Ben Carpenter, who with Mrs. Carpenter, visited his old Kentucky home during the holidays for the first time since he left there with the editor, now nearly two years ago, wrote during his visit of having a nice time and splendid weather. It made us feel like visiting the spot again. Our meeting with these brethren was very pleasant.

In our absence from Thursday morning until Tuesday evening during the holidays the mail piled up quite high with us. This will all have attention as we can get to it.

Much manuscript, also, has come in which will have to await its turn since we have so much on hand to do.

Word comes to us that Bro. Como Murphy of our Salem church near Marshall, Ill., has joined the Benedicts, having recently married Miss Lulu C. Morgan of that locality. We wish these young people all the good things of life.

On our return trip from Burlington Junction, Mo., we dropped off for a day at Kewanee, Ill., to visit the home of Bro. and Sr. Woods, and the next morning continued our way to Chicago where by previous arrangement we called at a private hospital to see Sister Carrie Chamberlin, of Eastport, Michigan, who has just passed through a successful operation for cancer. Sister Chamberlin is a true and faithful servant of God and it gives us sorrow to know how she has suffered, but we are glad to know that the physician says she will not be troubled with it again. On our way to take the train we dropped in for a minute into the home of the Morris's and there had been sickness of the worst form—diphtheria, and here again we found all on the mend.

But this is only the history of life. There is so much suffering on the part of God's worthy ones and so many of them are God's poor. There is something wrong (and we say it in love and kindness) with a FAITH which will not lead to a guilty conscience where more money is spent for the foolish and hurtful things of

life than it would take to help many poor sufferers to some comfort. This is not said in a fault-finding spirit for our people have demonstrated that they can and will do the right thing when they are convinced of the need, and much good has been done; but brethren, more can be done and you will be the happier for it. The silent tear and the quivering lip, mute tokens of a grateful heart for a kindness done, bring far more pleasure to the ordinary heart than do the frivolous things of life when once we get the habit. May God revive His church to greater acts of love.

Report.

THE MICHIGAN WORK.

We came to East Hinton, Mecosta County, Mich., on Sat. Nov. 30 and continued until Dec. 15. In addition to the preaching each evening a number of Bible readings were held and much personal work done. Five persons put on the all saving name in Baptism.

We hope to have a church reported in this place in the near future. This is the home of Bro. and Sr. Benj. Cummings.

Our trip through Michigan included a few days at Dutton, Kent Co., the home of Elder and Mrs. Woodward.

We had a very delightful trip and hope that the gospel seed planted may grow and the harvest may reveal all that we expect.

Yours in the Blessed Hope,  
C. C. Maple.  
North Ridgeville, Ohio.

Marriages.

A very pleasant event occurred on Sunday afternoon at half past two o'clock, Dec. 29, 1912, at the home of Sister J. A. Ordnung Burlington Junction, Mo., when Sister Ida Ordnung took the vows which made her Mrs. Wm. T. Hardesty. Ida had for her guests but five lady friends besides her mother and sister, Elizabeth. The service was brief and simple.

Bro. and Sister Hardesty are among the best of God's people. We have known them both long enough to learn their wearing qualities. They are faithful and devoted to the cause of truth and come as nearly making the faith of the gospel their first vocation in life as any we know.

All who are fortunate enough to know them will be happy with them.

Ida's name will be linked with the name of the Restitution Her-

ald as long as it lasts as having been one upon whom its success depended for the first year of its existence, she having the work at the linotype where nearly all the make up of the Herald is cast. Will's name is a synonym for faithfulness in the church at Oregon, Illinois. He has been an employe at the Schiller Piano factory for some years where he has earned and saved a home of which Ida now becomes mistress.

On Sunday evening after the service they left for St. Louis, Mo to spend a few days with relatives. They will be "at home" to their many friends at Oregon, Ill. after January 21, 1913. May God's richest blessing attend them.  
S. J. Lindsay

Berean Column.

Dear Bereans:—

I Cor. 2:9, But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

From the foregoing thought we can easily see that there is a great reward laid up for them that love him. Who are they that love him? They that keep His commandments, love him for righteousness, and ever keeping in mind the thought of "the things prepared for them that love him" as their goal.

Ruskin says.—"God gives us always strength enough, and sense enough for everything he wants us to do." We often hear the expression "I can't" do this or that, when perhaps the real truth is, we or they have not put forth the effort. We should not think or say we have done all we could for humanity's sake, and to make some one feel that you have done a deed of kindness. True happiness comes to those who have made some one else happy. There are many things we must hold fast to, but there are many we may let go of that will not help carry us into eternal life.

Why are there no two persons alike? Emerson says.—"Nature arms each man with some faculty which enables him to do easily some feat impossible to any other." 1 Cor. 10:13.—Therefore each one has a work to do, and if he does not do it, it will go undone. God has endowed us with mind and strength and we should use it to its fullest extent.

Paul is a great example for us to follow as near as we can. He did all he could to down the followers of Christ, and after he

## The Sunday School Leaflet.

By Anna E. Drew.

January 19, 1913. MAN'S FIRST SIN. Gen. 3:1-12, 22-24.

Golden Text,— Every one that committeth sin is the bond-servant of sin. —John 8:34. R. V.

Time.—In the early age of man. It is not known how long after the creation.

Place.—In the garden of Eden.

### Questions.

Describe the circumstances by which man and woman were surrounded for their development and growth. What two trees in the garden are especially mentioned? What mission had each? (The eating of one would give life, the other bring death). Thro' whom is temptation represented as coming? (Serpent, from the Samaritan copy, reads "eachash," a liar or deceiver; this is in harmony with Christ's language. —Jno. 8:44). What are the qualities of the serpent which makes it typical of a tempter? See 2 Cor. 11:3. R. V. (This creature exerts a fascinating influence on its victims, and its coils rapidly gather round and crush its victim with every part of its length. Sin when once wreathed around us, we seem helpless to contend with. As the serpent finds its way everywhere and over every barrier, so with temptation. It appears when we least expect and think ourselves secure). Relate the conversation that took place between the serpent and woman. What was the first lie? From whom had the woman the command regarding the trees? After the conversation, the woman looks upon the tree with new eyes. What does she see? v. 6. What do we see in this? The three divisions under which all temptations come. 1 John 2:16. She saw it was "good for food"—tempting the senses,— "the lust of the flesh." "It was pleasant (R. V. delight) to the eyes" — appealing to the sense of beauty.— "the lust of the eyes." It was to be desired to make one wise,— to lift her to a higher position like that of divine beings,— "the pride of life." Was Adam deceived? 1 Tim. 2:14. Whose transgression was the greater? If Adam was not deceived, why did he eat? It was evident he loved the "creature more than the Creator," which was the great source of idolatry from the beginning. Rom. 1:25. What was the result of the transgression? v.7, see also Rom. 5:12, 19. Explain "their eyes were opened." —Their mind and consciousness to see and feel their guilt. The knowledge of their nakedness was but one manifestation of their consciousness of sin and shame. Why did they hide from God? Why the questions in verse 11?

God asked these not for His own information, for he knows all thoughts— Ps. 139: 2-4; but no doubt to lead Adam to acknowledge his sin and repent. How does Adam answer? This shows one of the first fruits of his sin.— he lays the blame on another and indirectly blames God. What was the penalty pronounced upon the serpent? "The serpent became a perpetual object lesson of the battle between good and evil.— between the sinful passions and the animal nature of man and his higher, spiritual nature." Who are the "serpent's seed?" Jno. 8:44; Matt. 3:7; 23:33. Explain verse 15.— In this verse we have the first promise of hope. The woman's seed (Christ) shall conquer sin and death, but first by "wicked hands" — representing the serpent's seed. He was "bruised" —which was fulfilled at his crucifixion. What was Adam's penalty? Why was woman called Eve? Why were they driven from the garden? v.22. If any part of man was immortal, why this precaution? What does this prove? That man is mortal. Job 4:17. Eccl. 3: 19, 20. Ps. 89:48. Why this test at the beginning of man's history? Man was made upright. God gave them a law, and gave him the power of choice. The fall was the result of his choice. Tests are not to make us fall, but to make us stronger and better, through victory over temptation. What lesson for us in the Golden Text?

### Letters.

Dear brothers and sisters in Christ.

This is the time of the year that we exchange gifts. Does it ever come to you of that

wonderful gift that God gave to man? "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. Jno. 3:16.

And while we were yet sinners Christ died for us gladly and

therefore being justified by faith we have peace with God through our Lord Jesus Christ. Then just as truly as he died for our sins according to the scriptures, just so truly God raised him from the dead and just so sure are we justified from all things that we could not by the law.

And so, dear ones, if you will turn to the eighth chapter of Romans you will find another precious promise in the 32nd verse.

"He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?"

Do you believe this?

Dear brothers and sisters, if so, you will know by experience what it means in the 12th of Romans, the 1st and 2nd verses "I beseech you, brethren, by the mercy of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God."

Dear ones, the reason why we have doubts about things is because we are not surrendered to God.

The Spirit of God says through Peter: "You are not your own, you are bought with a price, even the precious blood of Christ as of a lamb without blemish and without spot; therefore let us glorify God in our bodies and in our spirits that are his."

May I suggest to you a feast of good things to start the New Year if the Lord tarries by reading the epistles through, and when you have done that, start to read them again and see if you will not be rich in experience in the grace of God. Let that be your theme in the morning before you begin the work of the day, and see if that will bring you a blessing, and you will become a blessing even in your own home.

M. T. Aslaksen.

Editor Restitution Herald:

I hope you will feel inclined to publish what I am about to write. There may not be one word of it true. While I feel and believe it is all true, I only give it to you and the readers of the paper as a suggestion to look over, examine and think about.

The thought which I wish to get before the minds of the readers is found in the parable of the tares of the field. As we are all well acquainted with the reading of it and in order to make my article as short as possible, let me take your mind directly to the latter part of the

was converted, he worked just as hard for the true cause, never became discouraged, but went boldly forth and finally when the end came he said: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only but unto all them also that love his appearing." 2 Tim. 4:7-8.

Your sister in the faith,  
Seraphine Ritenour.

Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me. Jno. 5:39.

The Bereans searched the Scriptures daily, whether the things taught by an inspired apostle were so. Therefore many of them believed having received the word with all readiness of mind and in so doing were considered noble.

We should study the Bible with delight. The holy writers, although inspired, took delight in studying the written word. Thus Paul: "I delight in the law of God." Rom. 7:22. And the Psalmist: "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. But his delight is in the law of the Lord; and in his law doth he meditate both day and night." Ps. 1:1,2. "I delight to do thy will, O my God: yea thy law is within my heart." Ps. 40:8.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Ps. 119:103. The Great Redeemer Himself read the Holy Scriptures, it was his custom. Why then should we not delight to study that sacred volume? It is commended to us as an able word. "Able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

God has implanted in us a love of life. When we have an offer of endless life it ought to have some charms for us.

Immortality was forfeited thro' the transgression of the first Adam and restored thro' the obedience of the second Adam. "Jesus hath abolished death and hath brought life and immortality to light through the Gospel. 2 Tim. 1:10. We can have that life if we come unto God by him.

"And this is the record, that God hath given to us, eternal life and this life is in his Son." 1 Jno. 5:11.

"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.

Rena Logan.

28th verse of the 13th of Matt. which reads as follows:

"Wilt thou that we go and gather them up?" meaning the tares found in the field. But Christ said "Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers. Gather ye together first the tares (how, or in what shape?) and bind them in bundles to be burned (future time) but gather the wheat into my barn."—v. 30. Christ has here stated that at the time of harvest at the end of this age, He first sends his reapers to gather together the tares into bundles (compacts) to be burned. Just when that burning is to take place Christ here does not state, but the gathering into bundles comes first. Can we ever, by any worldly conditions, locate the time of this binding? Can we reasonably ask God to verify His Word and fulfill a prophetic declaration more than one time? No, you say. Well then I am one that is now beginning to believe we are already far advanced in the work of this harvest and the gathering and binding in bundles the tares of the field. Reapers are to do the work. It is not stated who these reapers are, nor the manner in which the work is accomplished. It is the result we are after. Is such a result, such a work now visible to the observing eye today? Look and see. Could you ever have the binding of the tares of the field more fully fulfilled than at this very hour? What constitutes a bundle? How is a bundle in a wheat field formed? Is it not by a multiplication of many single plants? Well then, are not many (if not all) of the "tares of the field" already gathered into bundles to be destroyed? Can anything in the future ever more fittingly fulfill that part of the parable better than the present worldly organizations, clubs, lodges, fraternal, social compacts and protective associations, all of which appear to leave only the "little flock" for God's kingdom untrammelled with worldly spots and insignias on their garments. Tell me, what will ever fulfill the binding into bundles more fittingly and thoroughly than the above clusters of humanity already collected? I can look back and remember a time when not more than three organizations of a worldly character existed. Now I presume they may be numbered into the hundreds.

While I am writing this, the evening daily of this city comes to my desk and the first headlines on the first page read as follows:

"Large class is lead to pasture. More initiated. Twenty-

eight in one evening. Rich banquet. By the time the next meeting is called, there will be a membership of three hundred."

Is this not a very good sized bundle of tares and does it not appear among many others at a very favorable time to strengthen my thought of the near approach of the harvest? We can with great pride look back over the past and see the fulfillment of prophetic words but must we be blind to that which is, or may be, fulfilling in our day? I hardly think God fulfills His word more than once.

Is this parable being fulfilled in our day?

Think of it. Perhaps I am wrong.

Yours for the truth,

L. S. Bronson.

### THE EARNEST OF THE SPIRIT.

No. 21.

Joseph Williams.

Synopsis: An earnest is a pledge or guarantee. We call it a forfeit, or money given to bind a bargain.

The earnest of the spirit is what we have already received as a pledge that we shall receive the rest.

What we have already received is the power of the spirit to deliver us from sin.

What we shall further receive is the same power freeing us from death when Jesus comes.

In whom also, after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13-14.

"Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit." 2 Cor. 5:5.

"Who hath also sealed us and given the earnest of the spirit in our hearts." 2 Cor. 1:22.

"Ourselves also, which have the firstfruits of the spirit even we ourselves groan within ourselves waiting for the adoption, to-wit, the redemption of our body." Rom. 8:23.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Jas. 1:18.

From the above quotations and their context we notice that the earnest of the spirit has something to do with "redemption" and "mortality.....swallowed up of life," that we now have the spirit's "firstfruits" of this redemption, that firstfruits is by begetting by the word of truth, and that redemption has to do with our "body."

Thus it is plain to see that "the earnest of the spirit" is the same as the seal of the spirit—studied last week: it is a pledge already given us to as-

sure us of final redemption. "The purchased possession," "our body", has already been redeemed by the purchase money the blood of Christ having been deposited, or made available to redeem our body. And we have already received the earnest money in advance to bind the promise, in having already received the blood of Christ sprinkling our hearts from "an evil conscience," or washing us from sin. Just as deliverance from the thralldom of sin is the seal of the spirit to guarantee we shall be delivered from death, so the earnest of the spirit is the same: it is the power of the blood purchasing us from sin as a pledge that the full price will be applied when the debt falls due to purchase the body from mortality and give us eternal life, either by setting us free from the grave, or prison house of debt, if we sleep, or by a change in the twinkling of an eye if we live to see him appear.

### THE SMOKE OF THEIR TORMENT.

S. J. Lindsay.

We have been requested to give an exposition of a few of the texts found in the book of Revelation upon which many rely for their belief in the eternal torment of the wicked.

One of the strange things with which we have so frequently come in contact in our experience is the tenacity with which so many cling to the God-dishonoring doctrine of eternal torment.

And often, too, we find the argument carried on by those who, while professing their belief in it, are making no preparation to escape it if it were true.

Such an inconsistency shows to our mind that much of Bible discussion goes no further than the argumentative side of man's nature, and for that reason has no deep-rooted effect upon the life and conduct of the one interested.

One of the texts frequently quoted is Rev. 19:20,— "And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

There can be little difficulty in determining the meaning of this text when we stop long enough to look at it in detail. The chief trouble rests, not with what is really in the text, but with what is almost universally read into it.

There are but two things concerned in the text—the BEAST and the FALSE PROPHET. Be-

fore we may understand the text we must know what these are. If they are individuals and to be taken literally, then there is one BEAST and one FALSE PROPHET reserved somewhere or yet to come into existence which are to undergo this torment. That excludes the human race, and robs the text of the very point which is commonly made for it.

On the other hand if, as many others most reasonably contend, these two terms are but symbolisms, and the word 'beast' is used as a symbolism of human government and the words 'false prophet' for all forms of false teaching showing that these terms but symbolize SYSTEMS instead of individuals, we have again robbed the text of any reference to human kind and caused it to cease being the 'boggy' usually made of it.

Another text is Rev. 20:10,— "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Here the same argument serves. If the devil is a personal ity, he it is who will be tormented. No reference to man in it. But, if this term like the others is but symbolical of all of the forces working in opposition to God's will, then a system again is spoken of and man as man is not included.

We can understand how a person who has had the eternal torment-idea instilled into his mind from babyhood, in reading these texts in a general way, can form a picture of a most terrible aspect in his imagination, but a little mature thought by way of independent research will soon disillusion ones mind of such a terrible nightmare.

The one great reason which we have for combatting such erroneous ideas is that they do not add to man's worshipfulness, but rather detract from it. The only true worship comes from LOVE and not from FEAR.

To worship God aright we must love aright. We must look upon our God as a true and loving Father as a child looks upon an earthly parent that is true and loving. Do you suppose that a child could love a father who is known to delight in torture?

We are told to pray for them who despitefully use and abuse us, show kindness to them who are our enemies, etc., and the reason given why we should do so is that we may be like our Father in heaven.

He wants US to be LIKE HIM and yet if the eternal torment idea is true, He is cultivating us directly away from being like Him. More anon.



### The Balkan War.

With irresistible force war broke out between the Balkan States and Turkey, showing what little heed is paid by States as such to all the Peace Conferences in which the Powers indulge themselves from time to time. Many idealists were beginning to imagine that the time of wars had ceased, and the era of peaceful arbitration had begun; but their hopes must have received a rude shock by the present war, in which the appeal was to the sword alone, without a chance of any other arbitrament. The offered intervention of the Great Powers, somewhat tardy it must be confessed, was not listened to; the passions of the Balkan peoples had been too deeply stirred by the alleged continued oppression of the Turks on their fellow countrymen within Turkish dominions, and so they took the bit in their mouths, and plunged into a war which alarmed all Europe; for when the flame of war is kindled, it is like a forest fire, one never knows how widely it may spread and what devastation it may work. As things have turned out it looks as if the campaign would soon be over. The Allied States have swiftly carried everything before them, and are already knocking at the gates of Constantinople.

The weakness of Turkey has been manifest, and as we write that country has applied for an armistice and terms of peace. It has been a short and decisive campaign; mercifully so, for short as it has been the loss of life and suffering of one kind and another entailed have been enormous. The price paid for the liberation of European Turkey from Turkish misrule and cruelty is a very heavy one, but no doubt the victors will think the blood shed and the treasure spent well worth the object gained. And one can not withhold a certain amount of sympathy from these patriots who fought not for their own freedom but for that of others. And as the reports during this short war indicated that the "unspeakable Turk" was unchanged in his treatment of helpless and innocent men, women, and children, no one would be sorry to see him driven out of Europe altogether.

Of course the danger of spreading war is not yet over, and will not be until the terms of peace are finally settled. In this the Great Powers will claim a say. At first they held the Balkan States rather lightly, and took upon themselves foolishly to warn them that whatever the result of the war the status quo as regards Turkey would not be allowed to be altered. Now they have had to eat their words and

admit that these States cannot be robbed of the legitimate fruit of their victory. As they have practically conquered all European Turkey, except the city of Constantinople and its immediate neighborhood, what is to be the result? Here come in the jealousies of other Powers, and fresh difficulties begin. It is pretty evident that there is going to be a big change in the map of Europe in that region, but will Turkey be allowed to retain Constantinople or not? That question cannot be answered at present, but it is one of great interest to Bible students, for it appears to us that whoever holds that city is likely also to control Syria and Palestine. If the Turks remain there will probably be no change in the meantime but the time is drawing nearer when these countries will pass into other hands, and what then?—Words of Life.

### NOW AND THEN A CHIP.

By A. H. Ericsson.

Man built his own gallows when he committed his first sin, and ever since he has been a sinning, dying creature the world over. "Wherefore, as by one man, sin entered the world, and death by sin, so death has passed upon all men for that all have sinned." Rom. 5:12.

Over against this black background is not only the doctrine and theory, but the fact of redemption for man. In this redemption is contemplated (1) man's restoration to primitive innocence which is called "justification" in the New Testament and (2) his restoration to life, which the same book calls "resurrection." "For as by one man's disobedience many were made sinners, so by the obedience of One, shall many be made righteous. As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Rom. 5:19, 21.

If man's restoration to innocence, or experience in justification, is true, then the restoration to life will be equally true, for the one cannot be had without the other, seeing both depend for realization on the same fact, namely, the resurrection of Jesus the Christ.

His resurrection and the justification of the believer are facts supported by cumulative evidence for 2000 years, and are too ancient to deny. The one is the fundamental fact of Christian history—for the church is built upon the risen Christ—the other is a happy experience delighted in by millions of the race. If the first Adam failed awfully the second has succeeded gloriously, and has opened for

humanity this redemptive way to age-long life.

Christianity certainly has this to recommend itself, that it is simple to the utmost in its essential teachings. If one anxious soul asks, "What shall I do to be saved?" the answer is eloquent with simplicity. If three thousand souls ask for similar information, the answer is as plain. If the whole world would know, John 3:16 would declare the whole story. So with the problem of how to live forever, it is solved in the Son of man. "That whosoever believeth in him should not perish, but have everlasting life." If theologians have made things difficult, thank God, we still have the Bible to read and study.

What we seek in our daily endeavors is our livelihood and our happiness, and as a rule we are rewarded in our quest by finding both. We live, and that is about all anybody does, as long as they can. So Jesus would have us "labor for that meat which endureth unto life eternal, which the Son of man shall give." John 6:27; Rom. 6:23.

There is something really beautiful about the terminology of life in the New Testament, and that is, its simplicity. It does not require a lawyer, or a philosopher, or philologist, or a lexicographer to decipher or to interpret its meaning. Anyone who can read may understand, and all may know that living forever is within the reach of all who will have it. "He that hath the Son hath life."

The Master made it plain that there is no sacrifice, however great, that is made for his sake, or the sake of the kingdom of God, that is not rewarded with a big margin in this world, and with everlasting life in the world to come. Matt. 19:29; Luke 18:30.

This life may still have its burdens, but the hope of living forever, will lighten them also and so sweeten life's cup each day. Death may end the present life but the coming of the Vivifier will inaugurate the next. Thank God, death has found its Victor in him who abolished death, and brought "life and immortality to light!"

Reader, if you would live forever, seek thou the Lord Jesus Christ, for he is the Author of everlasting life.—The World's Crisis.

### Great Decisions.

Every young person ought early make a decision to devote his or her life to some noble pursuit, and such a decision should not be made without asking wisdom from God. It is altogether too grave and too solemn a matter

to be determined by one's own mind. When Solomon was a boy he asked God for wisdom and a great answer came to him. Rev. Russel H. Conwell of Philadelphia says:

"General Garfield's mother told me after her son was nominated for the presidency, she saw him walk over from the roads towards the Ohio canal. She did not know why until afterward, in a speech, he made reference to the lock on the old canal. It seems that Garfield, when he was driving a mule and trotting along side of the canal, as a boy, stood at that lock while the water was coming in to lift the boat and looked forward into life, asking himself and God what he should do with his life. He felt within him that there was some thing special which he should do. His ambition was high, and his hopes were full, and there at that lock, as a boy in his teens, he silently asked God to be with him and let him come back again, bearing his sheaves. He often mentioned it. When he was at Hiram College he wrote it in an autograph book of one of the students. He that goeth forth with weeping shall doubtless come again bearing precious sheaves. After he was nominated for the presidency, when his name had become world-wide, when he himself was to do more to influence the world than any other one man in America, he got out of the carriage, clambered thro' the bushes and the trees, down to the bank of the old canal, that he might return to the spot, after the years had rolled, and in the circuit of his life, he had accomplished so much." What great results followed that early and momentous decision! C. H. Weatherbe in the Bible Advocate.

The Bible is God's great mine of wealth, whose veins of glittering ore lie hidden in the debris of the mine, bestudded here and there with precious gems but you must dig for it, for only he who seeks shall find.—Prof. O. M. Olds.

There are no happier homes than the homes of Christendom, and the happiest homes in Christendom are those in which God is enthroned, and in which his will is the supreme law. Wm. J. Bryan.

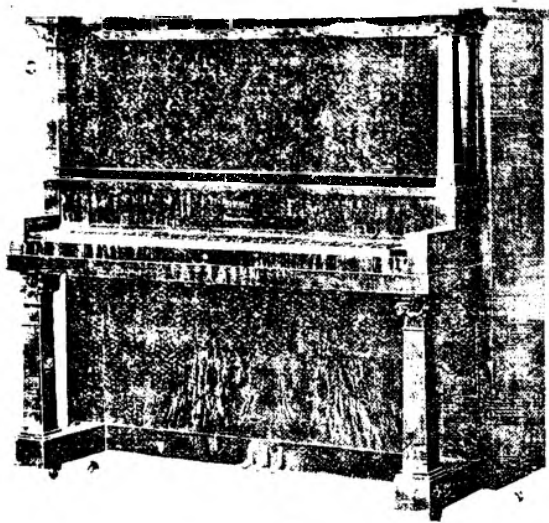
Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

Do the duty which lies nearest thee. Thy second duty will already have become clearer.—Thomas Carlyle.

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The Good Old Book.  
R. E. Lloyd.

I love to sing, oh, yes I do  
Of the good old Book, so good and true  
It tells me things I would not know,  
Which proves to me that Book is so!

(Chorus—  
The good old Book, the good old Book,  
I love to sing, oh, yes I do.  
Of the good old Book, so good and true!  
It tells us God did all things make,  
That man his master did for-sake,  
And God at last prepared a plan  
To save, ah yes, poor sinful man.

So joyfully, I'll pass along,  
And ask you too, to sing my song  
While we together gladly look,  
And study more the good old Book.

### Power From the Jordan.

A plan for supplying the whole of Palestine with electricity for lighting, heating and cooking purposes is being entered into by a French company, which has its headquarters in Paris.  
The power will be supplied by the falls of the Jordan, between the waters of Merom and the Lake of Galilee, where the river descends seventy feet. A generating plant will be erected on the west bank of the river, and will be connected with all the chief towns of the country. Some \$1,000,000 will be required for

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The foregoing statement has been sent out from London, Eng., by the Associated Press. It is evidently authentic. Such intimations of the rehabilitation of Palestine have come so frequently of late that they have ceased to be startling. While men are contending that Palestine never can sustain a large population and that the Jews never will return, God is silently bringing both to pass so rapidly that they will be completed before the sound of unbelieving doubters has ceased to be heard.— Maccomb (Ill.) Daily Bystander, Dec. 28, 1912.

### NOT A CASE FOR THE HAGUE.

A correspondent of the Springfield Republican writes satirically apropos of the Balkan war: I have a faint recollection of having, at some time or another, heard or read of a place called The Hague. Does such a place really exist on the map of Europe, or has some cataclysm wiped it out of existence? It is connected, in some fashion or another with peace congresses, and with a permanent court of arbitration; at least in my mind. The Balkan war has illustrated and demonstrated the proposition, for which all conservative advocates of The Hague Tribunal have always contended, that there are international questions which cannot be submitted to arbitration. The Greeks, Montenegrins, Servians, and Bulgar-

ians had no right to submit to arbitration the question whether they should be freed from the unspeakable Turk. It was their duty to free themselves from that danger just as soon as they had the power to do so. The right to life, liberty and the pursuit of happiness is a right which no community may honorably and justly surrender at the bidding of any court, provided the community has the power to protect that right or its members.

"If it be possible, as far as lieth in you, live peaceably with all men." It was not possible for the people of the Balkan States to live peaceably with the Turks as their close neighbors. The message of Christ to them was, "I came not to send peace, but a sword."—The Outlook.

Remarkable utterance.— Gov. Marshall of Indiana recently spoke as follows:

"I believe in the people's rule, and yet I may be permitted to say that the most perfect government that the world ever knew was the theocracy of the ancient Jew, and there cannot arise a perfect Democracy in America until in the hearts and consciences of mankind there is recognized that great principle of the Jewish theocracy that the decrees of Almighty God are above the judgments of mankind.—The Last Days.

We lose vigor through thinking continually the same set of thoughts. New thought is new life.—Prentice Mulford.

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Number 14.

## SOME INTERESTING BIBLE CHARACTERS.

There are to us no more interesting characters than Esau and Jacob who were sons of Isaac and Rebecca. They were opposites in every respect. Esau was a cunning hunter and a man of the field. Jacob was a plain man, dwelling in tents. As it often happens the hunter is unable to provide his own food. So it happened with Esau. He came in from the field and was faint. Jacob had prepared pottage and Esau requested a portion. He being the elder of the two was entitled to the birthright. This would entitle him to the father's blessing. Jacob demanded that Esau sell him the birthright for the pottage. This transaction shows that Esau valued his privilege very lightly. In doing this he despised his birthright. The father loved Esau because of his venison but Rebecca loved Jacob. One of these sons must be chosen as the one through whom the seed must be called. Thus far we find that Jehovah has chosen the best for the seed. He is preparing the way for the unit seed who is Christ. There was a bad streak of blood in the veins of Esau. He being a man of the field would indicate that his associations were largely among the Canaanites. Later on in life he took a wife from among them. This was a violation of the law of Jehovah. This proved that he was not a fit person through whom the seed should be called.

Isaac was inclined to follow the precedent and give the birthright blessing to the elder son. So when the time came to convey this blessing, the father requested Esau to secure a venison for a feast when he would bless him. He had sold his birthright to Jacob and now seeks to obtain it by fraud, while he was gone the mother wishing Jacob to receive the blessing directed him to prepare a kid for a venison and dress himself in the skin that he might deceive his father who was blind and secure the blessing. The father suspected that all was not right saying that, The voice is Jacob's voice, the hands are the hands of Esau. Jacob received the blessing at the hand of Isaac. When Esau returned, the blessing had gone from him and he had great sorrow.

## "MY WORD IS TRUTH"

By "PRISCA"

How potent the word of the Master,  
"Thy truth it shall make you free,"  
'Tis a message of cheer to the weary,  
How in faith His way they may see.

"My word is truth." Oh remember!  
This lesson to witness to-day,  
In His doctrine and favor continue  
The truth to know and obey.

He hath done the Father's pleasure,  
The word -- the truth hath revealed!  
Behold the way of righteousness!  
All by obedience sealed.

Turn, the way of life is narrow,  
And the gate that leads there straight.  
'Tis meek and contrite spirits  
That find this straightened gate!

"I am the door, the truth, the life;"  
Verily, His name will cover sin,  
Oh enter by it to the fold,  
His loving favor win.

He'll lead you into pastures green,  
And by still waters guide you  
In knowledge, love, and virtue grow,  
Whatever will betide you.

Search, search to learn that message;  
His precepts ever keep,  
God's ways are ways of righteousness;  
And the end thereof sweet peace.

There is a way that seemeth  
Right to a race cast down,  
But God doth warn you, shun it  
Lest you lose the proffered crown.

That crown is life eternal,  
What depths of meaning lies there,  
Jehovah through a Son, well-beloved  
Inspires to draw us near.

In his lamentations he prayed that Isaac might give him a blessing. He said, "Bless me, even me also, O my father." And Isaac said unto him, "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live and shalt serve thy brother; and it shall come to pass when thou shalt have dominion that thou shalt break his yoke from off thy neck. Esau became the father of twelve sons called dukes or rulers. Esau's blessing was of a temporal nature all that he could desire. He ruled in the land while Jacob was banished from his

home. How human all these acts have been. The worthy one would have come in possession of the blessing without trickery and deception. In the Roman letter Paul states that the choice of Jacob was according to the election. Before the birth of the sons it was said, "The elder shall serve the younger." Jehovah selected the better of the two and put him on trial. The name of the younger reveals his character. Jacob means supplanted. The parents are anxious as to whom Jacob shall marry. To avoid his choosing a wife from among the Canaanites, and hide him for a

time from the anger of Esau, they send him to his uncle's house in Padannaran. When night overtook him, he did not seek to lodge in the home of a Canaanite but took rather as a resting place, the earth, and for a covering the canopy of the heavens. For a pillow he took a stone of that place.

In his sleep he had a dream and beheld a ladder set up on the earth and the top of it reached to heaven. And behold the angels of God ascending and descending on it. And behold the Lord stood above it and said, "I am the Lord God of thy father Abraham and the God of Isaac; the land whereon thou liest to thee will I give it and to thy seed and behold I am with thee and will keep thee in all places whither thou goest and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of. Jacob continued on his journey to Padannaran. He remained with his uncle Laban twenty years and gained much wealth.

With his family and flock he travelled to the land of his birth. When he came near his former home, he realized that he had angered his brother Esau and must meet him. In the interval of time, Esau had become great and was ruler in the land. He was now in possession of the blessing promised him by his father, Isaac. Behold thy dwelling shall be the fatness of the earth and of the dew of heaven from above; and by thy sword shalt thou live and shalt serve thy brother; and it shall come to pass when thou shalt have dominion that thou shalt break his yoke from off thy neck. Esau was the ruler in the land. Note that Jacob on his return was willing to acknowledge Esau as the one having dominion.

Jacob sent his servants to Esau and commanded them to say: "Thy servant Jacob saith thus, I have sojourned with Laban, and stayed with him until now. I have sent to tell my lord that I may find grace in thy sight." The messengers returned to Jacob, saying, "We come to thy brother Esau and he cometh to meet thee and four hundred men with him." Then Jacob was greatly afraid and distressed. This brought him to the only one who could deliver him out of his trouble. He

then said, "O God of my father Abraham, and God of my father Isaac, the Lord which saidest unto me, return unto thy country and to thy kindred, and I will deal well with thee, I am not worthy of the least of all thy mercies and of all thy truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I become two bands. Deliver me. I pray thee, from the hands of my brother, from the hand of Esau; for I fear him lest he will come and smite me and the mother with the children. And thou saidest, I will surely do thee good and make thy seed as the sand of the sea which cannot be numbered for multitude."

This prayer recognizes the power of Jehovah to save and the unworthiness of the creature to receive the least of his mercies. Jacob's pleadings were because of the promise that Jehovah had made regarding the promised seed.

Relying in the promise of God to protect him from his brother Esau and urged that he accept his gift. This assured the protection of the ruler and permission to sojourn in the land with his flocks. The great struggle of Jacob's life followed. It is written that Jacob was left alone; and there wrestled a man with him until the breaking of the day. And he said, "Let me go for the day breaketh, and he said, "I will not let thee go, except thou bless me." And when asked his name, he said, "Thy name shall no longer be called Jacob, but Israel (a prince); for as a prince thou hast power with God and with men, and hast prevailed. Esau's blessing enabled him to have power over men.

Jacob's power was that of the mighty One, the Ail of Abraham and Isaac. In the future age Israel will receive power through the resurrection to rule as one of God's chosen ones, a gift well worth wrestling for. The two brothers present to us two seeds. One is satisfied with temporal things, the other seeking for the great blessing of the future. Jacob was satisfied to let Esau rule and with patience wait for Jehovah's blessing. One will be a prince with Jehovah; the other was content to reign during his natural life. May the history of Esau and Jacob be an admonition to all who are striving for the masteries. The excellency is ours, if we but strive lawfully.

D. C. Robison.

PROPHECY.

There are an immense number of books in the world claiming to be divine revelations, but

in none of them but the one is given prophetic utterances that will stand the test of time, but the more we study the prophetic utterances of the old and new testaments the more we will be struck with the extraordinary power of the supreme being that has given them to man. Whereas the more we study critically the other professed divine revelations the more we will see their utter lack of divine power. They crumble like badly baked clay. All the leading religions of the world outside of the scriptures and most of those which are claimed to be founded on it, are based upon the idea that man is an immortal being at birth if not before. The scriptures themselves are most emphatic in their assertions that man after he is dead knows not anything. Eccl. 9:5. For the living know that they shall die, but the dead know not anything. Isa. 9:20. Man that is in honor and understandeth not is like the beast that perisheth. Like sheep they are laid in the grave; death shall feed on them. These and many like utterances perfectly agree with God's denouncement upon Adam, 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.

God drove out the man out of the garden of Eden and placed a flaming sword to turn every way to guard the tree of life. The whole of the scriptures are based on the idea that Adam lost his chance of eternal life by his transgression, and that life can only be obtained on the other side of the grave by and through the seed of the woman at the resurrection of the dead. If man was inherently immortal what an absurd thing for God to do to drive Adam away from the tree to prevent him from putting forth his hand, and taking also of the tree of life, and eat and live forever.

All scientific facts are opposed to the idea that man is an immortal being and although man has tried through the ages to get proof that men are alive after they are dead, they have all failed and the most gross impositions have been palmed off on credulous humanity in order to support the power of the multitude of imposters. Shortly after the flood, men began to deify their ancestors and to worship them, and the transition was easy to the idea that all men are immortal beings, and all the so-called divine revelations have adopted this idea as a foundation corner stone, thus differing entirely from God's declarations. The scriptural precepts and commands are pure and holy in

their character and when followed in their entreaties lead to the best results.

All the other professed revelations are not only based upon the lie that man is an immortal being, but they are all greatly lacking in their ability to raise mankind to a high standard. I have studied Hinduism with its allied branches, Budism and Theosophy, in its original home, and results are most appalling to the great masses. Ignorance, degradation, misery and premature death, while the few enjoy the good things. Of course, we have in the so-called orthodox Christian Catholic religion about as bad a condition, and sometimes, indeed, worse, but it is just a name of Christianity with all the heathenism absorbed into it that it can possibly hold and at the same time keep the name of Christian. Not only have they stolen their doctrine of the immortality of the soul from the heathen, but also their hell, their purgatory, going to heaven at death, their trinity, and very many of their other doctrines, and the orthodox Protestant still clings to many of these heathen doctrines. Unfortunately, a great many intelligent men accept the scriptures as being just what the scriptures themselves teach. Many years ago, Bradlaw, the great English atheist, was abusing the scriptures for teaching the orthodox doctrine of the devil and hell. I challenged him to a public debate and defied him to prove that the scriptures taught any such ideas. He declined the discussion, and replied that if the scriptures did not teach those ideas, it was very evident that the clergy did. That was about forty-five years ago, and the Protestant clergy have changed largely their preaching in this respect. The large masses of them have now swung over in another direction to discredit the scriptures by what is called "Higher Criticism," which practically means destroying the whole of God's revelation. They claim that the early parts of the scriptures were not written at the time they profess to have been. That Moses did not write the early accounts, but that the whole was written very many years after, during the Babylonish captivity, and were practically stolen from those in Babylon, 1781. A. D., by the and great was the exaltation of many of these higher-paid, so-called Christian preachers when it was found that there was a good deal of agreement between the Mosaic account of the creation and that of the flood, and the wise ones of this world insisted that for sure that was where the Jews got their records from. These very wise men in their

own estimation, in their eagerness to discredit the scriptures, (by which they make their living), overlooked a great many important facts by which the scriptures differ from the Babylonian records. They are based on the idea of only one God. Babylonian records have many. They teach, as we have seen, that man is a mortal being. Babylonian priests taught man's inherent mortality. Babylonianism is the fountainhead of all heathenism. The scriptures are the fountainhead of eternal life. The seed of the woman was to bring eternal life to fallen humanity by a resurrection from the dead as unfolded through the scriptures in direct opposition to all the heathen teaching concerning the dead. God told Abraham that his seed would be immensely numerous when as yet he had no son, and there is no man who has ever lived, unless it be Adam and Noah, whose descendants are so immensely numerous as the descendants of Abraham at the present time. In the 28th chapter of Deuteronomy, Moses told the Jews just what was going to happen them through the ages, if they wilfully transgressed God's laws. They transgressed and these curses have come upon them in every detail down to the present. It is no use for the skeptics to say that this was written after the Babylonish captivity, because this prophecy of Moses passes on detailing what was to happen to them at the destruction of Jerusalem under the Romans. The tender and delicate woman was to eat her own children in the siege and straitness wherewith thine enemy shall distress thee in thy gates. Josephus tells us that that literally occurred. Mos- es told them. Then the Lord will make thy plagues wonderful; and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses and of long continuance. No nation under the sun has suffered as much through the ages as the Israelites and has been able to exist as a people through it. - They were to become a proverb and a by word among all nations whither the Lord will lead them. They have been, and are such at the present time. They were burned alive by the thousands from 1481 to 1781. A. D., by the Holy Inquisition in Spain and other countries. The stories of their sufferings and persecutions are innumerable. They were to be sifted among all nations like grain is sifted in a sieve, but they were not to be destroyed as a people. There are still millions of them at the present time. Their land was to lie desolate for ages and was to be possessed



by the worst of the heathen; it has been so; and the Turk has trampled it under their feet for ages. They are to be restored to their own land and it is again to resume its former fertility and greater. We see this coming under our very eyes. The Turk is gradually losing his grip and before long his evil power will be entirely gone. The Jews are beginning to gather back into their long forsaken and desolate land just exactly as predicted by God ages ago. They are gathering their wealth back there which will cause the nations to go up against them to take a spoil and to take a prey as predicted by Zechariah. See the 12th and 13th chapters. For so-called learned men to write and preach that the books of Moses were written in Babylon long ages ago after he was dead only shows their ignorance and folly.—Dr. A. Wallace Mason, 23 Gillis St., Fredonia, N. Y.

**PINE WOODS BIBLE CLASS.**

Teacher. If I mistake not at the close of our last gathering Carrie suggested a topic to be investigated at our next meeting. Will you please state it Carrie?

Carrie. "Yes sir, it was—

**The Spirit Birth.**

Q. What does the re-birth consist of?

A. Jesus says: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Q. What is the modus operandi of this new birth?

A. To my mind, Jno. 3:8, as given in the Twentieth Century Translation, states the case more clearly. I will quote it: "Believe me, Jesus answered, unless a man owes his birth to water and Spirit, he cannot enter the kingdom of God. All that owes its birth to human nature alone is only human, and all that owes its birth to the Spirit is spiritual. Do not be surprised at my telling you that you all need to be born over again. The wind blows where it wills, and you can hear the sound of it, but you do not know where it comes from, or where it goes; and it is the same with every one that owes his birth to the Spirit."

See also 1 Cor. 15:50: "This brothers, I declare that mere flesh and blood can have no share in the kingdom of God, nor the perishable share in the imperishable."

Q. Then we learn from the above Scripture that two natures are contrasted, each nature owing its origin to a different source, is not that the case?

A. It is. I will place the two side by side.

1. All that owe birth to human nature alone is only human."

2. "All that owe birth to the Spirit are spirit."

The human nature ceases the moment a person experiences his re-birth by the Spirit.

Teacher. Very well. Who are to become the subjects of this new birth?

A. The language of our Saviour puts it like this: "Except a man be born again," etc.

Q. What are we to understand by the word "man" in this text?

A. It is from the Greek word anthropos, which signifies a human being, without regard to sex.

Q. What is man in his natural or unchanged condition?

A. Nothing higher than flesh and blood.

Q. Why cannot the "flesh and blood nature" inherit the kingdom of God?

A. Because the "flesh and blood" nature is a corruptible nature, which cannot endure, while the kingdom of God can never pass away, or cease to exist.

Q. Are we to understand by the use of the phrase "water and Spirit," that two births are indicated, one of "water," and the other by "Spirit"?

A. No. It is only one birth; but we owe that one birth to the two agencies of water and Spirit.

Teacher. Is this new birth also taught by symbol?

Lud. Yes sir; see Rev. 12:1 to 6: "And a great wonder was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and being with child she cries out travailing and pained to be delivered; and the dragon stood before the woman who was about to be delivered; that he might devour her child when she had brought it forth. And she brought forth a man child who is to rule all the nations with a rod of iron (Rev. 2:26); and her child was caught up unto God and unto his throne, (1 Thess. 4:14-18). And the woman fled into wilderness where she has a place prepared of God, that there they should nourish (feed) her a thousand two hundred and sixty days." (It does not say years.)

Q. Well, what is this woman?

A. It is God's called and elect ones styled the "church" the visible church, which is symbolized by the word "woman."

Q. What is her child?

A. Those within the church (woman) who has made her calling and election sure." 2 Pet. 1:10. It may be called the invisible church within the visible. "Many are called, but few are chosen." The "many" the visible church, the "few" "chosen" (the child) who has made its "call sure" by being over-

comers." The large majority of the church are not overcomers. It is the minority in the church who become such. She brings forth a royal son, who is destined to rule all nations. See Rev. 2:26,27: "And he that overcometh, and he that keepeth my works unto the end,— I will give to him authority over the nations; and he shall rule them with a rod of iron." Now compare this with Rev. 5:12, and you will have positive proof as to who the "man-child" is. "And she (the woman) brought forth a man-child who is to rule all the nations with a rod of iron."

Teacher. What becomes of this child as soon as it is born?

Carrie. See Rom. 12:5: "And her child was caught up unto God and unto his throne." Compare with this 1 Thess. 4:15-17: "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 (overcomers) shall rise first; then we which are alive and remain shall be caught up together (unto God and his throne) with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." "It is sown a natural body, it is raised a spiritual body." This is the birth of the "man-child" — the spirit birth. "This is not spoken of the entire visible church (the woman); but a minority in it, who are overcomers. The birth of the "man-child, just spoken of, takes place before the judgment seals are opened.

This "man-child" is again symbolized by the phrase: "twenty-four elders" in Rev. 5:8,9,10. We know this to be correct from the words: "Thou art worthy to take the roll, and to open the seals thereof; because thou wast slain, and redeemest us to God by thy blood out of every tribe and tongue and people and nation; and madest them unto our God a kingdom and priests; and they reign on the earth." The man-child is the ruling element that shall rule all nations with a rod of iron. "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2. "To bind their kings with chains and their nobles with fetters of iron: to execute upon them the judgment written. This honor have all the saints. Hence the man-child, elders, and saints are different names for the future royal priesthood of the world.

Similar language is used with regard to Christ, the head to this man-child body. He was

caught up to God and his throne nearly 2000 years ago, but the birth of the man-child of Revelation is still a future event.

Q. What is to become of the "woman" after the birth of the child, and its being caught up to God and his throne"? The judgments under the seals will then begin. With regard to the woman we read in Rev. 12:6: "And the woman fled into the wilderness, where she hath a place prepared by God, that there they should nourish her a thousand two hundred and sixty days."

Q. Why did she flee into the wilderness.

A. See ver. 13: "He (the dragon or anti-Christ) persecuted the woman who brought forth the man-child. And there was given unto the woman the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished (fed) for a time, and times and a half a time, (three years and a half) from the face of the serpent." She fled into the wilderness on account of persecution.

Se Matt. 24:31, 40, 41: "He shall send his angels with a great sound of a trumpet and they shall gather together his elect (those who have made their calling and election sure) from the four winds, from the one end of heaven to the other."

"Then shall two be in the field: the one shall be taken, and the other left." Those who are gathered and taken are the overcomers—the man-child; those left are the great majority of the church, the woman, who for various reasons has failed to overcome. These are left to under go further trial in the judgment seals. Rev. 13:11-18, tell of the trial through which she will pass. Anti-Christ will require her to worship an idol, and receive anti-Christ's brand either in the hand or forehead. On refusal she will be forbidden to "buy and sell" and be "killed" if she persists in refusing to worship the idol. Those of the woman who worship the idol and receive anti-christ's mark shall "drink of the wine of the wrath of God." "shall be tormented with fire and brimstone." For those who refuse to worship the idol, etc., God has prepared a place in the wilderness, where he will protect and feed her for three and a half years. Rev. 7:9-17 describes the translation of the "woman" from the "wilderness."

"These are those who came out of the great tribulation." It is now time to adjourn.

In the Blessed Hope,  
W. H. Wilson.

Beware of little expenses; a small leak will sink a great ship. Benjamin Franklin.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

During the first week of the New Year this office had a

pleasant call from Bro. Ezra C. Railsback, of South Bend, Ind. whose business it is, according to law, to examine the books of the treasurer of the company. We are pleased to state that he was able to certify to the correctness of the books governing the finances of the company.

Several subscriptions expired with Jan. 1, 1913. Look at your label. If it reads "Jan. 13," that means your subscription expired Jan. 1, 1913. Please save us extra work and expense in sending out personal notices by sending us the subscription price if you can. If you cannot send it now, send a card saying that you want the paper and will pay for it as soon as you can. Do not discontinue, for you should have the paper. It costs you but three cents a week and brings you more solid returns for your money than any other money spent. Let us hear from you.

We wish to call attention again to the need for those who write this office to add their full address -- state, city, street, number, and all, where such is necessary.

There are only two of us to do all the work in connection with getting out the paper each week, attending to correspondence, doing job work, etc., and we must make every minute count. If we cannot remember your street number, we are obliged to leave the desk to rummage the records for it and in doing so exert a great deal of energy and use time needlessly where simply a little on your part would help us that much. Please do it.

We are in receipt of a beautiful folder giving views of Pasadena, Cal., sent us by Sister A. L. Tichenor. We do hope that the cold weather which is reported to have struck so large a part of California, destroying millions of dollars' worth of property, has seen fit to omit this beautiful scenery in its ravages.

Bro. Williams asks if Titus 1: 12-13 does not violate the principle set forth in Titus 3:2. Will some one please answer.

"The Church of God Messenger" is the name of a four-page paper published by Bro. D. C. Rolison at Salem, Ohio. It is filled with good things. The more of this kind of literature we can get before the world, the better. When we have learned more about Bro. Rolison's plan in this little paper, we may have more to say about it.

We are compelled of necessity to speak again concerning much of the copy sent to this office.

On some articles we lose half of our time trying to make out what the author means because of poor penmanship, because of crowding words and lines, and because of its being written on paper that will not fit our key board. Please write on sheets about 6 by 9 inches, writing your lines the long way of the paper and do not crowd words and lines together. Paper is cheap, and every minute of our time is worth something to us.

Obituaries.

Peter Henry Damude

was born near Fonthill, Welland Co., Ontario, May 19, 1831, and died in his 82nd year at the home of his son, Dexter D. Damude, Niagara Falls, Ontario, Dec. 14, 1912. He was the son of John and Elizabeth Damude (nee Elizabeth Fritz) of whose family of eleven children, three sons and one daughter survive; viz., John, of Fonthill; Solomon, of Toronto; Mrs. John Zavity, of Brookfield Station, and Daniel, of Fonthill.

Peter Henry Damude was married on Oct. 17, 1855 to Elmira McCoppen, daughter of John and Catherine McCoppen (nee Bouk). To them was born a family of seven sons and three daughters. Of these the father and mother who died about ten years ago, are survived by Malinda -- Mrs. C. McClellan, of Fonthill; Elizabeth -- Mrs. Jacob Jenter, St. Johns; Peter H. and Dexter D. of Niagara Falls; Myles Elroy, Hamilton; Emrie Guilford, Niagara Falls; Elmira Maud -- Mrs. E. Seburn, Fonthill; and Frank A. Hamilton, all of Ontario.

On April 9th, 1865, with hearts to faithfully live the Christ life and truth, Bro. and Sr. Damude were immersed by Eld. R. V. Lyon. This obedience was not to beneficially effect them only. Rather, by possessing the Christ faith and thought they were enabled to give this inestimable gift to their children, and now eight Christian families render devotions to their Maker and modify the character of their respective communities. Thus in truth: "Their works follow them."

For nearly fifty years our brother, aware that death must sooner or later interrupt life's activities, looked forward to that beautiful resurrection morning, Christ's resurrection power, as imparted to Him by Jehovah, was to him the only power to break death's hold and liberate into fullness of life the death bound captives. Indeed, what can be more comforting to all than that confiding faith which looks

forward to "Him" who is the resurrection and the life, coming with a shout and with the voice of the arch angel and the trump of God, and the dead in Christ may this family be reunited.

P. L. Austin.

Death of Former Ogle Resident.

The death of Miss Jennie Page occurred at Blue Springs, Neb., Dec. 14, 1912 aged about sixty-eight years. During her girlhood she lived with her father's family on a farm near Oregon. She graduated from Mt. Morris seminary and later removed with her father's family to Odebolt, Iowa, at a later period locating near the Nebraska town in which her death occurred.--Ogle Co., Ill., Reporter.

In renewing her subscription to the Restitution Herald in a letter dated Oct. 5, 1912, Sister Page wrote in part as follows:

"I am breaking down very fast this summer, and life has become a weary burden. My great desire is that I may fall asleep before winter arrives, and my earnest hope is that my Lord will not forget me at the waking time. Looking back, I can find nothing deserving of His remembrance; but because of His great graciousness to the work of His hands, I trust Him. He will be just always. My work days are over in the vineyard and elsewhere -- and I am so tired."

Thus passes another of God's faithful children. One by one they go, not missed by the world, but if the world only knew it, these are the very ones because of whom He in love extends mercy to the world. Farewell, Sister Page, we hope to meet you in the morning.

Berean Column.

Dear Bereans:

With the New Year we entered upon another "period of mercy, of privilege and of duty."

Though not unmindful of the mistakes and unimproved opportunities in the past, we cannot undo or bring them back, so let us turn our thoughts upon the things that lie before us, that we may save ourselves from vain regrets in the future. We so often think of certain things we might say or do that might bring cheer or encouragement to another, or of making certain efforts, that may help onward the cause of Christ, yet too often we wait for a more convenient time, and it is not done. Do we not get a little too careless in this respect? Let us try the coming year to keep a little closer

# The Sunday School Leaflet.

By Anna E. Drew.

January 26, 1913. CAIN AND ABEL. Genesis 4:1-15.

Golden Text.—Whoso hateth his brother is a murderer -- 1 Jno. 3:15.

Time.— According to the history, this lesson belongs 125 to 130 years after the expulsion from Eden, for Adam was 130 years old when Seth was born, which event is represented as not long after the death of Abel. Cain and Abel are the first two sons of Adam and Eve, whose names are recorded.

**Questions.**

What glimmer of hope given man, at the time punishment was pronounced? Gen. 3:15. Who was the first son of Adam and Eve? (The name Cain means an acquisition. From Eve's remark regarding this son, it would seem that she thought this the promised seed). What was the name of the second son? Abel means vanity. What were their occupations? What record as to the character of these sons? 1 Jno. 3:12. It would seem from the naming of Abel, which means vanity, that the parents were disappointed in the character of Cain. What offerings did they make unto the Lord? How were their offerings received? vs. 4, 5. Heb. 11:4. Most of the circumstances mentioned with regard to the early history of mankind, were full of meaning and instruction. Adam and Eve had clothed themselves with fig leaves. These were not adapted for permanent clothing. God clothed them with coats of skin. From this, it is probable that sacrifices were now first instituted; that blood must be shed to make atonement for their sin, and the skin of the sacrifice worn to remind them of its significance. We find later on, that the first fruits of wheat, etc., as well as animals, were demanded as offerings, Num. 18:12, 17. It may have been so at this time, and with Cain it may not have been the nature of the offering, but the quality and manner in which it was offered. By what token the acceptance of Abel's offering was expressed, we are not told, but probably the same as on other occasions afterward, where the offering was consumed by fire descending from heaven. What does Cain's manner show of his disposition? Explain verse 7. See marginal rendering. From this it would seem Cain was more concerned for his birthright than for his salvation, fearing that as Abel's sacrifice had been accepted in preference to his, he might lose that right. The fault was his own. The ablest commentators are of the opinion that the phrase "sin lieth at the door," should be rendered "a sin offering is couching at thy gate" — that the means of atonement was yet at hand,— but his rebellious heart would not accept of mercy.

What came to pass? v. 8. How did Cain seek to cover up his sin? Meaning of verse 10. Cain's crime was not hid from God. What punishment was pronounced upon him for his sin? How did he reply to this? Was there any token of penitence in this? What was the chief thought regarding this punishment? How did God show mercy to him? See revised rendering for verse 15. Cain lived many years after this and built a city. Some of his descendants were men of power and genius.

How far is each one his "brother's keeper"? Matt. 7:12; Rom. 14:13. Galatians 6:1-2. In the life of Abel we have a beautiful type of Christ. He was meek and humble, harmless and undefiled, his life full of piety. Such also was Christ, yet he was murdered by his brethren, who hated him on the same ground that Cain hated Abel.

ry is rejoicing, how much better it would be to fill our minds so full of the kindness and mercy manifested in the words and deeds of Jesus, that the temptation to repeat needlessly what would cause another pain should they hear it, will be lost.

O the loving forgiveness of the One who is our great Example, as He hung suffering on the cross, and said of those who had caused his intense agony, Father forgive them, for they know not what they do.

How many times we must ask

forgiveness of our heavenly Father, and we are told to forgive one another, even as God for Christ's sake forgives us.

Letitia Waller, Marshall, Illinois.

**What Is The Kingdom Of God?**

After John had preached baptism and had been put in prison, came Jesus into Galilee teaching in their synagogues and preaching the gospel of the kingdom, healing all manner of sickness and disease among the people.

There abode in Caesarea a certain man called Cornelius, that was a centurion of a band of Italians. Cornelius was a God fearing man and did as much as he could in his ignorant way to serve the Lord by praying and giving alms unto the poor.

Cornelius was informed in a vision by an angel that his prayers and alms had come up for a memorial before God.

The angel said, Send unto Joppa for a certain Simon whose surname is Peter. He abides with a tanner by the sea-side. He shall tell thee what thou oughtest to do for you and your household to be saved.

When Peter heard the message, he perceived that God was not a respecter of persons, but that any one who does works in His name and fears Him, and does righteousness in the sight of the Lord, shall be accepted.

Now what is the kingdom?

In Ezek. 21:25-27, we see that the kingdom of Israel is to be abased because of his wickedness and highness, and is to be given unto one that is low, whose right it is. Who is this? In Isa. 9:6-7, we have an idea who this is.

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 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.

Has this child been given?

Yes! Luke 1:30-33.

And the angel said unto her, Fear not Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou 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.

Has he yet taken his throne?

No! Ezek. 11:17. Therefore say: Thus sayest the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered among the people and nations of the earth; therefore the nation of Israel and the one whose right it is to its throne are yet future.

Although these things are yet future, we have the promise of God. God made a covenant with the children of Israel that He would restore them to the land of their fathers, that every nation of the earth should come in

watch of ourselves, and do promptly the things we feel we ought to do.

We get discouraged in our efforts to keep our Berean Societies, our Sunday Schools, and other services, because of the small attendance, of the seeming lack of interest, and the burden of the work connected with these meetings, falls heavily upon the few faithful ones. But are not these services all avenues through which the word of God may reach some heart? If we do our work for "Jesus' sake," that HIS name may be glorified, it will not be in vain. 1 Cor. 15:58. An old colored lady, lamenting the fact that so many Christians, unless they see immediate results from their efforts, are ready to give up working, remarked in the language peculiar to these people, "Hit am yore bizness to plant the seeds and wattah hit, and to keep de ugly weeds outer de patch, but hit an de Lawd's own wuk fur to make hit grow and bar fruit." This thought is a very good one to keep in our minds. If we do OUR part faithfully, sowing the seed,—the word of God, or the seeds of love, mercy, and kindness; watering it,—strengthening by our words and deeds, which must be patterned after our great Example, if effective; weeding—rooting out sin and error, but with great care, that the good seed or plant be not injured thereby. God will take care of the growth and fruitage, 1 Cor. 3:7-8. So let us the coming year study His word more earnestly and thoughtfully, and so apply it to our lives that we may have "the mind of Christ" in our words and in our deeds, "doing our work heartily as unto the Lord and not unto men."

Trust to the Lord to hide thee,  
Wait on the Lord to guide thee,  
So shall no ill betide thee Day by day.  
Watch for His appearing,  
With the mist-clouds clearing,  
Bright hope thy spirit cheering.  
Day by day.  
Take this as a New Year message,  
Bringing the sweet, glad presage  
Of coming strength and courage.  
Day by day.  
Anna E. Drew,  
Dixon, Illinois.

Dear Bereans:  
When we hear unkind words spoken of any one, let us think of this beautiful verse in the love chapter, 1 Cor. 13. Rejoiceth not in iniquity, but rejoiceth in the truth. And although we may not think simply repeating the sto-

submission to the mighty 'Prince of Peace,' and that his throne should last as the days of heaven—even for ever and for ever.

Therefore, brethren, watch and pray that you may enter into the kingdom of glory when the one whose right it is comes, the Prince of Peace.

Your brother in Christ,

Paul Hatch.

Chicago, Illinois.

The following Berean article belongs with the recent Indiana articles, but was received too late for publication with them and its worth would be somewhat impaired to hold it for the next installment two or three weeks hence.

—Ed.

Dear Bereans:

I'm wishing you, one and all, a glad New Year and may it indeed prove a new year, not merely another nor a repetition of the past years with their acts and deeds. But may it find us with greater determination, renewed energy and ambitions steadily and faithfully working in the Master's vineyard, knowing the harvest truly is great but the laborers are few.

Look on every side of us, at our very door, and we can see only too plainly the great need of the Gospel of the Kingdom of Christ and its transforming power.

"And the laborers are few," yes, and why is it that we can sit idly by while our neighbor, knowing nothing of this glorious Gospel to save, is dying in sin? I would ask, is it because we are so perfectly satisfied by the knowledge of the truth, deeming it sufficient? No, I do not believe this to be the reason. Woe unto us if it is! But I do believe one of the most prevalent reasons is that we fear our neighbors and friends will not hear us nor be interested; perhaps not at first, but let us bear patiently with them, at the same time unfolding to them the mysteries of the Gospel of the Kingdom. Some will joyfully receive it, while others may not see the beauties of it and turn from it. Then we may turn from them to others, even strangers, knowing we have done what we could leaving the results with God, and praying their eyes may be opened.

Let us too be careful of our daily walk that it be full of kindnesses, and deeds of love, especially remembering the shut ins the aged who have born the blunt of the fight these many years, and the little children who are ever looking to us for example.

That in everything we may exemplify the spirit and teaching of Christ, and not be a stumbling block to another. That the Lord

may say to us at His coming, "Well done, good and faithful servant, thou hast been faithful over a few things; I will set thee ruler over many things; enter thou into the joy of thy Lord."

Sincerely your sister in Christ,

Rose Miller,

Adrian, Michigan.

## The Iowa Field.

Our appointments for the next few weeks in Iowa will be as follows: December 15th Irving; 22nd Marathon; 29th Gladbrook; January 2nd to 10th inclusive Pleasant Prairie; 12th Irving; 14th to 24th inclusive Hickory Grove; 26th Eagle Grove.

### A New Year's Force At Work.

A peal of bells at the midnight hour brought us a New Year's message. "Joy to the world!" the merry bells ring out. We feel the glad thrill and awake to a new life, with fresh desires and renewed hope that this new year will be one richer in works of faith, hope and love.

But of the future, oh! who can foretell what fortune awaits, what joy or sorrow, what failure or success in overcoming self?

May our lives profit by the years gone by, rich in experience regrets and love. Hope awakes in us a new life, with new resolves, and strength for all good work. Even in cold and selfish hearts, we may plant a tiny seed which if watered with tears of sympathy, will spring up a pure white flower of loving charity. These new and vital forces of a consecrated Christian life lie within the reach of every child of God; indeed, we cannot be a true and faithful child unless we allow the Father's love and sympathy to flow through us to the world. He gave his only son to save whosoever believes and obeys. Well then, may we consider how this opens up to us a new year of service for Him who so loved us that he gave His life for us and the whole world. "Joy to the world." Will you not be one of the Lord's messengers? The hope of the world lies in our responsiveness to being his messenger with his message. No one can find the joy of service, until something cherished is yielded, until some pain is gladly suffered, until the needs and joys of others are more to be desired than the possession of worldly goods and self love.

It is for us to rise to the great privileges of service at the opening of this new year. The close of the old year brought to me personally, keen regrets, and sad forebodings because Bro. Lindsay's personal note concerning "The Visitor" through the Her-

ald, had not, Jan. 1, 1913, bro't a single response. Do you think that discouragements could make Bro. Lindsay or any other faithful follower of Christ give up the service of being a messenger because only a few respond to the invitation and accept the message? The old earth grows full of thorns and thistles because we let them grow along our pathway. Are we afraid to use the means God has given us to overcome in the trials of life? Are we so discouraged that we do not till our fields and reap the harvests? The ever coming new days bring along new hopes and a way to overcome difficulties.

The Visitor is dedicated to the service of the Lord and ought to be used and not laid on the shelf for a single day. If two thousand Visitors are kept in service for one year, I believe they will do much good. Each book costs thirty cents to publish and mail. As the bill of expense must be paid, and I expect to meet it as per contract, I am unable to assume the additional expense of mailing these books to the brethren free. In order that you may share with me in the work of getting them into the hands of those who ought to read them, I shall make this proposition:

Send me your address and five cents in stamps to pay the postage, and I will mail you one book. After you have read it, put it in the hands of some one you desire to teach the truth. Keep it in the service as long as it lasts. Any time before March 1st, 1913, you may send me what you think the book is worth, and oblige your sister in Christ,

Harriet E. Boice.

1009 South Wright St.,

Champaign, Illinois.

Dear Bro. Lindsay,—

Christmas has come and gone and we are about to enter a new year in the history of this world. What it will bring forth we know not, when we look back over the years that are passed and see the tears that are shed and the sorrow over our loved ones, we are led to wonder how many more such years must pass before our blessed Lord and Savior will come and bring in that glad time spoken of in the good old Book. When all tears shall be wiped from all faces, and there shall be no sorrow pain nor sickness. We look forward to the supposed time of our Savior's birth with joy and make great preparation to celebrate that event with praise and thanksgiving, which perhaps is alright. But we are inclined to think it would be far better if we would spend the same time and means in preparing for the blessed coming of

our Lord and Savior, who is to come with power and great glory and to fill the world with joy and peace. To be sure his birth was one of the great events in the purposes of God, for if he had not been born, he never could have become the son of God.

I do rejoice to know that he was born and that he was made perfect through his suffering and became the son of God. With power he rose from the dead, and is now seated at God's right hand, and that he will remain there until all enemies are put under his feet. Then he will take the kingdom when all kings will fall down before him and I rejoice to know that I have the privilege of becoming a joint heir with him to that throne.

For if we suffer with him we shall reign with him. If we overcome, he will give us the privilege of sitting with him in his throne. We often say we will try to do better the coming year. I have done the best I could and that is all any one can do, but undoubtedly we have grown during the past year and that will make us stronger and with our added strength can do more or we ought to at least.

My prayer is that God will help us that we may grow in grace and the favor of the Lord, that when he comes, we may hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

S. C. Oliver.

Attica, Kansas.

## A STUDY OF THE GOSPEL.

(Continued).

### 4. The Gospel in preparation.

It is natural in travelling down a large stream to meet its tributaries, which compose its size, and we further notice it increases in volume until the last tributary empties its waters in, increasing the main stream to its maximum size, the latter tributary as does the former ones giving up their own names to assume that of the main stream, which with its ever broadening channel bears its mingled waters in one definite course to its end. So it is with Christ thru whom we receive eternal life. He is the main stream or channel, we are the tributaries, or, he is the vine, we are the branches. We arrive at the calm and placid sea of righteousness, which shall cover the earth as the waters cover the sea thru Christ, in other words we must empty our life into his, mingling our spirit with his spirit and thus be conducted in ever increasing glory to the end. With this thought in mind let us examine some of the most salient points in the Scriptures in or-



der that we may more fully appreciate the importance of the gospel as the only way thru which we can attain unto life eternal.

The gospel has been in preparation since the beginning. John says, "In the beginning was the Word, and in Him was life and the life was the light of men. That was the true Light, which lighteth every man that cometh in to the world (John 1:1,4,9). This carries us back again to the creation of man, and where he after received knowledge of his redemption thru the seed of the woman (Gen. 3:13). This was the most important event in the history of man, from this time on down thru the ages unto the day of Pentecost. God had at sundry times and in divers manners spoken to the people thru His appointed agents revealing more light on the plan of salvation, as the needs of the people required and was able to receive it. Paul in his epistle to the Galatian brethren says, "And the scriptures foreseeing that God would justify the heathen thru faith preached before the gospel unto Abraham, saying in thee shall all the nations of the earth be blessed (Gal. 3:8)." Now Paul qualifies his statement by giving us the substance of what he preached, this particular message having simply asserted a fact without naming any conditions, other than faith, thru which the blessings might be shared, and this faith was only a belief in the promises.

Space will permit me to give only a few cardinal points among the many that could be adduced in connection with this subject. So we will advance to the period covering the time from the beginning of John's Mission to the day of Pentecost, where and at which time the gospel was fully consummated and amplified, and where the church received an organic form. The prophets of the Lord had prophesied His coming. There were some things which John did and some things which he did not and could not do. He could not supply Christ's prophetic mission, he could only prepare for it, neither could he do any miracle. His ministry was to the point and limited, and could be embraced almost in a few sentences, "Prepare ye the way of the Lord, make his paths straight (Matt. 3:3)." Read Isa. 40:3-5, "Again I will send you Elijah the prophet before that great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers lest I come and smite the earth with a curse (Mal. 4:5,6)." Take a view of those God chosen people from Solomon's apostasy

down the ages thru the kingdoms of Israel and Judah, and their history is one of almost continuous apostasy. They departed from the law of Moses, hence they were not ready for the Messenger of the covenant to come to his people. Hence the necessity of John's Mission to proceed the Messenger of the covenant. John came in the spirit of Elijah. The spirit of Elijah was evidently the spirit of a reformer. The people instead of serving the great Jehovah, their God, went into idolatry. The nations had descended into the lowest depths of degradation and shame. The world which God had created for himself, they had converted into a temple of idols. Elijah's voice stirred the consciences of the people. He destroyed their idols and repaired the altars which they had forsaken, and restored the people to their true worship. He was the most distinguished reformer of his time. He gave them no new law, he simply called them back to their covenant with God. John the Baptist found the people in very much the same condition. He like Elijah was a reformer. John was the harbinger of Jesus Christ. He introduced Him to the people saying, "Behold the Lamb of God who taketh away the sin of the world (John 1:29)." From this time on John's work decreased and Christ's increased. John's life was soon taken from him. Christ entered the work where John left off. We should remember that Moses' law was still in force and continued to be until Christ put an end to the law, when he expired on the cross. Christ said he came not to destroy the law, but fulfill it. God's covenant with Abraham included all families of the earth. (Gen. 12:3). But the promise could not be fulfilled until Christ broke down the middle wall of partition and abolishing the law of Moses by nailing it to the cross. Having abolished in His flesh the enmity, even the law of commandments contained in the ordinances for to make himself of twain, one new man so making peace. Please read Eph. 2:12-22. At the time of Christ's death the long series of prophecies, visions, types, and figures was accomplished. This the center in which they all met. This the point toward which they all tended and verged throughout the course of so many generations. If Isaac was laid upon the altar as an innocent victim, if David was driven from his throne by the wicked and restored by the hand of God, if the brazen serpent was lifted up in the wilderness to heal the people, if the rock was smitten by Moses to furnish drink in the wilderness, all were types of

Christ and had reference to His death. This was the time of the abolition of the law and the introduction of the Gospel. The time of terminating the old and beginning the new dispensation. Christ ratified the covenant with Abraham and sealed it with His blood, hence Christ's blood became the blood of the everlasting covenant. Therefore we must necessarily view this as the most august era in the history of mankind.

My narrative as given has brought my discussion of this particular topic (The gospel in preparation) down to Calvary. However there remains yet another important part of this topic yet to be represented, namely from Calvary to Pentecost, which when presented will close our first two propositions and bring us to that significant event (Pentecost) where we receive the gospel in full. In addition I shall consider in my next article my third proposition, namely, When will Christ inaugurate His reign on earth?

John D. Boyer.

Woodstock, Va.

## DESTRUCTION OF SIN BY THE SPIRIT.

NO. 22.

Synopsis: Our mortal body is the source of our sin. The destruction of the body will therefore end sin. The spirit is the means used thus to destroy this sin. It does it by our faith in the word which the spirit produced.

"They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit." Gal. 5:24-25.

"And if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live." Rom. 8:10,13.

"For ye are dead, mortify therefore." Col. 3:3,5.

The penitent one at baptism confesses the justness of the law that has condemned his flesh to death for sin. In the figure of that baptism his body of sin has been put to death and he has risen out of the figure of his own destruction into life again. Since a dead body is not yet destroyed he must for a time carry about with him the works of death until his sin be mortified. So Paul cries out for him, "Oh wretched man that I am! Who shall deliver me from this body of death?" And a study of this 6th, 7th, and 8th of Romans is rich in spiritual food for anyone who desires deliverance from the works of sin and death.

His instruction is, Live after the spirit and the works of the flesh will die of starvation and inaction. To live in the spirit is to dwell in the truth, for the truth is "through the Spirit." 1 Pet. 1:22,—to hunger and thirst after the word, the bread and water of life. Faith, which in the sense of one who has died to sin in figure by baptism is carrying out the figure of submission of death to the voice of the Master speaking in his word will give the victory over sin, "mortify the deeds of the body," the "members which are upon the earth," our sins, while the mind or spirit is dwelling "with Christ..... above, where Christ sitteth on the right hand of God," where we have been raised up together with him and made to sit with him "in heavenly places."

Keep in mind what has already been given on the process of salvation from sin, remembering that the word is the spirit and you will readily understand the spirit mortifying the deeds of the body.

The writer still has tracts on "Saved from Sin" for any who need them in this study. Address me Plymouth, Ind., 711 Pearl St. J. W. Williams.

### The Best Gift.

At this season of the year, when the hearts of the young are gladdened by receiving, and the hearts of those who are older are made to glow with new warmth by the bestowing of gifts, let us not forget the example of him in whose memory we celebrate Christmas. HE GAVE HIMSELF. Trinkets bought with money serve a purpose, and articles of use, wrought by loving hands, give pleasure, but after all the need of the world is SERVICE, and back of service is LOVE.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Christ came to bring LIFE as well as immortality to light: He came that we might have life and have it more abundantly.

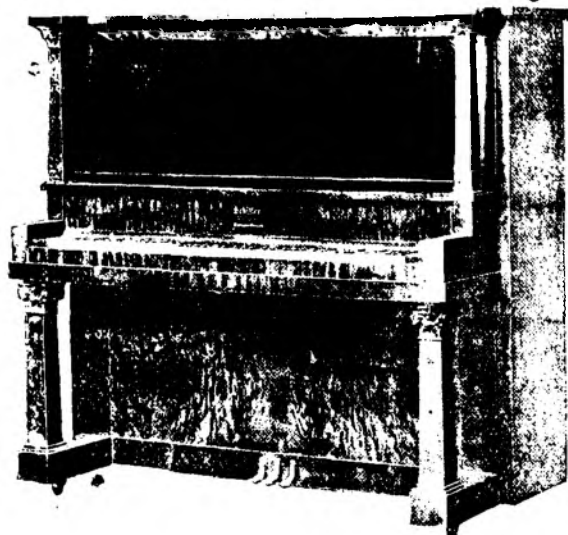
We give most when we link ourselves in loving sympathy with our fellow men—when we share their hopes and aspirations, rejoicing with them when they rejoice, and mourning with them when they mourn. Then we realize the meaning of the words of the Master: "All ye are my brethren." Then we heed the commandment: "Thou shalt love thy neighbor as thyself."

This Christmas was rich in blessings in proportion as it lead us to give OURSELVES, and thus to help to make life more abundant for those about us.—The Commoner.

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Dear Bro. Lindsay,—  
This is the day after Christmas, and while I am still shut in, yet the brethren and sisters, scattered abroad have made this Christmas the happiest of our lives. We have received exactly forty-three dollars. Thanks unto God for such noble hearted brothers and sisters. It came from all over the country, mostly one dollar in each, but some had five and some as high as ten. O, how can we ever get done thanking them? We were able to pay our grocery bill and some other bills and buy us some warm clothes that we so badly needed. There was snow on the ground here and I bought my wife and I some overshoes.

Presuming the brethren might want to know my condition I will say that about two weeks before Christmas, I began to get

worse, and one night my bowels moved every hour in the night and they kept moving the next day and finally I began to vomit, so I purged and vomited until I almost collapsed. I was so weak I could not prepare anything myself, so wife called a doctor whose timely arrival saved me from the collapse.

Since then I have been improving. I take no medicine, only rest and diet. My usual weight is about 135 pounds. Dec. 24, I put on my overshoes, heavy underwear, dress coat and a heavy overcoat and weighed only 112 pounds. So you can have some idea of how weak I am. How can we ever get done thanking you and Bro. Huggins and all those who have so highly favored us, and it all unexpected? If you could have been near enough to hear us in our family devotions

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pouring out our very souls in thanksgiving to God, and begging him to bless you all, I know you could have a little idea of how we appreciate it. Brethren we can't write you all; take this as a personal letter to each of you. I'll meet you in the kingdom of God and, thank God, it is almost here. Wonderful things are happening. I am watching the signs closely. If I get able and Bro. Lindsay will give me space, I shall write an article or two.  
A happy New Year to all of the faith. Wife joins me in this wish.

Your loving brother,  
T. J. Daniel.  
Magazine, Ark.

### The New Year.

Another year has past and gone,  
Thus many years have quickly flown,  
They glide past like the passing sail,  
Or fleeing mile posts on the rail.  
Our good deeds and our bad are past,  
This year comes, it may be our last;  
Then let us live like sons divine  
And we'll be that, in God's good time.  
For He will change this world of woe,  
And He will conquer every foe;  
He'll make this world like Eden's bowers,  
And sweep to dust, the evil powers,  
They rule this world in lust and

greed,  
But when Christ comes, they will give heed,  
To them will be an awful hour,  
They'll flee before His mighty power.  
But let us pray, Oh come, come soon,  
Oh come at midnight or at noon,  
And bring to pass the endless years  
Which ends the days of falling tears.  
A. Wallace Masor

A business man of New York City, who is today a staunch supporter of the church, came one evening during his boyhood from a place of amusement, where he had been entertained by a friend to the latter's club. Here he found a group of men playing cards for money. When they were invited to take a hand, the lad refused; whereupon a famous military man, who also became a conspicuous political leader, being one of the party gambling, said with a sneer, "Perhaps your mother doesn't know you are out The boy, his face mantling with a blush of indignation replied: "Yes, she knows I am out. She supposes that I am in the company of gentlemen. I see I am not, so I will go home to her." Here was a combination of courage and wit, which stood the lad in good stead.—Sel.

We can never see the sun rise by looking in the west.

If there be no loyalty there can be no great friendship.—Black.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Jan. 22, 1913.

Number 15.

## REVERIES.

Prisca.

There come to us at Christmas-tide,  
Tho'ts reverend and tho'ts of bliss,  
We look to ancient Bethlehem,  
A carrol on our lips.  
'Tis sweet humility we greet  
And yet a Royal King is this!  
The heavenly choir the good news bore,  
Unto the shepherds meek.  
In manger laid they found the Babe,  
God's message did they keep.  
The Royal star guides loved ones afar,  
To learn of the Lord while the gates are ajar.  
They come with goodly gifts of gold,  
With myrrh and frankincense  
Their faith they unfold.  
Did that mother's heart conceal  
or impart,  
The knowledge she treasured there?  
Glory, glory to God, for the gift of his love,  
'Tis a treasure that each of His meek ones may wear.

## SERMONETTE NO. 35.

### DUTIES.

Text. "We are unprofitable servants; we have done that which was our duty to do." Lu. 17:10.

#### 1. Duty Defined.

Duty springs out of obligations. That which we ought to do, is our duty to do. It is right to perform every duty. Convince a man of any duty, and he is no longer undecided as to the righteousness of action. It is right to do, what ever is our duty. Our conception of God's acts is a type of our own actions. God does things because it is right to do them. He conforms to the right. A thing is not right BECAUSE God did it, but he did it because it is right. Might does not make right.

In the parable of Jesus, of which our text is a part, the servant rendered obedience because it was his duty, and therefore it was right to render the service. But the rendering of the service did not create the principal of right. The rights of the Master existed, and became the duties of the servant. It was the duty of the servant to obey the commands of the Master. The

true relation between Master and servant is such that rendering of service creates no new rights, on the part of the servant, because he has done only that which was his duty to do. It is so with the servant of God. By the keeping of God's commandments, no new rights are brought into being. We have done only that which we ought to have done, and which was our duty to do. Eternal life therefore is not earned, as wages are considered, but is the gift of God. This leads us to consider.—

#### 2. Our Duty to God.

Our duties to him spring out of our relation to him as our Creator and Provider. Our existence therefore came about and is continued by his wisdom and power. The secret springs of life are hid with him. To him we owe not only our life but its preservation. The thousands of things around us that contribute to utility and beauty for our enjoyment have placed us under obligations deep and lasting. It is our duty therefore to render obedience and service to him. It is not a question of choice, we ought,—it is our duty, and as a duty it is right, so to do. And after we have rendered every service, performed every duty, done all his commands faithfully, what profit is it to God? How is he benefited? We alone are the recipients of his wisdom, his bounties and his love. Surely, Jesus was right when he said, "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 do." Our duty to God may be considered under different heads, as follows:—

#### 1. It Is Our Duty To Recognize God.

And this means much. It is possible for men to magnify their own individuality to such an extent that they do not recognize the Creator as having an existence. More, it is possible for men to recognize the existence of God yet fail to see that they are under any obligations to him. The first commandment which was spoken to Israel from the top of Sinai was to impress the recognition of God, saying, "I am the Lord thy God which have brought thee out of the land of Egypt—out of the house of bondage, thou shalt have no other

gods before me." Ignorantly, this first commandment is nearly all omitted from the charts we find hanging in the churches and Sunday School rooms, retaining only the words — "Thou shalt have no other gods before me." The God who brought Israel out of bondage by his mighty power is the God who is to be recognized, and no other God is to take his place. He is the living God of the Hebrews, the one God of the prophets, and the unknown God of the Greeks at Athens in the days of Paul, who challenges the attention of the world and demands the recognition of men.

Moses repeats this first command in the same form as it was spoken to Israel at Sinai, after forty years of wandering in the wilderness. This shows that it had not changed. The making and worship of images is forbidden in the second command, but the first relates wholly to the recognition and sovereignty of Jehovah as God. To recognize and hear God, therefore, is man's duty. It is the duty of all men, of all nations.

#### 2. The Duty Of Loving God.

When Jesus was asked by a scribe which is the first or chief of all commandments. He replied: "Hearken, O Israel, Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first in importance. It is the chief of all. There is not a command which requires more—which takes a deeper hold of the very vitals of man's moral nature; that so completely covers the faculties of devotion than this one. When so much of the higher nature, so much of the spiritual in man is involved, shall we question it a duty to love God? The love of God calls for the noblest there is in man. It is because of His greatness and constant goodness that we love Him. The more we know God the deeper is our love toward Him.

#### 3. The Duty of Obedience.

True obedience is based upon love. First we recognize, then we love, then we obey. God is our Creator and Preserver. Our relation to Him is that of children. He is our Father. He has a right to demand obedience. All His requirements are in harmony with the wellbeing of His creatures. Our constitution and environment are in His hands. Lov-

ingly and tenderly has He marked out the pathway for us to travel. That we be obedient is the divine plan of God's government; hence, obedience is a duty we owe to God and to ourselves. From the nature of things, it follows, if we love God, it becomes a fitting duty to yield obedience to the laws He has made.

#### 4. The Duty of Gratitude.

See what God has done! He made the earth with all there is upon it. See it change! Winter with its beautiful snow. Spring with its garland of flowers. Summer with its wealth of green. Autumn with its golden fruit. Look at the sky! No two days alike. A fluid of rosy light, and then a curtain of clouds. A calm, and then a gale. Music everywhere. Food in abundance for man and beast. Blessings all the day long, and all the night through. There is water for our thirst. Delicious fruits hanging within our reach upon a thousand trees and vines. Wherever we look, whenever we listen, and by the exercise of every sense we know the goodness of God—and all for us. Then is it not a duty to be thankful? "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." "Rejoice evermore." "In everything give thanks; for this is the will of God, in Christ Jesus concerning you."

A. J. Eychaner.

#### The New Year.

While wishing every one of you the best that the coming twelve-month can bring, it is always a question what that best may be. It is not always the sunshine; for sometimes too much sunshine is worse than less would be; it may not be the clouds and falling rain; for the supply of these may already be more than your life can bear. We cannot all be happy; neither is it well to be always merry, or even joyous. What might be to one the height of prosperity might bring to another only disaster. So, while my mind sweeps away to your many thousands of homes, I can think of nothing better for you than that you may be among the world's workers, in one field or another, busy with hand and head and heart, in the ministry unto others that alone brings the "peace that passeth understanding" the joy that makes

of a shadow even a blessedness. Every day, the people of the world are groping after the light; trying to find the paths that lead to greater heights; many may stumble and fall, and others may sit down discouraged but a few brave, enduring souls will yet find the door, and shall open the way for the world that follows. Light is breaking through the gloom on all hands— faint, far specks of radiance in most cases; but every year we are getting closer to the Living Sun, and realizing more and more that we are our brother's keeper, in more than a material sense. So, dear readers, the best that I can wish for you is to go on, with strength to endure, growing nearer and nearer every hour to the blessed "well done" that will be spoken, and that you shall hear if only you shall "endure to the end." Faithful in little things, day by day becoming conquerors over the evils of the world, even though your feet may falter, and your mistakes may be many, the way shall be open by and by, and you shall follow the light into the Glory of the New Day.— The Commoner.

### THE STRAIGHT GATE.

H. M. Lucas.

Strive to enter in at the straight gate, for many, I say unto you, shall seek to enter in and shall not be able. Luke 13:24

There are two ways. Matt. 7:13.

One is a narrow way entered by a straight gate, the other, a broad way entered by a wide gate.

They lead in opposite directions, one to life, the other to destruction.

Few find the narrow way and enter it at the straight gate, but many enter the broad way at the wide gate. The good Teacher tells us to strive to enter in at the straight gate. Why should we strive to enter in at the straight gate? Because the gate is straight and the way is narrow, and few by striving have been able to enter it. Why? Because they do not heed the word of truth. Jesus says: "I am the way." He is the gate we must enter. But how shall we enter Him? The steps that lead up to the gate are repentance and faith, for we are all children of God by faith in Christ. 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.

By the act of baptism, we enter into Christ, and put Him on. By it we become the seed of Abraham, and are made heirs of the promise.

It is by act, a confession of faith in the death, burial, and resurrection of Christ, which Paul taught 'first of all,' 1 Cor. 15:3-4. It plants us in the likeness of His death and resurrection.

There is one Lord, one faith and one baptism.

The one commanded baptism buries us with Him into death, so we cannot be deceived as to the kind of baptism meant.

Men have invented other modes of baptism, such as sprinkling and pouring. Some strive to enter in this way, but are not able.

Strive to enter by the steps ordered by the word, and you will find the straight gate and be in the narrow way.

### THE TURK IN PROPHECY.

There is no reason why any one should speculate or guess who the Turks are, their relation to Palestine, or what their final end will be. From a Bible and historical standpoint it can be easily proven.

By reading the 35th and 36th chapters of Ezekiel we find that when the Jews are driven out of Jerusalem, another people possess the land and ancient high places, (by ancient high places is most likely meant Mt. Zion, Mt. Olivet, etc.) Ezek. 36:5.

That this people had always hated the Jews, Ezek. 35:5, and that they rejoiced in the inheritance of Israel when it became theirs, Ezek. 35:15, and that God is very angry with them for taking His land (Palestine) and intends to punish them, Ezek. 36:5, He names this people as Mt. Seir or Idumea, Ezek. 35:3 and 36:5.

As no other people except Turkey has ever inhabited or possessed Palestine or the high places since the Jews were driven out in 70 A. D., Turkey must be this power, spoken of as Mt. Seir, so all we have to do to solve the question, who is the Turk, is to find out who is meant by Mt. Seir or Idumea.

In Gen. 2:25 we read Isaac had two sons, Esau and Jacob, and before the children were born, God told the mother that each one should become a nation and the elder should serve the younger.

In the course of time Jacob came into the possession of the birthright and blessing in such a way as to incur the everlasting hatred of his brother Esau. Esau, however, begged his father for a blessing also, which he gave him in Gen. 27:39, 40 saying, "By thy sword shalt thou live and serve thy brother. But it shall come to pass when thou, (Esau) hast the dominion, thou (Esau) shalt break his (Jacob) yoke from off thy neck" — a

prophecy that has been literally fulfilled as we will proceed to show.

Esau hated Jacob and planned to kill him and Jacob was obliged to flee into Haran, while Esau afterward married Ishmael's daughter, and went to live in MT. SEIR. Here is a plain statement, Gen. 36:8— "Thus Esau dwelt in Mt. Seir, Esau is Edom." Mt. Seir or Edom is a fertile country south of Palestine and forms a part of Arabia. Afterward this northern part of Arabia was called Idumea, (see maps). Esau dwelt here; and 430 years afterward when the Israelites were coming out of Egypt into their land of Palestine, God said to them, Deut. 2:5— "Do not meddle with Mt. Seir, for I have given Mt. Seir to Esau for a possession." This establishes the fact that Edom, Mt. Seir, Idumea, always means Esau and his descendants, and sometimes they are included in Arabia, for Arabia was composed of many different people, Edomites, Ishmaelites, Midianites, Amoritans etc., more or less related.

We read in Ezek. 35, Obadiah 1:10-21, Amos 1:11, that Mt. Seir would always have a perpetual hatred toward Jacob or Israel:— Ezek. 35:5, that he would say, "These two countries (Judah and Israel) shall be mine;— Ezek. 35:10, that they would help the foreign powers to lay Jerusalem desolate, Obad. 1:11, and when he (Esau) had the dominion he would break the yoke of Jacob from off his neck. Gen. 27:39, 40.

We find from Bible history that these prophecies have been literally fulfilled. The Edomites always rebelled. They were under Israel in the time of David and Solomon, then rebelled and again subjected, until it was a continual strife, when Nebuchadnezzar destroyed Jerusalem, the Edomites were as one of the heathen, as we read in Psa. 137:7, where the Psalmist says, "Remember oh Lord, the children of Edom, in the day of Jerusalem, who said, 'Raze it, raze it even to the foundations.'" They were conquered again under the Maccabees, and again revolted, and it might be of interest to know that Herod the Great, King of Judea at the birth of Christ was an Idumean or Edomite,—Josephus, 14th book Antiq.

That accounts for his hatred toward Jesus as the promised seed of Jacob and David, also, Herod's son was king at the time of the crucifixion, and although he could find no fault in him, he scourged him and sent him to Pilate.

This same old hatred has always existed and when Titus destroyed Jerusalem in 70 A. D. the Edomites were again a hap-

py and joyful ally against their brother. (Josephus).

Then we skip over 500 years for want of space until the 6th century. Jerusalem during this time was desolate and belonged to no one in particular, but in the 6th century we find Mohammed proclaiming a new religion, and claiming to be the prophet that was to come. The Edomites very quickly accepted this new prophet. But the Jews whom they tried to convert, ridiculed him as the Messiah, thereby making the Mohammedans their life long enemy.

Whether Mohammed was an Edomite or not can not be proven conclusively, but Mohammed was born in Arabia and his father and mother both were from the tribe of Koreish. Korah was a descendant of Esau, but it may not be the same. But when he dies, his successor is Omar, who is really the great promoter of the Mohammedan religion. He goes to Jerusalem in 637, destroys what remained of the Jewish cities, kills the people and commands that the Mosque of Omar be built on the site of the Temple of Solomon.

This man Omar was no doubt an Edomite, a direct descendant of Esau for Omar was a grandson of Esau— and Duke Omar was a family name. Gen. 36:11-15. It was at this time when they had dominion over much territory in Asia, Africa and part of Europe, that they broke the yoke of Jacob from off their necks both politically and religiously.

I have written this very condensed for want of space. I would like to have given more quotations from Bible and history, but this is sufficient to show that the 35th and 36th of Ezek. and Obadiah 1 refer to the Turks as they are in Palestine to-day and that they are the descendants of Esau.

The next thing in prophecy is to punish them for their treatment of the Jews and restore the Jews to their own land which we think is in the near future. Then the prophecy, "Thou shalt serve thy brother Jacob" will be fulfilled, for Jesus, the seed of Jacob will be king over all the earth and all nations shall serve and obey him.

Eva L. Stearns.  
Sac City, Iowa.

### PROPHECY.

Within the last few years great changes have come over Syria and Assyria. The conditions of the various kingdoms in these regions were most accurately described by the prophets hundreds, nay a thousand years and more ago in some cases before they came to pass, but when God brought on the threatened con-



ditions on to them, the result was so accurately described by the prophets, in such tense language that no traveller has been able to give all the details of the judgments that have come upon them or give such a vivid picture of their condition as the prophets had done in so few words. The one man who came nearest to describing the utter desolation of those lands about the end of the eighteenth century was Valeny, a Frenchman and an avowed atheist, who along with Voltaire, Tom Paine and others helped to bring on the French Revolution, and led the large masses to declare that there was no God. Between forty and fifty years ago, I used to have public debates with the atheists, both in London, England and in Toronto, Canada. Along with my Bible I frequently carried Valney's Ruins of Empires. I found it one of the best books along with the prophets to confute the infidel.

When Balak the king of Moab sent for Balaam to curse the children of Israel, so that he might overcome them in battles among other things which God compelled him to say against his will (for Balaam was exceedingly greedy to get Balak's reward) was this: "God is not a man, that he should lie, neither the son of man that he should repent, hath he said, and shall he not do it? or hath he spoken and shall he not make it good?" Num. 23:19.

Balaam was compelled to do this and the following chapter not only prophesies the future greatness that was coming to Israel, but also the utter destruction that was to come upon Moab or Edom, also Amelek the Kenites and Isshur, all of which have literally come to pass in the latter days according to the testimony of Valeny and hundreds of others. Balaam predicted "there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." Numbers 24:17.

Before this latter great glory can come to Israel, an account of their transgressions against God; they have had to suffer for their sins as described by Moses, one of his remarkable predictions, Deut. 28:68. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee thou shalt see it no more again (that is their land) and there ye shall be sold unto your enemies for bondmen and bondwomen and no man shall buy you. This looks like a very contradictory statement, but it was literally fulfilled this way as narrated by Josephus and other historians of that period.

## A BEREAN TRACT.

By A Berean.

### CHRIST'S SECOND COMING.

He shall come with a shout. 1 Thes. 4:16.  
The dead will hear His voice. John 5:28.  
The raised and changed believers will be caught up to meet Him in the air. 1 Thes. 4:17.  
He will receive them unto Himself. John 14:3.  
He will minister unto His watching servants. Luke 12:37.  
He will come to earth again. Acts 1:11.  
To the same mount from which He ascended. Zech. 14:4.  
In flaming fire. 11 Thes. 1:8.  
In the clouds of heaven with power and great glory. Matt. 24:30; 1 Pet. 1:7; 4:13.  
And stand upon the earth. Job 19:25.  
His saints (the church) shall come with Him. Deut. 32:2; 1 Thes. 3:13; Jude 14.  
Every eye shall see Him. Rev. 1:7.  
He shall destroy antichrist. 11 Thes. 2:8.  
He shall sit in His throne. Matt. 25:31; Rev. 5:13.  
He will judge the nations. Matt. 25:32.  
He shall have the throne of David. Isa. 9:6-7; Luke 1:32.  
It will be upon the earth. Jer. 23:5-6.  
He shall have a kingdom and rule over it with His saints. Dan. 7:13-14, 18, 22, 27; Rev. 5:10  
All kings and nations shall serve Him. Ps. 72:11; Isa. 49:6-7.  
The kingdoms of this world shall become His kingdom. Zech. 9:10; Rev. 11:15.  
Every knee shall bow to Him. Isa. 45:23.  
They shall come and worship the King. Zech. 14:16; Ps. 86:9.  
He shall build up Zion and His throne shall be in Jerusalem. Ps. 102:16; Isa. 33:20-21.  
The apostles shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel. Matt. 19:28; Luke 22:28-30.  
He shall rule all nations with justice and judgment. Ps. 2:8-9; Isa. 9:7; Rev. 2:27.  
The Temple in Jerusalem shall be rebuilt and the glory of the Lord will come unto it. Ezek. 40; 48; 43:2-5; 44:1.  
The wilderness shall be a fruitful field. Isa. 32:15.  
His rest shall be glorious. Isa. 11:10.  
(15 cents per 100. The Restitution Pub. Co., Oregon, Illinois).

They tell us that after the Roman armies at Jerusalem were fired slaying, so great was the number of prisoners taken and sold into slavery that later the markets became so glutted that no one would buy them. Moses predicted that on account of the iniquity of the children of Israel, God would cast them out of their land and cause it to be desolate. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land; when they see the plagues of that land and the sickness which the Lord hath laid upon it.....even all the nations shall say, Wherefore hath the Lord done this unto the land? What meaneth the heat of this great anger? Volney after visiting those countries writes "Good God from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated? I wandered over the country; I traversed the provinces; I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This

Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities and abounded with towns, villages and hamlets. What has become of so many of the productions of the hand of man? What has become of those ages of abundance and of life? The temples are thrown down; the palaces are demolished; the ports filled up, the towns destroyed; and the earth stripped of inhabitants, seems a dreary burying place."

Such was the testimony of one who, like Balaam, started out to curse God and His people and who, like him, ended up by altogether blessing or confirming God's word. Tacitus tells us that in his day that was after the destruction of Jerusalem, that besides all the fruits grown in Italy, the palm and balsam trees flourished in the fertile soil of Judea, and he tells us of the great care that was taken of these balsam trees. We know from scripture history that it was a land flowing with milk and honey, so to speak, the grapes grew to such a prodigious size that when the spies returned to Moses, Numbers 12:23, that they fetched back with them a bunch of grapes

that two men had to carry it between them upon a staff. And we know that the olive and many other trees are daily perishing through age, the ravages of contending factions and even from secret mischief. The Mamelouks have cut down all the olive trees, for the pleasure they take in destroying or to make fires. Jaffa has lost its greatest convenience." Volney further tells us, "The most simple arts are in a state of barbarism. The sciences are totally unknown." Lev. 26:31-34. "I will make your cities waste and bring your sanctuaries unto desolation ..... and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen and will draw out a sword after you and your land shall be desolate, and your cities waste." Vesre 34. "Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in the enemies land..... as long as it lieth desolate it shall rest, because it did not rest in your sabbaths when ye dwelt in it."

The worst of the heathen for ages have possessed it and trampled it down. There was no security quite recently, it was not safe for life or property and until quite recently it was not safe for any one to cultivate the land for they would be robbed of all they could grow and that frequently. It was dangerous for any one until quite recently to travel in the land without a guard, but a day to favor Zion is come and the hideous Turk is being driven to the wall and the curse on the land is being lifted and the Jews are returning now in great numbers to their land.

God pronounced a curse upon Jerusalem for her great wickedness and it was fulfilled to the letter. It was razed to the ground and in the days of the emperor Adrian, it was plowed over and for a long time the Jews were prohibited from approaching it. During the reign of the emperor Julian, he ordered the Jews to rebuild Jerusalem, and the temple in order to show his hatred against the Christians. It is related by a heathen historian that when they attempted to rebuild that great ball of fire burst from the earth, sometimes burning the workmen and causing them to desist. A day is not far off now when the king will come to Zion, and all the earth will be blessed.

A. Wallace Mason.

I call, therefore, a complete and generous education that which fits a man to perform justly, skillfully, and magnanimously, all the offices, both private and public, of war and peace. — John Milton.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Orders for Sunday School Leaflets have come in beyond our

expectation. These will be sent out bi-weekly.

On Thursday, Jan. 16, we were called to Stockton, Ill., to preach the funeral of Grandma Bruce. We hope to have a full obituary and cut in our next issue.

We are publishing a prophetic article by Sister Stearns this issue to which we call especial attention. She gives evidence of much study, and according to our way of thinking she has the matter right.

Arrangements are made for us to meet an appointment for Rensselaer, Indiana, on Sunday, January 26th. Brethren at this point, please take notice.

We are publishing a sermon by a Congregational minister this week which contains so many good things that its quality will amply make up for its length. It sounds SO good coming from such an unexpected source.

The Iowa Field.

Our appointments for the next few weeks in Iowa will be as follows: December 15th Irving; 22nd Marathon; 29th Gladbrook; January 2nd to 10th inclusive Pleasant Prairie; 12th Irving; 14th to 24th inclusive Hickory Grove; 26th Eagle Grove.

Obituaries.

Samuel Snodgrass

was born near Greensburg, Ind., July 20, 1830, and died at the home of his daughter, Mrs. James Courtney, in Bartholomew Co., Jan. 10, 1913, having reached the ripe age of 83, and being next to the last survivor of a family of eight children, only one brother, James, of Hillisburg, being left. He reached the greatest age of any of the eight thus far.

Exposure to the cold brought on a complication of diseases, including erysipelas, and altogether was too much for his aged body, although he was hearty, vigorous and active.

He spent all his life in his native state except two years' service in the Civil War, in the 86th Ind. Six of his fellow veterans acted as pall-bearers, three of whom were his brethren in the faith.

He was three times married, and at the last was a widower, his last wife, who was previously Mrs. Susan Irons, having been buried a year, to the day, before him, the writer having been called for both occasions.

His first wife was Elizabeth F. Gregg, to whom he was married

Apr. 15, 1858, from whom one son, James, survives, at Forest Ind.

His second wife was Julia A. Thomas, their marriage being on Sept. 29, 1863, to whom were born six children, of whom five survive, Mrs. Jas. Courtney, Peggy Ann Dispinett, of Sheridan, Sarah Eliza Cost, of Boone Co., Daniel V. of Hillisburg and Mary Frances Vane, of Tipton Co.

He first heard the gospel of the kingdom from Nathan Hornaday some sixty years ago, in Clinton Co., and held fast the faith zealously until he fell asleep in the blessed hope.

Joseph Williams.

Report.

On Sunday evening, Dec. 15th, Bro. O. J. Allard closed the most successful meeting ever held at Valle Mines. He began Dec. 2, preaching for two weeks, with the exception of two evenings, when the Methodists, whose church we used, held services of their own.

We are the only ones of the Truth here, and since we came here, have been trying to interest the people in it; have had several meetings, but very little interest has been taken, until this last meeting. The people are principally miners, a difficult field to work in.

Bro. Allard began with a sermon on "What is God?", and in each succeeding sermon, presented the truth to them, logically and definitely, one step at a time, "line upon line, precept upon precept, here a little and there a little."

There was a fair attendance throughout, several being interested enough to come every sermon and to investigate for themselves.

The seed has been sown, and we trust it may bear some fruit.

In the Work of the Lord,  
Sadie Morse.

The Sunday School.

By Anna E. Drew.

THE FLOOD.

Feb. 2. Gen. 6:9-22; 7:11-24.

Lesson Text— 6:9-12; 7:11-24.

Golden Text.— The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Rom. 6:23.

The time of the flood is uncertain. According to Ussher's chronology it came 1656 years after Adam's banishment from Eden. It probably centered in

Babylonia and the regions of the Euphrates and Tigris. The ark rested on some height in the mountainous region of Ararat, south of Armenia.

In the intervening history between to-day's and last Sunday's lesson, we have a brief line of Cain's descendants, among whom we find the founders of many useful arts; (Gen. 5:20-22), the birth of Seth, son of Adam, then follows ten generations traced in the line of Seth to Noah. Only one of each generation is named, most notable among them stands Enoch, the father of Methuselah, Gen. 5:22; Heb. 11:5.

As men began to multiply upon the earth, wickedness increased. The "Sons of God" — the worshipers of the true God, became corrupted by intermarriage with the daughters of men — the worldly line of Cain.

Questions.

What was the condition of the world in the time of Noah? Gen. 6:5. How did God feel over this condition? Gen. 6:6, 7. What was the character of Noah? Gen. 6:8, 9. Meaning of Noah's name? Gen. 5:29. What similarity between Enoch and Noah? Gen. 5:24; 6:9. How does one "walk with God"? 2 Kings 20:3; Micah 6:8— find other texts. How did God still extend mercy? Gen. 6:3. This implies God had been striving to influence men toward the right, and thro' Noah still extends time for repentance, 120 years, while the ark is being built.

How many sons had Noah? Name them. What did God direct Noah to do? How was this a trial of Noah's faith? Heb. 11:7. Of what was the ark made? (Gopher wood was probably some variety of fir or cypress. This kind of wood was almost indestructible). What was its length, width and height? Note. — A cubit is about 18 inches, which would make the ark about 450 ft. long, 75 ft. wide and 45 ft. in height. It had three floors. What was God's covenant with Noah? 6:18; 7:1. When did the deluge occur? 7:11. In what two ways was the earth flooded? How long did it rain? How many persons entered the ark? How many animals? 7:2, 3; 14-16. All animals were taken in pairs to preserve their race, but the clean animals, namely, those used for food and sacrifices, were in sevens, that is, seven pairs. How much time was given Noah for gathering them in the ark? 7:4, 10. How is the rising of the waters described? What was the highest stage reached, how many feet? What became of all outside of the ark? See R. V. of verse 22. How long did the waters prevail? v. 24. Compare 7:11 and 8:4. Did the deluge cover

the whole earth or only the land where people lived?

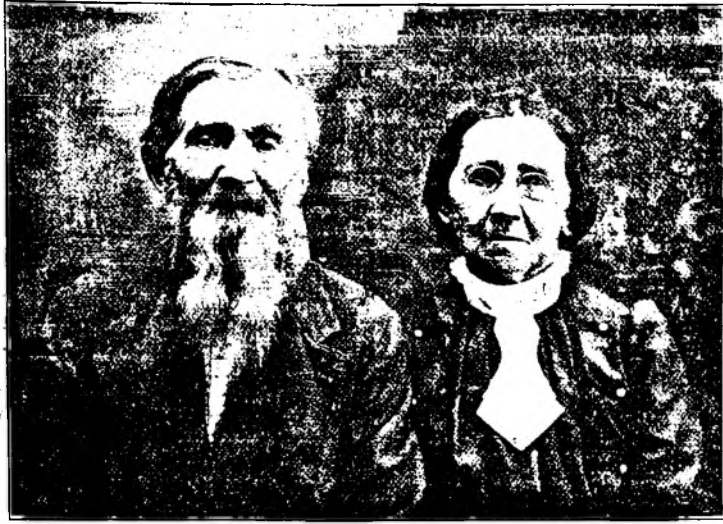
Some of the lessons drawn from scripture references to the flood,— Upon what depends deliverance from eternal death? Ezek. 14:14. What comparison does Jesus make in Matt. 24:37-39? What warning has this for us? Are we heeding it as we should? Matt. 24:44-46. What comparison in 1 Pet. 3:19-21? Verse 19 of this text in connection with the preceding verse has been much questioned. Let us look at it. What was it that "quickened" Jess Christ? Rom. 8:11; Acts 2:24. What is the "prison" referred to in v. 19? 2 Pet. 2:19; Jno. 8:34 R. V. The bondage.— prison,— into which sin binds one. What "spirit" was it that tried to deliver the captives of sin in Noah's day? Gen. 6:3. The same spirit of God by which Christ was raised from the dead sought through the preaching of Noah, to bring out sin, unto repentance, the antediluvians during the 120 years in which the ark was preparing. What is the figure, in this text, relating to baptism? There is no salvation out of Christ. There was no salvation in Noah's day out of the ark. We get into Christ by baptism. Gal. 3:27, then it is only through baptism that we get into the "ark" of salvation. If we believe the gospel, yet do not take the step which brings us into Christ, are we not disobedient just as these people were, and in an unsaved condition? "Noah did according unto all the Lord commanded". Let us strive to do the same.

\* Dear Brothers and Sisters in Christ:—

I want all who read my message, which I'm going to try to write to-night, to imagine I'm writing directly to them personally. I have been quiet for so long that perhaps you who know me think I have lost interest in the truth and am sitting with folded hands waiting for some one else to spread the "Good News" among my new friends and neighbors here. Those who knew me while at Morse Mills will remember that I moved from there to Belgrade, Mo., in March 1911.

Belgrade has been my home ever since. I was married here to Sterling E. Maxwell. We have a cozy little home and the dearest little darkeyed, dark-haired girl you ever saw. We call her Edith Doyne. I have tried hard to work ever since I came here, but a great many things have been against me. I have had ill health, home trouble, etc.

Bro. Conner visited us twice and I'm sure he has sown some seed that will result in a bountiful harvest. The people here are



Elizabeth Nightingale, who has just entered our eighty year class was born in Aberystwith, Wales, Jan. 6, 1833, and consequently enters the octogenarian class today. Being used to the seashore of her village in play, she crossed the Atlantic to New York at the age of sixteen, with an older sister, an aunt and two cousins. This being the days of sailing vessels it took nearly six weeks for the voyage, and cholera broke out on board, but she escaped, though many were buried at sea. Such scenes caused her to devote her life to God if she should escape, and intensified religious impulses already strong by racial heredity. Being deprived of all school privileges, she learned to read the scriptures in both languages in Episcopal Sunday School, being reared in the established Church of England.

On coming to America she went into the Congregational church in New York. Here she became "hired girl" in private families, till she met David Williams and married him, who came across the

good, earnest people, who never heard the gospel of the kingdom until Bro. Conner preached it to them. Each time he was here he worked at a disadvantage because of other meetings, but he gave the intelligent ones food for thought.

I have tried to explain to those who wish to know all I can regarding the Truth, and am surprised to know how interested they become.

My husband's folks are all Methodists. His father has been Supt. of the Sunday School for over thirty years. My husband now sees the Truth and is rejoicing in the knowledge of the true gospel. He is also spreading the "Glad Tidings" to others. His father and I had a long talk a few days ago and he said "Belva, I've thought of all this before I heard Bro. Conner. It was a mystery to me. The old belief of going to our reward at death would be alright if it were not for the resurrection. I

same year as she, 1849. He also was born on the seashore of Wales, at Llanon, in 1825. They were married in 1853, and after spending a few years in New York, Canada and Chicago, bought a 40 acre farm midway between Chicago and Oregon, Ill., at Big Rock, where most of their eleven children were born, six of whom survive, and three of these in the faith. Here they learned the truth from the Wilsons and Bros. Moyer, Stephenson and Reed and by reading "The Gospel Banner." Persecution by the Welsh church led them in 1883 to move to Kansas, where they settled at Prescott, and lived for about 27 years, then went to Attica, Kan. where father fell asleep in 1906 at the age of 81.

Mother's chief pleasure is to tell people the faith, and next to that to relate early experiences. She is in fair health, and gets around afoot to church and to the neighbors, although at the present time is in bed and chair because of a recent fall. She makes her home with us.  
J. W. William

see plainly now that we have life only through the resurrection"

He talked and talked, agreeing with everything, until we came to the subject of baptism. Here he could not agree with me. We reasoned about it for some time and at last he said, "Perhaps you're right. I haven't looked that subject up as thoroughly as I might. I'll do so though right away."

Mr. Maxwell is the best Bible student in this community, also the leading church worker. If we can lead him to see the light, we will have a helper that can accomplish much good. I have worked patiently and thoughtfully. We cannot try to drive people from their errors. One of our number tried to do that here, and did so much harm that it has taken twice as long to accomplish anything as it would otherwise. I have worked with the people and respected their belief, trying ever to

enlighten them and help them to see the true teaching of the Bible.

We who are interested in the Truth are going to organize a Bible Class right away. I have some literature and the papers to help me in explaining the Word to them, but feel very weak when I think of trying to lead a class. But God being my helper I'm going to do my best and I look to Him for strength.

The people here seldom ever read the Bible. There are a few but not many. My husband did not until he began to be interested in the true gospel. He understands now and oh, how I thanked God when a few evenings ago I came in and heard him explaining and telling his younger brother of this blessed Truth, his face beaming with happiness and interest. We have three church houses in town and church nearly every Sunday. The people will not go to hear the ministers here. The usual cry is, "The people just won't come out to church."

My husband and I are not able to have a minister come and hold a meeting, but when we organize our class and get the people interested enough, we are going to raise money enough to have a minister come and hold a series of meetings and give us Bible lessons. How glad I am each week when the "Restitution Herald" arrives. When I read its contents I feel that I have had a heart to heart talk with those of the precious faith.

I appreciate it all so much and wish to thank each one for the instructive lessons and blessed truths they have written.

I am very anxious to visit my old home at Morse Mills and see again the ones I had the pleasure of working with there. I am standing almost alone here but am doing my best. But I am weak and long for encouragement and help from others. Of course He is my strength and help.

My faith is strengthened each day and my life is made happy and content in trying to the best of my ability to live as He taught us, but in the work I'm going to take up I want the brothers and sisters to help me.

Any word of encouragement or out-line of work that will help me to explain the Truth more fully to those seeking it will be greatly appreciated by me. And if you can spare the time, I trust you will.

Now may God bless each one of us—help us to understand His Word, and then live so that when He comes we may hear the welcome voice, "Well done, good and faithful servant, enter into the joy of thy Lord."

Your sister in the faith,  
Belva (Wilson) Maxwell  
Belgrade, Mo.

## IMMORTAL.

How any man can conclude either from science or the Bible, that man, or any part of him is immortal, is something we cannot understand. Study science if you wish, but you will find nothing in true science that teaches that some part of man is immortal. Have we not dissected man in all his parts, his body, his circulatory system, his nervous system, in short every thing about him? And while we find many things that are mysterious, we find the same of the beast.

Life is a mystery, but it is just as mysterious in the animal as in the man. Man can and does articulate and speak his language, the beast cannot; yet it has a language that any one can learn, and its language speaks as clearly as man's. The man can be taught; so can the beast. Take a yoke of oxen and how soon they learn to understand the driver, and how humbly they obey what he says. He says, Whoa, and they stop; get up, and they go; ha, and they turn to the left; gee, and they go to the right. He says back and they back the load. Not only so, but they soon learn to go to the right or the left to keep from hitting a tree and they will do this without being told.

You may say it is instinct, but I say it is education. How often have I seen men yoke one steer and then hold up the yoke and tell the other one to come under, and he would obey. Now if you can teach a beast thus far, how much farther could you teach him, if you were to try? Hence do not tell me they cannot be taught.

If the soul or spirit is the thinker which even death cannot render unconscious, why is it that chloroform will render it absolutely unconscious? If it can be rendered unconscious while in the body, what right has any man to say that it cannot be out of the body?

They tell us the soul or spirit is immaterial, and if so, it has no organs, hence, inorganic. Therefore it has no organs of sight, hearing, seeing or feeling. Hence can do neither. I have had them tell me that the body was simply the house in which the real man lives, that the eyes are the avenues through which he sees, and the ears are avenues through which he hears etc. I ask then what is he going to do when these avenues are destroyed by death, seeing that he is immaterial and therefore has none of his own? Again, if the soul is the thinker, why is not the infant as smart as the adult, and why is not an old man's mind as vigorous as it was when he was

young, seeing his "thinker" is immortal and can never wear out? These questions are unanswerable. As a rule they claim that the spirit or soul is the inner man and therefore man is a dual being, composed of two men. Then I ask them which one of them is responsible? If they say the soul, I then tell them he is the one that believes, and therefore must die, hence not immortal for it is the one that believes that will be raised from the dead at the last day.

Christ says, "I will raise him up at the last day." If they say the body, then I tell them that the soul is left out of the plan of redemption, for Christ died for the responsible man only, and if a man is dual, only one of the men can be responsible, for Paul said it was by disobedience of one man that sin entered into the world, and death by sin. And by the way, that disobedience brought death to the one who disobeyed, therefore he was not immortal. One year ago in my debate with John T. Hines, he boldly asserted that the spirit was the thinker. In my reply I told him that if that be true, it was the soul that went crazy, and I asked him, why doctor the body for the disease of the other man? That his thinker had no brains, or nerves, for you say it is immaterial. Take it from any standpoint and inherent immortality cannot be sustained. Hence it is better to believe God who said, "Shall mortal man be more just than God?"

Mr. Hines claimed that God was speaking only, in the above quotation, but I told him this could not be true, from the fact that the quality of justice was ascribed to the man God said was "mortal," and asked him if the body only could be either just or unjust, seeing it cannot according to your theory, for you say the spirit is the thinker.

This he could not answer, neither can any other man. Another thing that worries immortal soulists, and that is this. God says that man and beast all have one spirit. Eccl. 3:19. True it is translated breath, but it is from the same word that is translated spirit. This they cannot deny. Hence the conclusion is, if the spirit of man is immortal, so is the spirit of the beast.

Here is a question that no immortal-soulist on earth can answer. I have asked it in every debate I ever held on the question. I have asked it through the press, and I have yet to find the man to answer it. It is this. Paul says, "If Christ be not raised, then they also which have fallen asleep in Christ are perished." If Christ had not been raised, there would have

been no resurrection, and if there be no resurrection, then they also which have fallen asleep in Christ are perished." Now if the soul is the real man and immortal and goes to heaven at death, how could Paul's statement above be true if there was to be no resurrection? This simply settles the question for it shows beyond all doubt that future life depends upon the resurrection, and no man can harmonize it with the immortal soul theory. Poor immortal soulists, they get into it at every turn. They will harp upon the text that says the "spirit returns to God who gave it." Here they have them in heaven, then in the next breath they will quote about the souls "under the altar." Here they have them on the earth under the altar. And when you quote, "The dead know not anything," they say, "Oh, that means under the sun; then in the next breath they refer to the "rich man pleading for his brethren, yet the dead know not anything "under (?) the sun."

Hence you see, they have a hard time harmonizing their "dis-tempered cause." They reverse the meaning of our most common words. But I must close as this article is already too long. If Bro. Lindsay publishes this, we may write again.

Dr. T. J. Daniel.

#### Twentieth Anniversary Meeting. Niagara Falls, N. Y.

From Jan. 23 to 26 the church at Niagara Falls, N. Y., 1926 Tenth St., will hold special services in celebration of the twentieth anniversary of the dedication of its house of worship.

During these twenty years the little congregation has received many a blessing in return for the numerous efforts it has put forth.

Discouragements common to all, some extraordinary, that have persistently attended the way, have never been sufficient to so completely cloud the sky of faith and hope and love as to shut out the light that shines upon the "prize of the high calling of God in Christ Jesus."

As in all congregations, so in this also, there are those upon whom the labors and responsibilities of a church of God are regarded with greater seriousness and devotion than by others. To such must be largely accredited whatever of good and truth and right and love and faith exists as the outgrowth of mortal effort and devotion.

With a heart of faith strengthened by past experiences, intensified by the ever increasing light resulting from constant and devoted study of the Gospel, and

confirmed by constantly repeated local and world-wide evidences of God's power to fulfill and accomplish His eternal plan and purpose, this congregation is facing the future with a desire to ever exalt more highly our Father, His Son, our Savior and His Word and gospel to man. Also to have a greater influence for truth and right over all within its fold, all who may hereafter come within its fold, and all others to whom it may have opportunity to appeal.

With such purpose in view the above meeting has been planned. And it is much desired that especially all former members and co-workers scattered throughout the country will attend this meeting, or send a communication to be read in the "program of music, up-lift talks, and communications" planned in connection with the Re-union Supper to be held at the home of the Sisters Lent, 1961 Lockport St., Saturday evening, Jan. 25.

Public worship in the church Thursday and Friday evenings and Sunday at 10, 11, 3, 6:30 and 7:30 o'clock, Jan. 23-26.

Communications should be addressed to Mrs. Lillian Greiner, 808 Niagara Ave., Niagara Falls, N. Y.

F. L. Austin.

#### "NEARING THE END."

Text: "And unto them that look for Him shall He appear a second time without sin unto salvation."—Heb. 9:28.

The Balkan trouble is not yet ended. Nor can it be said that our pride methods of arbitration are an improvement upon the war tactics of the past. It is certainly poor business for either party during a war to cease operations and sit down quietly to talk things over for months. One would think that war was coming to be mere play. But in the estimation of nations this is not the case. Many men of affairs are trembling to know what is coming and no one seems able to see the outcome.

A few years ago a noted missionary gathering was held in New York. Many missionaries fresh from China spoke from the platform. Statesmen who are authority upon conditions in China were called upon to speak. All united in predicting a most prosperous future, without even so much as a ripple to disturb the surface. This was in May. By the middle of July the whole of China was in the grip of the Boxer uprising. These eastern problems of the present are great problems, because the action is taking place on God's ground. We men are like little helpless children standing before some giant beast asleep, watch-



ng in fear for the first signs of movement and never knowing what dangers lie just ahead.

God's ways are strange ways. If God has taken the pains to speak plainly of the future, telling accurately just what will happen, it is ours to listen. But things seem so inconsistent as at present arranged and men seem blind to identify present things with things spoken in the Word. If you say it is unreasonable that God should fulfill literally what is written in the word. I reply, it has always been the custom of God to tell beforehand in exact days and years whenever any epoch making action should take place. Moreover, he has reserved to himself the sole right to be able to accurately tell the future, and He has placed upon\* this single fact His seal by which we are to know that it is from God.

Now, what man or group of men, who to-day are pretending to tell us of the future, is willing to stake his very life upon it? But God has so arranged that if these things do not occur as they are written then the whole veracity of the Bible falls. Therefore, God holds the world in His hands, and is able to cause ungodly nations to do His bidding. This fact makes the course of present things all the more uncertain to those who are not looking with believing hearts to God for light.

Could we but turn back fifty years and join hands with the many weary hearts waiting for the war to cease, we could well catch up the refrain and sing:

"Many are the hearts that are lonely tonight,  
Waiting for their Lord to come."

Men who are wholly ignorant of the teaching of the Bible are, the world over, turning this way and that with a feeling that some crisis is at hand, yet unable to tell whence or whither. We are running at a rapid pace. Men understand that diverse and mighty things can be accomplished all inside of a year. Men understand that mighty and colossal as our civilization with its achievements is, it is possible that it should become a terrible engine of destruction. The voice of the people is rising to a more strained and shrill pitch every day, but according to the Bible it is this very voice of the people that will lead us astray.

Some of our political friends, whether knowingly or not, have sent around the world the cry of Armageddon. Have they stopped to think that if it were true it is an awful fact? Have they considered that instead of battling for the Lord they are prob-

ably against Him? For in that battle God stands alone and against the whole world. That battle is the consummation of our present order, and still we may be nearer than we think.

Many students of the Word (I was about to say thoughtful people, but faith, not human thinking, prevails here) are delighting in the hope of our text. It is so fully in accord with every other of the many teachings of the Word that we are constrained to wait patiently for it. For those who have eyes to see there is nothing longer to be fulfilled, nothing to stand in the way of an immediate fulfillment of this fact. Many are the signs in the outer world that give us hope. Long ago have we given up hope of seeing the church take possession of the world. There was never a time in the history of the world when we were farther from the goal. Indeed our present problem is more a matter of holding our own than doing an aggressive work.

Judging by the religious conditions, even of our own country with its boast of Christianity, the lines are narrowing instead of broadening so far as vitally touching lives is concerned. We are not disturbed that this is so, for it is the teaching of the Bible. Nowhere is a glorious end for the church predicted, so far as this world is concerned, but rather the opposite. How we do need to read scripture aright, even those portions which seem familiar. Our hope is in Christ. The hope of the world is in Christ coming again. Just before this happens it is hoped a few more souls will break through into the light and eagerly grasp the Bible vision of the future.

The Balkan war is not ended. Granted that terms of peace might be reached shortly, it will not be for long. Let us remember this conflict is on God's ground and concerns the nation which possesses the Land of Palestine.

There is no power on earth that can prevent the Jew finally taking possession of his own land as spoken by the Word. And if we may judge from a close application to the text and a comparison of existing conditions, the time is not far away.

What the future of Turkey will be, we do not know. There is not one of the countries now bordering the Mediterranean sea that is sure of its existence in its present form for even one year. The people of Asia and Europe who are involved in this whole matter are much more in unison than their governments are. Perhaps we shall hear again from the voice of the people.

Strange things are happening. A year ago men said a coalition of the Greek states in any such war was an impossibility. But they are together now. If these countries with their differences can unite, then any or all of the countries can unite. This they will do, under Antichrist, whom we understand to be a Jew who forsakes the God of his fathers. Reading Bible history one is impressed with the accuracy and plainness with which it tells us of the future. The four nations of Daniel and Revelation have not had their day, for much that is written of them has never occurred. The roots are left in the ground.

Out of the Roman empire, and out of that portion of the Roman empire once known as the Grecian empire will become the antichrist. Who knows but some of the little countries now engaged in the war will yet perform a large part in this final struggle. There will be strife among the nations bordering the sea. Suddenly there will be a shaking and a crystallization and we shall be able to recognize the shaping of things according to the Word. Out of this distress of nations there will come a victory for God. We shall see then the folly of much of this present talk of the Kingdom of God while there is no kingdom existing, for later God will set up His kingdom upon this earth and once more will lend glory to His temple and His people.—The Chicago Daily Inter Ocean, 1-13-13. By the Rev. Winfred Altwater, First Congregational Church, Plymouth, Wis.

**BOUND IN THE BUNDLE OF LIFE.**

Many years ago, there lived a man of the house of Caleb, who was very churlish and evil in his doings, whose name was Nabal. His wife's name was Abigail. "She was a woman of a beautiful countenance." We read how David sent ten young men to Nabal with a message and request. Nabal was very rough to them, and refused them what they asked for, and David was very angry, for he had been kind to Nabal.

So David took a large number of men and they armed themselves, and went up against Nabal, to destroy him, and all that belonged to him. But Abigail, having been informed, took a present and went to meet David, and to intercede for Nabal, saying unto David, "the Lord will certainly make my lord a sure house, because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days." The soul of my lord shall be bound in the bundle of life

with the Lord thy God." "Bound in the bundle of life with him"! How many since righteous have been thus bound? What has it not meant to be "bound in the bundle of life" with God? Persecution, torture, death, in many forms. They could not accept deliverance and attain to the better resurrection. Even Jesus must pass into life eternal by the way of Calvary and its cross. Some have endured more than others, but none have escaped persecution in some form, not one. The servant is not above his Lord. May each one who reads these lines be "bound in the bundle of life with the Lord his God," so at his coming they may meet him with joy, and enter in thro' the gates into the city where only immortals dwell.

...Naught from his love  
Shall me sever—  
Tumult, or trial, or strife,  
Savior, I'll trust thee forever,  
Bound in the bundle of life,  
Depths which I now cannot fathom  
Leave I, 'till, over life's sea,  
Thou wilt make  
Everything radiant,  
Bound in the bundle with Thee."

Lillie H. Willis,  
Galva, Illinois.

Oh, how I do appreciate a boy who is always on time! How quickly you learn to depend on him, and how soon you find your self entrusting him with weightier matters! The boy who has acquired a reputation for punctuality has made the first contribution to the capital that in after years makes his success a certainty. —H. C. Brown.

Economy is of priceless value. The loss of the top hoop means the loss of the barrel. Pick up a grain a day and add to your heap. You will soon learn by happy experience, the power of littles as applies to intellectual processes and gains. —J. S. Hart.

God's goodness hath been great to thee;  
Let never day or night unhallowed pass,  
But still remember what the Lord hath done.  
Shakespeare.

Always endeavor to be really what you would wish to appear.—Granville Sharp.

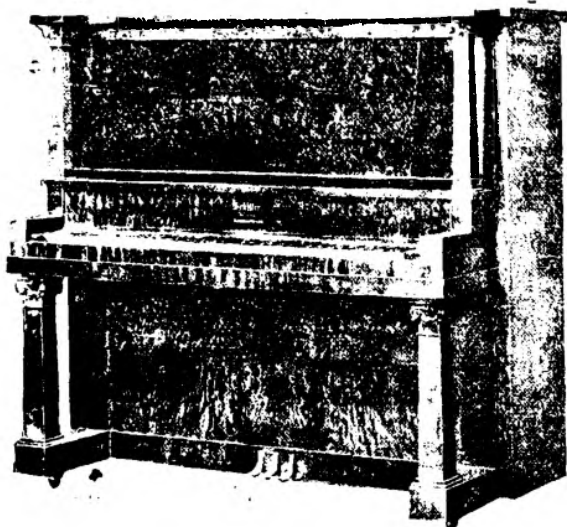
Life without endeavor is like entering a jewel-mine and coming out with empty hands.—Japanese Proverb.

Man must always look outside himself for a standard of right and wrong. —Lowell.

# 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.

When you think of the possibilities of the future, don't you think it worth a little sacrifice on your part NOW in order to provide a piano which will inspire and encourage the child in climbing the heights of musical success?



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### HERESY.

"Lack of orthodox or sound belief."—Webster.

What constitutes one a heretic? Is it possible for a heretic to be in the right? May one be a heretic and still be honestly conscientious?

These questions and others come to me as I sit and think.

If we are in the business of judging heretics, do we realize how unsafe a proposition we have to handle?

In apostolic times a standard by which heretics could be judged, was given, and that men who were to judge such things might make no mistake, they were empowered in miraculous measure so that they were guided into all truth and therefore could make no mistake. In this manner Alexander, Hymenaeus and

Philetus were made to feel the sting that comes from advocating unsound doctrine.

But in this day is it the same? Our standard is the Bible. But where is the man who today would dare proclaim himself the equal of Paul in judging such matters and with the same certainty of correctness? For who today is empowered in a miraculous way to judge such matters?

We know there are those who make such claims, but since their statements and acts are contradictory, and the further fact that they cannot demonstrate that power, we are lead to discard all such pretension.

May we deal in good authority in condemning one whom Paul condemned—one who declared that the resurrection is past already? Granted. Dare we go further? No. We may go as

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### WHY NOT

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far as Paul went and no farther. Were there any others who felt the sting of rebuke? Yes. Ananias and Sapphira. What their crime? Lying.

Is it, according to our standard, as necessary to cast off a liar as it is to cast off one who denies the resurrection? It would seem so. Further, we are most emphatically told not to keep company with a brother who is a fornicator, or covetous, or a drunkard, etc., but to cut off fellowship with such.

Why should we in our heresy hunting be so exacting in detail doctrinally and so lax and careless about matters practical?

Paul in his first letter to the Corinthians was very severe in his denunciation, not only of the one who committed the crime, but of those who tolerated it as well.

If heresy hunters show a disposition to hunt down the minutest detail of difference in doctrine and pay no attention to those who are morally polluted, are we not justified in believing that their zeal is aroused from motive rather than from a motive of purity? Brethren, we should think on these things.

S. J. Lindsay.

### That Grand Old Book Is True.

R. E. Lloyd.

Some people say they do not care For the Bible, not at all; They will not stop to look at it. Nor heed the gospel call, But let me tell you what I know 'Tis why I sing to you, For my experience teaches me, That grand old Book is true.

Chorus— That grand old Book is true, That grand old Book is true, For my experience teaches me, That grand old Book is true.

Some say it contradicts itself, But where they cannot show, Some say it's false, but do not prove As on through life they go, And infidels make fun of it, But this of course they'd do; Yet I am glad to tell you friends That grand old Book is true.

### NEW YEAR REFLECTIONS.

Prisca.

O Giver of love and of each perfect gift; Help each day we live our souls to uplift. In anthems and songs our hearts raised may be! Our chief sacrifice, prayer and homage to thee. May these in a furnace be tried as pure gold, Till thou canst smile on us and thy arms enfold.

The entire object of true education is to make people not merely do the right things, but enjoy them — not merely industrious, but to love industry— not merely learned, but to love knowledge —not merely pure, but to love purity— not merely just, but to hunger and thirst after justice. —John Ruskin.

To do anything worth doing in the world, we must not stand shivering on the brink, and thinking of the cold and the danger, but jump in and scramble through as well as we can.— Sidney Smith

# THE RESTITUTION HERALD.

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Number 16.

## AN OBJECT LESSON.

F. Vernon Blakely.

There are many beautiful and helpful object lessons contained in God's Holy Word, from Genesis to Revelation, and one of them, or perhaps more properly, several of them, are to be found in the book of Ruth. It is an interesting book from many points of view, for travel, adventure, history, romance, filial devotion, and the rewards of obedience.

The story opens by relating how one of the members of the tribe of Judah, with his family, went into the country of Moab, on account of a famine in their own land. The father and two sons die while in that land. Some expositors are inclined to set forth a lesson from this, that they were stricken because of fleeing from adversity, and that, too, among a heathen or gentile nation. This may or may not be the real lesson, at any rate a lesson may be learned from it, that we should not always flee on account of adversity, but these trials come as tests of our faith. "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. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psa. 146:4-6.

While in the land of Moab, the two sons of Elimelech married Moabitish women. Contrary to our first thought of the matter, it was not strictly forbidden for them to marry outside their own nation, that is, this was not one of the forbidden nations as related in Dent. 7:1-3. A very beautiful thought is here presented, it appearing that it was pleasing to God, for Ruth, the wife of one of these sons, seems to have been adopted by God in to his family, and is a figure of the blessing bestowed on the gentiles in this age, for from Ruth descended the true branch that brought eventually our Lord and Savior Jesus Christ, and in turn James declares in Acts 15: 13, 14 "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." So, as Ruth was chosen as a vessel of righteousness, we too, may be chosen like vessels instruments,

in God's hands of helping to bring forth that reign of righteousness we so much desire. Naomi, learning that conditions in her own land were much more favorable, decided to return. Her daughters-in-law commenced the journey with her. At a certain point in their journey Naomi advises her companions to return to their own country and make for themselves homes again among their own people. We might be a little inclined to criticize the wisdom of Naomi in thus advising these women, as it would seem at first if it would have been better for her to urge them to accompany her into a land where the true and living God was worshiped, but after all we find in it a real test of love and devotion, which if it had not been given might have resulted in dissatisfaction and possibly trouble later on, most unpleasant to all. In this way, it relieved Naomi of any responsibility of this. In this I think there is a great lesson for all Christian workers, not to be over zealous in our anxiety to get others into the church or "family" of God. Better to give plenty of good wholesome advice and instruction, getting people to searching the Scriptures for the truth, and in place of "searing" them into the church,

## ANGRY WORDS.

Angry words are lightly spoken  
In a rash and thoughtless hour;  
Brightest links of life are broken  
By their deep insidious power;  
Hearts inspired by warmest feeling,  
Ne'er before by anger stirred,  
Oft are rent past human healing  
By a single angry word.

Poison drops of care and sorrow,  
Bitter poison drops are they,  
Weaving for the coming morrow  
Saddest memories of to-day.  
Angry words! O let them never  
From thy tongue unbridled slip  
May the heart's best impulse ever  
Check them ere they soil the lip.

Love is much too pure and holy,  
Friendship is too sacred far.  
For a moment's reckless folly  
Thus to desolat and mar.  
Angry words are lightly spoken,  
Bitterest thoughts are rashly stirred,  
Brightest links in life are broken,  
By a single angry word.

as much of the present day method is, let them "be fully persuaded in their own minds." Those are the ones that in time become valuable. Ruth was "fully persuaded", and was adopted of God into his family in very truth.

From the choice of Ruth, we get a beautiful lesson of duty and filial devotion. Ruth evidently realized that her mother-in-law needed her young and vigorous companionship, not alone for the material support she could give, but she now was the only link that remained of her former home-life. In Ruth choosing Naomi's God to be her God, it brought a pleasure and harmony into their home-life that was undoubtedly more congenial. Without doubt that same truth is good to-day. Read 2 Cor. 6:14-18.

We get another valuable lesson from Naomi, by noting that while she was bowed down by her own grief and losses, she forgets her own grief in her concern for her daughters-in-law. We too, may be a blessing to others even though greatly bowed down by some affliction or sorrow. Sometimes our afflictions which may be but for a moment, "Worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. This same divine principle is perfectly exhib-

ited in Christ, John 18:8, in his concern for his disciples, giving us a lesson of value, that it is better to be helpful and righteously concerned of others welfare, more than our own, resulting in the divine teaching that "it is more blessed to give than to receive." Acts 20:35. Phil. 2:3,4.

(to be continued.)

## TOYS.

The whole country seems to be toy-mad. Children are bought toys until they no longer appreciate anything as they should. The toy-fad teaches the child extravagance and discontent. It enfeebles and destroys the organs of constructiveness until the child grows to manhood, when he could not make a sled or a wagon for his child or mend a chair in the home, or fasten a hinge upon the door, or put a handle in his wife's mop. He is utterly useless about the home—and why?

Everything was bought for him as a plaything. The boy can learn to make his own playthings. They may not be perfect at first, but the parent should help him. Keep him busy, and his education along this line will give him pleasure, and make of him a master mechanic some day. But this foolish toy-buying of every description, leaves him idle, and idleness leads to vice, and vice to crime, and the boy is soon caught in the rapids that bear him over the Niagara into the whirlpool of sin. This is true also of the girl.

Give your boy and girl something to do—something to make. Something to employ their time, and you are laying the foundation of industry, and contentment and happiness. Furnish them all needed tools and machinery, and kick the old, Pagan Santa Claus out of the home with his toys, and the home factory will turn out more useful and better toys than that old fabled saint ever thought of. Instead of a myth sneaking around at midnight and coming down the chimney with toys, the toys will be changed to useful home furnishings, prompted by loving hearts, and made by willing hands, to be kept in fond remembrance. A. J. Eychaner.

"Keep with the good, and you will soon be one of them. But go with the bad, and you will be one of them."

## I TIMOTHY 3:16.

"Who was manifest in the flesh, justified in the spirit, preached unto the Gentiles, believed on in the world, received up into glory."

A large scope of imagination, and much fluency of speech is used by many divines in trying to explain the wonderful manifestation of our Savior in His conception and birth. It is not, however, our purpose to display any wisdom or reveal our ignorance of the question in this article, only to bring out a few practical thoughts of which some are from the pen of Rev. J. A. Brown.

Read the words of our text over again, beloved, and see how the apostle has been able to condense the whole story of Christ's life, the whole scope of the church's work, the whole secret of the Christian's life. Out of this wonderful text we condense the thoughts of man's helplessness and God's greatness, and with the mortal mind made clearer by God's thoughts, we grasp the words in Jer. 17:5-7. Thus saith the Lord: cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. God asks an undivided love from us. If we love anything more than God, our hearts are not right and we are in danger; but we may cross the danger line and receive His blessing, for "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. A curse or a blessing is waiting for us.

But the blessing is brought to us by Him who was manifest in the flesh, and received up into glory. See what a series of contrasts between those two conditions. He took upon Himself the form of a servant, He humbled Himself, became obedient unto death. We cannot think of a faithful, trusty servant, only as one who is willing to obey whatever the master requires, willing to perform the most menial service; and this Christ man humbled Himself to this work, made himself of no reputation, when He might have been ruler over the earth with all the glory of the rulership. But He withstood the temptation, conquered self and went forth as a servant. Shall we stop and think long enough to make a personal application? Was it? Yes, it was for me!

Yes, this sacrifice and suffering was for you and me. For it became Him... to make the captain of their salvation perfect through suffering. Think of the weary feet as He journeyed from place to place to preach the gospel, that if believed by us will save us; give us eternal life;

tired and hungry, but no home to rest in. He continued His work of serving and saving, opening the blind eyes, the lame leaping for joy, the sick restored to health, all this in His service of love, and we would not know but for the prophet Isaiah that He was, "A man of sorrow and acquainted with grief," until He reached His Gethsemane, then down the ages sweeps His load of sorrow, and the weight of His agony is felt in, "O my Father, if it be possible, remove this cup from me, nevertheless, not my will but thine be done." What an infinite contrast between Him who was manifest in the flesh while passing His trial time, and the same one received up into glory. Between Him who was despised and rejected of men, and the same one believed on in the world for in spite of the rabble who hated Him to His death, some believed, some rejoiced that a Savior had come, and from that faithful few we have found a refuge from the world of unbelief, and one who alone is able to lift mankind into its last God-likeness.

"He who was justified in the spirit concerning His own sinlessness is alone able to give man an absolute standard of right." He whom the angels came to give strength is alone able to inspire us with that hope which is an anchor to the soul. He who was preached among the Gentiles, offers in that service what to the world will prove to be man's highest vocation, presenting the remedy for sinsick souls.

He who was believed on in the world, because of His mighty power and righteous acts of love inspires men to believe on Him as the Son of God with power to forgive sins and raise the dead. He who was received up into glory, gives to us the assurance of the glad day when faith will be lost sight of, and we shall see Him as He is. "Come Lord Jesus, come quickly."

Mary A. Woodward.

## SOME INTERESTING BIBLE CHARACTERS.

D. C. Robison.

We select for this article a character which should be studied carefully by the young people. Our aim is to give merely an outline of the life of one who is in many respects a type of Christ. Joseph was the elder brother of Benjamin and the son of Jacob and Raehael. Jacob loved him, and made for him a coat of many colors. His older brethren were herdsmen and were jealous of him because of his father's love and care. There was nothing in Joseph's life that merited such treatment at the hands of his brethren. Joseph was kept

at home and had more time to meditate upon the promises of Jehovah as taught him by his father.

He had heard of the promise to become a prince of God. He was truly a child of love for it is written that Jacob loved Raehel and she longed for a son that she might love. Under such conditions he could be nothing but a lovable child. His brethren were angered against him because of a dream he had and related to them. He said unto them, "Hear I pray you, this dream which I dreamed: we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold your sheaves stood round about and made obeisance to my sheaf." No doubt this dream impressed Joseph as being strange and related it to his brethren that they might interpret it for him. Instead it made them angry and they said, "Shalt thou indeed reign over us or shall thou indeed have dominion over us?"

And they hated him yet the more for his dreams and for his words. Joseph could not have had an understanding of this dream and the effect it had upon his brethren or he would not have related it to them. He had another dream and told it to his father and his brethren. "Behold I have dreamed a dream more; behold the sun and moon and the eleven stars made obeisance to me." His father rebuked him and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him but his father observed the saying.

It is possible that Jacob saw in these dreams the one who should redeem the race and from whom should come the just one. In the life of Jesus we see that his brethren, the Jewish people, hated him and said, this man shall not rule over us, choosing Caesar's ruling instead. From this time on they sought to take his life. His father sent him to his brethren to see if it was well with them and the flock. When they saw him afar off they conspired against him to slay him. They said, "Let us slay him and cast him into some pit, and we will say, some evil beast hath devoured him; and we will see what he comes of his dreams. Through the pleadings of Reuben, his life was saved and he was cast into a pit in the wilderness. Afterward his brethren sold him unto some merchantmen who were going down into Egypt and they sold him as a slave. It is related that the Lord was with him and every thing he did prospered. While thus favored by the Lord he was

falsely accused and thrown into prison. Still the Lord favored him, and the keeper of the prison committed to Joseph's hands all the prisoners that were in the prison. The keeper of the prison looked not to anything that was under his hand, because the Lord was with him, and that which he did, the Lord made to prosper. While he was the keeper of the prisoners, two of them had each a dream. They were the butler and the baker of the king and had offended him and he had cast them into prison.

They said, "We have dreamed a dream and there is no interpreter of it." Joseph said, "Do not interpretations be long to God? Tell me then I pray you." Joseph interpreted the dreams. The chief butler was restored to his butlership but the baker was hanged. Joseph requested that the butler remember him when released and restored to his former favor with the king. The promise was made but not fulfilled for two full years. It came to pass at this time that the king had a dream and called his wise men to interpret it but they could not. Then the butler was reminded that he had made a promise to Joseph that he would mention him to the king. This proved to be the favorable time for Joseph. The king was informed that Joseph had interpreted the dream of the butler and the baker while in prison, and that the interpretations had been true. Then Pharaoh sent and called Joseph; and Pharaoh said to Joseph, "I have dreamed a dream and there is none that can interpret it. I have heard say of thee that thou canst understand a dream to interpret it." And Joseph answered, It is not me, but God shall give Pharaoh an answer of peace.

In my dream, behold, I stood upon the bank of a river; and behold there came up out of the river seven kine, fat-fleshed and well favored; and they fed in the meadow. And behold, seven other kine came up after them poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness.

And the lean-fleshed and ill-favored kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them. He dreamed a second dream. Behold, seven ears came up upon one stalk full and good and seven ears withered, thin and blasted with the east wind, sprung up after them. And the seven thin ears devoured the seven good ears. Joseph said, to Pharaoh, "The dream is one: God has showed Pharaoh what he is about to do. The seven good kine are seven years; and the



seven good ears are seven years; the dream is one. The seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine, and the famine shall consume the land. Now therefore let the king look out a man discreet and wise and set him over the land of Egypt. And that food be for store to the land against the seven years of famine which shall be in the land of Egypt that the land perish not through the famine. Pharaoh said to his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said to Joseph, "See, I have set thee over all the land of Egypt. And Joseph was made to ride in the second chariot. Joseph was made second in the land. He gathered up all the corn in the land during the seven years of plenty.

The seven years of famine came as told by Joseph and extended even to the land of Canaan where Joseph's father and brethren lived. When Jacob saw there was corn in Egypt he sent his sons to buy corn lest they perish. Jacob sent not Benjamin, Joseph's brother lest mischief befall him. The sons of Israel came with others to buy corn and Joseph was governor over the land. And Joseph's brethren came and bowed before him with their faces to the earth. Joseph knew his brethren but they knew not him. Joseph remembered his dream of the sheaves and treated them as spies. They said to Joseph, We are all the sons of one man in the land of Canaan. The youngest is this day with our father and one is not.

Joseph proved them by keeping one of them in prison until they bring their younger brother Benjamin with them. On their return they informed their father of all that had taken place. Jacob was greatly distressed that Simeon had been kept in prison and they were required to bring with them on their return their younger brother, Benjamin. A second time they were required to go down into Egypt for corn. They took with them presents and their brother as demanded by the ruler of Egypt. Simeon was released from prison and all were made to eat bread with Joseph. He made himself known to his brethren at this second appearance. To relate all the incidents that took place would make our article too lengthy. However, Joseph tried his brethren. They were sorely distressed when the silver cup was found

in Benjamin's sack. On their return Judah requested that he be heard. In this speech he admitted all that was in the dream of the sheaves. There were the eleven brethren who had bowed before Joseph and admitted that he had power to rule. Their haughty spirit had been broken and they acknowledged his sovereignty to rule over them.

Christ's brethren will acknowledge him when he comes the second time. There was a great rejoicing when Joseph made himself known and said, God sent me before you to preserve you and posterity in the earth, and to save your lives by a great deliverance. They were directed to return to Canaan and tell the good tidings to their father. Joseph made provision that Israel, his father, and all the family should come down into Egypt and sojourn in the land and partake of its fatness. Much that has been written concerning Joseph and his brethren has been omitted, but enough has been said to show that Joseph was always faithful to the trust imposed in him. Though persecuted, he was never envious toward his brethren. He was conscious that Jehovah was with him, therefore never became impatient whether under the envious eyes of his brethren, or falsely accused in the house of Potiphar or in prison in Egypt, he was the same trustful, patient, lovable character. He retained these characteristics when elevated to the second place as ruler in Egypt. See him weep when his brethren were distressed. He was truly a type of the Christ.

#### PINE WOOD'S BIBLE CLASS.

Teacher, what was the topic selected for to-night?

Carrie, The subject selected, is **The Palm Bearers.**

Teacher, Where are these mentioned?

Carrie, In Re. 7:9-17: "After these things (the sealing of 144,000 Israelites) I saw, and a great multitude, which no one could number, out of every nation, and tribes and peoples and tongues standing in the presence of the throne and in the presence of the Lamb,—clothed with white robes—and palms in their hands. . . . And one of the elders answered saying unto me, these are they which have been arrayed in white robes, what are they? whence came they? And I said unto him, my Lord thou knowest. And he (one of the redeemed elders) said unto me, these are those who come out of the great tribulation, (under the sixth seal, and the elders were translated before the opening of the first seal) and have washed their

robes, and have made them white in the blood of the Lamb."

Teacher, The point we wish to especially consider is: "What are they? and whence came they?"

Albert, In our last lesson we showed that the "woman" of Rev. 12 was the visible church, and that within this woman was a male child awaiting birth, who would "rule" all the nations with a rod of iron." Rev. 2:26 shows this man child to be "overcomers or the invisible church within the visible. Matt. 24:31 shows the child being separated from the woman as also verses 40-41, the "one shall be taken and the other left." 1 Thess. 4:14-18 shows the child "being caught up unto God and unto his throne." Rev. 12:5.

The woman is then persecuted by antichrist and is required to worship an idol he sets up under pain of death. God forbids it. Rev. 13:15-18. God prepares a place in the wilderness for the protection of those of the woman who will not worship the idol, etc., and he there protects and feeds her, for three and a half years. Rev. 12:1-6. Rev. 7:9 to 17 shows the translation of the woman out of the tribulation. Confusion is made by some, who try to show that the elders of Rev. 5:8-10, and the palm bearers of Rev. 7:9-17 are the same company. We will endeavor to show that to be an error.

Arloa, There seems to me to be a marked difference between the two. There is a clear difference in the time of which they will severally be translated. Rev. 5:8-10 shows the redeemed elders are with the Lamb before a single seal is opened. The palm bearers are removed under the sixth seal. The sixth opens with Rev. 6:12, and ends with chap. 7:17. The translation of palm bearers begins with verse 9 of chap. 7. This evidence clearly shows them to be two distinct companies.

Another difference. The elders were removed before the "hour of trial" came; they were accounted worthy to escape all these things. The palm bearers are not removed until the judgments have reached the sixth seal. They come "out of" the tribulation, while the elders escape it. The elders are "Kings and Priests" but the palm bearers are only "servants." The Elders are "the church of the first born"; the palm bearers are born afterward. The judgments will reach its climax under the seventh seal. The palm bearers escape that, but the elders escape them all.

The large majority of the professed Christian Church are not ready to be "taken", the world and its allurements has a greater charm for them than Christ and those things offered in the gos-

pel. It requires God's judgments to bring them to a realizing sense of their position. "For when God's judgments are in the earth, the inhabitants of the world will learn righteousness. Isa. 16:9.

These seal judgments will arouse many of the "left," but not all. Daniel says, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly." Dan. 12:10. The left who are purified by the first six seal judgments are doubtless referred to in 1 Cor. 3:13-15: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it be. If a man's work abide which he hath built upon he shall receive a reward. Many man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

The palm bearers are saved, but they have lost the kingly and priestly crown forever. That belongs solely to the "overcomers" being the man child caught up to God and his throne, who are destined to "rule all nations with a rod of iron."

I wish to emphasize this point which I have already given to show the difference between the "woman" (palm bearers) and the man-child. The "palm bearers." The "man-child" is removed before the first seal is opened, while the palm bearers are removed during the sixth seal.

Teacher, It is time to adjourn. We must continue this prophetic teaching later on.

In the Blessed Hope.

W. H. Wilson.

The question for each man to settle is not what he would do if he had the means, time, influence and educational advantages; the question is what will he do with the things he has. The moment a young man ceases to dream or to bemoan his lack of opportunities and resolutely looks his conditions in the face, and resolves to chance them, he lays the corner-stone of a solid and honorable success.—Hamilton Wright Mabie.

All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings; my mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought. Alexander Hamilton.

Please remember that when you have the kindness to pay for The Restitution Herald for another, ONE DOLLAR pays the bill.

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The Restitution Herald teaches 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. 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."

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

We build up our mailing list on each Monday now, so that if

you have renewed, your label should soon show the new date. Look at your label and if you see that your subscription is past due, send in your renewal and see how our new plan works.

We find it necessary again to say that with as many contributors as we have it is impossible for us to publish all articles as fast as they come in, and the longer an article is, the longer it may have to wait for the reason that to give place to an article taking a full page of our paper will likely crowd out two or three shorter articles, and we feel that it is better for one to wait than for two or three to do so. We are obliged to seek variety and this cannot always be had from contributors and therefore we take any good outside matter to help out.

The Iowa Field.

Our appointments for the next few weeks in Iowa will be as follows: December 15th Irving; 22nd Marathon; 29th Gladbrook; January 2nd to 10th inclusive Pleasant Prairie; 12th Irving; 14th to 24th inclusive Hickory Grove; 26th Eagle Grove.

Marriages.

There arrived at our home on the evening train, Tuesday evening, Jan. 21st, 1913, Bro. Lawrence Vincent and Sister Hettie Chapman, both of Camden, Illinois. On Wednesday morning after a short business visit on our streets, a visit was made to the County Clerk who made out the necessary license by which these two worthy young people were later made one by the editor.

We were glad to entertain and help make happy these young people. To them we brought the word of salvation and our hands baptized them. We bid them god speed. May God be honored and worshiped in the new home thus formed. They will make their home at once upon the farm owned by the groom near the old home.

Obituaries.

Mrs. Ellen Petty was born near Ripley, over in Schuyler Co., Illinois, May 15, 1859, and died at her home in Flora, Illinois, Jan. 13, 1913.

She was a member of the Church of God at Ripley, having been baptized by Elder John Foore during one of his meetings here many years ago. She leaves her husband, Joseph Petty, and one son, Ora C. Vincent, both of Flora, Illinois. Two broth-

ers, Grant and Sherman Hogan, 13, 1913, in Pleasant Valley, Ill., both of Ripley, besides other relatives and friends remain to mourn. The funeral services were held at Ripley and conducted by Bro. T. M. Wilson, after which she was laid to rest in the Ripley cemetery to await the coming of the Master. How sweet to those that weep are the words: "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." "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

May we so conduct our lives that we may hear the welcome words, "Well done." J. W. Cooper.

At their home in Millbrook Township, Michigan, Sister Mary E. Aulbach fell asleep in Jesus, aged 60 years, 2 months, 21 days. She was born at Sharon, Michigan, Oct. 18, 1852. She leaves a loving, true husband, one son, James Harper, of Ballard, Wash., four daughters, Susan Marshall, of Benton Harbor, Mich., Florence Simeon of Carrunna, Mich., Anna Harper and Maggie Phillips of Millbrook, Mich. All but the son were present at the home of sorrow and death. One son died in infancy. Sister Aulbach and her husband heard the gospel truths at one of our revival meetings in Millbrook and were baptized in Oct. 1899, by Elder B. W. Woodward, and have both been faithful to the truth. Bro. Aulbach and the family have the sympathy of the church, and God's promises to sustain them at this time of trial. The funeral services were conducted by the writer, using as a text Paul's words in his sermon at Antioch, Acts 13:36, which prove that David was as mortal as we, and from Acts 2:34, more than 1000 years after death had not ascended to heaven, but had fell on sleep, was laid unto his fathers, saw corruption, and was awaiting with all sleeping saints, for his reward of eternal life at Christ's coming and the resurrection from the dead. He was left in the same condition in which we were leaving the dead sister, with the same promise for her and all the faithful in Christ Jesus,—eternal life in Christ's beautiful kingdom when He shall come to restore all things which God had spoken by the mouth of all His holy prophets. May God keep us all faithfully awaiting His promise.

Mary A. Woodward.

MARY A.,

daughter of Seth and Mary Williams, was born Jan. 27, 1820, in New York state, and died Jan. 13,

13, 1913, in Pleasant Valley, Ill., aged 92 years, 11 months, 17 days.

She was married, Oct. 13, 1840, to John C. Van Delinder, at Pul-



ton, Oswego Co., N. Y. To this union were born five children.—Maggi F. Guilds of Stockton, Ill. Anna A. who died in infancy; Martha E. Horten of Chadborn, N. C. Luther J. Van Delinder, of Pentwater, Mich., and Mary A. Eustice, of Morseville, Ill.

John C. Van Delinder, her husband, died March 28, 1873, at Morseville, Ill., and was buried at Yankee Hollow cemetery.

On Aug. 12, 1890 she was again married to Edward Bruce and he died in 1901, at Morseville, Ill., and was buried in the Yankee Hollow cemetery.

There is one brother, John Williams, living at Marysville, Mo.

She leaves 14 grandchildren, 27 great-grandchildren and 9 great-great-grandchildren.

When quite young she united with the M. E. church but after a number of years she came in touch with the gospel and embraced Adventual truth. Her early teaching was received from such men as Bros. Reed, Stephenson etc.

The writer spoke from the language of Job and Paul relating to life, death and resurrection, after which she was laid away in the cemetery near by to await the dawn of the day to be introduced by the great Sun of Righteousness.

S. J. Lindsay.

The Sunday School.

By Anna E. Drew.

GOD'S COVENANT WITH NOAH.

Feb. 9. Gen. 8:1 to 9:17.

Lesson Text.— 9:8-17.

Golden Text.— I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. Gen. 9:13.

Time. Immediately following last lesson.

Place. The record states that the ark rested upon the mountain of Ararat. This is the name of a considerable region, a lofty tableland in Armenia.

#### Questions.

Did God forget Noah? Gen. 8:1 Does God ever forget His people or His promises? Ps. 145:18, 19; Ps. 89:34. In what manner did God cause the rain to cease? Gen. 8:1-3. Relate how Noah found out when the earth was dry? 8:6-12. Why did not the raven return to the ark? (The raven feeds on dead bodies and therefore could find abundant food floating on the water, and so did not need food from within the ark). What did the dove on its second trip bring to the ark? (It is no doubt from this instance that the olive branch became in all ages the emblem of peace and reconciliation). How long was Noah and his family in the ark? (Compare Gen. 7:11, 13 with 8:13, 14.

Did they wait for God's command to leave it? What was Noah's first act upon leaving the ark? 8:20. What does this show?

(Gratitude for their salvation, and in the burnt-offering, so-called because instead of part being eaten as in other sacrifices, the whole offering was consumed by fire,—he shows a consciousness of imperfection, prayer for forgiveness and an avowal of his faith in the atonement).

Was Noah's act approved by God? 8:20-22.

(An acceptable sacrifice was considered as perfume offered to Jehovah, but in order to this, two things were required,—1, that the offering should be according to divine appointment and 2, that he who offered it did so in faith of the great sacrifice—if not so offered, were not acceptable. See Amos 5:21-22, marginal rendering. See also Eph. 5:2 as to the acceptance of Christ's sacrifice).

Was man's heart still as evil as before the flood? What dominion given Noah and his descendants? Will there ever be a time when all animals will be tame as when in the garden of Eden? Isa. 11:6-9. Was Noah to use animals for food? 9:3. Explain 9:4. See Deut. 12:23.

This excludes the eating of any part of an animal while yet living, an abominable and cruel custom practiced among the heathen. We have an instance of disobedience to this command among Saul's soldiers, 1 Sam. 14:32-33.

What warning against shedding man's blood? This law was for the purpose of preserving life.

Explain "for in the image of God made he man." What is a

covenant?

(An agreement or contract between two or more persons, under certain stipulations by which the parties bind themselves to a fulfillment of the terms. Such covenants are often given in writing with signatures of the parties. In earlier times, people chose material objects as signs of their covenants).

What was God's covenant with Noah? Did it concern man only? What is a token?

(A sign, guarantee, the visible proof). What was the token in this instance?

(The rainbow is produced by the reflection of the sun's rays falling on drops of water. It is not supposed that no rain had fallen during all the years until the flood, or there had been no appearance of the rainbow before this. The rains in eastern countries are periodical and therefore the exhibition of the rainbow is probably much less frequent, and its cause or connection with the weather had not been considered. However it may have been, God now appoints it as the token of His covenant).

For how long was this covenant to endure? 9:12. How long did Noah live? 9:29.

Does the rainbow have any lesson for us? It should bring to our minds the loving thought of God for all his creatures, his mercy, longsuffering and faithful fulfillment of all his promises, among which promises we look forward to that of the new heavens and new earth wherein shall dwell righteousness. "Seeing then, that we look for such things." — "what manner of persons ought ye to be"?

### THE SMOKE OF THEIR TORMENT.

S. J. Lindsay.

As promised in our article of Jan. 8th, we will now continue our study of this subject.

The text chosen for our consideration on this occasion is Rev. 14:9-11.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be stone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Those who advocate hell-fire torments insist that this form of

punishment must take place as soon as death liberates the wicked soul from the body. In other words, the wicked are ushered into their torment in hell as soon as death takes place. According to this idea, hell has been a very busy place all down through the ages, and earth has been the hot-bed where new creatures are constantly brought into existence to keep the place supplied.

Now as to the TIME of this torment spoken of in our text. Nothing is said of DEATH as being the time when this punishment is administered, but rather, a careful reading shows that the punishment is the immediate result to those who hear the "everlasting gospel," verse 6, who are then dwelling "on the earth," verse 6. The command goes forth even in the time of God's judgment age, "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."

We are not now living in the judgment age, but in the gospel age. The scenes depicted in the book of Revelation from the 4th chapter on have to deal with the dispensation of judgment and not with this present gospel time. Before the scene of our text can be enacted, the saints are redeemed and crowned. This destroys the theory that this text teaches the orthodox hell-fire idea. The scene is on earth, not in the hell of orthodoxy.

Furthermore, the book of Revelation is a book of symbols. This symbolism is meaningless to us unless we have a key that will unlock it to our understanding. This key we have in the Old Testament symbols which are explained to us there if we will search.

You are referred to Isa. 34, wherein God speaks His condemnation against the land of Idumea for its conduct against Israel. "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." Verse 5.

"For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." Verse 8.

What is to happen?

"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall be waste; none shall pass through it for ever and ever." Verses 9-10.

Here we have almost identical language. As in one case, so in the other. It is the language of

God pronouncing a judgment against a wicked people and this judgment is to be administered on the earth right where the wicked people are and it has for its object DESTRUCTION and not PRESERVATION.

This judgment was executed against Idumea and the land and the people were visited as declared, by destruction for the people and a waste for the land. The streams and land were not literally pitch and brimstone, but the destruction was as complete as if it had been so. A friend who passed through the land says he saw no smoke there. The smoke symbolizes the memory of God's sure punishment upon the land every time it is seen, just as a smouldering smoke rising over the heaps of a great fire keeps fresh on our minds the great destructive fire that has passed.

The "forever and ever" simply measures the the complete thought of completeness rather than the thought of duration. These men are mortals who worship the beast and his image. This brings upon them torment which will last as long as they last—until death puts an end to them—and the smoke (memory) of their torment will go up continuously as long as men are left to remember.

This is in agreement with Solomon who says: "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11-31.

More anon.

#### The Friends of Long Ago.

R. E. Lloyd.

We love to think of many things  
While travelling to and fro,  
But there is one thing dear to us,  
The friends of long ago.

#### Chorus—

The friends of long ago,  
The friends of long ago.  
Yes there is one thing dear to us,  
The friends of long ago.

We miss their faces much, 'tis true!

We know that this is so,  
But hope in Eden we shall meet  
The friends of long ago.

We pray, "God bless their memory,"

While love for them we show,  
And scatter flowers on their graves.

The friends of long ago.

Let us never be betrayed into saying we have finished our education; because that would mean we had stopped growing. There is always the upward dimension possible for us. —Julia H. Gulliver.

Through flattery to fame.

PROPHECY.

A. Wallace Mason.

Paul says 1 Cor. 2:13-14: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him. Neither can he know them, because they are spiritually discerned. Peter says, 2 Pet. 3:15-16: Paul also according unto the wisdom given unto him hath written unto you ... in which are some things hard to be understood which they that are unlearned and unstable wrest as they do also the other scriptures to their own destruction.

This very epistle of Peter's is perhaps wrested more than almost any other scripture, to people's own destruction. In the 3rd chapter, Peter makes such statements from a Hebraic standpoint that are seized upon by orthodox Christians to pervert and destroy all God's promises to man, and make the scriptures a book of contradictions and of riddles and mysteries altogether out of harmony with all His positive promises to Abraham, David and many others. This chapter is taken almost universally to prove that when Christ comes that this earth is to be entirely destroyed, burned up, at that time, and that the righteous are to come here from heaven with Christ and get their bodies and so take them back to heaven with them. Thus making God a liar, for He promised with an oath,—that is, He swore by Himself when He could swear by no greater, that He would give Abraham the land of Palestine for an everlasting possession. See Gen. 13:15-17; 15:7; 22:15-17.

Abraham has never received a foot of that land. See Acts 7:5. Therefore, Abraham has yet to receive it and not only Abraham, but all his seed who have become heirs by faith, Gal. 3:29. If ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

There is not a solitary promise in the scriptures that Abraham was to go to heaven at death or any other time. Christ told His own disciples, Jno. 13:33, Whither I go ye cannot come, but that assertion of Christ's to His own disciples has been twisted out of all shape by orthodoxy to make it mean something else. Then God promised David that his son which is Christ, was to have his throne for an everlasting possession. See 2 Sam. 23:1-5; Isa. 89:20-37; Isa. 2, and many others. But orthodoxy, having decided from heathen sources, that all men are immortal, sends them all

# A BEREAN TRACT.

By A Berean.

No. 2.

## Is Christ's Second Coming to be Literal or Spiritual?

Give reasons for your answer.

Does His coming mean "death"? Insert "death" in passages which speak of His coming, and see how it will apply.

Notice that Christ's bride is caught up to meet Him in the air (1 Thes. 4:17), and again, that His saints shall come with Him (1 Thes. 3:13). So there are two stages of this second coming. Call the first the "Rapture," which means "to be caught away"; and the second, the "Revelation," meaning "appearing or shining forth." With this thought in mind, study the various texts on this subject, and determine whether they refer to the Rapture or the Revelation.

What will occur on the earth between the Rapture and the Revelation? Dan. 12:1; Matt. 24:21.

How much time will elapse between the Rapture and the Revelation?

What will happen when the Lord comes with His saints? Is this coming a thing to be dreaded? What mistaken ideas have many people who dread it?

What signs have we that His coming is near at hand?

Show what signs of His coming have already been fulfilled, and what is now being fulfilled. Matt. 21:29-30. Explain the budding of the fig tree. Will the world see the Lord at His Rapture, or will this be known only to the bride?

"Thy Kingdom Come." "Come Lord Jesus, and Come Quickly."

The following texts will give a fairly good scope of reading upon this subject: Jer. 23; Zech. 14; Matt. 24 and 25; 1 Thes. 4 and 5; Rev. 1; and Peter in general.

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to heaven at death, consequently, they have no desire or hope for the promises made to Abraham or David. What, then, does Peter mean in the third chapter by his statement, But the heavens and the earth which are now store reserved unto fire against the day of judgment and perdition of ungodly men. Verse 10. 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. These statements are taken by orthodox believers to be a literal destruction of this earth on which we walk. But of this they are willingly ignorant of that God destroyed the heavens and earth which were before the flood. The world that then was being overflowed with water perished. He adds the heavens and earth which are now in contradistinction to those that perished at the flood. It is very certain that the earth or ground on which we walk did not perish, nor was it destroyed, at the flood any more than that the heavens above were destroyed at that time. What, then, does Peter mean by these statements?

To understand such statements, we must follow Paul's instructions and compare spiritual things

with spiritual. Peter was a Hebrew, and used prophetic terms and for us to understand his meaning we must go to the prophets and see how they sometimes use such terms as heaven and earth, fire and destruction. In Isa. 1:2, we have this statement: Hear, O heavens, and give ear, O earth; for the Lord hath spoken. It is very evident that the Lord was not using the term "earth" here to refer to the ground upon which we walk, or the word "heavens" to the firmament above us where the birds fly, or where God dwells Himself. Also in Deut. 32:1, Give ear, O ye heavens, and I will speak; and hear, O earth the words of my mouth. Isa. 65:17. For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. V. 18. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing and her people a praise. This is evidently the passage which Peter quotes in verse 13. Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.

As neither righteousness nor unrighteousness dwells in the ground on which we walk, we must look for some other meaning to the word 'earth' when thus used. In Isa. 13:13. Therefore, I will shake the heavens, and the

earth shall remove out of her place, in the wrath of the Lord of hosts and in the day of his fierce anger. V. 14. And it (the earth) shall be as a closed rock, and as a sheep that no man taketh up; they (the earth) shall every man turn to his own land. This is a prophecy concerning Babylon and has been literally fulfilled (as we shall see in a future article).

Here then, we have positive evidence as to how the word 'earth' is sometimes used in the scriptures, meaning people. Isa. 34 is a prophecy concerning Idumea. Come near, ye nations, to hear, and hearken ye people, let the earth hear, and all that is therein; the world and all things that come forth of it. This is a Hebrew form of repeating the same statement in different ways to give emphasis. V. 4. And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down... V. 5, For my sword shall be bathed in heaven; behold it shall come down upon Idumea and upon the people of my curse to judgment. It is very evident that the heavens and earth as used here refer to the government or rulers of the people of Idumea and the people themselves as the earth and this prediction was literally fulfilled. When we understand prophetic language, as thus used, it enables us to see the beautiful harmony of the scriptures. In this chapter 34 of Isaiah, we see the prophetic use sometimes of fire and burning. V. 9. And the streams (of Idumea) shall be turned into pitch and the dust thereof into brimstone and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever, from generation to generation it shall lie waste; none shall pass through it for ever and ever. (The Hebrew word used here is Olam and does not necessarily mean for ever in our sense of the term)

Then the 6th chapter goes on to describe the various animals and birds that were to possess that land, and closes with the challenge, v. 16, Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate. These animals and birds are all there, but the land is not burning and to all appearances never has been. What, then, does such language mean? It is a type of utter destruction which has literally come upon that people and their governments. So with the fire spoken of by Peter which is to destroy the heavens and the

earth "which are now" in contradistinction to the ones which



existed before the flood. We are to have new heavens and earth when Christ comes and gives His saints eternal life. This is the kind of heavens that is to be then, Psalms 2:6, Yet have I set my king upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And this is the earth in which dwelleth righteousness.

Psalms 37:11. The meek shall inherit the earth; and shall delight themselves in the abundance of peace.

### SERMONETTE. No. 36. DUTIES.

A. J. Eychaner.

Text,—If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him.—Matt. 7:11.

Introductory. Jesus in that peerless sermon to His disciples on the Mount, presents the fatherhood of God, as the basis and security of our petitions. God is represented as sustaining the same relation to mankind, as the earthly parent does to his children. His confidence in God's providence and goodness does not admit a shadow of doubt. God's ear and heart are ever open to the wants or needs of His children. If the text and its connections teach anything, they teach the boundless benevolence of our wonderful Creator. Jesus teaches this when He says: "Ask and it shall be given unto 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." Has a human intellect ever conceived a more confidential expression as to the goodness and willingness of God to grant every need which can come to us; provided always that we come in the right manner. We are as helpless and dependent upon the care of God as the child is upon its parent. And this brings us to study

#### III. The Duties of Parents.

The duties of the parent toward the child are many and various. These duties begin at birth with the care and protection of its physical being. But there are duties that are prenatal and reach back and involve the physical, mental and moral condition of the parent to be. The child has the right to be well born, to be free from tendency to evil, and be started in the direction of life and its blessings. This can be, only, as the parents are pure in body and morals.

#### 1. The transmission

of complexion, the color of the eyes and hair, the tastes, habits and even the morals are all alike transmitted to the child from the parents. The temperaments of the mother are generally transmitted to the son, while the temperaments of the father are the inheritance of the daughter; thus blending the gentleness of the mother with the rugged nature of the father in each sex.

Were it not so, the son in a few generations would become too masculine and angular, and the daughter too feminine and tender. Marriage therefore should seek an intelligent blending of desirable temperaments, and especially those good qualities of heart and mind which would be most desirable in the child.

The apostle Paul has left us a hint of prenatal influences upon the child, in his letter to Timothy, "I thank God whom I serve from my forefathers with pure conscience." Paul considered his reverence to God was due to that trait of character in the line of his ancestors. And he expresses the same truth, that of pre-natal influence in the molding of the character of the child where he speaks of Timothy. He says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that is in thee also." By this we learn that even faith is transmissible from parent to child. Can we wonder then, when we understand the laws of life why so few men have faith? The Godless life, the faithless mind, the leprous vice, and moral darkness of the parents, must and will tell its own tale in the life of the child; for the iniquity of the parents are visited upon the children to the third and fourth generation. It is therefore a primary duty which parents owe to their children, to see to it, that no evil tendency is allowed to occupy the place of righteousness in the pre-natal state. But use every element that can make for happiness and usefulness in the generations to come.

Parents should also consider the duty of being free from habits that are bad in themselves, such as the use of alcohol, opium and tobacco, or any other habit that is not desirable to be in the life of the child. Drunkenness and its associates of evil are often transmitted and become the grief of the parents in after life.

#### 2. Training of the Child.

Training is something but not all. There must be a foundation upon which to build character, and usefulness. There must first of all be the physical, mental and moral conditions in the make up

of the child: otherwise the training will end in partial or total disappointment. The duty of careful training and instruction is not under-estimated but the proper elements of a good and useful citizen must be present in embryo if the training is successful. How can a child that is a weakling, caused by pre-natal drunkenness in the parent ever be trained to be a giant?

Education is training. The child has a right to instruction in all that makes for physical, moral and spiritual excellence in character. It is the duty of the parents not only to supply food and clothing but also the food that builds the moral and esthetical, as well. "Give us this day our daily bread," means more than the bread that is baked in a physical oven.

#### 3. Independence and Helpfulness.

Many parents fail in the duty of teaching children to be independent and helpful. To illustrate. If a child should fall down, many parents pick them up and say pitiful things, and make a great thing out of the fall. If the child falls again it looks for help to get up,—it cries for the pity and soon it will depend upon the mother to come at every little mishap. It is fast becoming indigent and depends upon the mother for her care in every trivial accident, and a regular cry baby in everything. It has learned the lesson of dependence and helplessness. Just the opposite lesson should have been taught the child. If Johnny falls down, let him get up himself. If he whines and cries to obtain what he has been denied, tell him to stop it—that it is not manly to do so; and be sure not to give him what he is crying for. Teach him when mother or father says "no" that the matter is ended; and he will soon learn that teasing and crying are not the keys in the store-room. He will soon learn that when he falls, he can get up alone, and that kicking and squalling do not bring him help. He will learn to depend upon himself. This is true independence. A parasite does not deserve recognition.

Play is the life of children. It is the duty of the parents to help the children in their play. The more simple, the better. The play is the education of the muscle, the hand, the eye, the memory, and must teach fairness—treating others as they would be treated in turn.

Every child should be taught to be helpful in the home. To contribute to make home beautiful, supply something for its needs; bear some of its burdens, do some of the work to lighten the load upon the parents'

shoulders; make himself or herself useful and helpful in the battle for bread. The child will do this if taught that it is a duty. And it is the duty of the parent to instruct the child for his future good. There is dignity and respect, and a noble future for the girl who is the queen of the kitchen, as well as the musician of the parlour.

#### Passing By.

"The last time I saw her she stood out by her gate, looking up the street; I had half a mind to go over and talk with her a little while, for I knew she had had a hard, lonesome summer; but I was in a hurry, and so I went on. I thought I'd go and see her soon, but the next thing I heard she was gone." There was a minute's pause, and the added words came slowly: "I've always wished I'd stopped that day, but I was sort of busy about something—I don't remember what now—and I didn't dream it would be the last time I'd see her."

Only a fragment of conversation in a street car, the speaker a stranger, but it told the story enacted around us every day—some sore heart needing cheer and comfort, somebody who passes by on the other side and a chance that never comes again. The picture of the lonely waiting one at the gate haunts the memory while life lasts. Ah! if we were never too busy to be kind! —Wellspring.

#### Right!

Get up right in the morning. Go to bed right at night. Start with joy in your heart, hope in the future, kindness in your purpose.

If it is a dark day, never mind; you will lighten it up. If it is a bright day, you will add to the brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends.

If you have enemies, look up, pass them by, and forget, and try to forgive.

If all of us would only think how much of human happiness is made by ourselves, there would be less of human misery.

If all of us would bear in mind that happiness is from within and not from without, there would be a wellspring of joy in every heart and the sun would shine forever.

Try it!—J. A. Sleicher.

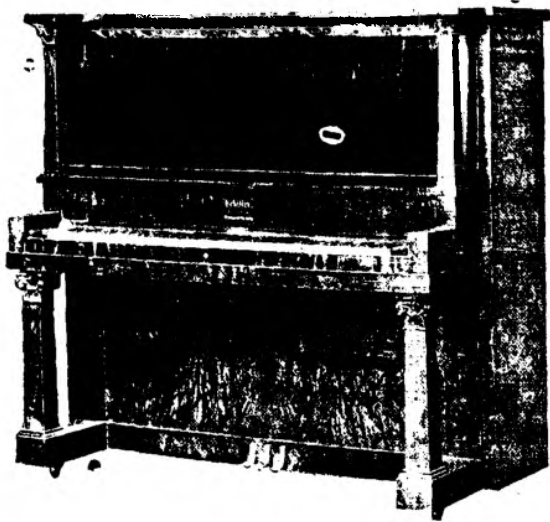
Our greatest glory is not in never falling, but in rising every time we fall. —Confucius.

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### THE FRUIT OF THE SPIRIT. No. 23.

Synopsis: The fruit of the spirit is all forms of good works. It is produced in us by the word, through faith. Being the result of God's work in us, and not our own endeavor, no credit is due us for any good work of Christian service. If we do it ourselves and feel proud of it, it is just like the good morals of any man of the world who tries to justify and save himself by his goodness.

"By their fruits ye shall know them." Matt. 7:20.

"The wisdom that is from above is...full of mercy and good fruits." Jas. 3:17.

"Being fruitful in every good work." Col. 1:10.

"The gospel bringeth forth fruit." Col. 1:5-6.

"The fruits of righteousness... are by Jesus Christ." Phil. 1:11.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." Jno. 15:5.

"For the fruit of the Spirit is in all goodness and righteousness and truth." Eph. 5:9.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.

By observing the above scriptures we find: (1) That all righteousness and truth are the fruit of the Spirit, Eph. 5:9. (2) That this righteousness comes by Jesus Christ, Phil. 1:11, just as we find in Jno. 1:17 that "truth came by Jesus Christ." Hence we conclude that since the fruit of the Spirit is made up of all righteousness and all truth, and since righteousness and truth are by

our Lord, therefore the fruit of the Spirit, but of the flesh. The Spirit is borne in us by him, The process of fruit bearing of just as he shows in the quotation righteousness in us by him, that of the nine from Jno. 15 above. is, by faith, has been already described under headings of salvation from sin in past articles. Now we find by Eph. 3:17 that the way he dwells in us is "by faith," and from Rom. 10:17 that faith comes by hearing the word of God." Therefore, the way he bears the fruit of the Spirit in us is our believing the word. That is the way he comes into us and we into him. He abides in us and we in him as long as we keep up a living faith in the truth. That "faith...works." Gal. 5:6. It bears all the fruit of the Spirit. The reason it is called "fruit" is evidently because the good things named are the final results of faith in our lives, into which the faith is transformed as we "yield" ourselves as the sap (the plant blood or life) does to the new life of an engrafted bud. It is called fruit, not "fruits," evidently because it is all the same thing, the spirit, Christ, in different forms.

Can different sects of religious people all be bearing the fruits of the Spirit when they disagree in their teachings, since one side of the fruit of the Spirit is by Eph. 5:9 declared to be truth? Does the same 'vine' bear sprinkling, pouring and dipping, and sometimes no water at all? Sometimes bear "predestination" and around on some branch on the opposite side bear free-will? And so with all the jangle of modern denominations, all claiming to be branches of the one vine.

He was not talking of collections of people when he said, "You are the branches." He said it to individuals. Did he ever say to Herodious, SSadducees and Pharisees, "You are only different branches. That is why you disagree." Are we as a people all spiritual when we disagree on certain doctrines? Let us rid ourselves of carnality, which Paul shows in 1 Cor. 3 is the condition when we are divided, and he united. Strifes and divisions are named in Gal. 5 as being not

There are nine forms named in Gal. 5, of this fruit of the Spirit: three each as pertaining to God, our neighbor and self. in order named, the three workings of love, God first, others next and self last. Three for each, as in the ten commandment law, one point each in each three for the three points of trial that make us perfect, the world outside, the mind inside and the flesh between, as the ten commandments contain it in the nine points of works aside from the fourth commandment, the "shadow" of faith in that law, faith and works making the perfection in the ten.

May you be fruitful in every good work.

J. W. Williams.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and appreciating whatever is noble and loving in another. Thomas Hughes.

# THE RESTITUTION HERALD.

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## SERMONETTE NO. 37. DUTIES.

A. J. Eychaner.

Text. —I wrote these things—  
“That thou mayest know how thou oughtest to behave thyself in the House of God which is the church of the living God, the Pillar and Stay of the truth.”  
1 Tim. 3:15.

### 4. Duties of Members to the Church.

What is the church? And what are my relations to it? These are questions we should understand before we can properly adjust our conduct toward it. The text implies my duty toward this thing which is called the “church of the living God.” It implies that my behavior toward it is governed by a law of duty. How came this power over my actions? Some way the truth rests upon it. In the storms of adversity, somehow it becomes the stay or ground of truth. A knowledge of the church therefore is of first importance.

#### 1. The Church.

The church is God's building. He is the architect. The plan of the building is purely his conception. He selects his material, —the choicest, most faultless and most valuable material. The stones are living stones, because He is the living God. It must be a living thing, otherwise He can not dwell in it. The object of its construction or organization is life —eternal life. God is building for all time to come. If the world is to be governed by the church in the ages future, its foundations must be deep and broad, and its superstructure firm and faultless, to be the pillar of truth. No faulty material can be put into any part of that building. God who knows the hearts and lives of all men, will not be deceived by outward appearance, but the X-ray of the all seeing eye will perceive the secrets of the heart.

The materials of the church are men and women. They must have the qualities that God builds into the structure, otherwise they will not be selected. Men may think they of themselves can become a part of God's Church upon their own terms, but it is not that kind of a building. The first condition is a turning from sin. It is commonly called repentance. Many are in human organizations called churches who have never forsaken sin, and are de-

ceiving themselves that they are yet not one of them may belong in the church of the living God, to the Church of the Living God. They are just as they were before “joining”; live the same, and yet every one of them may belong to the Church of the living God— it will depend entirely upon what kind of material they are. The fact that we bear in their bodies the marks of the Lord Jesus. But repentance is one of the requisites, and be are members of a local organization which we call the Church of God does not prove that we are the real material that God has selected, and to which my deportment is so essential, as mentioned in the text.

A second condition is faith— believing, trusting, loving God and obeying Him. Salvation depends as much on faith as it does upon repentance, while baptism is only one step in obedience. Many, too many, think baptism is the great qualification as a living stone in the temple of God. “Tis true this cannot be ignored; yet many, it is to be feared, who were immersed in water, are still outside of God's church; because they were never baptized by the one spirit, into the Body of Christ 1 Cor. 12:13. “God hath set the members every one of them in the body, as it hath pleased Him. 1 Cor. 12:18. He gathers the material. “Not everyone that says 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.

An organization at any locality may take the name “Church of God”, or “The Church of God of the Abrahamic Faith,” and

## IF WE HAD BUT A DAY.

We should fill the hours with the sweetest things  
If we had but a single day;  
We should drink alone at the purest springs  
In our upward way;  
We should love with a life-time's love in an hour  
If the hours were few;  
We should rest, not for dreams, but for fresher power,  
To be and to do.  
  
We should guide our wayward or weary wills  
By the clearest light;  
We should keep our eyes on the heavenly hills  
If they lay in sight;  
We should trample the pride and the discontent  
Beneath our feet;  
We should take whatever a good God has sent,  
With a trust complete.  
  
We should waste no moments in weak regret  
If the day were but one;  
If what we remember and what we forget,  
Went out with the sun,  
We should be from our clamorous selves set free,  
To work or to pray;  
And to be what the Father would have us to be.  
If we had but a day.

in righteousness. O what a joy it will be to be found worthy of a place in that living temple. What possibilities under such a government—such a kingdom will come to this sin sick world of ours.

### V. Duties of the Church to Members.

The duties of members to the church, and of the church to its members may all be stated in the one short word “LOVE.” It is the fulfilling of all law, both of God and man. Using our body and its various members as a figure of the church and its members, it is plain to see that our body should do nothing to hurt any of its members; and that no member should act in any way to injure the whole body. There is no schism in the Body of Christ. A house divided against itself cannot stand. The rule given by the head of the church covers all duties. As ye would that others should do unto you, do ye also to them, for this is the teaching of the law and the prophets.

The duties of members may be briefly stated as follows:

1. Attend the meetings of the church regularly.
2. Perform every duty assigned by the elders.
3. Contribute as God has prospered, for the sick, or the poor, and toward all necessary expenses. Do not give what you have to a lodge. The church cannot care for its members if your tithe goes into some other treasury.

4. Treat with becoming reverence the place of worship. The duties of the church to every member includes the following:

1. Appoint officers through whom it can act.
2. To look after the moral and spiritual.
3. To take care of its poor, or sick, or discouraged, lest they faint by the way.
4. Not to forget the assembling together.
5. In the best possible way to provide some part for each member to take in the up-building of a godly life.

A godly preacher will not wear with a worldly congregation, neither will a worldly preacher wear with a consecrated godly people.

## A SERMON.

Analysis of Jude 21 in the  
Light of the Divine  
Scriptures Alone.

D. T. Halstead.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

It is self evident that we cannot keep that which we have not, therefore, the first important step is to HAVE the love of God within us. By what means can we do this? "The love of God is shed abroad in our hearts by the Holy Ghost (Holy Spirit), Rom. 5:5. But by what MEANS is this Spirit of love ministered to us? Said the Master, "It is the spirit that quickeneth.....the words that I speak unto you, they are spirit and they are life." Jno. 6:63.

Said Paul, "Our sufficiency is of God, who also hath made us (apostles) able ministers of the Spirit." II Cor. 3:6. Again to the Galatians he said: "This would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:2.

Every spirit begets its own likeness.

Anger manifested begets anger, and love manifested begets love.

"We love God because He first loved us." I Jno. 4:19. "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 Jno. 4:9. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Jno. 3:16.

"Peradventure for a good man some would even dare to die, but God commendeth his love toward us in that while we were yet sinners Christ died for us." Rom. 5:7-8. "With the heart man believeth unto righteousness." Rom. 10:10. "Faith cometh by hearing the word of God." V. 17. "The word of the Lord endureth forever and this is the word which by the gospel is preached unto you." I Pet. 1:25.

Truly when we thus fully believe the word, it takes hold of the heart (the affections) producing love unto obedience, unto righteousness.

"If a man love me he will keep my words," said Jesus. Jno. 14:23.

Thus we see plainly that when the word of God is received truly, it produces faith, which produces love of God, which produces obedience unto righteousness (right doing), which constitutes the "faith that works by love" Gal. 5:6, which will present you holy and unblamable in his sight

if ye continue in the faith grounded and settled." Col. 1:23.

Thus having attained the love of God, brings us to the next vital question. What means has He given us to keep ourselves in His love?

In short, it is to keep in memory the words spoken. But how can we do that? By being doers of the word and not hearers only, deceiving yourselves. If not doers of the word, "we are 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, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. 1:22-25.

"Let us hold fast the profession of our faith without wavering.....let us consider one another to provoke (incite) unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as ye see the day approaching." Heb. 10:23-25.

The inspired word through Peter—2 Pet. 1—entire chapter, is not only specific, but conclusive, as to the means for continuance in faith and love, stating first: "God having given us all things that pertain unto life and godliness, through the knowledge of him who hath called us unto glory and virtue, whereby (in this knowledge) is given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust (desires of the flesh), and beside all this (or for this—Diaglot), giving all diligence add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and to brotherly kindness, charity (love), for if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord and Savior, Jesus Christ, but he that lacketh these things is blind, cannot see afar off, and hath forgotten that he was purged from his old sins, wherefore.....give all diligence to make your calling and election sure: for if ye do these things, ye shall never fall, for SO (doing) an entrance shall be

ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them.....Moreover, I will endeavor that ye may be able after my decease to have these things al-

ways in remembrance.

"These things," summed up in short, are, receive the word, keep it in memory by obeying from the heart its requirements, the climax of which is charity (love) as the motive power unto obedience, without which, said Paul, I am nothing, I Cor. 13:2.

These scriptures cited so clearly show to us the God given means to keep us in the love of God, that further quotations therefor are unnecessary.

Therefore suffer a word in conclusion as to the importance of self examination. Touching those things, said the great apostle Paul, "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you except ye be reprobates." II Cor. 13:5. Not to examine one another, but each examine and prove himself whether Christ be in him or not. To the Galatian brethren he wrote, saying,

"My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19.

How, or through what means does Christ dwell in us? "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints.....and to know the love of Christ." Eph. 3:17-19.

If we have not the love of Christ, He is not in us.

How may we know that He continues to abide in us?

"He that keepeth his commandments dwelleth in him and he in him, and hereby we know that he abideth in us, by the spirit which he hath given us." I Jno. 3:24. Said Jesus, "If a man love me he will keep my words.....he that loveth me not, keepeth not my sayings." Jno. 14:23.

Let us each in this, critically apply the test to self by answering to self only one or two questions. Are we seeking first (paramount to all else) the kingdom of God and His righteousness, or are we waiting first to get our own temporal affairs in better or more convenient shape? Do we thereby forsake the assembling of ourselves together? (as is the manner of some) thus failing to provoke (incite) one another to love and good works, and thus not keeping Him in memory and not partaking of the emblems of His suffering and death, in His love for us, as commanded to do. If the examination of self proves to any of us that we are thus remiss in obedience, let us AROUSE, return to our first love, knowing, "If we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. My earnest prayer is that we may be "kept by the power of

God, through faith, unto salvation, ready to be revealed in the last time."

## TORMENT.

Rev. 20:10.

Will you permit a few remarks on Rev. 20:10, which verse is a stumbling block to many, as it appears to teach conscious pain, "torment" in the lake of fire, which is the second death. Reading the A. V. translation may produce the impression that the verb basanizo, "to torment," is in the singular number—"he shall be tormented"—that is the devil; but how can the devil or anyone else be tormented in a lake of fire, which would cause instantaneous and complete destruction? But the verb in the Greek is not singular but plural, future passive, "they shall be tormented," and this seems to take in not only the devil, but also the beast and the false prophet. The same difficulty exists as before. How could these be tormented in a lake of fire? Literally there could be no torment in a lake of fire, and if we take the lake of fire as a symbol of the second death, then the torment must precede and not follow that utter destruction which the lake of fire symbolizes, yet the "torment" of this verse certainly follows the casting of the devil and the beast and the false prophet into the lake of fire which is the second death. Now all this difficulty disappears if we regard the words "where the beast and the false prophet were cast" as a parenthesis. A parenthesis is an interposition of words which causes a break in the statement of the writer or speaker, and which can be omitted without injuring the sense of the sentence.

Let us then omit these words, as not of vital importance, and see how the verse reads: "And the devil that deceived them was cast into the lake of fire, and they shall be tormented day and night for ever and ever." Now, who are the tormented ones? Why, those whom the devil deceived, not the devil himself. Neither the beast nor the false prophet. These verses (7-10) are full of parenthetical words, and the above, I submit, is a reasonable way of reading the 10th verse. It is as though the writer paused after saying that the devil was cast into the lake of fire, and said— That is where you remember, I said that the beast and the false prophet were cast, or are (Rev. 19:20). Now what is the torment? The verb basanizo, translated "tormented," is from the noun basanos, and the meaning of the noun reveals to us the action of the verb and the metaphysical



use to which it is here put. Basanos means "a touchstone."

What was the touchstone and its use? The touchstone, according to Blackie's Encyclopedia is— "Black basalt used for testing the quality of gold trinkets. A series of needles of which the composition is known is used for comparison with the article to be tested. When the colour of the streak produced by both the needle and the trinket on the basalt is the same, the quantity of alloy they contained is supposed to be the same." Such was the touchstone, and the use to which it was put in the manner described. The word has come to mean criterion, a standard by which anything is judged. Now, such being the noun, it is easy to see the meaning of the verb. Basanos, a touchstone; basanizo, to rub upon the touchstone. Both words are defined by Liddell and Scott as follows:— "Basanos, the touchstone by which gold was proved; metaphorically, a test to try whether a thing is genuine or not; then, enquiry torture, disease, etc. Basanizo, to rub upon the touchstone; to try the genuineness of a thing; to test, to make proof of, to put to torture." Now in a highly figurative scripture like this the proper thing to do is to adopt the figurative or metaphorical meaning. This meaning is supplied to us by scholars of unimpeachable authority, and by its adoption this verse is made to yield a meaning which is satisfying to the mind, and quite in harmony with the revealed purposes of God.

"For ever and ever" — eis toun aionas tou aionou — the accusative being the accusative of extent of time, that is, thro' during, or for ages and ages. The devil that deceived them was cast into a lake of fire, suffering complete destruction; but those deceived shall be put to the test, they shall be tried to see whether they are genuine or not, they shall be rubbed upon the touchstone of life's experiences, they shall be made to pass through testings which will detect any alloy of sin which the wrath of God shall destroy, or, failing which, the sinner himself shall be destroyed; and this process shall go on for ages and ages (Rev. 14:11), here referred to as "the ages of the ages," but surely not beyond and into that time concerning which we read that "there shall be no more pain," for torment implies pain.

For, mark you, the skilful workman who rubbed the trinket upon the touchstone did not go on rubbing until he died, without coming to a decision and likewise, God will not go on testing eternally without coming to a decision: in the very nature of the case there must come a time

when the testing will cease, and a sentence be passed, and that sentence will be lasting, final, unalterable.

Such is the torment of the Bible which differs much from the torment of the orthodox theologian. We get the same thing in Rev. 14:10, where we read of those who will drink of the wine of the wrath of God and who shall be tormented in the presence of the holy angels and in the presence of the Lamb. Will that be in hell? Hell, we are told, is to be shut out of the presence of Christ, but here the torment is to be, not in hell, but in the presence of the Lamb and of His Holy angels. The torment of the Bible is not the final punishment for sin, but the testing trials which precede the final sentence, whether that sentence be favorable or unfavorable. —Walter Smith in Words of Life.

#### RELIGIOUS UTTERANCES Of The President-Elect.

(The following is taken from THE LITERARY DIGEST of date, Dec. 7, 1912, and is here given because we believe he utters a great truth. We give the article in full.—Ed.)

"President-elect Wilson seems so at home on religious matters that his ease is likened to Carlyle and the Shorter Catechism. Carlyle used to say that the best thing that ever happened to him was that he was obliged to learn the Shorter Catechism when he was a small boy and did not understand it, so thoroughly that when he grew up it kept coming out like an infection." This or a similar thing pertaining to religious instruction must have happened in the youth of Dr. Wilson, thinks the Rev. George W. Ridout, and he gathers up in Zion's Herald (Boston) from some of Dr. Wilson's occasional speeches sentences that show the basic religious nature of the man:

"He holds the church with reverential regard: 'We ought to bless our churches. We ought to think of them as the instrumentalities by which miracles are wrought those miracles of regeneration.' Hear this, all ye who would turn the meeting house into a place of entertainment:

"When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you

mean to draw young people by entertainment you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of the hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal better to simply let them understand that that is a place where life is dispensed, and if they want life they must come to that place."

In an address before the General Theological Seminary he said:

"It ought to be a matter of course that the minister has devoted himself to unworldly object, and that he can be counted upon to speak his mind without fear of man, or any other fear except to transgress the law of God.....The minister ought to be an instrument of judgment with motives not secular but religious, who tries to draw society together by a new motive, which is not the motive of the economist or of the politician, but the motive of the profoundly religious man.....The whole morality of the world depends upon those who exert upon men that influence which will turn their eyes from themselves: upon those who devote themselves to the things in which there is no calculation whatever of the effect to be wrought upon themselves or their own fortunes." "It is the minister's duty to judge other men with love, but without compromise of moral standards, so as to let no man escape from full reckoning of his conduct. That is a task too great for the courage of most ministers." "The church is the mentor of righteousness, and the minister must be the exemplar of righteousness."

Once at a mass meeting of the Sunday Schools of Trenton, Dr. Wilson, it will be recalled, protested against the kind of Sunday School songs typified by one hymn known as "Beautiful Isle of Somewhere." He called them "silly and meaningless," with "neither poetry or sense in them." As to the particular song mentioned, he declared he "didn't want to float through vague seas" like that suggested. "I know what the writer is trying to describe," he added. "I suppose he is trying to describe heaven, to which we hope to go. I want to enter my protest, if it be polite in the circumstances, against that sort of thing."

Besides these words uttered at the mass meeting were others now quoted by the Zion's Herald writer:

"He alone can rule his own spirit who puts himself under the

command of the Spirit of God revealed in His Son, Jesus Christ our Savior." "No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that as schoolmaster and as Governor I know that my feet must rest with the feet of my fellowmen upon this foundation, and upon this foundation only, for the righteousness of nations like the righteousness of men must take its source from these foundations of inspiration." "I am sorry for the men who do not read the Bible every day..... It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times beams with a new meaning." "There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable Word of God. "The providence of God is the foundation of affairs, and only those can follow who take this providence of God from the sources where it is authentically interpreted."

You know the Bible analysed has a specific for every burden we bear, and is an ever present companion with more than a helping hand outstretched.

If you have the "blues," read the twenty-seventh Psalm.

If your pocket-book is empty, read the thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundred twenty-sixth Psalm.

If you are all out of sorts read the twelfth chapter of Heb.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If you can't have your own way in everything, keep silent and read the third chapter of James.

Failure is, in a sense, the high way to success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points out some form of error which we shall afterward carefully avoid.—John Keats.

The recollection of a friend we admire, is a great force to save us from evil and to prompt us to good. —Black.

Confidence imparts a wonderful inspiration to its possessor. —John Milton.

## 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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St. Rensselaer, Indiana, on the first Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

There were two good sized audiences out to our services at Rensselaer, Ind., Sunday, Jan. 26. We expect to hold regular services at this point the third Sunday in each month.

Bro. Earl Koontz, of Adeline, Illinois, cousin to the editor, was married on Wednesday, Jan. 29, to Miss Josephine Stukenberg, of Forreston, Ill., the marriage taking place in Rockford, Illinois. May success attend these young people.

We have on hand the following tracts which are sold at fifteen cents per hundred of one kind or in assorted lots:

"Wanted"; "The Resurrection"; "A Berean Tract." No. 1; "A Berean Tract." No. 2; "The Reasons Why." No. 1; "The Reasons Why." No. 2; "Having A Desire to Depart."

We are printing another thousand of Bro. J. W. Williams' tract, "Saved From Sin." We must have twenty cents per hundred for this two-page tract.

## A Letter.

Ed. Restitution Herald:

As I haven't the money at the present time to send for my subscription to the Herald, I will pay later on if you can send it. We like the paper very much and cannot think of doing without it.

We are glad to receive this letter. Why cannot all whose time has expired do as nicely as this brother has done? If you cannot send the money NOW, write and say so, and you will be just as welcome to the Herald as if we had the money in hand. If you have had misfortune through sickness or otherwise, and cannot afford to take the paper, please write saying so; and if you do not WANT the paper under any circumstances, just write and say as much. We do not wish to FORCE the Herald upon any one yet we cannot reasonably discontinue until such are heard from. If your time has expired, please write us about it.

## Anniversary Meeting.

The Twentieth Anniversary Meeting held by the Blessed Hope Church, Niagara Falls, N. Y., was very satisfactory, indeed. At the "roll call" of charter members, the number reported "deceased," or "sick" was the sad feature of the meeting. Only one out of every three original members being present. The remainder of the meeting was filled with spiritual uplift. Many expressed a desire for similar gatherings often. All hope it may be so.

F. L. Austin.

## Obituaries.

## Ellen H. Garton,

daughter of Brother and Sister John Garton, was born near Laurens, Iowa, July 16, 1872.

In early life she accepted the glad tidings of the kingdom of God and was baptized. She has since remained faithful to the truth she loved and fell asleep in the blessed and comforting hope of the speedy return of her absent Lord, who will bring to her beauty for ashes, the garment of praise for the spirit of heaviness, and clothe her in the glorious vesture of immortality.

She was married on Thanksgiving day, Nov. 26, 1891, to William H. Bartley. Six children came to brighten and bless the home. One daughter dying in infancy, three sons, Ebbie, George and Earl, and two daughters, Blanch and Bessie, are now deprived of a mother's self-sacrificing care. She is also survived by her husband, her father and mother, and one brother and a sister.

She sank to rest January 10, 1913, aged 40 years, 5 months, and 25 days.

We addressed a very large audience of friends and relatives in the Christian church of Laurens in commemoration of the life that had gone out. May God's richest blessing rest upon this sorrow-filled home and upon these heart-broken parents who have been deprived of both a son and a daughter during the past nine weeks.

G. Eldred Marsh.

## The Sunday School.

By Anna E. Drew.

## The Call of Abram.

February 16. Read Gen. 10-12. Lesson Text—Gen. 12:1-9.

Golden Text,—I will bless thee and make thy name great; and be thou a blessing.—Gen. 12:2. Revised version.

Time.—Abram lived about 2000 B. C., in the times of Hamurabi, the famous Babylonian king.

Abram was a native of Ur of the Chaldees, now called Mugheir, on the west bank of the Euphrates, 140 miles S. E. of the site of old Babylon. Haran, where he lived for a few years, was a city of Mesopotamia, on a branch of the Euphrates, and on the great road from Nineveh to Syria. Noah's three sons, Shem, Ham and Japheth, had become respectively, the founders of the Jewish and other Asiatic races; of the races who inhabit Africa,

and of those who constitute the European nations. About two hundred years after the flood, the confusion of tongues and the dispersion of mankind occurred at Babel, near the site of the later city of Babylon, Gen. 11. After this, in general, but with exceptions, we find the Shemites in Asia, the Hamites in Africa and the Japhethites in Europe. From this on, the Bible record is confined chiefly to the history of the Semitic race, and introduces Terah, of the eighth generation from Shem, who became father of Abram, the founder of the Hebrew race.

## Questions.

Who was the father of Abram? Gen. 11:27. In what city was Abram born? 11:27-28. To what city did he move? 11:31. What was the influence by which he was surrounded at these two places? Joshua 24:2; Jer. 50:35-38.

At what place and at what age did Terah, father of Abram, die? 11:32. What was the name of Abram's wife? 11:29. Who was she? Gen. 20:12. What call came to Abram?

From the reading of Acts 7: 2-4, and also Gen. 11:31, it seems the call came from God, before Abram left Ur, and they moved to Haran on the way to Canaan. Tradition says Abram suffered persecution at these places because he would not join the idolatrous rites of his neighbors.

The call to Abram is followed by seven promises. What are they? Which applied to Abram only? Which included others?

What great nation was Abram the father of? How was his name changed and why? Gen. 17:15. In what way did God bless Abram? Gen. 24:35. In what promise do we find a blessing that reaches down through the ages? Does this blessing come only upon the natural descendants of Abram? Gal. 3:8.

How does it reach unto others? Gal. 3:7, 14. What did Abram's obedience to God's call show? Heb. 11:8. How old when he left Haran? Who did he take with him? What is meant by "the souls," v. 5? (Persons, servants, Gen. 14:14). To what land did they journey?

This land was named by the posterity of Canaan, a son of Ham. In extent it was about 150 miles long by 100 wide, bounded by the Mediterranean Sea on the west and a great desert on the east, protected by mountain ranges on the north and waterless wastes on the south.

The main lines of traffic ran through it or along its borders.

Trace the journey and locate the places as we come to them, on a map.

At what city in Canaan did they first stop?

This is also written Shechem, Sychem and Sychar. The 'plain of Moreh' was the oak or oak groves, of Moreh, in Siehem.

What race did they find in the land? These people, descendants of Ham, were still more idolatrous than those of Chaldea and Mesopotamia.

How did God encourage Abram? Was this promise to Abram or his seed? What did he do at Siehem?

"This altar was a proof of his faith in God's promises, a renewed consecration of himself as a worshiper of God,— and a testimony to the heathen nations, concerning the one God and His true worship."

Describe the place where he next pitched his tent. What is implied in "called upon the name of the Lord"? Psa. 116:17-18; 50:14-15. In which direction did they continue their journey?

The Revised version gives this with a capital S—the southern district of Palestine, its chief city, Beersheba.

What of Abram's character do we learn from this lesson? Obedient, faithful, righteous, true to God. Gen. 18:19. Neh. 9:7-8. Jas. 2:23. How did he show his faith? Jas. 2:22-23. Abram walked by faith, fully persuaded that what God had promised He was able to perform. A true faith in God is proved by obedience. God's blessings will come to all those who walk as He directs.

### THE SPIRIT

In Forgiveness Of Sins. No. 24.

J. W. Williams.

#### Synopsis:

Forgiveness is redemption. Redemption is from sin and death. When we are redeemed, or set free, from sin, we know, therefore, that the sin is forgiven. This redemption is done in us by the spirit of Christ. We may know it has been done by observing our lives for the fruit. Recall again the lessons on

#### Fruit of the Spirit,

Witness of the Spirit, and Crucifixion of Sin by the Spirit.

"The God of our fathers raised up Jesus whom ye slew and hanged on a tree. 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. 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.

"Whereof (of forgiveness, sanctification and perfection by his sacrifice) the holy ghost also is a witness to us; for after that he had said before, This is the covenant, their sins and iniquities will I remember no more. Heb.

10:15-17.

We have already found in studying the Atonement that forgiveness of sins is the same as redemption, Eph. 1:7, and that redemption is from sin, Titus 2:11-14, and from death, Hos. 13:14. So when we are redeemed from sin we know it has been forgiven as far as can be done until we be redeemed from death.

The process of thus being freed from sin has just been lately gone over in recent articles, and shown how it is done by the Spirit, that is, by our faith in the word, so Christ is in us, and so the Spirit of Christ or Spirit of God, Rom. 8:9, or holy spirit, as they are all the same, as has been shown before, delivers or redeems us from sin.

Everyone may know for himself when he has been freed from any sin by observing whether or not he still lives in it. If not, he knows he is redeemed from it, and therefore forgiven, since forgiveness and redemption are the same. The spirit does the redeeming and the fruit of the spirit observed in the daily life is the proof, or the witness of the spirit, to forgiveness.

The possession of the Spirit by the apostles as "witnesses," was proof of forgiveness of sins, as given in Acts 5:32, because the presence of the Spirit proved Jesus had ascended to heaven, since he was to ascend and then send the Spirit from the Father's presence; and that he was in heaven proved his resurrection, else he could not have ascended; and his resurrection proved the possibility of forgiveness, since the penalty of sin is death, and so by removing death from the Lord, who by nature was the same as we, God had enacted what was the same as our forgiveness.

So that present forgiveness of sins is not an arbitrary, legal act of God, but rather our acceptance of what has been done for us. Feeling, of course, naturally results from our realization of this, but forgiveness should not be all feeling, nor should good feeling be made a test of the fact of our forgiveness, but rather the test of whether we believe Jesus is risen.

According to Psa. 32:6 and Psa. 51 it is proper for one who is "godly" to pray for forgiveness, but to the ungodly the process is repentance, faith and baptism.

We are told he does not forgive unless we forgive others. Evidently not because he is arbitrary about it, but from Ezek. 33 if we turn away from him and go back to sin, all our past sins will again be against us. For since forgiveness is redemption, and since lack of mercy to others is sin, it is evident as long as we are unmerciful we are not redeemed from un-mercy, and therefore

are not forgiven in fact whatever may be our prayers or our theories of religion. And since one sin brings death as much as all our sins together would, this sin would be as disastrous as all our sins put together, as if they were all remembered against us again as given in Ezek. 33.

"But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." I Cor. 3:16.

"God was manifest in the flesh, justified in the Spirit." I Tim. 3:16.

"According to his mercy he saved us by the washing of regeneration and renewing of the holy ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:5-7.

From these quotations it is evident we are justified by the Spirit, and when we remember from past lessons how forgiveness and justification are the same, we can see from the present lesson how we are justified, made just, so.

### AN OBJECT LESSON.

F. V. Blakely.

Our previous lesson from the book of Ruth was taken principally from the first chapter. Continuing into the second chapter, one of the first lessons brought to our attention is one of industry. Necessity often causes us to do what we might under different conditions not do. It appears that Naomi and Ruth returned to Bethlehem at about the time of the barley harvest, and seeing an opportunity of winning sustenance, she (Ruth) at once went to work. This thought may have a valuable lesson for us—to improve our opportunities of not only helping ourselves, but reap a greater reward by helping others. The wise man says, Prov., 22:29: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

Another valuable lesson is in her filial deference and humility. She was no longer a child in years, but had once been mistress of a home of her own, yet we see her courting and heeding the advice and wishes of her mother-in-law. In this present time we see so little of this deference on the part of the younger generations to the wishes and suggestions of the older heads. The 'old folks' are too 'slow' seems to be the spirit manifest, and one has only to walk down the streets of any of our cities or towns to see the evil effects of this condition of things. Paul clearly portrays this condition in II Tim.

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

How clearly we see all these conditions every day.

Gleaning we find customary in that time and is to this day in some places. We see Ruth seeking permission, however, showing a polished manner most commendable, and that does not forsake her in poverty. We may be ever so plain and poor, but we do not need to be rude and ill-mannered, but we see a great deal of it even among the 'well-to-do's.' "By humility and the fear of the Lord are riches, and honor, and life." Prov. 22:4.

By her courteousness and gentle manners, Ruth found favor with him in whose fields she gleaned, and she was duly rewarded. It is, indeed, seldom that virtue and true endeavor go unrewarded. Ruth evidently fully realized she was a stranger, of a different nation, and not expecting to be noticed, but by her quiet, unassuming ways, she set a noble example and was also duly rewarded.

In our reflections on these lessons from the life of a poor Moabitish woman, we can see how infinite was God's condescension in taking notice of her. May we not cultivate any false pride, therefore, for little do we know how reduced we may any of us become. Honest industry, no matter what it is, should never make us ashamed. Whether we be master or servant, let the spirit of Christ rule us; and the law of kindness be in both heart and mouth. When we go out in the way of duty, depending on God, who knows with what rich blessings we may return loaded? Happy is the family where parents and children mutually vie in deep concern for one another's real welfare.

The Master in summing up His lesson on the talents says, Matt. 25:29: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, II Tim. 2:15.

(To be continued).

**RANDOM THOUGHTS ON  
"EXCEEDING GREAT AND  
PRECIOUS PROMISES."**

The promise of a literal restoration of Israel and Judah to their own land in the last days.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31:10.

As well might we close our eyes to the fact of Judah and Israel's dispersion among all nations, as to reject the glorious predictions of the prophets, concerning their restoration in the latter days.

"Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." Psa. 53:6. "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." Isa. 11:12.

There can be no question as to whether this restoration is a PAST or a FUTURE event. The context is too plain to be misunderstood, as there are other events to occur "in that day." See verses 4-11, inclusive.

Here is another prophecy that is equally conclusive: "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 from henceforth, ever forever." Micah 4:6-7.

That this restoration is connected with other events of world wide importance, that are to occur "in the last days," the context fully assures us. I will quote a few verses:

"But 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, and 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. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they

shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Verses 1-4 inclusive.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them: and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:14-16.

The deliverance of God's ancient people from Egyptian bondage was a wonderful deliverance, accompanied with many miracles, but a far grander event awaits them in the near future that will so far eclipse their deliverance from Egypt in the past, that it will not once be named among them.

Listen to the prophet again:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. 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.** Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23:3-8.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer. 30:3, 18.

"Behold, I will bring them from the north country, and

gather them from the coasts of the earth, a great company shall return thither. They shall come with weeping, and with supplications (marginal reading, favours) will I lead them: I will cause them to walk by the rivers of waters in a straight way, where-in they shall not stumble: for I am a father to Israel, and Ephraim is my first born." Jer. 31:8-9.

How comforting are the assurances of the 12th verse: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden: and they shall not sorrow any more at all."

With the indisputable bond of truth, God's word links the dispersion of His ancient people, **IN THE PAST**, with their final restoration **IN THE FUTURE**. To deny the one, is virtually to deny the other.

"Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." Ezek. 11:16-17.

"The rebels" will be purged out from among them, "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 20:33-44; 34:11-31. "And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Read the whole of the 37th chapter of Ezekiel, also the 11th chapter of Romans. As truly as they have been "a curse among the heathen," God designs that they "shall be a blessing." Zech. 8:7-8, 13-15, 20-23.

"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." Amos 9:14-5. "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:

but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:11. I transcribe the following beautiful verses, written by Mrs. Margaret McEwen McLaughlan, "The Jew."

He wanders 'mong the nations,  
As first from Judah's hills,  
Not time, nor place can change  
him—  
A Jew he wanders still.

He falls before the dread simoon,  
That in the desert blows,—  
He shivers underneath the blast,  
'Mid the lone polar snows.

Landless and exiled on he roams,  
Distinct in every clime,  
While the Turkish crescent's  
waving o'er  
His own loved Palestine.

The rise and fall of empires,  
Have passed his wandering view,  
Ah! what a life of destiny  
Is that of thine, O Jew!

The proud, the impious Babylon,  
The seat of pride and lust:  
He writhed beneath her cap-  
tive chain,  
Then passed her in the dust.

The blaze of Persian glory,  
Like the meteor flash had gone,  
And the ray that brought deliv-  
erance,  
No longer on him shown.

He trod the streets of classic  
Greece,  
When laurels wreathed her brow—  
'Mid the tombstones of her  
splendor  
We see him linger now.

He gazed on Rome in glory,  
As she spread her eagle wings—  
Soaring mistress of the nations,  
Her voice the law of kings.

E'en his queenly Jerusalem,  
Strewn 'mid the desert sands,  
But the everlasting hills are  
there—  
Mount Zion ever stands.

Jerusalem's promised glory,  
His waiting eyes shall see,  
And Israel's son no longer roams,  
From bondage now is free.

When Judah's scattered children  
Throng to their promised home,  
And Messiah sways the scepter,  
A King on David's throne.

Rufus A. Curtis.



**"THE ANNIHILATION OF JESUS CHRIST AS A MAN."**

The above is the teaching of "Millennial Dawnism," "Pastor Russellism." See the evidence in "Pastor Russell's" own naked words taken from "Bible Studies, "Millennial Dawn," etc. He said: "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.....to all eternity." Bible Studies, Vol. 5; P. 454.

Paul said: "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."

Russell said: "The Man Christ Jesus suffered for us death, in the most absolute sense of the word — EVERLASTING DESTRUCTION." Vol. 5; P. 466.

What is the difference between his death and that of the wicked? "Who shall be punished with everlasting destruction."

Russell said: "Jesus presented his perfected humanity a sacrifice laying down all right and claim to future human existence." Vol. 1; P. 199.

Says Jesus: "I am he that liveth and was dead; and behold I am alive forever more." Rev. 1; 18.

Russel said: "The man Jesus is dead — forever dead."

"If we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him."

Says Russell: "His human existence ended on the cross." Vol. 1, P. 230.

"He shewed himself alive after his passion (death) by many infallible proofs." Acts 1:3.

Pray tell me, in what state is a human being, when in "absolute non-existence," as Mr. Russell describes the Lord Jesus?

In the Blessed Hope, W. H. Wilson.

**Notes By The Way.**

On Jan. 2, I started on a winter Evangelical trip in the south. My first stop-off was at Hot Springs Arkansas. I took the Illinois Central R. R. to Memphis, and then I took the Rock Island R. R. west from Memphis about 193 miles to Hot Springs.

Bro. Humphrey from Bear and Brethren M. Railsback and Auld of Hot Springs went to the station to meet me. The first night I spent with Bro. and Sr. Railsback, and in the morning Bro. Humphrey came for me, and took me on a fifteen mile drive thro' the timber to Bear. I commenced a series of meetings at that place assisted by Bro. Humphrey, who is one of our Arkansas ministers

The weather was bad all the time, having either rain, lightning and thunder; nevertheless we always had some interested listeners. We then changed the meetings to Bro. Muncieriff's home. Bro. Muncieriff gathered in his neighbors and we had several interesting meetings. In fact it was almost a continuous meeting every day and all day long.

The people had an intense desire to better comprehend the prophecy of Daniel and Revelation, as given in symbol. Many confessed to receiving an harmony and a clearer insight into those things, than was ever given them before, and they rejoiced in the light.

The heavy rains still continued. The Washitaw River, it is said, rose fifteen feet higher than was usual. I was consequently "water bound" in that country several days longer than I intended to stay. The time was not wasted however, for the work of the Lord continued.

In both Bro. Humphrey's and Bro. Muncieriff's home, they have family worship twice every day. The family gathers about the fire side, where they read God's Holy Word, pray, sing and study the Scriptures. In this way a spirit of devotion and reverence for God's Word is instilled in the hearts of the children. One day a little boy about eight years old brought me my Bible, and said, "Mr. Wilson it is your turn to read to-day." I noticed the effect of all this in the lives of the children. They played together nicely, had their sports, and were good natured toward each other, and were obedient to their parents when spoken to. If consistent family worship prevailed among believers, we would see more favorable results among our children.

When the weather became settled sufficiently to drive to Hot Springs, a son of Bro. Muncieriff drove me down. Bro. Humphrey followed to assist in the meetings at that place. We held some cheering meetings. I think the prospects are good for establishing a congregation there. A number of people attended the meeting, who have outgrown Russellism, and were extremely anxious to learn the way of the Lord more perfectly.

While at Hot Springs, I made my home with Bro. and Sister M. Railsback. A number of these people came there to have private conversations with me. They are anxiously seeking to know the truth in place of blasphemies as found in Russell's works, as for instance, the following quoted from "Bible Studies," Vol. 5; P. 454. Mr. Russell says:

"The man Jesus is dead—Forever dead."

Such blasphemy is so revolt-

ing to many of his followers that they cannot stay with him.

As a result of these meetings, several believers confessed to having received a spiritual uplift.

One asked, Why cannot these meetings be continued? I suggested to Bro. Humphrey that he ought to continue them. I want to bear witness that he is both sound in heart and sound in the truth, and a properly recognized minister of the gospel. His address is Bear, Arkansas. Send for him and help him along financially. I have profound respect for a man who lives out what he preaches.

I think it will be of interest to learn something concerning the world-wide famous hot springs at this place.

These springs are owned by the United States Government.

They took possession of them in the year 1832, in an act entitled, "A National Sanitarium for all time, dedicated to the people of the United States to be forever free from sale or alienation."

It retained about them a reservation sufficient to protect them from encroachments.

The mountain side from which these springs emerge, is parked and planted to flowers, shrubbery and vines. There are about fifteen miles of drives, and some six miles of walks. From the top of which mountain the peaks and valleys of the Ozark mountains are seen. There are forty-four hot springs, and they discharge one million gallons of water per day. The temperature of these waters is 135 degrees. As I drew water into my cup, it immediately heated the cup to a degree uncomfortable to hold in my hand. There are twenty-four bath houses, each house costing from \$15,000 to \$150,000 to build. These houses have 588 bath tubs, from which the government derives a revenue of \$35,000 per year.

Bro. Railsback and myself visited the Buckstaff Bath House. It is a creation of marble, stone, pressed brick and cement. It is of immaculated whiteness. It is a square with majestic columns. The floor is of figured mosaics, the stair-case of marble. The wainscoating is of marble eight feet high. The walls and beams are of hard, white cement. Marble drinking fountains are set into the wall. There are numerous lockers for use of bathers. There are hot air cabinets, and vapor cabinets, shower baths, sitz tubs, all white and polished. There is also a shampoo equipment, the douche table, the electric light cabinet with its magical powers, hot air cabinet, the electric tub bath, the Neuheim bath, massage rooms. There is a seven-foot fan which sends the

air through steam coils, and into the room above.

The government runs a bath house for the poor, capable of giving some 1,500 baths a day, all free.

Bro. Railsback and myself saw this whole thing in practical operation. We saw the patients being treated by these different appliances. I saw a marvellous cure effected. Two ladies from Wisconsin who rent a part of Bro. Railsback's house, came there about six weeks ago. One of them had no use of either limb from the thigh down. She had to be lifted about. I saw her slowly walking about the house and porch all alone.

When I returned from Bear to Hot Springs, my digestive organs did not act properly. I went to the springs and drank that hot water on two successive days, and it acted almost magically upon me.

I am, at this writing at Hammond, Louisiana.

In the Blessed Hope, W. H. Wilson.

Every moment of worry weakens the soul for its daily combat. —Henry Wood.

"Be humble; humility is the perfume of Christian character. Its fragrance will attract when all other means fail."

Whoever yields to temptation debases himself with a debasement from which he can never rise. A man can be wronged and live; but the unrestricted, unchecked impulse to do wrong is the first and the second death. Horace Mann.

Strength of character consists of two things—power of will and power of self-restraint. It requires, therefore, for its existence, strong feelings and strong command over them. —B. W. Robertson.

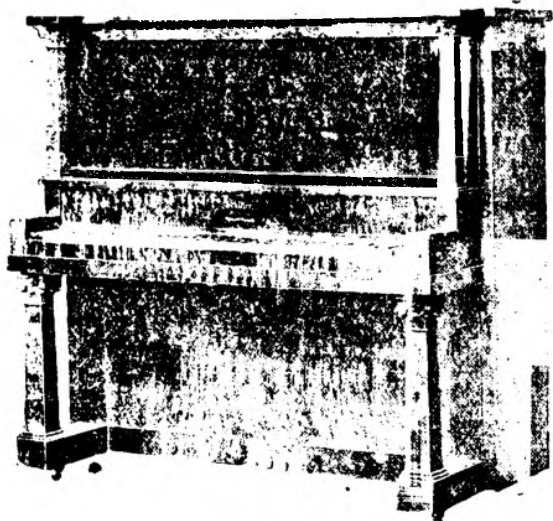
The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely. —Lublbock.

The prosperity of a nation depends upon the health and morals of its citizens, and the health and morals of its people depend mainly upon the food they eat and the houses they live in. The time has come when we must have a science in domestic economy, and it must be worked out in the homes of our educated women. A knowledge of the elements of chemistry and physics must be applied to the daily living. Ellen Richards.

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Bear, Ark., 1-22-1913.  
To S. J. Lindsay,  
Oregon, Illinois.  
Esteemed Friend: 'Ere leaving Bro. W. H. Wilson in Hot Springs last Friday, on his way to perfection and Hammond, La., he gave me for disposal some copies of The Restitution Herald, issue Jan. 8th, which proved to be the cap-stone of a mental feast that we had been having with him for a fortnight—and "Tells me where the dove has flown to build her downy nest," so here I come with heart and hand to win her to my breast—to win her to my breast. And should I need a Barnabas as others used to do, Acts 9:26-27. I give you Bro. Wilson, because he's kind and true, and wears a "crown of glory," so like a child is proved, Rom. 16:31, so simple in his manners, but in God's

word he's loud, I Cor. 14:20, and says by word and action; salvation does not depend on how you have your fork and spoon; but O beware of men! Matt. 24:4; Acts 20:30. For in the holy prophets God's pointed out the way, Acts 26:27; Heb. 1:1-2. As testified by Jesus who is Himself the way. Rev. 22:6-16; John 14:6.

Bro. Wilson is doing a good work, as mentioned in Gal. 6:1, etc. Amen!

R. A. Humphreys.

Shall We Meet Each Other There?  
R. E. Lloyd.

Shall we meet each other there? In the fields of Eden fair, Shall we meet, yes, bye and bye, On the bright Edenic shore, There to sorrow never more

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Shall we meet yes, bye and bye. A Kansas editor says he counted thirty members of a church congregation who stood up and sang: "Shall We Know Each Other There?" who refuse to speak to each other on the street. —Exchange.

### Chorus:—

Shall we meet each other there? In the fields of Eden fair? Shall we meet each other there? Shall we meet, yes, bye and bye.

Shall we meet each other there? Free from every sin and care, Shall we meet, yes, bye and bye, On the glorious Canaan shore, There to part, ah, nevermore, Shall we meet each other there.

Yes, we'll meet each other there, God's abundant love to share We shall meet, yes, bye and bye, Through the great eternity We'll be happy as can be, We shall meet each other there.

Good habits, habits of industry, conscientiousness, thoroughness method, accuracy, and punctuality, once formed by a young man, are a fortune by themselves; inwrought in the very fibers of his being, they become a part of himself, and insure success as no outward help can possibly do. On the other hand, bad habits, though quickly acquired, hang forever on the wheels of enterprise, and obstruct and defeat all progress, to the ruin and shame of their victim.—William Matthews.

A man's talent is his opportunity; if he buries it now, he will be poorer in the day of final accounts than he is now. Use God's gifts to bless the world and He will bless you.

"The Bible is the lighthouse lighting the shores of eternity."

Everybody blunders; it is the wise person that does not blunder in the same way twice. "Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.

The new-born child is an unfinished mechanism. If finished according to God's revealed program, the life will be in the likeness of God's dear son. It is man's privilege to help finish the child and the race.

"The man who gives only when he feels like it pays more for his religion than it is worth."

"The man or woman who can see no good in anyone but him or herself deserves much pity, for such a soul is but reflecting its innerself."

It is a grand thing to live—to open the eyes in the morning and look out upon the world, to drink in the pure air and enjoy the sweet sunshine, to feel the pulse bound and the being thrill with the consciousness of strength and power in every nerve; it is a good thing simply to be alive, and it is a good world to live in, in spite of the abuse we are fond of giving it.—Sel.

If there be no loyalty there can be no great friendship. —Black.

# THE RESTITUTION HERALD.

Volume 2.

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Number 18.

## AN OBJECT LESSON.

F. V. Blakely.

We next find our subject (Ruth) and the mother-in-law planning whereby they might have Boaz, a kinsman, act the kinsman's part in redeeming the property, and taking Ruth as his wife and to raise up seed "to raise up the name of the dead upon his inheritance."

In this modern and exceedingly critical age, we would condemn severely such methods of "match making." By a study of the customs of that age, we find it perfectly proper, and that the Mosaic law evidently provided that in such cases it lay with the widow to claim if she chose. The method of "wooing" we would now question, but was then common, and equivalent to asking to be taken in marriage. Boaz recognized her right thus to come to him, and he showed the kindness and strength of a true, Godly man, and attested in v. 11, ch. 3, to the character of Ruth, saying, "for all the city of my people doth know that thou art a virtuous woman."

We can here recognize a lesson of much worth. Character and virtue should be esteemed more than fame or riches. "A good name is rather to be chosen than great riches, and loving favor than silver or gold." Prov. 22:1. Peter exhorting those of like precious faith says, "Grace and peace be multiplied unto you through the knowledge of God, and to Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. 2 Pet. 1:2-7. These characteristics must abound in us if we do not want to be unfruitful in the knowledge of our Lord Jesus Christ.

Boaz recognized true worth in

## THE BRIDEGROOM'S AT THE GATE.

F. L. Piper.



Soon shall the passing night  
Fade off the western sky;  
There rises high the eastern light,  
That tells the day is nigh.

Long have the shadows been  
On heart and home and plain;  
Long now has been earth's reign of sin,  
And long her night of pain.

But shadows soon shall break,  
Where wait the martyr dead  
In resurrection life to wake,  
And rise to meet their Head.

The morning comes at length;  
Awake, O earth, and sing!  
Church of the ages, gird thy strength,  
With day shall come thy King.

Hast thou thy message given  
On street and lone byway?  
Haste, then, thy task, for on the heaven  
Are signs that herald day.

My soul thy case prepare,  
Trim well thy lamp and wait;  
The night gives place to morning fair,  
The Bridegroom's at the gate.

the character of Ruth and agreed to fulfill his entire duty toward her. He was undoubtedly a righteous man and desired everything done decently and in order. v. 18. A truly pious man cannot be rash, wavering, dilatory or undecided where duty is concerned, and must be decided in principle, speedy in action - such was Boaz.

We find that Boaz purchased all that was Elimelech's, Chilion's and Mahlon's from Naomi by a peculiar ceremony from one who was nearer of kin than he, Ch. 4:7. Deut. 25:7-9. By the same act or ceremony did he take Ruth to be his wife. In the genealogy we do not find Mahlon mentioned, but rather Boaz. There was no offspring from the union with Mahlon, but there was with Boaz, and through the recorded genealogy we can trace to our Savior Jesus Christ. From the peculiar circumstances recorded, it is very evident that

Ruth was of Moabitish origin, and was engrafted into the genealogy of our Lord, exemplifying the calling of the Gentiles into the fellowship of the covenants of promise.

In Boaz, we discern Jesus, our kinsman—Redeemer, who remembered us in our low estate, not because of our worthiness but of our necessity, being sinners of the Gentiles gleaned in the field of his oracles and ordinances. He hath bought us with the price of his precious life-blood. Let us therefore, conscious of our poverty and affected by his kindness, return him the most humble and thankful acknowledgements.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psa. 37:5.

Beware of little expenses; a small leak will sink a great ship.  
Benjamin Franklin.

Knowledge is power.

## THE VISITOR.

The boys who are keeping in touch with the world's progress, and are preparing to take their place with the great army of skilled workmen, will be glad to read and profit by the experience and counsel of the truly great men of today. You will be spared many disappointments and crushing defeats in life if you make up your mind to stand for the best things in life and shape your conduct by that resolution.

H. J. O'Brien, writing for the Boys' World, tells of his visit to the Edison Laboratories.

"When I entered the great Edison factories at Orange, N. J., I was first struck by a certain order posted on every wall, in sight every where about the works, for visitors and workmen alike. This order absolutely forbade the smoking of cigars with in the Edison walls.

"Why?" I asked. "For fear of fire?"

"No! For fear of lunacy," came the caustic answer. "We haven't any use for men without brains. Don't want 'em here. You won't find any cigar-smokers around here. When a man uses these things, his brain runs down. You can't give us any fine theories about it—we know!"

"That is a terrific answer to the cigaret smoker, boys, from the greatest brain in the world.

A boy who forms the bad habit of smoking will soon join the loafing class. He finds companionship with those who have time to sit on dry goods boxes in the corner grocery and smoke and tell vile stories and curse because fortune has not brought a golden harvest for the asking. Suggestions are given as to how to live without honestly earning a living. The boy is soon tempted to be out late at night. He drifts about among those idlers loitering about disreputable places. They are eager to teach him vice, and he yields because he is weak.

Into the faces of these boys who yield to bad habits and vice will come the marks and lines of wrong doing. It cannot be hid. "Whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption."

Boys, you cannot afford to pay the price for such a harvest.

Those who yield to the temptation to smoke think they are having pleasure and making men of themselves, but they have started on the downward path that leads to ruin. They are throwing away money, time, physical strength and character. The world wants boys with clean, regular habits, and men of strong, true characters and clear brains. Such are pushing the wheels of progress. The peace of right doing brings rich rewards. Aim for the best in life.

Harriet E. Boice.  
1009 South Wright St.,  
Champaign, Illinois.

### SERMONETTE NO. 38.

#### What God Has Required.

A. J. Eychaner.

Text.— Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Micah 6:6.

When we consider the greatness of God and our responsibility to him, the question of the text is a very important one. How shall I come into his presence? What condition physically, and morally? What does he require of me? Is there any difference as to nationality? Will clothing, or color, or wealth be considered as a condition? Will the offering of a yearling calf cancel my offense against his will? Can I buy my way into his will? Can I buy my way into his favor? Must I bring more than one lamb? Does he require any lamb, or the life of any animal from me, to make me at one with him.

"Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" A comprehensive answer to these questions, and similar ones show that God does not require such things. He never required of any one a burnt offering, or a sacrifice of the life of any creature as a condition of favor. The teaching of the Bible is "For it is not possible that the blood of bulls and of goats should take away sins." In burnt offerings and sacrifices for sin God has had no pleasure, (Heb. 10:6, 7). neither under the law or under the gospel. Jesus is our pattern in all things, and he came not to offer sacrifices, but to do the will of God we are sanctified.

#### I. History of Sacrifices and Offerings.

So far as the Bible throws light upon this subject, Israel was not alone in the offering of gifts and sacrifices. Other nations — other people brought gifts to their Deities. The primary object seems

to have been an offering of gratitude for favors or imaginary favors received, and not to obtain pardon for an offense committed. Such indeed were the offerings of Cain and Abel. (Gen. 4). Cain was a farmer and brought fruit. Abel was a herdsman and brought the first born of his flock. In Heb. 11, these offerings are called "gifts." The acceptance of Abel's gift was not in the fact that it was an animal gift, but because "he was righteous," and the rejection of Cain's gift lay in the fact that some kind of sin lay at the door of his life; for God said to him if he did right he too would be accepted. 1 Jno. 3:12. Righteousness, or right doing, is the secret of acceptance.

Noah, offered upon an altar beasts and fowls over 500 years before the time Israel received the Levitical law—before there was any Israel. Noah had been obedient to God— had built the ark, was righteous in his generations, and God had saved him and his household from the flood. So to express his gratitude he offered the best he had as a gratuity. There is no hint that he had been a sinner and he must make a blood atonement. This is all in the imagination of theologians. The offering was not to cancel sin but a noble expression of gratitude.

Next we find Abram building altars and calling on God. Ex. 12:7, 8; Ex. 13:4-18; Gen. 22: 6, 7, 11; Isaac also builded altars. Gen. 26: 25. Melchisedek about this time was a priest and the writer of the Hebrew letter says that every high priest offers gifts and sacrifices. Hence we conclude that the offering of gifts to God was a general thing, but it is not stated that they were offered to cancel sin.

Balak on one occasion built 7 altars and offered on every altar a bullock and a ram. Num. 23: 1, 2, 14, 17, 29, 30. The people of Moab sacrificed to their gods. Num. 25:2.

In time the object of offerings was changed. People seemed to think the offering bought the favor of their gods,—then they were offered to conciliate and to secure favors and to cancel sin. A case of this kind is mentioned in 1 Samuel 6:1-7. The Philistines had priests and offered mice; and when they returned the ark to Israel, they sent five golden emerods and five golden mice as a trespass offering, to buy the favor of Israel's God. In their contact with the heathen, Israel fell into their ways, imbibed their ideas of offerings and finally concluded that the sacrifice canceled sin; and strange to say, this is to a large extent, the idea which prevails in the religious world today.

#### II. Did God Command Sacrific-

es?

Let us bring together some of the statements of the Bible under this head as an answer to this question.

1. If sacrifices cancel sin, they would cease to be offered. But they can never make the comer thereto perfect. Heb. 10:1.

2. It is not possible for animal blood to take away sin. Heb. 10:4

3. God had no pleasure in burnt offerings and sacrifices that were made to cancel sin (Heb. 10:6) and did not want them.

4. Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice. God did not approve or accept a sacrifice or gift as long as the giver continued in sin. 1 Sam. 15:22-23. Hence they were not to cancel sin.

5. Jesus said, "First be reconciled to thy brother, and then come and offer thy gift." Make it right if you want God to accept it. Matt. 5:23-24. Forgiveness must precede the offering.

6. Bring no more vain oblations; incense is an abomination unto me. To what purpose are these many sacrifices? I delight not in the blood of bullocks or lambs or he goats. Isa. 1:11-20. God could not accept an offering as long as the donor was sinning—hence the offering did not cancel transgression.

7. God did not want the cattle, he wanted a clean life; then if they brought an offering he would not reprove them. Ps. 51:7-15.

8. I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices; but this thing commanded I them, saying, "Obey my voice and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you." Jer. 7:22-23.

By this it is seen that God did not command Israel (when the law was given to them at their Exodus) to bring any sacrifices or offerings. If the reader is a student of the Levitical law as laid down in the book of Leviticus, he has discovered that Jeremiah's statement is in exact accord with the law regulating the work of the high priest as well as the gift bringer. No one was commanded to bring an offering, but if he brought it, it is expressly stated that it shall be given "of his own voluntary will." Lev. 1: 2, 3, 10, 14. Lev. 2:1, 4, 7, 14. Lev. 3:1, 6, 7, 12. In every one of these places it is "if" he bring an offering. The way it shall be brought, and the place where and when to be offered by the priest are carefully noted: and it was through this method the peo-

ple were taught to obey God.

If these offerings and gifts were an expression of goodness and loyalty to God, they are deeper than the selfish idea of buying God by a present. If they are typical, then do they find an antitype in the fact that God so loved the world that he gave to man the best he had — even his son, that we might gain eternal life through him?

III. "He hath showed thee O man what is good. And what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God." Micah 6:8. These three things cover our duties to God and to man. God requires of us

#### 1. To do justly.

This is to do right according to God's standard which is his law. "This do," said Jesus, "and thou shalt have life."

#### 2. To Love Mercy.

In fulfilling this requirement we treat every person as we wish to be treated by them in turn. Help the one who is down, or in want, or is sick or discouraged. Remember the words of the Lord Jesus, "It is more blessed to give than to receive."

#### 3. To Walk Humbly With Thy God.

Humility is the road to happiness. God has said, "I dwell with him that is of a contrite and humble spirit and to revive the heart of the contrite ones. Isa. 17:15. James writes, "He giveth grace to the humble." Jas. 4:6. For humility and obedience Jesus was exalted. Phil. 2:8. "He that humbleth himself shall be exalted." Lu. 18:13-14. God does require these things, but our sacrifices, offerings or gifts to be accepted must come from a broken and contrite heart, and thus presented will not be despised.

#### SOME INTERESTING BIBLE CHARACTERS.

D. C. Robison.

We offer no apology to our readers for presenting the character we do in this paper. There is none of the race upon whose shoulders Jehovah placed such responsibilities except that great prophet like unto him—the Christ. In writing of him, Paul says, Moses verily was faithful in all his house as a servant for a testimony of those things which were to be spoken after. He was born in a time when the children of Israel were multiplying too rapidly for the Egyptian king. He ordered that all the male children should be strangled at birth. His mother saw that he was a goodly child and she hid him three months.

When she could hide him no longer, she took for him an ark of bulrushes and daubed it with slime and with pitch and put the



child therein; and she laid it in the flags by the river's bank. When the daughter of Pharaoh came down to wash herself at the river and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maidens to fetch it. And when she had opened it she saw the child: and behold the babe wept. She had compassion on him and said, This is one of the Hebrew children. His sister said, Shall I go and call a nurse of the Hebrew women that she may nurse the child for thee? Pharaoh's daughter said, Go, and she went and called the mother of the child. And Pharaoh's daughter said, Take this child away and nurse it for me, and I will give thee thy wages. The child grew and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water. Thus we see that Jehovah had this child reared up in the house of the king who had ordered his death. Luke and Paul write of him thus: Moses was learned in all of the wisdom of the Egyptians and was mighty in words and in deeds, and when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. 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. When he visited his brethren, he saw one suffer wrong at the hand of an Egyptian. He defended him and slew the Egyptian. The next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do you wrong one another?

But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a prince over us? Wilt thou kill me as thou didest the Egyptian yesterday? Then fled Moses at this saying and was a stranger in the land of Midian forty years. His education had not fully prepared him for the great work that Jehovah had for him. Those who are reared in king's houses cannot endure physical hardships. Forty years among the mountains of Midian as a herdsman made him strong physically. He had now reached the stage of develop-

ment that would make him a fit instrument in Jehovah's hands to become the leader of God's people.

The life of Moses was divided into three periods of 40 years each. The first 40 years he was in the house of Pharaoh. During this time he received the mental training that prepared him for a leader of men. Stephen said, 'He was learned in all the wisdom of the Egyptians.' During this period of his life he did not forget his parentage or his people. It is written that 'It came into his mind to visit his brethren, the children of Israel.' In this he judged between an Egyptian and one of his own brethren and did a rash act by taking the life of the Egyptian. Again he attempted to reconcile two of his brethren and was thrust away by the one who had done the wrong. The time that he was to judge among his people had not arrived. The iniquity of the Egyptians was not yet full.

The enmity of his brethren caused him to leave Egypt for a time. The second period was spent in the mountains of Midian as a herdsman for Jethro, a ruler in that land, whose daughter he married. There was born unto him a son. From an incident recorded in Gen. 4, it seems that Moses had neglected the ordinance of circumcision. There is no evidence that Moses engaged in the worship of the Midianites but had neglected to obey Jehovah's command to have his son circumcised. This period of forty years gave him an opportunity to strengthen him physically. This reserve of physical strength would be needed in the future. He must be a leader and a judge of his people. His patience was strengthened and ripened by his work as a herdsman.

At the end of the second period as Moses was tending his father-in-law's sheep, an angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. He looked, and behold the bush burned with fire, and the bush was not consumed. His anxiety led him to turn aside to see this great sight, why the bush is not consumed. The angel's voice was heard from the bush, saying to Moses, Put off thy shoes from off thy feet for the place whereon thou standest is holy ground. At this time the angel announced that he had seen the afflictions of my people and heard their cry by reason of their task masters; for I know their sorrow. Moses was now prepared to lead his people from their bondage.

He must appear before a king who was a cruel tyrant. His trials here are recorded by the sacred historian and may be read in connection with this article.

All Egypt has been stirred by the demand that the children of Israel must be permitted to leave Egypt and worship the God of their father Abraham, and of their father Isaac, and of their father Jacob. They cannot leave the land where they had been afflicted without a memorial. The paschal lamb was to be slain and the flesh eaten and the blood sprinkled on the upper door post of the houses. That night the destroying angel passed over the children of Israel. There was none found dead. This was to remind them of their deliverance from Egyptian bondage. By a miraculous deliverance through the Red Sea they were led to Sinai near where Moses had spent the second period of his life as a herdsman. Here Moses was directed to form them into a civic body. They were then given a moral code of ten commandments, also laws regarding sacrifices and laws of health. Under these they were to be made a "holy nation" and a "peculiar treasure unto God." They were now prepared to possess the land of Canaan under the covenant made with Abraham, Gen. 15:13-18. While sojourning here Moses built the tabernacle as God directed. There was instituted an order of priesthood. The offering of sacrifices was now to become national and not individual. This office was to be performed by Aaron and his sons and is known as the Aaronic priesthood. This was made after the law of a carnal commandment. It would be impossible to give more than a brief history of Moses in an article such as we are writing. No man had greater privileges or greater responsibilities than this man Moses. He listened to the voice that shook the mountain. He was sustained forty days in the mountain without food or water. When he came down from the mountain his face did show with such splendor that the people could not look upon it. He had talked face to face with Jehovah, and had not died.

The third period of his life was filled with many remarkable and trying incidents. He was the leader of a rebellious people whom the Lord determined to destroy, but through the prayers of Moses they were saved. Moses was their leader during all their wanderings in the wilderness and withstood their murmurings. At last he was directed to charge the people that they had not kept the covenant that Jehovah had made with them and that which had been made with Abraham. The leadership was to be given to Joshua who had been faithful. Moses was now 120 years old. He was not permitted to enter the land, but was

favored to view it from Pisgah's top. He died in the land of Moab and Jehovah buried him in a valley in the land of Moab, but no man knoweth of his sepulcher unto this day. This event in the life of this truly great man is beautifully memorialized in a poem written by Mrs. Alexander, a part of which we give.

This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page,  
Truths half so sage  
As HE wrote down for men.

And had he not high honor?  
The hillside for his pall:  
To lie in state while angels wait,  
With stars for tapers tall;  
And the dark rock pines, like  
tossing plumes,  
Over his bier to wave;  
And God's own hand,  
In that lonely land,  
To lay it in the grave.

In that deep grave, without a  
name,  
Whence his uncoffined clay  
Shall break again—oh wondrous  
thought!  
Before the judgment day:  
And stand with glory wrapped  
around.  
On the hills he never trod,  
And speak of the strife  
That won our life,  
With the immortal Son of God.

Give me a man so trained in  
mind, that his body, is the ready  
servant of his will, and does with  
ease and pleasure all the work  
that, as a mechanism, it is capa-  
ble of.—Thomas Huxley.

A polite man is one who lis-  
tens with interest to things he  
knows all about, when they are  
told him by a person who knows  
nothing about them.—Due de  
Morny.

It is a mark of good manners  
to show courtesy to servants or  
to any in humble station of life.  
A polite request is always better  
than a stern command. Who-  
ever shows disregard of the feel-  
ings of a servant or one in hum-  
ble station gives unmistakable  
proof of ill-breeding.—Sel.

We must be as courteous to a  
man as we are to a picture,  
which we are willing to give  
the advantage of a good light.—  
Emerson.

Perception and action; a quick  
eye and clear vision; a vigorous  
right arm and a deft hand—  
these are the masters of suc-  
cess in any and in every pursuit.  
—Orison Swett Marden.

## 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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St. Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Bro. R. E. Lloyd writes of holding successful street meetings in Illinois and Missouri. We are glad for this kind of courage.

## Notice To Contributors.

We have all the poetry that we can use for some time to come, so please do not send in any more for a while.

On Monday, Feb. 3, Bro. Wm. Railsback and wife of Argos, Ind. celebrated their 60th wedding anniversary. This is such an unusual occurrence that we here make mention of it and extend congratulations.

We have on hand the following tracts which are sold at fifteen cents per hundred of one kind or in assorted lots:

"Wanted"; "The Resurrection"; "A Berean Tract." No. 1; "A Berean Tract." No. 2; "The Reasons Why," No. 1; "The Reasons Why," No. 2; "Having A Desire to Depart."

We are printing another thousand of Bro. J. W. Williams' tract, "Saved From Sin." We must have twenty cents per hundred for this two-page tract.

## The Sunday School.

By Anna E. Drew.

## Abram and Lot.

February 23. Read Gen. 13 and 14. Lesson Text—Gen. 13:1-18.

Golden Text. The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith. Prov. 10:22 (R. V.).

Time.—B. C. 1924. A few years after Abram's arrival in Canaan.

In our last lesson we left Abram journeying south in the land of Canaan. There came a famine in the land, and without waiting God's guidance, he went down into Egypt, the country of plenty, which had already attained a high civilization, full of heathenism, worldliness and luxury. The trouble which he brought upon himself and Sarai, his wife, and the manner in which God brought him out, is related in the closing part of chapter twelve.

## Questions.

To what part of Canaan did Abram first come on his return from Egypt? (The south was the most sandy and barren part of the promised land). Who was Lot? Gen. 12:5. In what did Abram's wealth consist? Is it wrong to have riches? (Not if honest-

ly gained by faithfulness and industry; they are a powerful instrument of doing good, if so gained). Wherein lies the wrong? Ps. 62:10; 1 Tim. 6:10. To what place did Abram return and worship again? What had Lot attained? What difficulty arose in consequence of their great possessions? What other people dwelt in the land? (The Canaanites were the "lowlanders," who dwelt on the seacoast and in the lower Jordan valley, and the Perizzites, the "highlanders," dwellers on the hills and mountains among which Bethel was situated. This shows one reason why there was not room for both Abram and Lot). What did Abram fear this would lead to? v. 8. (Here Abram puts himself on a level with Lot,— "we are brethren." This is a powerful argument against strife among followers of Christ. The love between true brethren should overcome the danger of strife. Jas. 3:16, 17). What did Abram propose? What noble traits of character does he exhibit in this proposal? Heb. 13:1; 1 Cor. 13:4-8; Matt 5:9; Rom. 12:10, 18, 21. Did Lot hesitate to accept Abram's offer? What was his choice? Why? (Not only because of its great fertility, but because this region lay on the great route of eastern travel and promised a rich market for the produce of his flocks). What is meant by "garden of the Lord?" Gen. 2:10. To what other land compared? (The land of Egypt was the richest and most fertile land then known). What was the condition after Sodom and Gomorrah were destroyed? Gen. 19:24, 25. What trait did Lot display by his choice? Did he manifest any thought of spiritual things? Where did Lot and his family dwell? ("Plain" in the revised has a capital P,— it was the name of the flat valley called the Ghor, at the head of the Dead Sea. He dwelt in some of the smaller walled towns, while his flocks and herds pastured in the surrounding fields, moving from place to place, but ever drawing nearer to Sodom, the chief city of the Plain). What of the inhabitants of Sodom? Gen. 13:13; 18:20. What does Peter say of Lot's regard for these people? 2 Pet. 2:7, 8. (Though Lot went to Sodom by wrong motives, that is for gain, yet he was a fairly good man at heart, but his life and character were on a much lower level than Abraham's). In what way did God show his approval of Abram's conduct with Lot? Gen. 13:14-17;— (As we study these promises in the next lesson, we will not dwell on them in this). To what place did Abram next move? Gen. 13:18. It was while here that Abram learned of the disaster to Lot,

who with the Sodomites, had been taken with their goods, by the eastern kings, and with his own trained men, few in number, gained the victory over a much larger host, rescuing the family and possessions of Lot and the Sodomites, the account given in chapter 14.

What was the source of Abram's success? His strong faith in God. His was a "practical, living, working," faith. Lot's failures, unwise choices, and disasters grew out of the weakness of his faith in God.

Texts for our consideration—Matt. 6:33; Phil. 2:2-5, 14, 15.

## Letters.

## From Our Friends.

Mr. S. J. Lindsay:

Enclosed please find one dollar to apply on my subscription to the dear little paper which I enjoy very much.

May God bless you and the good work you are doing.

Hoping to be found faithful,

Mrs. J. C.

Dear Bro. Lindsay:

Enclosed find money order for \$1.50 for which to renew my subscription for The Restitution Herald.

I so much enjoy its weekly visits in our home. I have enjoyed Bro. J. W. Williams' lessons and Bro. Robison's very much for I have heard both of them preach. I also love to read all the good writings each week. We are isolated and the only ones around here of the faith. Our neighbors never heard a sermon on the kingdom. When we speak to them about the true gospel, they say "What strange doctrine: is that all in the Bible? I hope some time in the future that our neighbors can and will hear some good sermons. We go to H— twice a year to preaching. It is a distance of twenty miles, but we have always got well paid for our going. Oh! such feasts of good things we hear up there.

Yours in the one hope.

Mrs. R. McC—

(We withhold names because these letters were not written for publication.—Ed.)

## Berean Book Notice.

As a member of both committees for our book, I wish to say a word as to their purpose. There were two committees, one on the original outlining and one, three years later, for revision. These committees consisted of Sister Ruth Whitehead, Chicago; Sister Almeda Glotfelty, Lanark; Sister Evelyn Harsch, South Bend; Bro. James Wilson, Chicago, and Sister Anna E. Drew, Dixon.

Realizing the importance of habit, we sought to outline lessons that would give a knowledge of the scriptures historically and doctrinally; a storing of the mind with memory gems and the forming of a HABIT of DAILY study. If you try to learn these lessons in half an hour late Saturday night, you will find them too difficult. Objection has been made that the memory work is too long for school children. Those are just the ones that it is NOT too long for. They learn easily and have the most time. Until you have taken FIVE minutes EVERY day for memory work you have no right to say the work is too difficult. We have tried it with great success, saying the verses aloud to each other, learning one verse well before going to the next. The biography will take about thirty minutes in all to learn and the topic about twenty minutes. This gives 45 minutes to the lesson proper and 30 minutes for memory work. Is 75 minutes a week or 2 hours for the study of God's word too much? How many minutes a week do you spend in reading the paper?

Give the work a thorough trial according to the plan laid out in the front of the book, and train the young, whose minds are the most receptive, in the memorizing of God's word.

Leila E. Whitehead.

## Berean Column.

### A Few Facts About Modern Palestine.

(Selected by Mary Gesin).

Up to five years ago, Jerusalem depended on the rainfall for her water supply, but a year or two ago a daily tank train was started from a spring at Bettir and the water carried several miles over railway to Jerusalem. Then an improvement was made by returning to a water system of the ancients. Now they have built a new pipe and the water is conducted from three old reservoirs near Bethlehem, supplied by springs called Solomon's Pools, a distance of six miles, to Jerusalem. Motor and telephone have come to stay, and even a football match, with many Mohammedan players and veiled Moslem ladies among the spectators was recently witnessed there.

The coming autumn will see the lines laid for a tramway service, by a French company. An English firm has been asked to submit tenders for lighting the city by electricity. A motor pump is in operation over the well at Beersheba for the sup-

ply of the town. Motor boats are seen running on the Dead Sea. Modern implements are used in the grain harvest on the Plain of Sharon. A steam roller at work is an ordinary sight on the streets of Jerusalem. They are also supplied with modern fire-fighting appliances.

Until a generation ago, there were no buildings outside the three mile circuit of wall, but now there is growing up a greater Jerusalem outside the gates, since the Jews have been returning in such great numbers.

The gates now are never closed and two entrances have no gates at all.

Ever since the triumph of the Young Turk nearly four years ago, western ideas have been making headway slowly but surely. Palestine is like one who has overslept and is hurrying through his toilet to catch up with the rest.

Dear Bereans:

I have just been reading the 61st chapter of Isaiah, and the thought just came to me, Who knows if the year we have just entered will prove to be the acceptable year of the Lord? The healing of the broken hearted, the comforting of those that mourn, liberty to the captives.

If we can lay claim to the following, taken from the 23rd Psa., then we need not fear if it will be the year of the Lord.

#### Possession:

The Lord is our Shepherd.

#### Position:

He maketh us to lie down in green pastures;

He leadeth us beside the still waters.

#### Promise:

He restoreth our souls.

#### Progress:

Yea though we walk through the valley.

#### Provision:

Thou preparest a table before us.

#### Prospect:

Goodness and mercy shall follow us.

Then we will greatly rejoice in the Lord, for he hath clothed us with the garments of salvation and covered us with the robes of righteousness, and then the following verse will be fulfilled:

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.

Submitted in love by your co-worker,

Selma Samuelsson.

Dear Bereans:

We read in different portions of both the Old and New Testaments that the earth is to

be the future home of the redeemed. I love to dwell upon this topic. It is so full of the beauty and glory of the Lord.

'The earth is the Lord's and the fulness thereof: the world and they that dwell therein.'

The Lord has made some wonderful promises for the future. Let us read some of them:

Blessed are the meek, for they shall inherit the earth. Matt. 5:5. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Psa. 37:11. Those that wait upon

the Lord, they shall inherit the earth. Psa. 37:9. For such as are blessed of him shall inherit the earth. Psa. 37:22

These are blessed promises. Those who are to inherit money or property, are called heirs. We find these heirs who are to inherit the earth, have some work to do. They have to do character building. The harder and more diligently we work in our Christian life, the nearer we attain to our perfection as an heir. It is the meek, the righteous, the upright and those that wait upon the Lord who shall be heirs to this great inheritance. Again David says:

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. 37:34. The righteous shall inherit the land and dwell therein forever. Psa. 37:29. The upright shall dwell in the land, and the perfect shall remain in it. Prov. 2:21. Behold the righteous shall be recompensed in the earth. Prov. 11:31. And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5:10.

We have an office to perform as well as character building.

Where there is a set of workmen, there is one man who is head and oversees all. So with those who will be kings and priests, there is one king who is head of all.

And the Lord shall be King over all the earth: in that day there shall be one Lord and his name one. Zech. 14:9.

How mighty is this King?

He is to be King of kings and Lord of lords. All kings shall be subject to him. Yea, all kings shall fall down before him: all nations shall serve him. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Psa. 72:11.

How great are his power and rulership?

All kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations. Psa. 22:27-28.

Notice the length of time he

is to reign and the greatness of his dominion:

The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. Rev. 11:15

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psa. 72:8. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:14.

The heirs who have an inheritance to this land, are called redeemed ones, or saints.

How long is this possession to be, and how great is the dominion?

The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. Dan. 7:18.

And the kingdom and dominion and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. 7:27.

O how beautifully our Father has planned everything for his children.

When the Lord shall build up Zion, he shall appear in his glory. Psa. 102:16. 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.

It is a future worth working for, where all will be peace and safety, joy and gladness. No more trouble, no more sighing, no more tears. It will be a time for rejoicing and pure happiness.

For the Lord shall comfort Zion: he will comfort all the 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. Isa. 51:3.

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa. 51:11.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains, for the Lord hath comforted his people. Isa. 49:13.

Your sister in Christ,

Jessie M. Wilson.

The day is immeasurably long to him who knows not how to use it.—Goethe.

Every moment of worry weakens the soul for its daily combat.

Henry Wood.

## A STUDY OF THE GOSPEL.

(Continued).

## The Gospel in its Fulness.

This part of the subject covers the period from our Savior's death unto the day of Pentecost, when and where the church was fully established and organized as we shall be able to show in this concluding article.

We find that the resurrection was an imperative necessity and also a part of the gospel. Paul says, 'Moreover brethren I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve. After that he was seen of about five hundred brethren at once.' 1 Cor. 15:1-17.

By reading the remainder of the chapter we get the full import of Paul's subject of the resurrection. Thus we see what a number of unimpeachable witnesses bore witness to it. I do not think Paul intended to impress the Corinthian brethren with the thought that the resurrection supplies the whole of the gospel, but a very important and indispensable part of it, which some of the brethren had rejected.

Christ's death was accomplished by ordinary methods commonly used by men for that purpose, but His resurrection was a miracle and was brought about by supernatural power, which He came in possession of when He arose from the dead and which He retained, becoming the head of all things, therefore of the Church as a natural consequence. If the Church had existed before this time, it evidently must have existed without its proper head and before the foundations were laid. As a business proposition we must first locate the proper place for the building, having secured a good foundation by selecting the most durable and substantial material upon which to build the superstructure. Therefore saith the Lord God, 'I lay in Zion for a foundation stone, a tried stone, a precious cornerstone of sure foundation; he that believeth shall not make haste.' Isa. 28:16. Here the prophet evidently has reference to Christ. Peter says, 'To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spir-

itual sacrifices acceptable to God by Jesus Christ. Wherefore it is also contained in the scriptures, 'Behold I lay in Zion a chief cornerstone, elect, precious, and he that believeth in him shall not be confounded. Unto you therefore who believeth he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner. And a stone of stumbling and a rock of offence even to them that stumble at the word, being disobedient whereunto they were appointed.' 1 Pet. 2:4-9. Paul says, 'Let every man take heed how he buildeth thereupon, for other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, which represent the imperishable material of the building which is founded on a rock; and the wood and the stubble are consumed by the fire which is to try our works and represent the class that built on the sandy foundation and were not prepared to stand the persecution which was brought to bear against them, neither were they able to resist the elements of the storm which came against them and their building fell since it had a sandy foundation. 1 Cor. 3:10-11. And Paul again says, Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord. Eph. 2:19-22.

We notice that Christ selected Jerusalem, or Zion, which is only another name for Jerusalem, as the place of building and establishing His church. Therefore the building must go up where the foundation is laid, for Paul tells us that other foundation can no man lay than that which is laid. Some affirm that the Church was organized in Abraham's time; others say that John set it up in the wilderness. Now if the foundation was laid in Jerusalem, it would be a mistake, to say the least, to build on the banks of the Jordan, or in Rome or London, or at Oxford or Geneva, or Wittenberg or any other place.

Now we have the foundation and the design, hence will proceed to consider the material which enters into and composes the building. The commission to the apostles included all nations, which confirms God's covenant with Abraham, that in him and his seed all the families of the earth should be blessed. The law of Moses did not embrace all

that was promised Abraham in the covenant, but added some provisions on account of transgressions until the promised seed should come. It never took the place of the covenant, but remained subordinate to it, and could be removed without affecting or impairing its provisions when it had served its purpose. We will now return to the resurrection. The apostles were very slow to believe in the resurrection of Christ, and even after He had risen from the grave they were still in doubt and remained so until just immediately before He ascended to the Father, when He opened their understanding that they might understand the scriptures. When Christ came to the coast of Caesarea Philippi He asked His disciples this question, 'Whom do men say that I the son of Man am?' And they said, 'Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.' He saith unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind in earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' Jesus said of this foundation, that the gates of hell shall not prevail against it. Death had been victorious over forty centuries. Now if Jesus died and rose again, He demonstrated His power over death and the grave. If He died and rose not, the gates of hell prevailed. He rose triumphantly. Jesus said to the Jews that He had power to lay down His life and had power to take it again. John 10:17-18. He died upon the cross and His friends took His body down and buried it in the rock tomb in the garden. His disciples were disappointed, their brightest hopes vanished with no assurance of the future. When He bowed His head on His heaving breast, and said, 'It is finished, and gave up the ghost, and the grave received Him from their (disciples) sight, the grave to the disciples ended all their hopes. All is disappointment. Wicked men rejoiced, believing that the gates of hell had prevailed. He rested in the grave until the dawn of the first day of the week when an angel descended

and rolled away the stone from the door of the sepulcher, and let the conquering one arise. The earth trembled, the soldiers became as dead men. Death yielded up his prey. The gates of hell were conquered,—satan was vanquished and conquered on his own battle field, life and immortality were brought to light through the gospel—life was purchased for the fallen race.

The claims of Jesus are now established. He is all that He claimed to be. 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. When He arose He assumed all power in heaven and in earth. Jesus is the foundation of the Church—a tried stone—tried when He arose from the dead. Jesus said, 'I will build my church. This was before His death. After His glorification Luke says great fear came upon all the church which was at Jerusalem. Acts 1.

The plan of redemption as we have noticed, has been unfolded as man was able to comprehend it. God proceeded with reference to His will and man's condition. After Jesus arose from the dead, He appeared to His disciples frequently, and just before He ascended to the Father, He gave them their great commission, saying, 'Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned.' Mark 16:15-16. And again He said unto them, 'These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning me.' Then opened He their understanding that they might understand the scriptures, and said unto them, 'Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name and to all nations, beginning at Jerusalem. And ye are witnesses of these things, and behold I send the promise of my Father upon you, but tarry ye in Jerusalem until ye be clothed with power from on high.' Luke 24:45-49. This power they received through the Holy Ghost, which was to guide them into all truth, and bring to their remembrance whatsoever He had commanded them. We remember that after Christ arose He was with His disciples forty days, speaking of the things concerning the kingdom of God. And notwithstanding the things He had taught during His mission, yet they were still unprepared for the work until they



received the Holy Ghost to direct them in carrying out the mission Christ gave them. Peter was promised the keys of the kingdom, but never used them officially until the day of Pentecost, when he unlocked and revealed in full the plan of salvation to man. The first law of pardon under this commission was proclaimed under this commission in the name of Jesus Christ. We cannot go back of this commission and find the plan of salvation fully revealed, neither can we appeal from it for it is the highest court in the revelation of God to man. This commission includes in brief all that came before it. It is the accumulated and concentrated wisdom of forty centuries—it is the final, the culminating message of Jesus to the fallen race.

Now when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Acts 2:1-5.

We notice when this was noised abroad the multitude came together and were confounded because every man heard them speak in his own language, and while they were reasoning one with another about this phenomenon, Peter standing up with the eleven, lifted up his voice and said unto them, 'Ye men of Judah and all that dwell at Jerusalem, be this known unto you and hearken to my words, for these are not drunken as ye suppose, seeing it is but the third hour of the day.' Here Peter begins his first sermon of his mission under the influence and guidance of the Holy Ghost. It is the beginning of his official duties in reference to his commission. Peter here for the first time used the keys of the kingdom in an official capacity. Then correcting the people of their misapprehensions, he begins to unfold the provisions of the gospel under the influence of the Holy Ghost, which was full of Christ from one end to the other. When Peter had laid bare the heinous crime which they had committed, they were cut to the heart and said unto Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized, and the same day there were added un-

to them about three thousand souls.' Now these converts composed the church and the result of their first day of labor. The Lord added to the church daily such as should be saved. Hence the church was established and recognized, Acts 2:1-41, by the last statement. The day of Pentecost is the grandest and most eventful period in the history of the world, and a day ever to be remembered by all generations. It is the fountain of pure Christianity. The record of it is remarkable for its brevity, simplicity and comprehensiveness. The church was not built upon the prejudices of the Jews, or the theories of men, but upon the divinely appointed lordship of the Son of God. The church had but one system of government. And He gave some apostles, some prophets and evangelists, and some pastors and teachers for the perfection of the saints, for the work of the ministry, for the edifying of the body of the church.

The church is not the kingdom, neither is the kingdom the church, but they may be considered twin sisters, or the church the ante-chamber of the building. We cannot preach the gospel without referring to both. The church is the repository of the fruits of the gospel prepared for the kingdom. When one is preached, the other is upheld. When Philip went down to Samaria to preach Christ to them, and 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.

The church is a thing of the present, the kingdom a thing of the future. The church is preparatory to the kingdom in supplying it with official material, concerning which I may have something to say in the future, in connection with the subject in regard to the personal reign of Christ on earth.

John D. Boyer,  
Woodstock, Va.

**WATCHMAN WHAT OF THE NIGHT?**

L. S. Bronson.

Where are we today in our world's history? In what period in the gospel dispensation are we living? Can we determine by the scriptures the events and circumstances surrounding us? Let us see. In 2 Tim. 3:1-5, we find these words: "This know also that in the last days perilous times shall come." What shall bring it about? For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthoughtful, unholy, without natural af-

fection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, highminded, lovers of pleasure more than lovers of God; having a form of godliness but (by their lives) denying the power of God."

Reader, for a few moments stop and reflect upon the picture Paul has here drawn before our mind, which will exist in the last days of this dispensation and then compare it with present conditions of life in church and state and then answer this question. Could any one ask for a more perfect fulfillment of the above quotation of prophecy than exists at the present moment? But again listen to Paul. 2 Tim. 4:1-4. I charge thee 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."

Help me to watch and pray,  
And on thyself rely,  
Assured if I my trust betray  
I shall forever die."

While these words are being sung, I sit wondering where the minister No. 1 is and who he is. But I had not long to wait or wonder for as the last note of the organ was sounded, a panel in the wall at the side entrance to the pulpit suddenly opened and minister No. 1 in grand attire stood before his congregation and gave a short spiritless address and then as suddenly disappeared in like manner as he came and was not seen again by the congregation. The choir then chanted another unintelligible operatic song and minister No. 2 dismissed the congregation and like the failure at the trial worship of king Ahab before Elijah to determine the true God (1 Kings 18:1) all was over, God dishonored, and the world cursed. All this is modern Christianity.

Will Paul's charge to Timothy apply to us in our day. Have we reached the time Paul saw would come in the last days, when men would not endure sound doctrine? Go preach a little of that style and then you may be convinced. Tell them the story of Jonah and the whale and see how they will laugh at it and ridicule you for your primitive belief. Many forget if they ever knew Christ once and forever put his eternal stamp of truth upon the whole story, when he referred to it to establish the fact of his coming death and the length of time he was to remain in Joseph's new tomb when he said,— "As Jonah was three days and three nights in the whale's belly, so also shall the son of man be three days and three nights in the heart of the earth."

Any man denying the whole story denies Christ and His word, but pardon the digression. I could hardly pass it by. But back to my subject. Lastly permit me to again refer to the tares of the field. It is thus stated. "In the time of the harvest or harvest time Christ will say Gather ye to-gether first the tares and bind them in bundles, (organizations, clubs, lodges ecc) to be burned, but gather the wheat into my barn. In an article in the Herald of Jan. 8, I referred more fully to this binding of the tares into bundles therefore it is not necessary to repeat it here. But each day that passes as I note the events which transpire I am more and more convinced of the truth of my position as given in that number of the Restitution Herald.

In a beautiful city not far from here stands a modern church building of cathedral proportions nothing of style, gorgeous finish and rich adornings and costly display is lacking.

Nothing appears to be wanting there save the spirit of God, humbleness of heart and the presence of the poor that Christ once said would always be with us. The last bell has sounded its toll. The deep sepulchre tones of the organ is sounded out by the touch of jeweled fingers; the choir under gorgeous attire, as for dress parade or a charity ball, rises under a canopy of hats and feathers and warbles something they call music and pray to almighty God. Praise is then read from some ritual, or mechanically repeated by the pastor No. 2 of the church; the offering gathered; another hymn in which the congregation join in singing is rendered, the wording of which is as follows—

A charge to keep I have,  
A God to glorify,  
A never dying soul to save,  
And fit it for the sky.

Help me to watch and pray,  
And on thyself rely,  
Assured if I my trust betray  
I shall forever die."

While these words are being sung, I sit wondering where the minister No. 1 is and who he is. But I had not long to wait or wonder for as the last note of the organ was sounded, a panel in the wall at the side entrance to the pulpit suddenly opened and minister No. 1 in grand attire stood before his congregation and gave a short spiritless address and then as suddenly disappeared in like manner as he came and was not seen again by the congregation. The choir then chanted another unintelligible operatic song and minister No. 2 dismissed the congregation and like the failure at the trial worship of king Ahab before Elijah to determine the true God (1 Kings 18:1) all was over, God dishonored, and the world cursed. All this is modern Christianity.

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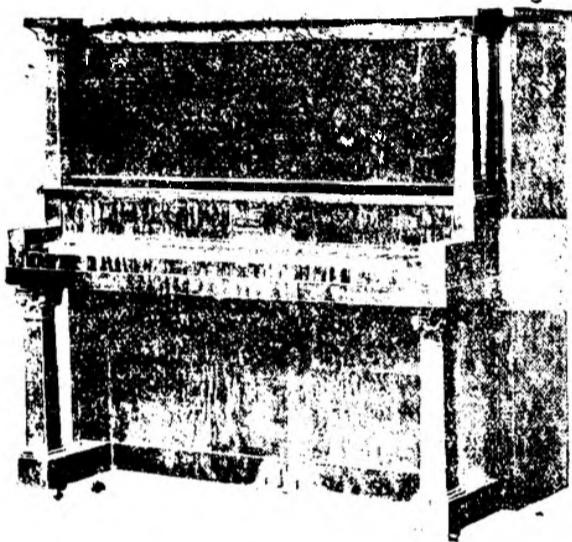
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All things appear to indicate we are now in the harvest period of the gospel dispensation.

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The Star Of Bethlehem. Luke 2.  
R. E. Lloyd.

I'll sing of the star of Bethlehem.  
Of which prophets foretold,  
Which led the wise men unto Christ,  
The story ne'er grows old,  
They found him in a manger laid  
The babe of Bethlehem,—  
With no place to lay his head,  
We cannot him condemn.

Chorus.  
The star of Bethlehem, the star  
of Bethlehem!  
I'll sing of the star of Bethlehem  
Of which prophets foretold.

I'll sing of the star of Bethlehem  
Shepherds did watch their sheep.  
The night our blessed Lord was  
born;  
Yes, they did vigils keep,  
When loud and clear the angels

sang  
O'er Bethlehem's lovely plain,  
"Glory to God, and peace on  
earth,"  
Yes, peace be unto men.

### HEART TO HEART TALK. Let Us Be Honest. Edwin A. Nye.

"Tell the truth," said my friend, "I would greatly prefer a book by H. G. Wells or Harold Bell Wright to Shakespeare."  
"Good!" said I.  
My friend is a college graduate, a professional man and a student. And, above all else, he is given to frankness.  
We agreed, he and I, that in our opinion, a lot of Shakespeare's stuff was bombastic, some of it silly, and that while many of his utterances were sublime and he was a matchless user of words.

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### WHY NOT

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some of his plays were padded, and he wrote much vapid trash.

Why be hypocritical?

Why put Shakespeare's poorest on a plane with the highest in literature and make believe it is best?

Myself, I am a great admirer of Hugo and Tolstoy, but I admitted to my friend that Hugo often nodded and Tolstoy wandered.

The truth is—

Because certain authors have been put up as exemplars in writing, many persons who can not bring themselves to an appreciation of these authors are much given to lying about preference.

And there's music.

There are those who will attend the recital of a severely classical program and without understanding the music will feign the utmost admiration and personally compliment the artist.

Or art.

You have seen some who will go into ecstasies of encomium over a picture or a statue, concerning which they have little real appreciation, merely because somebody has pronounced the work to be a masterpiece.

Or oratory.

It is easy to get the applause of the multitude for some sapient spouter of platitudes who somehow has gained the hallmark of popular favor.

Let us be honest.

Do not misunderstand me. There must be standard, and we should always strive for the best but—

Why should one simulate an enthusiasm he does not feel?

Are not honesty and sincerity of more worth than sham reputation for excellence in matter of taste?

Let us tell the truth.

Education is not learning; it is exercise and development of the powers of the mind. There are two great methods by which this end may be accomplished; it may be done in the halls of learning, or in the conflicts of life.—Princeton Review.

Every time you hold yourself rigorously to the task that is appointed to you for the time, definitely attend to it and carry it through with concentrated attention, you are adding to your power to resist temptation.—Henry Churchill King.

If we continue borrowing for work the hours that are due to sleep, though we may postpone a settlement for years, the final and inevitable result will be physical and mental bankruptcy.—Sel.

Give not thy tongue too great liberty, lest it take thee a prisoner. A word unspoken is like the sword in the scabbard—thine; if vented, thy sword is in another's hand.—Quarles.

The energy wasted in postponing until tomorrow a duty of today will often do the work.—Orison Marden.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

# THE RESTITUTION HERALD.

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Number 19.

## The Kingdom OF Heaven. S. J. Lindsay.

There is a vast difference between the expressions, "The kingdom OF heaven," and "The kingdom IN heaven," and yet there are many thinking people to whom "The kingdom OF heaven" means "A kingdom up in heaven."

"The kingdom OF heaven" is an expression frequently found in holy writ, but we do not remember seeing it once written "The kingdom in heaven."

To illustrate: India is of the government of "The kingdom of England" but it is not of the government of the "kingdom in England."

There is government in heaven where, we learn, that God's bidding is perfectly done by the angels. There government reaches perfection.

The Bible points out the fact that a time will come when the people of earth will become possessed of a government like that which rules the heaven where God is, but it gives no thought anywhere that the men of earth will ever go to heaven to enjoy the kingdom in heaven. They will however, if faithful now, enjoy the kingdom of heaven in earth. For this reason Jesus taught His disciples to pray, "Thy kingdom come, thy will be done in earth as it is done in heaven."

According to Daniel this kingdom is to be "under the whole heaven" and not "in the whole heaven." God will bring His tabernacle to bear among the men of earth and nowhere does He promise to take them to heaven to be His people.

We presume that the reason that people do not see this more readily is because the error has been drilled into them so thoroughly that there is no room for anything else. However, we cannot but think that if people would read and study their Bibles as carefully as they are required to study other subjects to be successful in life, they surely would come to right conclusions on this matter.

Three disciples were on three occasions privileged to be with Jesus where the other nine were not allowed. One occasion was the raising of Jarius' daughter from the dead, one was on the transfiguration mount where a miniature glimpse of the king-

## EVERYDAY WORK.

### Selected.

Great deeds are trumpeted; loud bells are rung,  
And men turn round to see;  
The high peaks echo to the peans sung  
O'er some great victory.  
And yet great deeds are few. The mightiest men  
Find opportunities but now and then.

Shall one sit idly through long days of peace,  
Waiting for walls to scale?  
Or lie in port until some "Golden Fleece"  
Lures him to face the gale?  
There's work enough. Why idly, then, delay?  
His work counts most who labors every day.

A torrent sweeps adown the mountain's brow  
With foam and flash and roar,  
Anon its strength is spent; where is it now?  
Its one short day is o'er.  
And the clear stream that through the meadow flows,  
All the long summer on its mission goes.

Better the steady flow; the torrent's dash  
Soon leaves its rent track dry.  
The light we love is not a lightning flash  
From out a midnight sky,  
But the sweet sunshine, whose unfailing ray,  
From the calm throne of blue, lights every day.

The sweetest lives are those to duty wed,  
Whose deeds both great and small,  
Are close-knit strands of one unbroken thread,  
Where love ennobles all.  
The world may sound no trumpet, ring no bells;  
The Book of Life the shining record tells.

dom was given them; and one was in the garden of Gethsemane. Thus Peter, James and John saw the greatest exhibition of Christ's glory, and the deepest extent of his suffering, as well as the greatest manifestation of his power. Why were the others not allowed? Not because they were less loved, or because Christ showed partiality. You love your little one of five as well as the lad of fifteen. He is as bright and smart as the older boy. Why, then, do you not teach him algebra as you do the older? Simply because he has not developed mentally to be ready for such. Even so the nine were not old enough in Christian experience, had not developed enough spiritually to be taught the lessons that the other three could grasp. Sel.

### The Discipline of Life.

Stress, strain, struggle—what a persistent triumvirate! On every side they strike us. The story of

stress and strain and struggle. It may be most unpleasant—but it is best. Try to understand. Cooperate! Sweetness, richness, beauty, will be your soul's sure recompense. Resign yourself. A real child of God must. A real child of God will. Such adjustments reveal you to yourself, explain the core meaning of life; puts before your fellows the attainable ideal. Be unafraid! God loves moral heroes. So does man. Grow! Develop! Ripen! Mellow! Live the intensive life!

God is watching. Your crown is being cut with God-cut gems. Meantime you are learning the true interpretation of life's only meaning. You are building the one enduring thing—character—God's hand is helping you. Behold it in life's tree and strain and struggle! Get hold of the Fatherhand. Grip hard—and hold on. Know this: He will carry you through.—Seth Russell Downie.

One has given a beautiful analogy of heavenly and earthly light: "Light is perfect. There are constant improvements suggested in the means of carrying secondary light to the eye, but light itself—who could improve the clear simple rays of the sun? We cannot possibly imagine anything better in itself or better suited to do the work of lighting and rejoicing the world. "Clear simple rays," yet they are not simple. In them are marvellously blended blue and red and green and violet and orange and yellow and purple.

"From the hidden beauty of the sunbeam the rose flaunts its banner and the violet spreads its modest leaves. All beauty is wrapped up in the sunbeam. So Jesus, the light of the world—who could think of anything better than His lovely character so naively portrayed in history? So plain and simple. All joy and beauty come from him.

"O Light, Light of God, shine unhindered in my heart! Light up all the dark places. I open all my windows to thine in-shining."—Sel.

We lose vigor through continually thinking the same set of thoughts. New thought is new life.—Prentice Mulford.

When once the demon enters,  
Stands within the door,  
Peace and hope and gladness  
Dwell there nevermore.—Sel.

most lives re-echoes them. Their reign is undisputed, untiring, universal. Extensively, intensively they rule. Expect them. Shrink from them does not eliminate their presence. Life requires them—and all of life. To meet them is our part—to conquer, our privilege. To complain, to groan, to yield is childish. Why despair? Why forespend?

They hurt—of course. But do not hate them. Assert the stuff that victor souls are made of. You are making character. They help you in making. Discipline is what counts. Never fight that. It is what every life needs. They furnish it. Don't permit them to torment you. That is foolish and enervating. Endure! Strength of character—real strength—will result. By them your soul is proved—and polished. You cannot escape the finishing process. Don't try! It is the will of God. It is your father's purpose. He knows the whole process of soul refining. His way is good. Be brave. Have courage. You need the

**IMMORTALITY.**

Dr. Thomas M. Clark says the soul is "the spiritual organism, which sees, hears, and feels, which suffers and enjoys; which thinks and wills and executes; which is, in short, the real man."

If this be true, it follows that anything that has no soul, can neither see, hear, feel pain or enjoy pleasure. In fact, can have no pleasure; neither can it think or will. The inevitable conclusion would be that all living animals see and hear, feel pain, enjoy pleasure, think and will. Therefore, all living animals have immortal souls.

Is Dr. Clark ready to accept this? Certainly not. Does it not show the folly of his theory?

If the soul is what suffers pain and is the "real man" why doctor the body for it? How is it that a hypodermic of a fourth of a grain of morphine put under the skin will relieve the pain of the soul? In other words if the soul is a distinct personality, the inner man as so many teach, and is the one that suffers pain, why give the "outer man" the "house" a hypodermic to relieve the pain of the man who lives in it? If Dr. Clark's theory be true, then the soul can be rendered senseless by giving the body drugs. Not only can it be rendered senseless, but it can be rendered absolutely unconscious. We have a combination of morphine, hyocine and cactine, which we often give our patients to put them to sleep when we want to perform a minor operation. It will put the patient so soundly to sleep that he is absolutely unconscious of what is going on.

Now, if the proper dose of this combination can render the soul, the one that feels, according to Dr. Clark, absolutely unconscious, what would a dose large enough to produce death do? Would it make it conscious for all time? Such monstrous teaching as Dr. Clark's is almost unthinkable. Yet millions of people believe it. Talk about sending missionaries to the heathen! Why bless you, our own country is full of them. But let us hear from another D. D. Dr. T. Spicer says: "The soul exists wholly independent of the body which it inhabits; although there are certain actions it cannot perform without using the body to which it belongs. It can neither see, hear, nor speak without using the body."

If this be true, what is it going to do when the body dies? Had it not just as well take a nap? Seeing it can neither see, hear nor speak. If it is conscious it is deaf, dumb and blind. Poor old immortal soul.

Samuel Drew says: "The soul is a simple immaterial substance."

If this be true, it has no parts, for anything that is immaterial can have no parts. Hence, imagine, if you can, a being without a head, without feet, hands, arms, eyes, ears, lungs,—in short without anything. Would not such a headless, footless, legless, armless, eyeless, earless, bodyless thing look nice with crowns of glory and palms of victory in heaven? Could the flames of hell burn it? Yet we are asked to believe this monstrous, unreasonable doctrine. If the soul is an immortal substance, the doctrine of eternal torture cannot be true, for the flames of hell could not torture that which is immaterial.

Mr. Hines says: "There can be no resurrection if the soul or spirit is immortal." But if it is, and is the "real man" what use would there be for a resurrection? Resurrection means, the re-living and raising of the dead. If the soul is the "real man" and never dies, there can be no resurrection of it. Hence instead of Mr. Hines' teaching being true, it is exactly the opposite, and destroys the sense and use of the resurrection. A few years ago the writer attended a medical association in the city of Little Rock, and heard Prof. Ellingwood of Chicago deliver an address on "What is Man?" He took up the body and spoke of its wonderful make up; spoke of the cells and molecules; of the brain and nervous system, but he said, "All of these are not the man. The man is behind all of these and is the soul which we cannot dissect. It is immortal and immaterial. When I die, if you can catch me, you may bury me." As we went back to the hotel, some of the physicians asked me how I liked it. My answer was that I considered it very weak, unreasonable and illogical, that is, what he said in regard to the soul. Said I, when this organized being dies he is dead, and will remain dead if there be no resurrection. He said, "Do you believe in the resurrection of the body?" I said I certainly did. "Well", said he, "You know that man is a new man every seven years. There is not an atom of your body today, that it had seven years ago. Hence a man is a new man every seven years, now which body will be raised, seeing a man past forty-nine, has already had seven bodies?" I said, "I know physiology teaches what you say, but I don't believe a word of it. If a man is a new man every seven years why doesn't his hair turn gray, his teeth decay and he become old and decrepit the first seven years as well as the last seven, seeing he never gets over seven years old? Moreover, if this theory be true, all married men ought to marry again every seven years,

for if they do not, they are living in adultery, and should be arrested for violating the law.

More than this, a man kills another, and evades the officers of the law for seven years, he then should be let go free, for he is not the man that killed the man seven years ago. Hence the theory is not true. True we trim our nails and hair often, and sometimes mash a finger and the nail comes off, and a new one comes in its place, but if we had destroyed the cell that produces the nail, no new nail would ever have grown.

While waste and nutrition are going on continuously, the parent cell never changes. Hence grows old and infirm, producing gray hair and dim eyes, and finally dies.

But even if man is a new man every seven years, it is the man that dies, that will live again. Job says, "If a man die, shall he live again?" Here immortality is struck another death blow, for if the soul is the "real man" an immortal in his nature, it cannot die, therefore cannot live again. But Job says, "Man dieth and wasteth away." I believe him, hence cannot believe immortal soulism. Had we better not believe Paul, who says, God only hath immortality, and then "seek for glory and honor and immortality. God will render to such eternal life.

We conclude and boldly assert and are able to prove that the doctrine of inherent immortality is unscientific, illogical, contrary to reason and common sense, and is nowhere taught in the Bible.

More anon.

T. J. Daniel.

Magazine, Ark.

**WISDOM GIVETH LIFE**

"The excellency of knowledge is that wisdom giveth life to them that have it." Eccl. 7:12. Solomon was given this wisdom but unfortunately by giving himself to know madness and folly, he lost it, or at least its life giving power. Solomon asked not for riches, but for wisdom, and God said, "Because thou hast not asked for thyself long life, neither hast thou 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." 1 Kings 3:11-12.

He was also given that which he asked not for, riches and honor. Solomon soon began to "commune with his own heart," and

this will lead the wisest from Jehovah.

In the book of Ecclesiastes two kinds of wisdom are shown, that which giveth life, and that which bringeth death. "I communed with mine own heart saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge, and I gave my heart to know wisdom, and to know madness and folly." Eccl. 1:16-17.

I directed my heart to inquire and search out by wisdom concerning all that is done under the heavens, this is an evil employment which God hath given to the sons of man to busy themselves with. Eccl. 1:13. (Leeser). Then he determined to prove to his heart with mirth: "I said in mine heart, go to now I will prove thee with mirth, therefore enjoy pleasure. Eccl. 2:1. Leeser puts it, Come then, I said in mine heart, I will have a taste of joy, and thou shalt see what is good; but behold this also is vanity. Whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labour, and this was my portion of all my labor. Then I looked on all the works that my hands had wrought, and on the labour that I had labored to do: and behold, all was vanity and vexation of spirit; and there was no profit under the sun, vs. 10-11. No eternal life for such wisdom, his pleasure was his portion.

In the following verse, he turns "To behold wisdom and madness and folly." Not only in himself but others, He found that "wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head, but the fool walketh in darkness. I myself perceived also that once event happeneth to them all." verse 13.

Therefore I hated life, because the work that is wrought under the sun is grievous unto me; grievous to Solomon and all God's creatures who "commune with their own hearts," "All is vanity" under such conditions. When given to folly it brings death. Solomon was grieved because he knew not whether the man that should follow him would be a wise man or a fool, but he assures us they all die alike. Then he was in despair of all the labor which he took under the sun. Well might he be in despair. The following verse shows his hopeless condition. He has made it plain wherein he labored.

He then adds—For there is a man whose labor is in wisdom and in knowledge and equity; yet to a man who has not labored therein, shall he leave it for his portion." The man who does as Solomon did, does not labor in wis-



dom, and knowledge, and equity. It is vanity. Why? Because it brings death with no hope of eternal life. The excellency of knowledge is, that wisdom giveth life. To whom? To the man who labors in knowledge and wisdom and equity. He adds, God giveth to the man that is good in his sight, wisdom, (not worldly) and knowledge, and joy, but to the sinner he giveth travail. Let us profit by Solomon's instruction. In chap. 3:14, we read I know that whatsoever God doeth it shall be for ever. Nothing can be put to it, nor anything be taken from it. That men should fear before him. God's word is not yea and nay, but yea and amen.

After showing the two classes he adds verse 16. Moreover I saw under the sun, that in the place of justice, even there was wickedness, and that in place of righteousness, even there was wickedness. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. He continues, "For that which befalleth the sons of men befalleth beasts, as the one dieth so dieth the other; yea they have all one breath, so that a man hath no preeminence above a beast. (in death). All go unto one place; (man and beast), all are of the dust, and turn to dust again. Wh knoweth the spirit of man that goeth upward, (margin is ascending) and the spirit of the beast that goeth downward to the earth. He has just told us in the preceding verse they all go to one place, that which befalleth the one befalleth the other; as dieth the one so dieth the other, yea they have all one breath. Solomon had learned from Gen. 1:30 that life sustaining food God gave every beast of the earth, and every fowl of the air, and to every creeping thing on the earth, wherein there is life. The marginal, for life, is living soul. The same breath of life that caused man to be a living soul caused the animals to be living souls. Gen. 1:30. For life in the fowls and animals, it reads living souls in the marginal. In Gen. 2:7 God breathed in the nostrils of the dust made man the breath of life, and man became a living soul.

We find that Solomon agrees perfectly with Moses. "They all, the animals, and man, all have the same breath or spirit." Solomon does not only tell us what Moses tells us, namely that they all have one breath, but adds, they all go to one place; so with authority he tells us in Eccl. 12:7. "Then shall the dust return to the earth as it was, and the spirit or breath shall return to God who gave it. Adam was in-

structed that disobedience would bring death. After he sinned, he was instructed that "In the sweat of thy face shalt thou eat bread until thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." In Eccl. 3:16-22. Solomon is showing the condition of the man who has not labored in wisdom and knowledge and equity. verse 22. He says, I perceive there is nothing better, than that a man should rejoice in his own works, for that is his portion. No eternal life is offered to such. After telling us chap. 7:12, that the excellency of knowledge is that wisdom giveth life, he tells us, "I applied mine heart to seek out wisdom (worldly) and the reason of things and to know the wickedness of folly, even of foolishness and madness." Eccl. 7:25.

He then tells us in verse 29: "This only have I found, that God hath made man upright, but they have sought out many inventions." He has produced conclusive argument, that the spirit or breath returns to God who gave it, and the dust returns to the earth as it was. God truly made man upright, stating clearly the conditions. "In the day thou eatest thereof thou shalt surely die." The inventions began when the serpent said, Ye shall not surely die, for God doth know that in the day thou eatest thereof, then your eyes shall be opened, and ye shall be as gods (or angels) knowing good and evil. Here the serpent invented something exactly opposite to Jehovah's word. We are told today when we die the spirit or real man departs, and is an angel until the resurrection. Truly man has sought out many inventions. Jesus says "When they shall rise from the dead... they are as the angels which are in heaven." Mark 12:25.

The serpent's invention has been enlarged upon, until today we have going to heaven at death, purgatory, a half way place for the good, the place that burns throughout the ceaseless ages of eternity.

Longfellow wrote,—  
Have you read in the Talmud of old,  
In the legends the Rabbins have told  
Of the limitless realms of the air,  
Have you read it, the marvelous story  
Of Sandalphon, the Angel of Glory,  
Sandalphon, the angel of prayer?  
It is but a legend, I know,  
A fable, a phantom, a show,  
Of the ancient Rabbinical lore;  
Yet, the old mediæval tradition,  
The beautiful, strange superstition,  
But haunts me and holds me the more."

Yes, it haunted him and held him as it is holding thousands today; and what Longfellow is pleased to call a beautiful, strange superstition, caused him to write:

"Tell me not in mournful numbers,  
Life is but an empty dream;  
And the soul is dead that slumbers,  
And things are not what they seem."

He would not believe God, who said, "Dust thou art, and unto dust shalt thou return," but continues:

"Life is real, life is earnest;  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul."

God has said, "The soul that sinneth, it shall die."

"There is a man whose labor is in wisdom and in knowledge, and in equity, yet to a man that hath not labored therein shall he leave it for his portion." After showing the hopeless condition of the man who does not walk uprightly, he admonishes the youth, "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.

Truly wisdom giveth life. Solomon closes with, "Let us hear the conclusion of the whole matter, Fear God, and keep his commandments, for this is the whole duty of man."

Mrs. N. B. Robison.

Mrs. B. S. Johnson.

Our Lord and Savior, Jesus Christ has opened up the way;  
He gave himself a sacrifice for this Millennial day,  
The harvest time is near its close, gird on thy armor tight.  
You'll need it in this hour of trial, the foes of Christ to fight.

Press forward, pilgrims, do not halt, nor idly sit nor stand;  
Lest somehow you should be at fault in obeying his command.  
Go work today in his vineyard, and wages he will give;  
For times of service, toiling hard, your penny you'll receive.

What tho' thy path leads up thro' thorns that pierce thy bleeding feet?  
What if thy cross is heavy borne for service that was sweet?  
In blessed hope of hearing this, the Master's words, "Well done  
Will be eternity of bliss to every conquering one.

Hark! Listen now! what do we hear—the King of kings great voice,  
Saying: "Ye dead in Christ, come forth—these are my Father's choice."

The living ones who yet remain, changed quickly and ascend,  
To meet their Savior in the air—eternity--no end.

Each overcoming faithful one shall on his throne sit down,  
As lawful heirs and bride elect of earth's grand king and crown,  
His nature, too, divine, sublime, in likeness of his own,  
Is given to the little flock, who'll reign upon his throne.

In Eden Land.  
R. E. Lloyd.

In Eden land the saints shall stand,  
Where they shall meet, a happy band,  
Yes they shall sing to Christ the king,  
While endless praises, too, shall ring.

Chorus:—

In Eden land the saints shall stand,  
Where they shall meet, a happy band. (Repeat.)

When Christ shall come, they'll dwell at home  
And nevermore from God shall roam,  
All free from pain, still they shall reign,  
And never more sorrow once again.

The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.—C. C. Colton.

The only true refinement—that which goes down deep into the character—comes from Christian charity or love. If such a spirit were universal, a rude clown, or unmannered peasant, or common-minded workman could not be found.—F. W. Robertson.

I hope I shall possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man.—George Washington.

Whoever tries to do each day's work in a spirit of patient loyalty to God is each day weaving the texture whose other side is more fair than the one he sees.

What we call the little things are merely the causes of great things.—Amiel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St. Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

We wish to call attention to our advertizing page. We have been carrying the Schiller Piano ad. now nearly a year. We have been personally acquainted with the men at the head of this concern for about twenty years and we believe them to be business people of their word. We have a Schiller in our home and it is perfectly satisfactory. Why pay the outrageous prices asked by agents, when you can get a good Schiller at factory price? If you think of getting a piano, let us help you to get a good one cheap.

Bro. W. H. Wilson's books and tracts ought to be in the field at work, too. Especially do we wish to recommend his expose of the vagaries of Russellism. We are advertizing these books and tracts free because we believe they should be in the hands of our people.

Lastly, let us have a share of your job printing.

The Sunday School.

By Anna E. Drew.

God's Covenant With Abraham. March 2. Gen. 15; 17:1-8.

Golden Text.—He is faithful that promised. Heb. 10:23.

Time.—Not long after last lesson. Ussher gives as the date, B. C. 1913.

Place.—Abraham's tent was among the oaks of Mamre, a part of Hebron, 20 miles south of Jerusalem. Here was his home for many years.

Questions.

How did the word of the Lord again come to Abram? Gen. 15:1. "After these things"—to what things does he refer? (The capture and rescue of Lot as described in previous chapter). What was God's message of strength and assurance to Abram? (Abram had great trials, and many enemies around him. God was his defence in all these. He could control all nations and guard him from all evils. Abram had God's favor and he could bring to pass all that he had promised). Have others this same assurance? Ps. 18:30. R. V. What was the promise that God had made? Gen. 12:2, 3, 7; 13:14-17. "Eight different times the promises were made to Abraham, under varying circumstances, during a course of years, enlarged, emphasized, reinforced, illustrat-

ed by symbols and ceremonies." Had Abram any seed, any child at this time? (Several years had passed since God first made promise to Abram concerning his seed and as yet he has no child. He asks of God, if a servant, Eliezer of Damascus, born in his house, should be his heir. 15:2,3. This was a custom of great antiquity in the east, that in case of no child the master of the family adopt a slave for his heir. But God assures Abram that he shall have a son of his own.)

What further did God assure him concerning his seed? Gen. 15:5. What other comparisons are used? Gen. 13:16; 22:17. How did Abram receive this promise? v. 6. Rom. 4: 20-22. Why "counted for righteousness"? The Hebrew word of which 'believed' is one form, signifies, 'to be firm, stable, sure.' Abram believed God absolutely—that what he promised was as certain as if it had actually taken place, and that what God bade him do was perfectly wise and right. This showed a spirit that on every occasion would lead to righteous actions. How does this account of Abram's faith concern us? Rom. 4:23-24; Rom. 15:4. For what purpose had God brought Abram out of Ur? v. 7. What was the extent of land promised? v. 18; Gen. 13: 14, 15, 17. What question did Abraham ask God? v. 8. Does this question show any lack of faith in one who seemed to have perfect faith? How does God answer him? vs. 9, 10. This was an ancient mode of making a covenant. Jer. 34:18; 19. What prophetic vision is now given Abram? 12-17. Of what is the deep sleep symbolic? Death. What concerning Abram's seed, was to occur after his death? vs. 13-16. What nation afflicted these people? Ex. 1:13,14; 6:6; 12:40. How did God judge that nation? Deut. 6:22. Did Abram's seed come out of that land "with great substance"? Ex. 12:31-36. What did the "smoking furnace" of the vision, symbolize? Isa. 48:10.

What the burning lamp—flaming torch (R. V.)? Deut. 1:33; Psa. 78:14; Ps. 119:105. God and his word was with them, to guide and protect. Can you see anything symbolic in the condition of the sacrifices? The divided animals may be prophetic of the divided condition of fleshly Israel—and the dove and the pigeon of spiritual Israel,—Christ, the one seed, represented by the dove, and the church,—those like him represented by the pigeon. Was the promise of the land inheritance fulfilled in fleshly Israel? Isa. 63:18. Upon what conditions were their inheritance based? Deut. 11:22-24. Did they obey? Dan. 9:11; Hos. 9:7; Heb. 4:19. Will it ever be restored to them again? Did Abraham ever

inherit that land? Acts 7:5; Heb. 11:8, 9, 13, 39. How and when will he receive it? For what did he look? Heb. 11:10, 16, 35. What is the extent of the everlasting possession?? Dan. 7:27; Ps. 2:8. Who are the "seed" who are heirs with Abraham? Gal. 3:7, 9, 16. Rom. 4:13, 16. How and through whom were the promises confirmed? Rom. 15:8; Acts 13: 32-32. Rom. 4:23-24. How do we share in the promises? Gal. 14. 16, 26-29. To inherit an everlasting inheritance we must have everlasting life. When received? 1 Pet. 5:4. What admonition, and example as a warning, does Paul give us? Heb. 3:12-14. 19; 4:1. 2. 11; 6: 11, 12.

Berean Column.

Dear Bereans:

We are often answered by those who desire to worship God in their own way that we are all striving for the same end and it does not matter what we believe or do so we are sincere. The story of Cain and Abel is a striking example of this class of people. Cain no doubt knew that his offering would not be acceptable to the Lord, that a type of the seed of the woman, who should bruise the serpent's head, who should shed his blood for the sins of the world, required that blood must be shed in order to point forward to that great sacrifice.

That Cain knew this is implied in the Lord's words to him. Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. If Cain had not known the Lord's requirements, the Lord would not have accused him of sinning, for Paul tells us that sin is not imputed where there is no law.

But Cain thought to worship the Lord as he saw fit, just as many do today, and can such people be said to be sincere? No. God has not respect unto such offerings, and dear Bereans let us not be among those who are stubborn, self-willed, going about to establish their own righteousness, but let us study to know God's will and always be ready to yield complete obedience for only such can worship him acceptably.

We are glad to know that there are a few who are diligent in their study of the Word and are appreciative of the help offered by the outlining for systematic study, but there are others whom we should like to see making a more vigorous effort along that line.

May our joy be to walk in

the truth.

Emma C. Railsback.

**Predestination.**

Dear Bereans,—

The closing pages of the booklet just completed by most of our co-workers in the Berean study deals with the subject of predestination. The same is repeated in lesson 59 in the new series of lessons. To me this subject has been rather difficult to understand and it is likely to puzzle young minds who have not yet learned to view perplexing questions from a broader standpoint than is common to the natural mind.

Predestination as taught in the scriptures is wholly based on foreknowledge. The Creator knows what the creature will do even before he is brought into being. God has made man a free moral agent, yet he knows every choice each man and woman has made and will make throughout all the period of man's dominion on the earth. "Known unto God are all his works from the beginning of the world." Acts 15:18. Then why need we wonder that God is able to predestinate or decree beforehand just who shall be the elected ones and who the rejected, since God has given to his son unerring judgment and possession of a full measure of prophetic vision there can be no injustice done any creature whose position in the future age is predetermined by him.

It is merely stating ahead of time by virtue of foreknowledge the outcome of a life's record. This is an easy matter for divine omnipotence, but for the carnal mind it is absolutely impossible.

In Romans 8:28-30, we find a class who love the Lord and to such all things work together for good hence they are invited according to a purpose. Why? Because God foreknew this class of believers and foreordained that they should be rewarded for their love for him and therefore decreed that they should be copies of the likeness of his son. For this reason we can have great admiration for the heavenly Father who is able to select only fit material with which to build his house not made with hands.

Again in Eph. 1:5-11, Paul mentions only believers upon whom the favor of God rests in the projecting of his benevolent design to again reunite all things under the head of the anointed one.

It is evident from many scriptures that man has the privilege of choice. Joshua exercised this privilege when he told the children of Israel to choose ye this day whom ye will serve, as for me and my house we will serve

the Lord. Josh. 24:15-22. Also Jesus said to the Jews, "Ye will not come unto me that ye might have life." John 5:40. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:34-35. Man then determines his own destiny and God predetermines what shall be the consequences of man's choice and plainly states that He will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish," etc. Rom. 2:6-10. Have enlist under the banner of Christ there is danger of losing the battle for we are admonished to fight the good fight of faith, to lay hold on eternal life to run with patience the race set before us that we may make our calling and election sure and finally receive the promise of salvation with those who endure to the end. Then dear Bereans, let us always strive to do God's will remembering we have an advocate who knows all about our infirmities at the right hand of the Father pleading our cause. Since God's love for man flows equally to each individual except as the creature exhibits faith and love, it behooves each one of us to follow the good shepherd with every confidence possible. "May Christ dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:17-19.

Faithfully yours,  
Virginia Ritenour Kincheloe.

Dear Bro. Lindsay:—

This is the way I would answer Bro. Williams' question "Does not Titus 1:12-13 violate the principle set forth in Titus 3:2." According to my understanding it does not.

The principle found in Titus 3:2 is "Speak evil of no man: not to be contentious" etc. To speak evil of any one is to tell something about them which will result in evil to them, by harming their reputation, poisoning the minds of friends against them etc.; and to be contentious is to be quarrelsome, always urging and fighting to have one's own way.

Telling the truth concerning anyone, purely for the good of that some one or his friends, even though that truth be bad truth, is not speaking evil of him; and urging and fighting for

the people to follow God's way is not being contentious. This is what Paul was doing in Titus 1:12-13.

"One of themselves, a prophet of their own, said, 'Cretans are always liars, evil beasts,' idle gluttons." This testimony is true for which cause reprove them sharply, that they may be sound in the faith." That what Paul said was true is proven by the fact that one of the Cretans was the accuser. Furthermore Paul was an inspired man and knew of a surety what the truth was when he spoke. Since he knew what he said was true and since he was telling it for the good of the Cretans, who had joined themselves to Christ, he was not speaking evil of them and therefore did not violate the principle he spoke of in Titus 3:2. Moreover what he said was spoken of the Cretans as a class, just as we say "Americans are money grasping," and could bring no evil results to any particular individual. Each individual would retain his reputation, unimpaired, until charge was made against him personally. He was not being contentious because he was simply standing up for what he knew to be God's way, not his way.

Here is the lesson we should learn from these verses. If we should hear a bad report concerning anyone, we should keep it entirely to ourselves unless, after knowing the report to be true, we speak of it honestly for his benefit, or for a warning to his friends and comrades, but we should be absolutely sure, preferably by being an eye witness, that the report is true. We are in more danger of making such mistakes (that is taking reports for truth) than Paul was, for he was given the special work of helping to establish the truth once for all, and was directed by God for that purpose.

Gossiping is one of the most sly forms of speaking evil. While the gossippers do not always have a well defined intention of working evil against the person spoken of, they are often careless of stating the news as they heard it and tell it in such an insinuating way, the report grows out of all proportion and much evil is the result. Many of us gossip unconsciously, but we must watch our tongues and hold them in temperance. "Be temperate in all things." Temperance here must be absolute truth.

Your sister in Christ,

Alta King.

**GRIEVING THE SPIRIT.**

No. 25.

J. W. Williams.

Synopsis: Grieving the Spirit is grieving Christ in us, or griev-

ing God. We do it when we do not believe him, and when we commit sin. It is done by following the flesh instead of the Spirit, and so causing the death of the spiritual life in us.

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. "Quench not the Spirit." I Thes. 5:19. "It repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6:6.

"Is it a small thing for you to weary men, but will ye weary my God also?" Isa. 7:13.

"Thou.....hast fretted me in all these things." Ezek. 16:43.

"They rebelled and vexed his holy Spirit." Isa. 63:10.

"How oft did they provoke him in the wilderness and grieve him in the desert." Psa. 78:40.

"How long will this people provoke me? and how long will it be ere they believe me?" Num. 14:11.

"Forty years was I grieved with this generation." Psa. 95:10.

"Neither let us tempt Christ, as some of them also tempted." I Cor. 10:9.

The above quotations seem sufficient to make the matter clear without comment, but lest they should not, a few words:

Isreal 'provoked' the angel of God's presence. Ex. 23:20-23.

It is called provoking God in Psa. 78:40 and in Num. 14:11, above quoted.

In Isa. 63:10 it is said this was vexing the holy Spirit and that it was God's Spirit, as you see by the quoted language. In Psa. 78:40, also quoted, you find it was grieving God.

Therefore provoking or vexing or tempting God was grieving his Spirit, the holy Spirit.

They did it by unbelief and wickedness. By I Cor. 10, above quoted, we do the same. By Eph 4:30 grieving him thus is also spoken as violating the seal. We have seen that the seal of the Spirit is deliverance from sin. Therefore commission of sin, by unbelief, doubt or otherwise, violates the seal, or by Eph. 4:30, in a parallel expression, grieves the Spirit. And by I Cor. 10:9 we see this tempting, otherwise called provoking or grieving or vexing, is done against Christ. The other quotations spoke of it as against God and against the holy Spirit.

The reference quoted from I Thes. 5:19-20 also conveys the thought of repressing the miraculous efforts of the Spirit in the days when it made revelations and worked miracles, as we see by I Cor. 14:30-32, where those having this power were instructed to permit the Spirit to speak its revelation, even though another was at the same time prophesying, or making a miracu-

lous revelation, in which case he was to make his spirit of prophecy subject to himself and all listen to the other man's later revelation, lest by more than one speaking at a time there should be 'confusion.' So in 1 Thes. 5:20 he also says, "Despise not prophesyings," for some seemed more anxious, from 1 Cor. 14, to speak in foreign 'tongues' than to utter a word in their own language to "edify the church," prophesying being preaching the word.

But it is evident these instructions in 1 Thess. 5:19-20 have no bearings on us directly, in whom the Spirit is not doing any miraculous work, having done all that inspired revealing and confirming at that time, as we have seen in past articles.

By 1 Cor. 6:19, "Your body is the temple of the holy ghost which is in you;" by 2 Cor. 6:16, "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them;" by Eph. 3:17, what dwells in us is, "that Christ may dwell in your hearts by faith;" and finally, since "faith cometh by hearing, and hearing by the word of God," the indwelling thing is by Col. 3:16 to be "the word of Christ." Therefore, the Presence of God comes through Christ by his spirit, in the word.

To grieve the Spirit then is to refuse submission to his word.

#### SERMONETTE NO. 39. Egypt, Assyria, Israel. A. J. Eychaner.

Text.—Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. Isa. 19:25.

This text introduces for our study three subjects. Israel the last mentioned is the one which has received attention and study from many students of prophecy and has been the subject of many volumes by those who write and have been generally left in the background, while the prophet places them first. He says "In that day shall Israel be third, with Egypt and Assyria."

Following the order laid down by the prophet as the one coming first in the order of fulfillment of the restitution of these countries and peoples we will consider first that one known as Egypt.

##### I. Egypt.

The civilization of ancient Egypt is a mile-post and a guide board of the ages. Step by step she climbed the ladder of progress until she reached the top round, as human destiny is attained nationally; and then avarice and greed came in, until her descent was rapid to her end. The prophets have told us of her glory, of her pride, of her sins,

and predicted her doom. It was because of her sins that God said, "I will set the Egyptians against the Egyptians; and they shall fight every one against his brother and everyone against his neighbor; city against city, and kingdom against kingdom, and the spirit of Egypt shall fail in the midst thereof." God had warned this people through three of his greatest prophets—Isaiah, Jeremiah and Ezekiel, yet they persisted in the grossest immoralities and abominable idolatries, until God said "I am against thee, and thy rivers, and I will make the land of Egypt utterly waste and desolate from the tower of Syene even to the border of Ethiopia." And then after a partial restoration Egypt has for hundreds of years been "The basest of kingdoms."

But final restoration is promised, when "The Lord shall be known to Egypt, and the Egyptians shall know the Lord." This is why we call attention to Egypt. Egypt is to be first in restoration, which is to consist in those modern appliances that benefit the physical conditions of men, as well as the higher, the moral and spiritual.

It is a fact not generally known that Egypt has today a better system of railroads in operation than England. The neigh of the tireless iron horse is heard in every part of the valley of the Nile. A system of irrigation outrivaling the palmiest days of the Pharaohs, now is conquering the rainless sky and converting its deserts into fruitful fields and verdant meadows. Great Britain practically has control of Egypt. The prestige of her intelligence and the power of her money are beginning to convince the most skeptical that the prophets were not mistaken, when they made Egypt ath first born in the restoration. Palestine has not the natural advantages of Egypt, which under the hands of a godly people will make it the granary of Canaan, as it was in the days of Jacob and Joseph.

The lower Soudan is to be developed by an irrigation project for the cultivation of cotton. Cotton will grow there luxuriantly by irrigation of excellent quality. Great Britain will spend \$15,000,000 on this one industry, while wealth is invested in enormous amounts in upper Egypt. The great dam at Asuan, a marvel of engineering skill—perhaps the most important in all Egypt—holds back the waters of the African lakes, controlling the flow of the Nile and distributing the water as needed to the ditches and reservoirs below for 500 miles or more. The development of electricity along this great system of dams, is rapidly being utilized by the

mechanical necessities of the people.

Truly, the restoration now going on in the land of the Pharaohs is a remarkable sign of the soon coming of that blessed era promised by Jehovah when "He shall send them a Savior, and a great one and he shall deliver them." Isa. 19:20. In addition to this we are told, "In that day shall there be a highway out of Egypt to Assyria." This is no doubt a railroad, either steam or electric. Notice it is to be from Egypt to Assyria; not from Assyria to Egypt, but from Egypt to Assyria. It is built in Egypt first and from thence to Assyria, showing Egypt's restoration preceeds that of Assyria. Who is able to measure the influence and power of the "great one" in these three kingdoms restored? Will it not be the blessing of all nations as promised to Abraham through his seed? Is it possible that we are living in the time when the things spoken by the prophets are being fulfilled literally?

##### II. Assyria.

But what about Assyria? The natural resources of Assyria are wonderful. What is being accomplished in Egypt is being more than duplicated in Assyria. The Damascus and Bagdad Railroad is already built beyond Tarsus, and the whistle of the steam engine may be heard in the land where Nebuchadnezzar once lived. The rich valleys of the Tigris and the Euphrates and the country lying between known as Mesopotamia is today exploited as having a future comparing with any wealth producing region of the world. Brains have been there looking it over, and capital has eagerly followed, until the visions of Israel's prophets are beginning to be realized. The moral condition will gradually change under the new government of the King of kings. God's order in all is "first the natural, and afterward the spiritual."

The great mistake of the interpreters of prophecy has been to omit the physical conditions as the real signs of the coming of the Messiah,—Especially of Egypt, Assyria and Palestine. When God made the first man he had already prepared the physical environments in which he was placed to develop the moral. So, too, the development of these countries physically preceede the coming of the second Adam. Has not God raised up Edison and Burbank to prepare conditions for the coming of Jesus? Morse and Marconi, Zepalin and the Wrights, and a hundred others, have been preparing the way for the coming of that Just One who will make this world the Paradise of God.

Do not misunderstand me, I

do not think moral conditions will under present order of things grow better. The improvement of physical conditions always lowers the standard of a nation's morals. As conditions become better, wickedness increases. Wicked men and seducers will wax worse and worse. This is why God ordered "by the sweat of thy face shalt thou eat bread." This is why the thorn and the weeds grow. Idleness breeds crime. The sin of Sodom was "Fulness of bread and abundance of idleness." So it is a philosophical conclusion, that as physical conditions are abundant and favorable, wickedness will be increased. But, notice, just then the Lord is due.

##### III. Palestine and Israel.

Suffice it to say here that Israel, while third, will nobly fill her place in the picture. Her hills will be clad with vines and her valleys with wheat. Murmuring streamlets will laugh of plenty as they tumble down the hill-sides. Fruitful showers will patter in rich abundance the blooming lilies of the valley.

The snowy heights of Lebanon smiling in the summer sun, will swell the sweet waters of the Jordan until it fills all its banks. The deserts of Judah will bloom like the bowers of Paradise. The fir tree, the box, and the pine will mingle their perfume with the bloom of grape and aroma of the orange. All this, and more; and even now that sleepy land of prophetic dreams is stirring itself for the final waking as the morning of a new and brighter day is coming on.

Railroads and telephone lines are already on the land of promise—the land deeded to Abraham and his seed—the center of the world-empire to be. Here they are: "The Jaffa & Jerusalem R. R.," "Gaza, Jerusalem and Dead Sea," "Jordan Valley and Damascus," "Damascus and Mecca," "Beirut and Damascus," "The Hauran," to reach the valley of Orontse, Baalback, Homs, Hamath and on the Euphrates river, and an highway shall be from Egypt to Assyria for God has promised it.

The pointed stick for a plow has been replaced by one of steel; the ox treading out the corn, has quit his job, and the modern steam threshing machine is doing his work," with neatness and dispatch." Judah's sons, after centuries of wandering are returning home. There are today between 30 and 40 self sustaining colonies tilling the soil of Palestine. The number of Jews who have returned to the fatherland is more than returned from the Babylonish captivity. Their restitution has actually begun and the Redeemer may soon come to Zion and turn ungodliness from Jac-



ob, for this is God's covenant with them., "In that day shall Israel be third with Egypt and Assyria even a blessing in the midst of the earth."

**THE FUTURE RESTORATION OF THE CITY OF BABYLON.**

Babylon has never yet been destroyed to the extent as described by the prophets, and as God's Word never fails, but always receives an exact fulfillment, hence, there is a necessity for the restoration of Babylon, that she may become the God-defying power, spoken of by the prophets and receive the doom predicted by the apostles and prophets.

The following prophecies have never yet been fulfilled:

1. "Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah.
2. It shall never be inhabited."
3. "Neither shall the Arabian pitch tent there."
4. "To cut it off, that none shall remain in it, neither man nor beast, but it shall be desolate forever."

Now if it were literally true that Babylon has been destroyed even "as when God overthrew Sodom and Gomorrah." then it would be also true, that it "shall never be inhabited." "neither shall the Arabian pitch tent there neither shall shepherds make their folds there," and "that none shall remain in it, neither man nor beast, but it shall be desolate forever."

Sodom and Gomorrah were absolutely blotted out, not a relic of it remains behind. As it burned, it is thought the ground itself sank, and formed the present basin of the Dead Sea, all overflowed with water.

"Thus shall Babylon sink and shall not rise from the evil that I will bring upon her." Jer. 51.

"A mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, 'Thus with violence shall the great city Babylon be cast down, and shall be found no more at all.'" Rev. 18 2f.

This is still future, because it takes place under the seventh vial (bowl) of wrath. Rev. 5, proves that the first seal is still future, and the viols follow the seals.

When was Babylon as completely obliterated as Sodom and Gomorrah? History furnishes no record of it.

No such destruction took place when taken by the Medes and Persians. In place of destroying it, they made it one of their royal cities. In the time of Alexander it was the capitol of the Graeco-Macedonian empire. He lived and died there. The Syrian king, Antiochus, and

ruled over it, and continued to be a populous city. It is said that Peter wrote his first epistle at Babylon. There was a Christian church there in A. D. 250. There were Jewish academies there five hundred years after Christ. It continued to be a populated city for a thousand years after Cyrus.

The time has not yet come when Babylon has been without an inhabitant. As late as 1818, we learn from "Rich's Memoirs on the Ruins of Babylon," it had a population of 10,000 and that many flourishing villages stand on the site of Babylon.

Col. Chesney states "that an Arabian tribe were encamped in the very midst of the ruins of Babylon, during the whole time of his being there."

Dr. Seiss says: "Even to this present hour there is a city in the midst of the area occupied by old Babylon containing 10,000 people, and which pays to its governor a revenue of 342,000 Turkish piasters, more than \$17,000 a year. Shepherds do make their folds there, as testified by all modern travellers, and the Arabians do pitch their tents there. It is not an utter desolation without an inhabitant, and never has been since Nimrod first laid its foundation."

If it can be proven that the prophecies of Isaiah and Jeremiah concerning Babylon have had a literal fulfillment in the past then Babylon can never be rebuilt.

The historic facts I have given above prove beyond question that they have never been fulfilled, and hence must have a future fulfillment.

Babylon was founded in the land of Shinar which lies between the rivers Euphrates and Tigris and with it was inaugurated an idolatrous religion, "the parent apostasy of the world the mother of Harlots," of which the Papacy is the oldest daughter.

Dr. Seiss said: "The wine of old Babylon's fornication was a debauching system of idol worship and carnal self-exaltation, over against the revelations and institutes of Jehovah. It (the wine) was already bottled and labelled before the first dispersion (from the tower of Babel). It went with that dispersion into every nation and country under heaven. All the kings of the earth and all the governments under heaven have more or less joined in the uncleanness and fornication of that same old Babylonian harlot. So true is it that great Babylon the mother of the harlots and of the abominations of the earth hath made the inhabitants of the earth drunk with the wine of her fornication. This woman is also herself drunken from the blood of the saints and from the blood of the martyrs or witnesses of Jesus.

In her was found the blood of the prophets and of the saints, and of all that have been slain (as martyrs) upon the earth."

"This is proof positive that the great harlot is not Papal Rome only, for all the prophets were dead hundreds of years before the rise of Papacy; and myriads on myriads of God's true people died as martyrs to the faith ere ever there was a Pope or a Papal hierarchy. The same is positive proof that she is not Pagan Rome alone; for the old prophets were dead and gone before either Caesar lived, or ever Romulus was born; and great hosts of martyrs suffered before Rome was at all. Drunken as the Romish power made itself up on the blood of the witnesses of Jesus the Roman government is not chargeable with the shedding of all the martyr blood that has flowed upon the earth."

The Great City Babylon founded by Nimrod is to be rebuilt, and flourish and perish by fire under the seventh vial (bowl) of wrath, as described in Rev. 81.

Who will lament her burning? Will it be the mercantile or the religious world?

If Babylon is merely a symbol of a religious system, it would naturally be the devotees of that system, who would mourn her loss. If the Babylon burned, is merely a literal mercantile city would it not naturally be the mercantile people who profited by her commerce who would wail because of the loss?

Let us make a few quotations from Rev. 18:

See verses 11 to 14: "And the merchants of the earth (all the commercial world) weep and mourn over her; (why?) because no one buyeth their merchandise any more; (what kind of merchandise?) the merchandise of gold and silver, and of precious stones and of pearls and of fine linen and of purple and of silk and of scarlet; and all thyme wood and every vessel of ivory, and every vessel of most precious wood and of brass and of iron and of marble and cinnamon and spice and odors, and ointment, and frankincense and wine and oil, and fine flour, and wheat and cattle, and sheep and horses and of chariots, and of bodies and souls of men. The merchants of these things who were made rich by her shall stand afar off, because of the fear of her torment weeping and mourning, saying, Alas, alas, the great city that hath been clothed in fine linen and purple and scarlet and decked with gold and precious stones and pearls, because in the hour such great riches were made desolate."

The lament is for the loss of "great riches."

In verses 17 to 19, traders by

the sea mourn her loss. "And every shipmaster and every passenger and sailors and as many as trade by the sea, stood afar off and cried when they saw the smoke of her burning." Can any one see the smoke of the burning of a religious system?

Space will not permit at this time to show that agencies are at work to reconstruct this city. I may do so at another time.

Yours in the Blessed Hope.  
W. H. Wilson.

"Coming to Jesus is the desire of the heart after Him. It is to feel our sin and misery and to believe that He is able and willing to pardon, comfort and keep us; to ask Him to help us and to trust Him as a friend. To have the same feelings and desires as if He were visibly present, and we came and implored Him to bless us, is to come to Him though we do not see His face nor hear His voice. The penitent's desire for pardon, his prayer, 'Lord, save me: I perish'—this is coming near to Him.

Whatever is right to do should be done with our best care, strength, and faithfulness of purpose; we have no scales by which we can weigh our faithfulness to duties, or determine their relative importance in God's eyes. That which seems a trifle to us may be the secret spring which shall move the issues of life and death.—Sel.

Edison, when recently asked his definition of genius, answered: "Two per cent. is genius and ninety-eight per cent is hard work." And when the great inventor was asked on another occasion: "Mr. Edison, don't you believe genius is inspiration?" he replied, "No! Genius is perspiration."

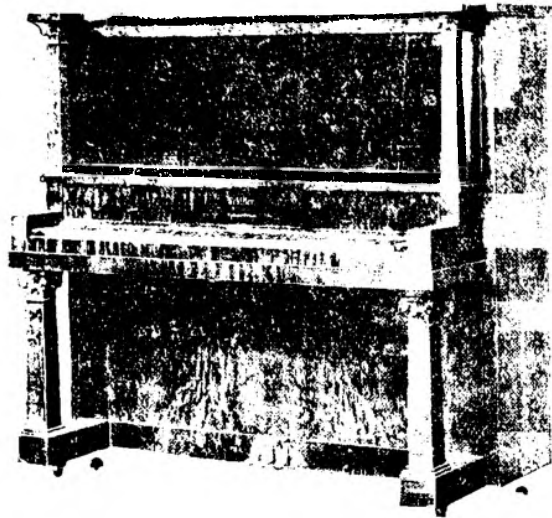
"Beginnings ought to be hard; the people whose beginnings are made easy for them are handicapped. Attainment, achievement, fulfillment cannot be made easy—and beginnings should not be. Patience, determination, thoroughness come hard to those who have never known hard beginnings. The bright pupil who learns lessons without special effort usually receives a poorer preparation for life than any other boy in the class."

The powers of man have not been exhausted. Nothing has been done by him that cannot be done better. There is no effort of science or art that may not be exceeded; no depth of philosophy that can not be sounded deeper; no flight of imagination that may not be passed by strong and soaring wing. Sel.

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### ORATORY. L. S. Bronson.

Not long ago a writer in a popular paper propounded the following question: "Where are the great orators in church and state such as the world used to know?"

The only answer is that they have disappeared. A few minor specimens remain, but the bulk of brilliant ones have faded.

Then the questioner proceeds to give a very conclusive cause for their noted absence in the world by saying, "The only answer is they have disappeared." No observing person would be foolish enough today to contradict the writer as to the reason he gives for this scarcity in the world at the present time. Surely the orators of today are few and far between. Why is it? If oratory is acquired by the study

of arts and sciences as some claim, how does it happen that the "bulk of the brilliant ones have faded with only a few minor specimens remaining?"

Are not the arts and sciences of today as instructive and as powerful in their work of producing great men as in the days of our forefathers? Very many people have strange ideas of oratory and its originality. Oratory comes not from the study of any of the classics. Neither is it produced by the wearing of a Prince Albert coat, a faultless fitting dress suit, the graceful pose of the speaker, his strained and greatly forced manners, or his marvellous gestures. When one thinks these are all that are necessary in his stock of trade in order to produce wonderful flights of oratory, he will one day learn they only tend to adver-

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tise his vanity and disgust his audience.

A loud voice, much bluster and many wild gestures are no marks of a wonderful message or grand flights of oratory. Sometimes it is the reverse.

You need not expect to grow and cultivate a fine crop of orators using nothing but the self vanity hoe. He who has a message to give to the world and possesses the spirit, determination and energy required to proclaim the same, will have no lack of oratory in its delivery. He will never need to pose before a mirror in order to learn the effect he will have upon his audience.

Their appreciation of his effort will be easily determined by the manner it is received by them.

Grand flights of oratory are borne of the occasion and are the outburst of an overflowing heart, warmed and thrilled by his message. It is then the outbursts of oratory are born and given to the astonished audience, who perhaps are no less surprised at the unexpected flights of eloquence than is the speaker himself. When any one appears before an audience and for the time being loses sight of self and his surroundings, forgetting all else but the subject before him and he removes his coat and cravat you then may wake up, sit up, and begin to think there will be something doing on the stage. You may then hear something worth remembering, and perhaps you may also listen to some flights of oratory that may lead you to believe that all the orators in the land have not faded from the earth.

A speaker to be of any worth to himself, or the public, must feel the thrill of his message and by it create an inspiration for the occasion. A speaker need never expect to interest and hold the attention of his audience unless he is first interested and inspired himself with his subject.

You must first heat the furnace before you can warm the hall. You must first fire the heart of the speaker with a love for and a confidence in the value of his message before he can gain the interest and attention of the multitude. A few words to a young man whose eyes are upon the lecture platform. Do not let your personal vanity get away with your individual manhood. Do not think more highly of yourself than you ought to think. Do not presume too much on the ignorance of your audience for there may be some before you as wise as yourself. At all times give to your audience the best you have. Think more of the real value of your subject than the oratory you may be able to produce from it and the chances are you will make a success of life.

There are three points a speaker should observe. 1. Have something of value to say. 2. Say it with spirit and understanding. 3. When said, stop.

Temperance is a bridle of gold; he who uses it rightly is more like a god than like a man. — Charles Burton.

All service ranks the same with God—

There is no last or first.

—Robert Browning.

# THE RESTITUTION HERALD.

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Number 20.

## THE BIBLE.

That collection of books termed "The Bible" is, unquestionably, the most wonderful volume in existence. It is a book of not only the most venerable antiquity, but at the same time a record claiming a divine origin. And a production too, that in its high pretensions, professes to reveal the existence and attributes of that Almighty Spirit to whom it ascribes the creation of the universe, the formation of man, and the continued supervision of all things. Its daring chronology ascends to the beginning,—that far distant point in the gone-by duration, that antedates the measureless astronomical and geological ages—nay more,—to that unbeginning eternity that is only filled with the infinite existence of the eternal God. Though written in the language of common daily life, and in modes of expression the most intelligible to ordinary comprehension, thus adapting it to the instruction and guidance of the unlearned, yet its figures are surprisingly beautiful, its poetry rich in exquisite embellishment, its philosophy accurate and sublime, its history positive and correct, and its prophetic declarations magnificent and wonderful. Those prophecies, in their all-comprehending unfoldings stretch onward into the immeasurable coming eternity, and, complementing its histories, link the interminable future with the limitless past. Its writers differed greatly in all their circumstances of life, as well as in their natural and acquired abilities. The king, the courtier, the scribe, the shepherd, the husbandman, the physician, and the humble fisherman—men who lived in different times and in different countries, who spoke different languages, employed their pens in its composition; and yet it is, as a book, a perfect and harmonious whole. Its illustrations, figures, metaphors, and symbols, are drawn from every department of human knowledge. Its conceptions of the grandeur and magnificence of the physical universe are of the most lofty character; yet, written in a style of inimitable simplicity, they are within the comprehension of all; and thus wonderfully adapted for the instruction of men of all ranks and orders in the doctrines and duties enjoined for belief and practice in every part of the su-

ered volume. These compositions, being written under the guidance of the omniscient Spirit, contain revelations fitted to all capacities, places, and times. The Bible, from its diametrical opposition to every form and species of vice and wrong, has exposed itself to attack from all quarters. Scientific men have labored to subvert its teachings: geology, history, chronology, and astronomy have been appealed to for evidences to impeach its veracity, but in vain. During the three thousand years since these records have been in being, in whole or in part, they have exercised such a sway over the opinions and conduct of multiplied millions of the learned and intelligent part of mankind as no other writings have ever done. The revelations of this wonderful book have swept away the mythologies of Greece and Rome; and the fabled gods of Olympus have no longer, even an imaginary existence, outside the poetic fictions of those bards who penned their supposed existence and doings in all the sweetness of harmonious verse. The pomp, ritual, and sacrifices of Pagan worship have forever disappeared from lands where magnificent temples once lifted

spires above the altars smoking with the victim offerings of countless devotees. The languages in which it was written receive the sacred deposit of revelation, and cease to be spoken as living tongues; but the Bible lives on. Graven stones and lettered bricks disclose to the inquisitive explorer the records of perished nations in the hieroglyphics of a hoar antiquity;—and these mute witnesses depose to the truth of Bible facts. The disinterred ruins of mighty cities,—the coins, the medals, the sculptured rocks, and memorial columns—all bear testimony to the authenticity of the Book of books. All the proud empires of history have passed away, and that volume, in which prophecy had fore-doomed their overthrow and desolation, lives on as the guide and director of all that is noble in national civilization, or individual excellency. From Moses in the wilderness of Sinai, to John on the Isle of Patmos, was a period of about 2000 years; and during this period the sacred canon was composed, and its finished contents completed and sealed up. A book,—disclosing the nature and range of human duty, unfolding all the obligations and responsibilities under which hu-

## BEYOND TODAY.

### Selected.

#### BEYOND TO-DAY.

If we could see beyond to-day,  
As God can see;  
If all the clouds should roll away,  
The shadows flee—  
O'er present griefs we would not fret,  
Each sorrow we would soon forget,  
For many joys are waiting yet  
For you and me.

If we could know beyond to-day,  
As God doth know;  
Why dearest treasures pass away  
And tears must flow—  
And why the darkness leads to light,  
Why dreary paths will soon grow bright—  
Some day life's wrongs will be made right;  
Faith tells us so.

If we could see! If we could know!  
We often say;  
But God in love a veil doth throw  
Across our way:  
We cannot see what lies before  
And so we cling to Him the more,  
He leads us till this life is o'er.  
Trust and obey.

manity is lead, portraying the difficulties and trials of a life of virtue, bringing to light the retributions of the future, and the ultimate destiny of the two great classes of moral agents,—it is without a peer or rival. These compilations, differing as they do in method, style and arrangement, all treat of one great subject—the manifestation and mission of a Redeemer and Deliverer, through whom the salvation of man, and the restitution of all things coming within the scope of its wonderful predictions, should be effected. Its pre-intimations of the sufferings of the Restorer have all been fulfilled to the letter, and its prophecies of glory and honor awaiting the same divine personage, are sure of accomplishment in due time.

S. A. C

### Character.

Character is the greatest heart tonic in the world. It quickens the circulation, strengthens the heart beats, flushes the cheeks with blood.

It gives strength to the nerves and expression to the face.

It is composed of equal parts of sincerity, courage and human sympathy. It is a tonic that should be taken every day, the whole year round.

It is a drugless remedy in reach of every one. It costs money, effort, but it never fails to give good returns.

Character throws out its threads of usefulness everywhere, in standing for sentiment, in defending principle and in working for the good of the whole as well as for individual aspirations.

Persist in saying the thing that seems to you to be true.

Never allow yourself to consent, even tentatively, to things that seem false.

Nothing short of this will lead to a good character.

"It is a fine thing to have just the right tool for one's task. But if you have not the perfect tool use the tool you have. Better to be carving with love and a jack-knife than waiting discontentedly for a sculptor's chisel."

We can never see the sun rise by looking into the west.—Sel.

The tree with the clubs in it shows where good apples grow."

**THE MILLENIUM.**  
Rufus A. Curtis.

The word millenium, is a compound word. It is from mille, a thousand, and annum, a year. While the word itself is not found in the scriptures, we do find the following statement however, recorded in Rev. 20:6, — "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." While the Bible reveals to our wondering admiration, 'Ages to Come,' in which will be manifested "the exceeding riches of his grace in his kindness toward us through Christ Jesus" they are not all associated with the transition period of one "thousand years," that intervenes, between the appearing and "kingdom" of Jesus, and the delivering up of "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." Eph. 2:7; 3:21; 2 Tim. 4:1; 1 Cor. 15:25-26.

Christ's millennial reign of subjugation and blessing of the nations, is alluded to, with unerring precision, by the following scriptural expressions,— "His times," "The times of refreshing," "The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." "The regeneration when the Son of man shall sit in the throne of his glory." 1 Tim. 6:14, 15; Acts 3:19-21; Matt. 19:28.

"Oh! a wonderful stream is the river of time,  
As it flows through the realm of tears;  
With a musical rhythm, and magical rhyme,  
And a grander sweep and a surge sublime;  
As it blends with the ocean of years."

Thank God, the stream of time will not always flow through a realm of tears, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21:4.

The wonderful age of millennial blessedness will be characterized by such marvelous transformations, that "nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:1-4; Psa. 46:8-10; 72:7-11; Zech. 14:9, 11, 16. "And the land shall yield her increase." Lev. 26:3-6; Psa. 67:6; Isa. 55:10-13; Joel 3:16-18; Amos 9:13.

"The times of restitution," will

include the animal kingdom. Isa. 11:6-9; 65:25; Ezek. 34: 25-26; Hosea 2:18. Great longevity will be a distinguishing trait of the mortal nations of earth during the millenium. "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, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:21-24. "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51:3; 25:8-9; 35:10; 55:12-13. "But as truly as I live all the earth shall be filled with the glory of the Lord." Num. 14:21.

"Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory; Amen and Amen." Psa 72:18-19. "And there shall be no more curse." Rev. 22:5.

"When from scattered lands afar  
Speeds the voice of rumored war  
Nations in conflicting pride  
Heaved like ocean's stormy tide,  
When the solar splendors fail,  
And the crescent waxeth pale,  
And the powers that starlike reign  
Sink dishonored to the plain,  
World, do thou the signal dread?  
We exhalt the drooping head;  
We uplift the expectant eye,  
Our redemption draweth nigh.

When the fig-tree shoots appear  
Men proclaim their summer near;  
When the hearts of rebels fail,  
We the coming Savior hail;  
Bridegroom of the weeping spouse  
Listen to her laughing vows,  
Listen to her widowed moan,  
Listen to creation's groan.  
Bid, oh, bid the trumpet sound,  
(Father thine elect around;  
Gird with saints thy flaming ear  
Gather them from climes afar,  
Call them from life's cheerless gloom,  
Call them from the marble tomb,  
From the grass grown village grave,  
From the deep dissolving wave,  
From the whirlwind and the flame  
Mighty Head! thy members claim!

Quelled are all thy foes, O Lord,  
Sheathe again the victor's sword.  
Where the cross of anguish stood  
Where thy life distilled in blood,  
Where they mocked thy dying

groan,  
King of nations, plant thy throne.  
Send a law from Zion forth,  
Speeding o'er the willing earth.  
Earth, whose Sabbath beauties rise  
Crowned with more than Paradise,  
Sacred be the opposing veil.  
Mortal sense and sight must fail,  
Yet the ray, the hour is nigh,  
We shall see thee eye to eye.  
Be our souls in peace possessed,  
While we seek the promised rest.  
And from every heart and home  
Breathe the prayer, Lord Jesus come.  
Haste to set thy people free;  
Come creation groans for thee."

**Bible Questions Answered.**

(In Gallipolis, Ohio, Journal).

I have received several questions on my last religious article which I shall try to answer through the Journal.

Question No. 1: As you said Jesus told his disciples that where he went they could not come, what did he mean when he said, "I go to prepare a place for you, that where I am there ye may be also"?

Answer. You will observe that this passage is here stated as we often hear it quoted from the pulpit, but it has an important omission which misleads the hearer. You also observe that this promise was not to the world, nor to all his disciples, but to his apostles after Judas Iscariot had left. Jesus did not say that he would prepare a place in heaven and take them to it so they would ever be with him, but he explained to them that it was necessary or expedient for them that he go to the Father so that He would send the Comforter in his name, who would spiritually guide them in the way of all truth, and thereby aid in the preparation of the people among whom or over whom the the apostles had been promised places as chief rulers under Christ. When these people have been prepared, Jesus will come again and receive them and also the apostles to himself, set up his kingdom and judge and rule the world, then his apostles will again follow him, and ever be with him.

All who will study the following references and believe God will never be deceived by this question.

We should believe  
That God created the earth not in vain: he formed it to be inhabited. Isa. 45:18.

That the righteous shall never be removed; but the wicked shall not inhabit the earth. Pro. 10:30.

That the righteous shall be recompensed in the earth. Pro

11:31.  
That in Abraham's seed all nations are to be blessed. Gen. 22 18.

That Christ is the promised seed who will bless all nations. Gal. 3:16.

That Christ and the church are one body, Christ the head and the church the body. Eph. 1:22, 23.

That this blessing of all nations will be accomplished by a system of reigning and judgment by which the effects of the curse will be removed. 1 Cor. 15: 25, 26.

That during this gospel age the Lord is preparing a people who are to reign with him and help to bless the righteous nations (Rev. 2:26, 27), even as he received of his Father. Psa. 2:8-9

That Jesus promised his apostles the chief places over the redeemed Israel. Matt. 19:28.

That the apostles thought Jesus would set up his kingdom and give them their places of authority then. Luke 19:11.

That Jesus told them that he must leave them and go to the Father, and that where he went they could not come. Jno. 13:33.

That this made them sorrowful and Jesus comforted them with the words of our question. Jno. 14: 1-3.

That the Father's house does not mean heaven, but his people or kingdom that the Lord is now preparing. Heb. 3:1-6.

That mansions are not necessarily tenements, but abiding places in his kingdom. Jno. 14:2, R. V. marg.

That after the Lord has taken out these people for his name that is, after he has prepared the place for his apostles, he will return and receive them unto himself from old mother earth, then proceed to build again the tabernacle of David, and judge the world, and hasten righteousness. Read Acts 15:14-16;; Isa. 9:6-7;; Isa. 16:5.

Paul says the King of kings and Lord of lords, who only hath immortality (he meant Christ Rev 17:14), is now dwelling in light which no man can approach unto; whom no man hath seen nor can see. 1 Tim. 6:16.

This teaches us that no one can go where Christ now is, but when he appears again on the earth then every eye shall see him. Rev. 1:7.

In my next text I shall try to answer a question concerning the resurrection of the dead.

If any reader is enabled to see this passage about the Father's house in a new light please have the Christian courage to make a statement in the Journal, and thus encourage others.

F. M. Howell.



**SERMONETTE NO. 40.****The Cross of Christ.**

A. J. Eychaner.

Text. God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. Gal. 6:14.

Diaglott Rendering. It is not for me to boast, except in the cross of our Lord Jesus Christ through which the world has been crucified to me, and I to the world.

We have given both translations that we may be better able to get the idea of the text.

**I. What is the Cross?**

The cross of our text is something entirely different from the cross-tree upon which Jesus our Lord was crucified. It is evident from the record left by Luke, Peter and Paul, that he was executed upon a tree, and not upon a cross-timber set in the ground, as we sometimes see pictured in Bibles. Luke writes that Jesus was "hanged on a tree." Acts 5:30. Peter says that he "bare our sins in his own body on (the margin) the tree." 1 Pet. 2:24. Paul tells the church in Galatia that Jesus redeemed us by hanging "on a tree." Gal. 3:13. In each of these texts the greek word *ulon* is used, and it is the same word used when speaking of the "tree of life."

Perhaps the reason is, because it was that on a tree was opened a way to eternal life for us, through the obedience of Jesus the anointed one. The great apostle gloried in the Cross of Christ. He did not rejoice because wicked men had put Jesus to death on a tree, but that through suffering for him, he could conquer sin.

The cross of the text is not the literal tree upon which Jesus was crucified. It is a cross upon which not only Jesus was crucified, but also Paul was crucified to the world and upon which the world is crucified to Paul. It is the crucifixion which Jesus passed through before he hung upon the tree. It is that crucifixion through which Paul died to the world, before he was executed at Rome. It is the cross that every one must carry to be worthy of eternal life. Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me." God sent not his son into the world to condemn the world, but that the world through him might be saved. Jno. 3:17.

**II. The Method of the Cross.**

Jesus was not understood by the men of his time is not understood, with few exceptions, by men now. Jesus introduced a new thought into the world worked by a method unknown to men a method by which the

world will be revolutionized..

Men have conquered by force. The power of ancient kings lay in immense armies. The success of Philip of Macedon lay in his well trained soldiers. Alexander succeeded in conquering the world by force; and men call him great. But he founded his vast empire upon human skulls. The tears of widows and orphans cemented the stones of his palace. The cries of the helpless and the groans of the murdered were the doleful hosannas of that conquering king. But where is the empire he founded? What good did he do in the world? What good have any of the brute force conquerers in the world's history ever done for mankind?

But the new empire to be founded by the Man of Nazareth began and will carry out its conquest of the world in a new way, and by a power that is destined to bless all mankind. To accomplish this great result Jesus began by the reconstruction of the human mind, and the people "were astonished at his doctrine."

**III. God the Father of All.**

Jesus taught the fatherhood of God; and consequently the brotherhood of man. If God is our father, then all are his children in the same sense. One family on this great world only. This true, the brothers do not all look alike — occupy different corners of the earth, and yet one sun lights the dwelling, and one moon sheds its mild radiance over all our fields and forests. One blue sky by day with its transient curtains of clouds, and its celestial diamonds at night are the constant pictures at which all may look and enjoy alike — a great screen whose front is changed by a loving father's hand.

The ruling force of it all is love, divine love, the greatest thing in the world; the mightiest force in existence; the basis of the new empire to be.

**IV. The Reconstruction.**

The reconstruction of the world on the basis of unity is the proposition Christ has undertaken. To do this he must begin, as he began, with the mind — for "As a man thinketh in his heart, so is he." To know God is to love him; or to put it plainly, no man can love God until he knows him. No man can love his fellowman until he knows him — until he knows his relation to him. Ignorance of the relation we sustain to God and to man is the cause of our estrangement. If men understood that God was our father then they would love one another. Jno. 8:12. "He that loveth not knoweth not God, for God is love." 1 Jno. 4:8. Let us translate this as it is — "He that knoweth not God loveth him not.

To know that God is our father and love him is the principle by which Jesus will reconstruct the world and build the empire that will never be destroyed; because the greatest force in existence is its basis.

**V. How Shall The Mind Of Man Be Changed?**

The only answer is by education. This education must be a long moral and spiritual lines. It must be uplifting and helpful to better the conditions of life. It must be benevolent instead of malevolent. It must be self denying instead of selfish. It must be the cultivation of love, forgiveness, generosity and humility, and the relation of man to man and of man to God. It must consider every man a brother and God as the Father. It must bear insult and return a smile. It must receive a blow upon the cheek, and return a kiss. This was the kind of love in Jesus which the Jewish nation did not, and could not understand.

The world loves its own, and does not comprehend this silent force of the good and great of all ages. If the world hated Jesus, it will hate those who follow his example. The world uses force to carry forward its works. The modern church works much along the line of the world. It comes far short of understanding the principles upon which the Nazarene works to reconstruct the world. It is to them a mystery why he should have prayed, "Father forgive them," when they had nailed him to the tree; or why the dying Stephen should pray "Lord lay not this sin to their charge;" or that Paul should say "I have suffered the loss of all things that I may win Christ."

This unswerving loyalty of love to God and to man is the cross of our text. Men may scoff and ignorantly sneer, but there is only one way that leads to the celestial city. There are three conditions that must be present in transforming the world; they are bearing of the cross referred to in the text, and are briefly outlined as follows:—

1. Present the body a living sacrifice, holy, acceptable unto God.
2. Be not conformed to this world.
3. Be transformed by the renewing of the mind.

This is the cross of the text, by which all must be crucified to the world and the world to us. By the first the affections and lusts of the animal man must be made a sacrifice to the higher and spiritual. By the second, we are separated from the world. By the third, the mind is changed by the influence which a knowledge of God and his love has upon our affections.

He who possesses these attri-

butes may indeed glory as Paul did. When the mind is renewed, life is a continued song,— the anthem of God's redeeming love.

"Do we comprehend the power of love, when it truly reigns in us; how it encircles us with an atmosphere, pervades those around us, melts down resistance, soothes excitement? A mighty love, showing itself in the eye, in the voice, in the form, what can it not accomplish? Should we not raise ourselves to this state of calm intensesness of love? No man knows the measure of his influence till this force abides in him. Christ's life was a revelation of the spiritual love which filled Him. Such a love and such a life should be sought by us."

"Christ is an exhaustless study. Every line in the Gospels reveals some new glimpse of beauty in Him. Every sentence flashes some new revealing of loveliness in Him. In Christ dwells all the fulness of the Godhead, all that God is. To know Christ, therefore, is to know God. In Him, also is full and complete manhood, all that God meant man to be, all the possibilities of humanity. What a boundless field of knowledge this is! All the Bible all history, all science, all art, all nature, is full of the outshinings of Christ. The great business of our life should be to know Him to get acquainted with Him."

"In the night of distress feel after something which may quiet and stay thy heart until the next springing of the day. The sun will arise, which will scatter the clouds. And in the day of His power thou wilt find strength to walk with Him; yea, in the day of thy weakness His grace will be sufficient for thee."

"We are never without help. We have no right to say of any good work, it is too hard for me to do; or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome. Our Father knows our weaknesses and our strength better than we do. His strength can make hard things easy."

"Worry is blind; but God sees into the future, and often sees the coming relief just ahead. Worry is impatient; but the patient God bids us wait and see. Worry complains of the weight of the loads, but God's offer is to lighten them by putting Himself, as it were, into our souls and under the loads. He then becomes our strength — a strength equal to the day. This is a supernatural work."

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

We have on hand the following tracts which are sold at fifteen cents per hundred of one kind or in assorted lots:

"Wanted"; "The Resurrection"; "A Berean Tract," No. 1; "A Berean Tract," No. 2; "The Reasons Why," No. 1; "The Reasons Why," No. 2; "Having A Desire to Depart."

We are printing another thousand of Bro. J. W. Williams' tract, "Saved From Sin." We must have twenty cents per hundred for this two-page tract.

Bro. F. V. Blakely of Grand Rapids, Mich., has been called to the bedside of his father, Bro. D. D. Blakely of Eastport, Mich. We trust that Bro. Blakely may soon be fully recovered.

Owing to the fact that the cut did not arrive on time, we will give obituary of Bro. Murphy in the next issue.

Bro. D. E. Vanvactor has regular appointments at North Salem and Burr Oak churches in Indiana, and we understand that Bro. Williams has all of his time engaged in the same state. Bro. Maple writes of beginning a series of meetings at Elyria, Ohio. The workers are hard at work and doing their part, brethren.

We were called to preach Bro. Murphy's funeral, full account of which is given elsewhere, on Thursday, Feb. 13th and we left that night for Marshall, Ill. We were away from Thursday evening until Monday noon, traveling in the meantime over 600 miles, losing two nights of rest and preaching in all three sermons by filling our Rensselaer appointment on our return. The Restitution Herald will go out on time, if the Lord wills, but just how long we shall be able to stand this strenuous life is a problem. Pray for us.

## Song Leader Wanted.

I would like to correspond with a young man who can lead song service at a revival meeting.

It is not necessary that he be a solo singer.

Evapg. C. C. Maple, North Ridgeville, Ohio.

## The Sunday School.

By Anna E. Drew.

## The Destruction of Sodom.

## Temperance Lesson.

March 9. Gen. 19:1-3, 12-29.

Golden Text.—Come ye out from among them, and be ye sep-

arate, saith the Lord, and touch no unclean thing.—2 Cor. 6:17. (R. V.).

Time.—Fourteen or fifteen years after our last lesson. It was B. C. 1897 according to Ussher.

Place.—Abraham was living by the Oaks of Mamre at Hebron, about 20 miles from Sodom. Sodom is generally believed by scholars to have been situated at the southern end of the Dead Sea.

When Abraham had reached the age of 99 years, the Lord again appeared unto him, renewed his promise of a great posterity, and changed his name from Abram to Abraham which signifies father of a multitude. Then follows in Genesis 18 and 19 the destruction of the cities of the Plain among which Abraham dwelt. The story of the destruction of these wicked cities is given as a temperance lesson, because alcoholic drink is one of the greatest sources of iniquity.

## Questions.

Who appeared to Abraham at the door of his tent? Gen. 18:12. How did he entertain them? 18:4-8. (In those ancient times, the foot was protected only with sandals, or soles fastened around the foot with straps. It was, therefore, not only necessary from motives of cleanliness, but also a very great refreshment in so hot a country to get the feet washed at the end of a day's journey; and this is the first thing Abraham proposes.) Who were these "men"? Where were they going? 18:20-22. How did Abraham plead for these wicked cities? 18:23-32. To what city did they go? 19:1. By whom entertained there? What did they learn of the wickedness of the people? 19:4-7, 9-11. How did Lot regard their manner of life? 2 Peter 2:7-8. Whom did the messengers of God offer to save? In what way did Lot show he believed their word? Did others heed the warning to them? What was Lot then urged to do? What especially in verse 16 shows the mercifulness of God to Lot and his family? What was the warning to them?

They were told to flee to the mountainous region of Moab. The cities of the Plain—the lower part of the Jordan valley—were five in number: Sodom, Gomorrah, Admah, Zeboim, and Zoar.

Did Lot go to the mountains? v. 23. Zoar being one of the cities of the Plain, why was it not destroyed? 19:18-22. How were the other cities destroyed?

The region was full of slime or

bitumen pits. Gen. 14:10. The whole region abounds in a peculiar manner with bitumen, sulphur and salt, and only needed sufficient fire to set it all aflame.

What befell Lot's wife? "She disregarded the urgent warnings to hurry and look not back, and the fiery storm and eruption of liquid saline mud overtook her and she became a pillar of salt. Such a result is not incredible. An atmosphere heavily charged with the fumes of sulphur and bitumen might easily produce suffocation. And as no dead body would ever decompose on the shores of this salt sea, if left in such an atmosphere, it would become incrustated with salt crystals."

How did Abraham learn of what had occurred? How had God answered his prayer? Of what are these cities examples? 2 Pet. 2:6; Jude 7.

The character of the Sodomites was so bad it has become a type of the vilest and most loathsome of sins and crimes."

Does intemperance mean the indulgence of strong drink only? Gal. 5:19-21; 2 Cor. 7:1. To what may we liken Sodom with its slime pits, in the midst of a country "like the garden of the Lord"? Why did not Lot's son-in-laws heed his warning?

They thought him unnecessarily alarmed,—that tomorrow or some future day would do as well. Is not this often the case with those living in sin, and the moderate drinker? What application in the conduct of Lot's wife? Luke 9:62; 2 Pet. 2:19-21. Make other applications from the lesson to intemperance. What is the result of sin? Rom. 6:16, 19-21; 1 Cor. 6:10. How escape such a result? 2 Cor. 6:17. (Our Golden Text); Gal. 5:24; Rom. 6:17-22.

## Letters.

## A Sister At Work.

Dear Bro. Lindsay,—

Enclosed find one dollar money order for which send more tracts. You can send some back numbers of the Restitution Herald, if you have them for they all seem so good to me that it seems as if they would interest, and I know profit any one that would read them.

Please send them as soon as convenient. I do not like to see my box empty.

Your sister in the one faith,  
Mrs. M—S—.

Dear Bro. Lindsay,—

I shall write a few lines at this time as it has been a considerable length of time since I have written. I am still talking every two weeks at the Fondis Congregational church, and

am trying to sow the seed of the Gospel of the Kingdom out here in Colorado. I find it hard work to make the desired impression upon my religious neighbors. Any Faith or Gospel will do with them so long as you are willing to just call it Religion, say you have it, and know that you have it. However, I try to hew to the line and let the chips fall where-soever they may. Some listen attentively; others scoff and still others seem to think, (judging from the expression upon their faces) "What will the babbler say next?" So far I can find no one in this part of Colorado who has ever heard of "The coming of Christ; the setting up of His kingdom here on earth and the resurrection of the dead being the only hope." Is this not strange in a land of Bibles with one or more in each home?

No, it is not strange to us who know God's purpose. He is only selecting out, during this age, a little flock from among the Gentiles. Acts 15: 13-19. The remainder He has left to wrangle over Parables until the Lord has accomplished His purpose. Matt. 13:10-18; ; 2 Tim. 3:7.

I can truly sympathize with Sister Maxwell of Belgrade, Mo. in her isolation as I have been isolated myself for the past ten years, and working only where the seed of the kingdom has never been sown. But let us be of good cheer, if the Lord is with us and for us, the reward is sure and we shall reap if we faint not. And to all the dear faithful ones scattered abroad among whom I have labored, let us all take courage and be faithful; let us do the little we can for the Master as it will not be long; let us earnestly, but lovingly and gently, tell all of our neighbors and friends among whom we live, so that we may hear, "Well done, thou hast been faithful over little, I will make thee ruler over much." Let us all take new courage for according to the signs, it will not be long. Look to the East, we can see rays and beams of the soon-rising "Son of Righteousness" with healing in his wings. So let us all pray, "Even so come" as it will mean much to this groaning creation.

Yours in the Blessed Hope,

J. W. Good.

Dear Bro. Lindsay,

I will write a few lines for the Restitution Herald.

"For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Eternal life is promised to all who endure to the end. It is a promise made to the overcomers. The only way to inherit eternal life is through

Jesus Christ the life giver.

"Search the scriptures for in them ye think ye have eternal life." And this is the promise he has promised us, even eternal life which is in Christ. Those that seek for eternal life must be made heirs according to the hope of eternal life. It is a gift to be given as a reward of faithfulness. Paul tells us to fight the good fight of faith and lay hold on eternal life, to work out our own salvation with fear and trembling, for we are made partakers with Christ if we hold the beginning of our confidence to the end. If we fail to do these things, we will perish with the unbelievers. Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise.

Let us hold the profession of our faith without wavering for he is faithful that hath promised. When Christ who is our life giver shall appear, then shall ye also appear with him in glory. Is it not good news to know that Christ is soon coming to fulfill the promise made.

May we all meet in the happy Eden.

Your sister in the hope of eternal life.

Quincy L. Carpenter.

Mr. S. J. Lindsay,

Dear Bro. in Christ,—

I don't know that I can write anything worthy of space in the paper, but if it is agreeable to you, I will say a few words to the loved ones scattered abroad, through the paper.

I have been a reader of the Restitution ever since there was a paper by that name, and before that I was a reader of The Herald of The Coming Kingdom, but as time passes, my desire increases to hear from those of like precious faith, thro' the Restitution Herald.

Though not a subscriber, I read it regularly, as my sister-in-law that is stopping with us takes the paper. I have met with very few of our good writers and teachers. I have met W. H. Wilson, of Chicago, Ill., and did greatly enjoy talking with him, concerning our blessed hope, and hearing him preach some good gospel sermons here in California. I surely have enjoyed reading his articles in your paper, and in other papers this winter. It appears that I am well acquainted with many others that I have not met, by their good articles that I have read.

I know there is such a thing as flattery that puffs up, and so does more harm than good, but I think it is not so with our correspondents, that are grounded

and settled in faith, but it surely will do them some good to know that there is some one benefitted and instructed and who highly appreciates their letters and words of instruction unto life eternal. It may be good to praise men's works after they are gone, but I believe it is good to show some appreciation of their good works while they live. I believe that the articles in the Restitution Herald dated Jan. 29, 1913, are worth more than the cost of the paper for a whole year.

Dear readers, if you have not read and digested Bro. A. J. Eychaner's article on the first page speaking of toys, and his sermonette on Duties, I hope you will read those articles carefully, and you that are not in harmony with his teaching, I hope you will go to the storehouse of all wisdom and learn that what he has written is in harmony with God's word, also with observation and careful reasoning, we read in Mal. 3:6, "I am the Lord, I change not;" so dear ones I believe we should be very careful in our doings, injurious changes and customs, to make ourselves in harmony with them that know not God.

I have been made very sad on a few occasions this winter, to see a loved one that has been baptized into Christ, which makes them a soldier for life in the Christian warfare to come in on one of our coldest days, with bare head, and bare arms above the elbow and a heavy looking yellow band, probably polished brass, on her arm, surely a token of desertion and joining in with the world. It is impossible for such an one to relish as they should the good spiritual food that is so badly needed in these last days. It must be more or less discouraging to teachers of God's word, to see so much indifference, even among some who have been so highly honored by having the true way of life eternal brought to their minds in a way that they could understand it.

I know that seeing so much indifference has caused me much more trouble of mind than all of my affliction with restless days and nights, for the last sixteen months, for I know that our temporal ailments are only momentary, compared to eternity, but will not try to tell the fate of the ones that have deserted the warfare, joining in with the enemy, the world, but it will be worse with them than with the person that never enlisted in the Christian warfare, nor heard the way of life, for we are told in Luke 12:48, that where much is given, much will be required.

In conclusion I want to advise those who agree with what Bro.

Eychaner teaches in the two articles to read them again, and explain to the children, if you have any, if not, to your neighbor's children, and to those who do not believe in his teaching. I hope that you will faithfully study to give a good Bible reason why you do not agree with his teaching, for I believe it will be time profitably spent.

Bro Lindsay, please excuse pencil writing, for it is very difficult for me to write even with a pencil. I close with lots of love for all, especially those of the household of faith.

Your brother in hope of a more satisfactory and lasting life than we now live, that I believe is in the near future for the faithful.

In hope,

G. W. Calder.

#### Sword Points.

Many persons have said that if a person leads an honest, moral life, there is no danger of being lost.

But, is this true? No; a thousand times no! Read what Jesus told Nicodemus, a ruler of the Jews, in John 3; and Jesus requires this of every responsible person.

Many people make excuses for not becoming Christians. Briefly, let us notice some of them:

1. There are too many hypocrites in the church.

No doubt this is so. But, is this excuse valid? Will it stand in the day of judgment? If you know the Master's will, and do it not, Jesus says you will be beaten with many stripes. Better not to know His will and get the few stripes, than to know and get the many.

2. Time enough yet.

This is one of the greatest delusions of the evil one. Neither God nor Christ nor the apostles tell you to wait. But over and over again, in thunder tones, so to speak, the Bible says Now, NOW! Today, TODAY!!

3. I don't believe the Bible.

Well, now, look here. Why not?

Because I don't understand it.

Ah, is that the reason? Friend, don't you know there are lots of things you cannot explain, and yet you believe them. You cannot explain why eating grass puts feathers on a goose's back, bristles on a hog's back nor fur on a rabbit's back, nor can you explain electricity, yet you believe in it.

A story is told of a man who told a Quaker that he did not believe anything unless he could see it.

Quaker,— Friend, did thee ever have a pain?

Friend.— Yes, sir.

Did thee ever see it?

No, sir.  
Then thee never had a pain.  
Friend, has thee got any brains?  
Yes, sir.  
Did thee ever see them?  
No, sir.  
Then thee hasn't got any brains.

The Bible has stood the test of time and, thank God, will endure eternally.

4. I don't believe anyone will be lost.

You reason that because God is good, no one will be condemned. But hold on. It will not be God's fault if you or anyone else is lost, but your own, as He has warned you against sin and shown you a way of escape.

5. I don't know what to believe.

The Bible shows you are a sinner, that you need a Savior, Jesus Christ: to comply with his terms; to believe he will set up his kingdom here on earth; that the saints shall reign here, and that the wicked will be destroyed

R. E. Lloyd.

## Obituaries.

### Luther Clark

was born near Waterloo, Shefford County, Quebec, January 27, 1837, and died near Gladbrook, Iowa, Wednesday, February 5, 1913, aged 76 years and 9 days.

He was married in Canada, March 18, 1860, to Miss Rhoda Berry. To this union two sons were born, Freeman and Fred. The former died in infancy. In addition to the latter, Brother Fred Clark of Gladbrook, Brother Clark is survived by one grandson, and one sister who lives in Canada, together with a large circle of more distant relatives and friends who are united in sympathy by his death.

Brother Clark was married a second time, April 29, 1889, to Miss Sarah Allard, the faithful and devoted wife who walked with him amid the deepening shadows of life's eventide, and who now remains to mourn his absence and to pray for a speedy reunion in God's kingdom of immortality.

Many years ago he embraced the glad tidings that promise salvation, and in obedience to his Master's command was baptized. He has ever remained faithful to his early profession and to the Church of God. Quiet and unassuming in his manner, yet always willing to do that which was required of him by way of religious service, his life has closed with a record of unblemished integrity and kind deeds that will enshrine his memory in the hearts of those who were blessed by his acquaintance.

The funeral was conducted in Gladbrook from Park Hill Church of God by the writer, and he was laid to rest in Badger Hill Cemetery.

G. Eldred Marsh.

### THE INTERCESSION OF THE SPIRIT. No. 26. J. W. Williams.

(Conclusion of the series.)

Synopsis: Intercession is the work of a mediator, who stands between man and God, in prayer or other service. Jesus is our mediator for all this service. The Spirit is also concerned in it. It operates from God through Jesus by means of the word to us. Therefore, the intercessory chain from us to God is word, Spirit, Christ.

It will aid you to read again the last article in the previous series in the atonement, on Intercession.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8: 26-27, 34.

"Wherefore he is able also to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

"For through him we both have access by one Spirit unto the Father." Eph. 2:18.

From the above we see clearly that Jesus is our intercessor and that the Spirit also intercedes; moreover, that the intercessory 'access' of the Spirit, which we have with the Father, is 'by him,' that is, by Jesus our Lord.

We see again by the prophecy of Revelation that Jesus and the Spirit are identified as the same in this intercessory work. By Rom. 8:26-27 we have seen that intercession involves prayer. By 1 Sam. 12:23, prayer involves teaching. Hence, intercession by our Savior will be found to operate in teaching, partly. Now by Rev. 1:1, the Revelation is "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things." By 22:16, "I, Jesus, have sent mine angel to testify unto you these things in the churches," which, when they are given to the seven churches, are "what the Spirit saith unto the churches," 2:29, that is, it is Jesus who in that way testifieth these things."

22:20. Thus the Spirit and the Master are one in this work.

For since intercession involves prayer, and prayer involves teaching, and teaching is given by the Spirit, we can readily see how the Spirit instructs and operates in prayer; that is intercession since we learn from the word how to pray.

So if we want to know what the Spirit and the Son are doing in their intercessory work, let us watch him, the high priest, as he goes about his daily ministrations of service: He guides in the offering of ourselves as a sacrifice to God. He trims the lamps, the churches, that is, judges his people by chastisement. He sets the bread, his 'words,' in order for us to eat. He offers the incense, 'the prayers of saints,' at the veil that separates where we meet with God. "By him therefore, let us offer the sacrifice of praise to God continually." Heb. 13:15. For prayer is all to be made in his name, that is in him, or by him, or by faith, and not in the stench of the burning flesh of our own name or merits.

For by Psa. 110, when he ascended to God he was invested with the priesthood of Melchisedek, which was an order combining priesthood and kingship.

And since priesthood is for mediatorial purposes and kingship for ruling and judging, Jesus is now, in addition to his other intercessory work, also doing the mediation of judging us by trials. This is shown by the symbol of 'the right hand of God,' the figure of power, the right being the strong hand, to which he ascended in heaven, the 'exalted condition, Acts 5:31. "Above" "all power," so that he might be 'head,' ruler, king, over his people. Eph. 1:19-23.

So we see what are the 'groanings which cannot be uttered' in this intercession. They are referred to previously in this same Rom. 8, at verses 22-23 in connection with this same Spirit: They are the groanings of this present tribulation of judgment by sufferings we are undergoing to make us perfect. God meets with us there, he says, because he 'knoweth what is the mind of the Spirit that maketh intercession' according to his will. He knows this because he 'searcheth the hearts.'

Other scriptures show this searching is our trial of judgment as in Jer. 17:10. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." By Rev. 2:23, this searching God does through Jesus when he punishes the naughty ones in the seven churches.

And by a later verse in Rom. 8, when we thus suffer, we are as-

sured that 'all things work together for good.'

May that beneficent love of the Father purify and preserve us to the coming of our King.

### SOME INTERESTING BIBLE CHARACTERS.

D. C. Robison.

Every student of character has his ideal in some person. This character fills his estimate fully. There is but one who can be considered as a perfect pattern. This one lived a perfect life. He always did the thing that pleased his heavenly Father. He is the Christ, the Son of the Living God. The character that we have chosen for the subject of this article is said to be a man after God's heart. We recognize him as the son of Jesse and the second king of Israel.

When the prophet Samuel was sent to anoint a king instead of Saul, he was found keeping his father's flocks in the hill country of Judea near Bethlehem his father's home. All the sons of Jesse except one passed in review before the prophet, but none was chosen. Samuel asked, "Are these all thy sons?" When answered there was one who was tending the flock, the prophet directed that he should be sent for. When he came Samuel anointed him with oil.

David was the youngest of the family and the least expected to be chosen as king. Jehovah looks at the heart and not at the perfect physical structure. He was not chosen as a warrior but as one who would fill God's purpose. In tending the flock he kept in closer touch with the Deity.

The herdsman's life is a lonely one. His better traits of character were developed in tending to the flock. The lambs required his tender care. The ravages of wild animals required courage and watchfulness. His exposure to the mountain air gave him health and strength. Little did the boy think that while he was a shepherd that he was being educated as the most illustrious king of Israel and one with whom Jehovah would make a covenant for the perpetuity of his kingdom through the ages. We imagine that he spent many hours in playing on the harp and probably thought out some of those beautiful Psalms that were afterwards set to music and sung in the tabernacle service also in the service after the temple was finished.

We will consider the life of David first as a shepherd, second as Jehovah's anointed king, third as the ruler of Israel. As Jehovah's anointed he passed through a very critical period of his life. To his courage, he must



add patience. He was in the waiting period of his life. He dare not usurp authority, although he knew that he was the rightful heir to the throne of Israel.

Saul was permitted to occupy the throne, though he had disobeyed Jehovah's command and had made several attempts to take his life. Here is a fine illustration of patience. David could have reasoned that he had the right to the throne as Saul was no longer recognized by God. This would have been usurpation of authority and could only have been accomplished by rebellion against the established government. David suffered many wrongs from Saul but had the courage and patience to wait his time. We are in the waiting time of our lives and must have courage to do the right things as did David and the patience to wait for the coming of the Lord. The time came that Saul had finished his work. His cup was full. David becomes king and mourns the death of Saul as God's anointed. He seeks help from Jehovah and during his whole life he never denies the promises made by Jehovah to the fathers.

When committing an awful sin he mourned in sackcloth. When the prophet said unto him, "David thou art the man," he made no effort to justify his act or to conceal it, but placed himself in the hands of a merciful and just Jehovah. The nation became great while David was king. He extended his dominion and established its greatness until the nations about feared and revered him. They recognized that the Deity was with him and the kingdom of Israel. The tabernacle service was more fully established and preparations were made for the building of the temple during the reign of his son Solomon, who was his successor on the throne.

With few exceptions David's reign was a peaceful one among his own people. Among the nations he was engaged in wars and subjugation. Near the end of his reign as king Jehovah sent Nathan the prophet to announce to him that he was to be father of a son who would establish his kingdom forever. 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 forever. He shall build an house for my name and I will establish the throne of his kingdom forever. 2 Sam. 7:12, 13. This was a greater blessing than to have Solomon established on his throne as he was only promised the blessing that belonged to that order of government. To the son that was to build an house for Jehovah's name, he promised the

sure mercies or just and holy things of David. The house to be built constitutes the reestablishment of the whole house of Israel. The prophet Amos said (9:11), 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. This scripture is yet to be fulfilled.

When God's greater son, Jesus the Christ shall reign, he will accomplish Jehovah's purpose. Then will Judah dwell safely and shall not be removed. David understood this blessing or covenant to extend beyond the reign of Solomon. Then went king David in and sat before the Lord and said, "Who am I, O Lord God? and what is my house that thou hast brought me hither to?" David was greatly surprised at the promise made concerning his seed. It was an unnatural occurrence. The seating of one of his natural sons could not have been any surprise to him. It would naturally follow. So this covenant can not allude to Solomon. The prayer uttered in this chapter (2 Sam. 7) shows the true character of David, the son of Jesse. "Who am I O Lord God?" shows his humbleness of mind. He bowed his heart before Jehovah and exalted his holy name. Thou art great, O Lord God; for there is none like thee, neither is there any God besides thee.

This prayer exhibits the true attitude of all who truly love Jehovah. Our own dependence is recognized and Jehovah's name exalted and honored. Neither is there any God beside thee. In viewing the life and acts of David as a Bible character we must say as did Paul, "I have found David the son of Jesse a man after mine own heart, which shall fulfill all my will." Acts 13:22. His trials were many and severe but he proved himself a victor through Jehovah in whom he trusted. The best that there was in him was developed and transmitted to his son who will fully establish his throne and kingdom forever. Let us pray that this righteous ruler come and restore all things.

**"THE MARK OF THE BEAST."**

An extract from a letter received from Bro. and Sister Roscoe McCoy, reads as follows:

"We wish to ask a question based on Rev. chapters 13 and 14. Will the mark there spoken of be something new in the latter day, or has it existed from the beginning? Please continue to write on Revelation."

The "mark" is still future as you will readily see from the fact that the command to re-

ceive the mark is not made until the seventh trumpet sounds, which will be just previous to the return of Christ with his saints. Rev. 5:7-11. shows that the redeemed by the blood of the Lord are with him before a single seal is opened, and return with him at the sounding of the seventh trumpet, (See Rev. 11:15), or the pouring out of the seventh vial, (Rev. 16:12-17) both of which end at the same time.

It is the second beast which sets up the image of the first beast, to be worshipped and commands to receive the mark.

The first beast of Rev. 13:1-11 is the same as the little horn of Dan. 7:8-11.

The second beast of Rev. 13:11-18, is the same as the second little horn of Dan. 8:9-27. It is the second "little horn," or the second beast of Rev. 13:11-18, which forms the universal commercial trust, and brands with his mark all the members of this trust.

As to what this mark or brand may be, I have thought it may be the grip in the handshake or it may be a literal brand as described by Dr. Seiss. I quote his language as follows:

"The mark itself is at once a number and a name. The Apostle tells us what it is. As he gives it, it is made up of two Greek characters which stand for the name of Christ, with a third the figure of a crooked serpent, put between them, the name of God's Messiah, transformed into a devil sacrament.

"This horrid sign must every one receive on one of the most conspicuous parts of his body, cut, stamped, or branded in, there to abide indelibly. No one may either buy or sell without this mark, and all who receive it take upon their bodies the token and seal of their damnation.

"To believe on the Lord Jesus Christ, and to be baptized into his name, for the washing away of sin and the securing of eternal life is too much for some people. It is to them a humiliating nonsense, to which their superior dignity cannot stoop. But when the devial-messiah comes, in him they will believe and trust to him they will sell themselves, and to his branding-irons they will submit as helpless slaves and cattle, with no choice but to yield or die; and yielding to perish everlastingly. I say, PERISH EVERLASTINGLY. For there is no more salvation for anyone upon whom is this mark."

The preliminary work looking toward the trust is being accomplished today. For further information see my 32 page pamphlet entitled: "The Prophetic Word Is Now Being Fulfilled." Pages 23 to 32.

See also "Destiny of Russia."

Pages 92 to 96.

In the Blessed Hope,  
W. H. Wilson.

**Some Beneficent "Ifs."**

If love fills our hearts our hands will do for ourselves.

If we dwell in peace, contentment and joy is our portion.

If we guard our tongues our thoughts will be of good only.

If we live in sunshine our souls will be filled with the light of eternal things.

If we live in harmony, discord, strife and discouragement will vanish.

If we live in activity, success is a continuation.

If we are truthful, we are of God.

**A Hymn.  
R. E. Lloyd.**

Some preachers say the Christian goes

At death straight into heaven,  
But let us search the scriptures friends,

That God to us has given, Jno. 5:39.

See Psa. 6; 146; Jno. 14; Eccl. 3; 9; Jno. 3:13; Acts 2:34.

**Chorus:—**

Let's search, let's search, yes let us search the scriptures, friend,

That God to us has given.

Some preach the sinner when he dieth

To torment sure doth go,  
But let me ask you this dear souls,

What do the scriptures show?  
Rev. 22:5-6; 2 Tim. 4:1; 2 Pet. 2:9; Rev. 22:12; Rom. 6:23.

'Tis after Jesus comes you see  
Men shall rewarded be,

So let us believe God's blessed word,

And glad we then shall be.

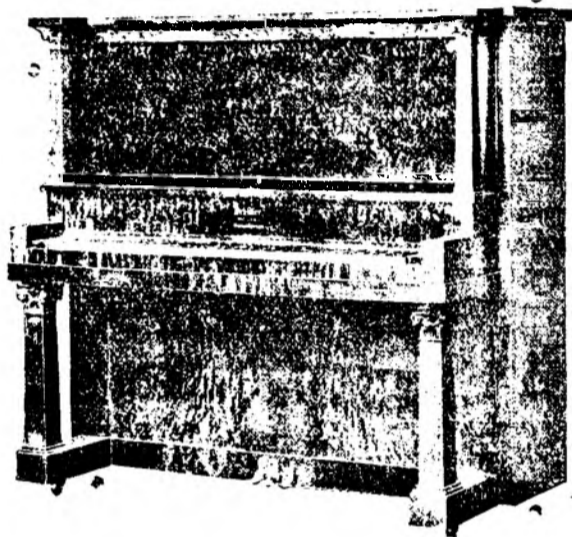
"Who shall say what is pain and what happiness? The door to happiness is so narrow that we bruise ourselves going in. The door to grief is so wide we never see that other people are going through it with us."

"In all work, honestly done, there is, to a certain degree, satisfaction, because there are good moments in every life, however joyless—moments when the sun shines and winds are warm, and there is a solemn meaning in the great marshalling of the clouds, moments when the soul of the world, the presence of the great Mother Earth, is with us, bringing deep comfort and rest from pain, and Time is inexorable. There is no cry of agony in the world that with Time does not grow first hoarse and then dumb.

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### Are You Guilty?

The Church of God has probably never had a greater number of contributors to its various papers than it has at the present time. Whether it is the spirit of the times, we cannot say but among our various writers we find that specialization has entered the field of religion as well as other fields, and we find our writers specializing along certain single lines of religious thought. With this simple fact we find little to criticize. We find one who is great in his knowledge of baptism, but who lays little stress upon anything else religious, except by way of a general assent that there are some other features of religion that are good.

Another specializes in prophecy another in types, etc. Now this

specializing is all right and the very thing needed if we only learn how to make use of it. But the trouble comes when the specialist finds that all other specialists do not agree exactly to every point at issue in the specialist's specialty, and when two specialists of the same line meet in conflict, too many times their utterances had better not be published.

When cases of this sort are properly analyzed, you will find at the bottom of it all, not a longing desire to glorify God, but a desire for self-exaltation. This is a serious charge. Brethren, we should examine ourselves to see if we be in the faith—to see whether our effort is put forth with an eye single to God's glory, or whether we are unconsciously allowing self-exaltation to creep in. We do not speak of

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this in an altogether condemnatory way, for the spirit of selfishness will creep in and be industriously at work sometimes before we fully recognize the fact. But we believe the fault is easily discerned. We need to examine OURSELVES to see if we be in the faith—not so much in matters of doctrine as in matters of the spirit in which we do our work. We are told expressly that if we have not the spirit of Christ, we are none of His.

We recently received a letter in which the writer charges that another is "extremely ignorant" of a certain subject. Again we have been obliged to reject otherwise good articles because they contained words, phrases, insinuations, and banterings, all of which to our mind show a lack of love and proper consideration of a brother's feelings. We have little doubt, too, but that the offending brother thinks he is doing God's service.

Why not mix a little of life's philosophy with our religion? Suppose I see a man that I think is making a fool of himself and I want to apprise him of the fact. There are two ways to do it. One is to tell him that he is a fool. Sometimes this is a dangerous pastime. Another is to instruct by word or example so that he will see for himself that he is a fool. This is the safer, better, and far more effective way.

It is said of one of the most successful teachers in the slum schools that she never chided the little, dirty urchins that came to her school for being dirty-faced and never even told them of it,

but she herself was uncommonly neat, did her work neatly, and kept uppermost an effort to show the advantages of neatness until the children began to catch the spirit.

Writers, if you want to be of real worth, be TEACHERS. If some one crosses your ideas, do not scold and say harsh, unkind things, but lay well your plot as wise teachers and gently lead others to see the beauty of the truth which you possess, without their knowing it necessarily. We are all of us more or less teachable and but few of us can be driven. Let love prevail. It is the only force you have a right to employ.

S. J. Lindsay.

"Many years ago," says Oliver Wendell Holmes, "in walking among the graves at Mt. Auburn, I came upon a plain white marble slab which bore an epitaph of only four words, but to my mind they meant more than many of the labored inscriptions on other monuments: 'She was so pleasant.' That one note revealed the music of a life of which I knew nothing more." How much good can be done in church, home and society by just being pleasant; how many acerbities it will sweeten; how many obstacles it will brush away! All our virtues must not be of the heroic and strenuous type; we need also the gentler, finer graces. The Bible has much to say in praise of pleasantness."

Man must always look outside himself for a standard of right and wrong.—Lowell.

# THE RESTITUTION HERALD.

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Number 21.

## WANTED—TIME.

When Michael Faraday, the celebrated man of science, was a poor apprentice, he used every spare moment for making experiments. In a letter to a boy friend, after telling of one of these experiments, he added: "Time is all I require. Oh, that could purchase at a cheap rate some of our modern gents' spare hours—nay days! I think it would be a good bargain, both for them and me." The youth had learned the secret of success—not to waste time; not to throw it away on useless persons or useless pursuits. The frivolous think of nothing but pastimes and modes of killing time; but a day will come to even the most frivolous when they will value time as much as the impetuous Queen Elizabeth did when she exclaimed on her death-bed, "My kingdom for a moment."—Words of Truth.

## STINGS.

Little stings! How they hurt! Not the sting of an insect or the bite of a serpent, but the stings that arm the point of sarcastic remarks, thoughtless words, and careless acts. The sharpness and poison of these will fester and rankle in the wound long after the heedless author has forgotten. Could he see the flushed cheek and hot tears when the victim has escaped to seclusion; could he hear the prayer, "Oh, Father, help me to forget those words, for I do not believe they were intended to trouble me so!" he would have chosen his words with more care. There is innocent joyful mirth that "doeth good like a medicine," but the sarcastic or rude jest has a penetrating sharpness that hurts while it amuses. Let us earnestly seek to have such an abiding love for our fellowmen that we shall instinctively say and do those things, which will cause a merry spirit devoid of pang.—M. P.

## HUNGRY HEARTS.

Wherever we go we find large numbers of hungry Christians who have long been waiting for something higher and deeper than they have found in the gospel. What they need is Jesus in His personal life and His victorious grace and fullness. The moment they hear of Christ as a complete Savior, their spiritual instincts

## HASTEN THY COMING.

### Selected.

O hasten thy coming, dear Savior, we pray,  
And banish the dark night of sorrow away;  
The bonds burst asunder, of death and of pain,  
And take thou the kingdom, forever to reign.

O hasten thy coming, dear Savior, we pray,  
O why dost thou linger? Why longer delay?  
The sheen of thy glory our eyes fain would see,  
And gaze on fair Eden illumined by Thee.

O hasten thy coming, dear Savior, we pray,  
And usher the dawning of Zion's glad day;  
With lamps trimmed and burning, and hearts pure and free  
The virgins expectant are waiting for Thee.

His chariot is nearing—lift up the glad voice!  
Ye hosts of the ransomed, rejoice, oh, rejoice!  
Let earth, sea and sky in glad unison ring  
With peans of rapture, to welcome the King!

recognize what they have been seeking, and they fall, in the very fitness of things, into His arms and know Him as their satisfying portion.

It is most beautiful to see this instinctive recognition of the Master by His longing disciples. A great and simultaneous spiritual movement is going on beneath the surface of things in all the churches. God is calling out His separated ones, for the Master is coming, and He is sending to them the wedding garment and the marriage call. Let us haste to spread it more and more, and prepare a people for the Lord.—Christian Alliance.

### WHO?

If God be for us, who can be against us? Who? A significant question. Number the antagonistic forces of the universe, and they are lighter than the dust of the balance against the one, infinite eternal God. History tells us that when Antigonus was ready to engage in a sea-fight with Ptolemy's armada, and the pilot cried out, "How many more they are than we!" the courageous king replied, "Tis true, if you count their numbers; but for how many do you value me?" Our God is sufficient against all the combined forces of earth and hell. We are therefore, commanded to cast all our care on him, for he careth for us.

What then, are you troubled about, O ye fearful saints? Look not at the numberless hosts encompassing you, but at the in-

finite and eternal God. Look at Him,—at him only!

We need to come to the place in which the disciples were on the mount when amid the overshadowing glory of their Lord's transfiguration, "they saw no man save Jesus only." He is to fill the whole compass of our vision; the Alpha and the Omega, the beginning and the ending, which is, and which is to come, the Almighty." We must count on His infinite and exhaustless resources. And if difficulties tower above us like a mountain, let us stand in the confidence which His presence inspires.—Christian Standard.

### Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when work is over and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is sometimes real.

It does not make much difference whether you own your house or have one little room in that house. You can make that room a true home to you. You can people it with such moods, that will be fairly luminous with your presence, and it will be to you the very perfection of a home. Against this home none of you should ever transgress.

You should always treat each other with courtesy. It is often

not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and more royal grace than some people seem to think. If you will be but courteous to each other you will soon learn to love more wisely, profoundly, not to say lastingly, than ever you did before.—Farm and Fireside.

### What One Boy Did In One Year.

He begged the office of sexton in the little western church, and earned 75 cents a week.

He picked one hundred quarts of fruit for a neighbor.

He bought and sold eleven dozen chickens, and cleared \$5 on them.

When he could get no other work, a neighbor's wood pile was always ready at a dollar a cord, for saving and splitting. He earned \$13.75 on his wood piles.

For doing chores, cleaning yards, doing errands, etc., he received \$10.

For milking cows and taking care of horses, etc., for neighbors. \$20.

At the end of the year this 14 year-old boy had earned a little more than \$100, and never missed a day at school. It was a busy year, yet play hours were scattered all along; swimming, fishing, hunting, skating and coasting, each found its place. The old adage proves true in this case: "Where there's a will there's a way." He never missed a job; when other boys were idle, he was busy, and the best of all that I can tell you about him is this: he was a "King's son."—Kind Words.

"Send me that which thou knowest is blessing, though it may not seem blessing to me; and deny me that which thou knowest is no blessing, however ready I in my ignorance, may be to think it is. That is the spirit of prayer. When we are praying for blessings, we ought never to pray for them absolutely. We ought always to pray for them if they be truly good to us, if not, God in answering our prayer, would not be blessing us indeed."

Pin thy faith to no man's sleeve; hast thou not two eyes of thine own?—Carlyle.

Many men owe their grandeur of life to their tremendous difficulties.—Spurgeon.

## THE QUESTION AT ISSUE— WHERE ANSWERED.

C. L. Ives.

What is the soul of man? Whence is an authoritative reply to this question to be obtained? He, who made the soul, can give the answer.

Have we a statement of the truth from Him? We claim that we have—in the Holy Bible. We believe that holy men of old were moved by God's Spirit to record, what things He intended should be "written for our learning;" Rom. 15:4. Through fifteen centuries, many different minds were engaged in compiling this volume, yet if all was under the special supervision of the All-wise, its different parts the more they are studied and the better understood, the more will they be found in full harmony with each other. Such is the case, though here and there a verbal inaccuracy, through the imperfection of human transcribers, has crept into the text. And the more marked is such agreement of the different books of the Bible, in that it is to be discovered in the original language even where the prevalent ideas of any age, or the defects of later versions, have somewhat obscured it. Of no other book could this be said. No work of mere composition, embracing so many topics as this, and written in parts through a thousand years, would be found in accord with our present advance in knowledge, or even with itself. It is in this agreement of these different parts, and in the evident fulfillment, in the past and in the present, of its predictions, that we find abundant proof of its Divine authorship.

The Bible, as a revelation of the Creator's will, was written for man, and about man. It treats of his nature, his relation to his Maker, his hope for the future. Such its subject, and such its Author, it will speak with authority on the question, what is the soul of man?

The main question then is this: **What does the Bible teach to be the nature of the soul?**

In discussing this question it naturally divides itself into two: Is the popular conception of the soul the same as that of the Bible? Secondly, If not; what is the Bible doctrine? We then first inquire:

**Is the popular conception of the Soul that of the Bible?**

Satisfactorily to answer this it is necessary first to define the popular conception of the soul. This is not easy to do; possibly the popular idea is not a very definite one. We will here state as best we can, what is generally agreed upon.

According to natural character-

istics, as discerned by our senses, Man is classified by Science among animals. The correctness of this no one questions. He belongs to the sub-kingdom of Vertebrates, to the class of Mammals, which embraces both man and animals. But the popular conception seems to place him not in the animal kingdom, at its head, but in a grand division by himself. It represents him as composed of a body, and of something essential to his existence, so different from anything that pertains to animals, that virtually he stands entirely alone. In fact, in the popular conception, he is contrasted, rather than classified, with animals. This component part of man's constitution, which the animal has not, is the popular soul. It is said to be that which thinks and acts, for we are told that no body, no mere combination of matter however highly organized, can possess intelligence, the faculty of reasoning. It would almost seem to be that which has life in itself. We are told, when the soul goes from the body, death ensues. A query will suggest itself: what is that which acts and even reasons in the lower animals? in what is the life of such found? This then is one characteristic of the popular soul, it belongs to man, not to the lower animals.

Secondly, we are told this soul is immaterial. It is not matter, even in any of its marvelously subtle forms. But matter is all that our senses can take cognizance of. With the material body we are sufficiently familiar. But no one ever has, or can, touch an immaterial soul. Nor has such ever been seen. That which is immaterial is utterly beyond the reach of our senses. How then do we know such an immaterial part exists at all? We cannot appeal to universal belief. All the world once thought our round globe a flat plain, but all the world was wrong. Nor does the power of reason or the faculty of memory prove the necessity of an immaterial soul, since both premeditation and memory are displayed by animals, the dog, horse, elephant, etc., who have no immaterial soul. Evidently all knowledge of this immaterial soul must come from that which is beyond our own senses. We can have no actual knowledge of such, except as a revelation from a Higher Intelligence. If then the Bible, the only written revelation which we possess, does not state the existence of such a soul, the fact of its existence stands absolutely without proof.

We, observe, by the way, another difficulty. Reason, memory, consciousness, which are said to belong to the immaterial soul, are, as far as we can see, strangely like functions of man's

brain. We find they are impaired or obliterated in exact proportion to the impairment of that organ. The brain is said to be an instrument by which the immaterial soul operates; and yet without this instrument, it appears this soul is unable to act at all. Just as far as the instrument is injured, in just so far is the soul restricted in its peculiar province. We may inquire, how would it be were the necessary instrument, instead of partially, to be totally, destroyed?

We accept then, a second characteristic of the popular soul, that it is immaterial.

Thirdly, it is stated that the soul is wholly indestructible by any possible means. Indeed in popular conception it is no soul at all, if not an "immortal soul." That phrase seems to carry with it the idea of an inherent immortality, so inhering in the soul, that, once created by the Almighty, it is regarded as practically independent of its Creator. It would seem to live on by some inherent force of its own. The popular conception of the soul seems to ignore the fact that "it is in Him (in God's power), we live and move, and have our being;" that this power is each moment in constant exercise to sustain us in being, or as the Psalmist expresses it, "to hold our soul is life." We recognize then a third characteristic of the popular soul, it is immortal. This, as a problem of the future and beyond our reason and necessarily entirely dependent on the Creator, can be actually known by a revelation of His will.

We have then before us three essential elements of the popular conception of the soul:

1. It is an exclusive possession of man; the lower animals have not souls.

2. It is an immaterial substance (If the word substance may be used, as, the substance of a thought.)

3. It is immortal.

Of these three propositions, the last is the one of paramount importance in consequences. But all are essential, in that not one can stand without the other two. For, first, if the soul be not immortal, if the soul dies when the body dies, then the other two propositions are not worth considering. Secondly, if the soul be not immaterial it evidently is not immortal, for death leaves nothing material in existence, all the material goes to decay. Thirdly, if such an immaterial, immortal soul be not the exclusive possession of man, then all animals are immortal. So then not one of these propositions can stand without the others. In this respect the popular conceptions

of the soul resting upon three propositions, may be likened to a tripod with its three legs. If but one of these be taken away if but one of these three propositions be shown to be false, the tripod comes to the ground.

The truth or the error of these propositions from the nature of the case is beyond man's natural ken; it can be learned only from revelation. To our only record of revelation, the Bible, we are then to go, as the tribunal of final appeal, and of full jurisdiction. We come before it, not to interpret its decisions to suit ourselves, or to receive them interpreted for us by others. But with the humble, teachable spirit of little children, in our confessed ignorance of the future, we open the book which Infinite wisdom has put into our hands. Reverently we study its pages, saying with the Psalmist: "I will hear what God the Lord will speak."

## Bible Questions Answered.

Question No. 2. Please explain I Cor. 15:40-44.

Answer. This question is practically the same as Paul states it in verse 35. "How are the dead raised up? and with what body do they come?"

Paul was arguing the fact that there is and must be a resurrection of the body, or there would be no conscious existence of any one beyond the grave, because, he says, "For if the dead rise not, then is not Christ raised.... Then they also which are fallen asleep in Christ are perished." That means that they have ceased to exist as conscious individuals, and will ever remain so if there be no resurrection. Paul teaches clearly that Christians who have died must be born again, born from the dead with spiritual bodies, before they can have any more conscious existence. He says the time when they will rise will be when Christ comes again. "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

Does Christ come at the death of every one? Jesus said when he comes he will call them from their graves, so they are not resurrected as soon as the body dies. Does Christ's coming as a thief in the night refer to the suddenness of death? It does not. When Christ comes he brings life for the dead, and not death for the living. The Christian dies suddenly just as the sinner, and Paul told the brethren at Thessalonica that they are not in darkness that that day should overtake them as a thief. I Thes. 5:4. It is the day of the Lord, the second coming of Christ at the end of the gospel age, that will



come as a thief to the unbelieving world, because all unbelievers, whether they belong to church or not, are not expecting Christ's return, and will be surprised and unprepared, whereas the believers are in the light, and are watching for their coming Lord. Paul says, "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. After showing the necessity of a resurrection, and the time that the saints will rise, Paul explains the condition of the resurrected saints. He compares the difference of the degrees of glory attained by the saints to the difference in the brightness of the heavenly bodies. This is in harmony with the prophecy of Daniel saying: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

This may refer to the brightness of the saints as was that of Jesus at the transfiguration, but more likely to the greatness of these people in Christ's kingdom, just as we refer to certain great men as shining great lights in the world.

Paul makes it very clear that man is not a dual being, as some people think, having a spiritual body within a natural body, but that the natural is first, and the spiritual afterward; that the natural is in this life, and the spiritual after the resurrection. He also shows clearly that the spiritual birth that Jesus says is essential before anyone can enter into the kingdom of God occurs at the resurrection.

He says that the body that is sown (buried) is not the body that will be, but God giveth it a body as it pleaseth him, and to every seed its own body. It will be the same soul, the same person recognizable by his friends, but a new body.

Paul said that flesh and blood cannot inherit the kingdom of God, that this corruptible must put on incorruption, this mortal must put on immortality. As it is sown a natural body, and raised a spiritual body, and all must be changed from a natural to a spiritual, from corruptible to incorruptible, before they can inherit Christ's kingdom, it is evident that no one can be in that kingdom in this life. Jesus is the only one who has ever been born of the Spirit, born from among the dead ones. "Christ the first fruits; afterward they that are Christ's at his coming." F. M. Howell in Gallipolis, O., Journal.

#### A MORMON "SACRED BOOK" ON TRIAL.

Less than two years ago, Elder Brigham Roberts, one of the

ablest defenders of Mormonism, made a statement that the Mormon Books "must submit to every test, literary criticism with the rest...The book is flung down into the world's mass of literature and here it is; we proclaim it true, and the world has a right to test it to the uttermost in every possible way." Now, the world has taken him at his word and has tested the validity of the Book of Abraham. A group of eminent Orientalists, including Dr. A. H. Sayce of Oxford England, Dr. Flinders-Petrie of London University, Professor James H. Breasted of Chicago University, Dr. Arthur Mace of the Metropolitan Museum of New York, Dr. John Peters of the University of Pennsylvania, Professor C. A. B. Mercer of Western Theological Seminary, Dr. Edward Meyer of the University of Berlin, and Professor Von Bessing of the University of Munich, have examined the hieroglyphic illustrations in the Book of Abraham. These distinguished men, each of whom has large experience in Egyptian research and Oriental literature, united in pronouncing Joseph Smith's translations absurd and inaccurate throughout. Dr. Mace calls the Book of Abraham "a pure fabrication" and Professor Mercer says the translations of Joseph Smith are "undoubtedly the work of pure imagination."

These expert opinions from the highest sources are now supplemented by a remarkable article from the pen of Professor Edgar J. Banks, whose contributions on archeology (many of which have appeared in this journal) have been the product of a life time of exploration and study.

Right Rev. F. S. Spalding, Bishop of the Diocese of Utah, through whose instrumentality the whole question of the validity of Joseph Smith's translations has been publicly raised, writes the *Christian Herald*:

"My object in writing the pamphlet was not to inform the world that Joseph Smith's translations were inaccurate, and that therefore his claim to be a prophet of God was invalid, but to try to convince the Mormons themselves of those facts. The rest of the world has long ago made up its mind. Writing and action which can be described as 'attack,' no more affects the Mormon in his belief than they affected the early Christians in theirs. The value of the pamphlet and the literature which may grow out of it is to be measured entirely by its effect upon the Latter Day Saints."

This is a very generous attitude. Bishop Spalding is simply taking Elder Roberts at his word and submitting the Mormon literature to the highest test. To

an unbiased mind, the result is conclusive. But while the world may have a passing interest in the discussion, to the Mormons themselves it should be a vital issue. Will their faith stand the shock of such revelations?—*Christian Herald*.

#### ALL THAT DO WICKEDLY.

By J. M. Dorn.

"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 cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

In viewing the above verse it is evident that this day is not yet past, for, we have living evidence of the proud and wicked. Yes, the proud are about us and the wickedness of this generation exceeds all before it; it is not only in what is termed sin, such as murder, lying, stealing, drunkenness, and all its attributes, but it consists also of this nature: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1. Shall we then conclude that some that do wickedly in departing from the faith and giving heed to seducing spirits and doctrines of devils? It is quite clear that this also a very potent cause of sin for which some shall be burned up.

What is the doctrine of the devil? See Gen. 3:4. "Ye shall not surely die." Let us compare this with Gen. 2:17. "Thou shalt surely die." The devil's doctrine is no death or an immortal soul, which is being commonly taught in these last days; while God said, "Thou shalt surely die." Few believe it. Jesus said, Shall I find faith on the earth when I come? It appears to me to be on the safe side to believe God that we die, and give Christ the glory of presenting us life at the resurrection; for if there is no resurrection our hope is vain.

Also many do wickedly by not believing our Savior when he said: "I will come again." Also when he said: "He that believeth and is baptized shall be saved." These, death, come again, and be baptized are some of the things that the devil is doing all in his power to persuade people not to believe. But you, dear ones, of like precious faith, you know the truth shall make you free and God's words are truth, and if we work for Jesus let it be in truth for every work shall be tried by fire, if it be stubble we suffer loss. If we have the Word of God it will be like fine gold true and tried. But those that build

upon the words of the devil, that teach false doctrines, that get drunk, that lie, that steal, and all manner of sin shall be like the tares, they shall be bound into bundles to be burned, they shall be stubble; like the fat of the lamb; shall go into outer darkness; shall be cast into the lake of fire; they shall be as tho they had not been. Do you believe these things?

Yours in the love of truth.

A burly business man of Hartford, Conn., was talking to his partner in words like these: "I told B. that we must look to our laurels. I cannot help noticing how splintered and stunted the race of young men is while the young women are taking to outdoor exercises, the gymnasium, the natatorium, the wheel, the oar, the tennis ground, and even to baseball. Then, they dress more reasonably now-a-days, at least during the pleasantest part of the year, for then they go to the country, wear gymnasium suits and live in the sunshine of pure air. They have good rich blood and any amount of cheery spirits, while our boys as a class do not show as good hopeful symptoms physically as they did when I was a boy,—not by a big majority. His wise and thoughtful friend made this reply: "Do you know the reason? I can tell you. The cigarette habit already claims ninety per cent of the boys in school in our large cities; tobacco, beer, saloons, gambling houses and evils deeper if possible and darker, that go with these, are tightening their devilish grip around the boyhood and young manhood of this country. The question is, what are we going to do about it?" and the two strong men fell to thinking.—

Beecher once said, "Living is death; dying is life." So that the last verse of the 6th chapter of Romans ought to read, or might read: The wages of sin is living, but the gift of God is dying. Well did Isaiah say: "Ye turn things upside down."

"The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them. Her feet have touched the meadows and left the daisies rosy." It is little to say of a woman that she only does not destroy where she passes. She should revive, the herbless should bloom, not stoop, as she passes."

Real knowledge, like everything else of value, is not to be obtained easily. It must be worked for, studied for, thought for, and more than all, prayed for. Thomas Arnold.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St. Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

To give the brethren some idea of the scope of our work we will state that we have recently placed an order for a ton of paper. We are using about 3 tons of paper for the year.

Our city has been stirred this week by the tragic death of one of its prominent citizens. He had attended the lodge on Friday evening and was found Saturday morning with a bullet hole in his head. The coroner's verdict was "Shot by an unknown hand there being every indication of foul play. This at home. It is so nearly everywhere else. Murder, suicide, debauchery, butchery in Mexico, and the slowly dying Turk apparently breathing his last in Europe— What does it all mean? Will there ever come a time when men will be safe when left with themselves? Oh, how much we feel the need of the presence of the Almighty King!

Word has just reached us of the death of Bro. D. D. Blakely of Eastport, Mich. It brings to us grief the more because of our stay in this home and the kindly treatment received there, and the further fact that our ministry at this place was blessed by the Lord in leading both Bro. and Sr. Blakely into the water of baptism. May the good Master meet out to Sr. Blakely the strength and comfort she will need as well as to the other members of the bereaved family their portion. Our Bro. F. V. Blakely of Grand Rapids is one of this family who suffers at this time.

In answer to several inquiries as to prices on stationery, etc., we will here quote prices which are made only to readers of the Restitution Herald. These prices include postage.

- 500 letter-heads, good quality paper, not ruled.....\$1.50.
- 500 envelopes to match.....\$1.25.
- 100 calling cards..... \$ .50.

On smaller lots, prices would be comparatively higher. It costs no more labor to make the forms for 1000 than it does for 1. Give us an order and we know you will be pleased.

Song Leader Wanted.

I would like to correspond with a young man who can lead song service at a revival meeting.

It is not necessary that he be a solo singer.

Evang. C. C. Maple. North Ridgeville, Ohio.

Blessed Hope Mission, Elyria, Ohio.

We take this means for thanking the reader of this publication for the support given to the Blessed Hope Mission of Elyria. We are starting to preach the gospel

to the people of the city and we hope that much good may be done.

Yours in Christ,  
C. C. Maple.

THE VISITOR.

Price,—Twenty-five cents each, or five for one dollar.

Mrs. Harriet E Boice, 1009 S. Wright St., Champaign, Illinois.

Obituaries.



(Christian, son of Absalom and Elizabeth Murphy, was born in Clark County, Illinois, May 10, 1844, and died at the hospital at Anna, Ill., Feb. 12, 1913; aged 68 years, 9 months and 2 days.

He was married Apr. 15, 1869 to Diana E. Clark. This union was blessed with eight children, all of whom, but two daughters survive him.

He enlisted with the 123rd Illinois volunteers, and served nearly three years for his country in its time of need.

He also enlisted in the service of the Heavenly King, many years ago, and now peacefully sleeps, awaiting his coming to make all things glorious and new.

Besides his wife, who with him shared life's joys, and patiently bore its sorrows for more than forty years, he leaves three sons, three daughters, ten grandchildren, three sisters, four brothers, and many other relatives and friends who will hold in sweet remembrance this dear one who sought ever to be just and kind to all.

In addition to the foregoing facts given us, we wish to say that our acquaintance in the home, formed by frequent visits there, leads us to believe it was a model Christian home in every respect. Not only were Bro. and Sister Murphy true and faithful, but they brought all of their children up in the fear of God and all have been baptized and are living in the vicinity of the old home today, respectable Christian people. We

heard a friend of the family, who had spent a long period of time in the home, say that in all his acquaintance with Bro. and Sister Murphy, he had never heard an unkind word pass between them. Here lies the secret. Unless our religion is worked out in the home life, it will never amount to much.

Sister Murphy will be lonely now, but she knows of a strong arm upon which to lean. May the good Lord comfort her and all the family as they shall stand in need now.

S. J. Lindsay.

The Sunday School.

By Anna E. Drew.

The Test Of Abraham's Faith. March 16, 1913. Genesis 22:1-13.

Golden Text.—I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings. Hosea 6:6.

Time.—About 25 years after the destruction of Sodom.

Place.—Beersheba in the southern part of Palestine, 27 miles south west of Hebron, where Abraham had lived at the time of the destruction of Sodom.

The land of Moriah was a region in the vicinity of Jerusalem; the hill Moriah of that city was the site of the temple.

A quarter of a century of Abraham's life has passed since the events of our last lesson. Abraham has moved from the Oaks of Mamre at Hebron, to Beersheba. A year after the destruction of Sodom, Isaac was born, the long promised son. His coming into the family was the occasion of some trouble. His older half-brother, Ishmael, the son of Hagar, fourteen years older than Isaac had expected to be the heir of Abraham, but the heirship was now transferred to Isaac. The result was that Hagar and Ishmael were sent away into the wilderness (Read this interesting story in Gen. 21:9-21).

Our lesson today is that of the severest trial of Abraham's life.

Questions.

Mention the tests which Abraham had received before this.

How had he shown his faith by these? For what purpose did God next call upon Abraham? Gen. 22:1—See R. V.

"Tempt" in this verse means to prove, to test. God never tempts any one. James 1:13, but puts every one to trial and proof,

to perfect, to make stronger.

How does Abraham show himself ready to obey God's bidding? What was God's command? v. 2. What promises did Abraham expect to be fulfilled through his son? How could he believe God's promise and yet believe that God asked him to slay his son? Heb. 11:17-19.

Abraham lived in a country where human sacrifices were common. He dwelt among idolaters, who, to ward off evil, were accustomed to sacrifice to their idols their choicest treasures, even their most beloved sons and daughters. 2 Chron. 28:3; 2 Kings 17:31. It was in such circumstances that the test came to Abraham. It may have been partly for the sake of the idolaters. They might ask as did Satan concerning Job. See Job 1:9-11

"This trial was intended to show that the spirit of highest sacrifice can exist without human sacrifice." 1 Sam. 15:22.

What preparations did Abraham make in obeying God? v. 3.

An early start was necessary in making a journey in those hot countries, traveling being done chiefly before sunrise and after sun-set. Abraham carried the wood with him to have that which was dry and would burn easily.

How long did it take to make the journey? v. 4.

The distance from Beersheba to Jerusalem was about 45 miles. The hill Moriah was near that city and can be seen at a distance of three miles on the road coming from Beersheba.

What division was made in the company at this point? v. 5. What in this verse 5 shows the hope and trust that Abraham had in this great trial?

We will "come again to you." God would not break his promise. Heb. 11:19.

Who now bore the wood?

Isaac is here called a 'lad,' but the Jewish historian, Josephus, says that he was twenty-five years of age at this time.

What question did Isaac now ask? What was Abraham's reply? What must be concluded of Isaac, from submitting to be bound and laid on the altar?

Great faith in, and obedience to both his father and his God. A test "which made him the worthy successor of his father as the heir of all the promises." In this, do we not see a type of Him who voluntarily laid down His life in sacrifice for mankind? John 10:17-18.

How far did Abraham go in his obedience to God? How was his hand stayed? What had now been fully shown?

Abraham had perfectly borne the test. His faith was such a trust in God, that he obeyed His commands whatever they might

be, or require of him.

What substitute was provided for the sacrifice? What did Abraham thereafter call that place? 22:14. What promise was repeated to Abraham? 22:15-18. Why these blessings to Abraham? 22:18; 26:5. How do we become "children of promise"? Gal. 3:16, 27, 29. Can we have part in these blessings without faith?

Can we gain them by faith alone? James 2:17, 21-24. Must we have tests to prove us? 1 Pet. 1:7; Rom. 5:3-5. What was required of Abraham as a seal of the righteousness of his faith? Rom. 4:11. What is the 'seal' of the children of promise? Col. 2:11-12.

**SERMONETTE NO. 41.**

**The Will of God.**

**A. J. Eychaner.**

Text.— God "is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

**I. What is not God's will.**

It is not God's will that any should perish. The laws of the universe are fixed laws. God's government rests upon their uniformity and unchangeableness. Every living creature brought into life, is subject to these unchanging laws. To live in harmony with environment is life and peace. To violate this relation is disease and death. The text expresses this undesirable condition by the term "perish."

God has given the power of choice in order that man may reach the highest and most perfect development, and without which no development is possible. As conduct in harmony with environment leads to life, and rebellion leads to death, the Bible has expressed this proposition in simple language thus, "I have set before you life and death, blessing and cursing: there fore choose life that thou and thy seed may live; that thou mayest love the Lord thy God and that thou mayest obey his voice and that thou mayest cleave unto him: for he is thy life, and the length of thy days." Deut. 30:19-20.

It is hoped that the reader may see that to love God will lead us to obedience. God in his goodness has placed before us his laws in order that we may share in the blessings by obedience to them, and on the other hand escape the curses that follow disobedience. He is not willing that any should perish.

The text says he is "long-suffering." That implies patience. That implies goodness. That implies opportunity under favorable circumstances. His will is for our good, "For he doth not afflict willingly nor grieve the children of men." Job 3:33.

Examples of God's long suffering is seen in his dealings with Israel. He calls upon them to "cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit, for why will ye die." Ezek. 18:31-32. "For I have no pleasure in death of him that dieth, saith the Lord God, wherefore turn and live." His will is revealed in his laws, and are in the nature of kindly advice.

**II. God wills that men should repent.**

Man has wandered away from the path of rectitude. He has reached the condition of disease and death, by violation of his relation to God and man. To obtain health and life he must turn to the correct relation which in the language of the text is "to come to repentance." Repentance will place man in the proper relation to God and man, and the laws by which the worlds are governed. This places him upon the highway to eternal life. This is the will of God. This is what God is waiting for. His love is broad indeed, if he is not willing that any should perish. There are some very bad characters in this world but he is willing that even they should have life if they only will turn or repent.

**III. All men included.**

God is not only willing that men should repent, but he wills that all should come to repentance. His love includes the race. He has prepared for every son and daughter of Adam's family; all depends upon the turning.

There is one thought that is between the lines of the text which we wish to emphasize. He who will not see is a bigot sure and simple. He who cannot see it should put on his spectacles and look again, for it is there. It is this—If God is willing that all should turn and live, and they have never yet heard of him who is preached and through whom all must come to the Father, there must be an opportunity for them somewhere future. If Christ is the true light who shall light every man who cometh into the world (Jno. 1:9) and if any have never heard of that light, and went down in death, then somewhere in the beyond, that light will reach them. If God sent his Son into the world that the world through him might be saved, there is implied, at least, an opportunity to comply with the terms upon which salvation may be obtained. I conclude then that God's love for mankind will prompt him to open an opportunity for these unfortunates who have died without the gospel of Christ, which is the power of God unto salvation. I am the more

inclined to this view when I consider the character of God as our Father, his dealings in the past, and the statement of Paul that it is the goodness of God that leads men to repentance.

**THE LAMB'S WEDDING.**

**Mrs. B. S. Johnson.**

Ascend, beloved, to His joy,  
The festal day will come;  
That day the Lamb doth feast  
His own

And put them on His throne;  
That day put on the 'spousal  
gown.

In the upper marriage hall.

Within the hall is heavenly light  
Around, above is love.

We enter to go out no more;  
Raise songs unsung before;  
We doff the sackcloth that we  
wore.

And rejoice forever more.

Ascend, beloved, to thy love,  
This is the day of days;  
That day the bridal song is sung,  
Ten thousand harps are strung  
To that new song, with heart and  
tongue,

And the Lord's glad days prolong

Sorrow and sighing are no more,  
The weeping hours are past;  
Thrice blest are they, the Lamb  
doth call,

To the heavenly festival;  
Our new and everlasting home  
In the Salem palace hall.

**SOME STRANGE DOCTRINES.**

**R. E. Lloyd.**

1. That man has an immortal soul when Job 4:17. says "Shall mortal man be more just than God?" And in Rom. 2:7, Christians are exhorted to seek for immortality. Read also 1 Cor. 15:34-58; 1 Tim. 6:13-16.

2. That the righteous go to heaven at death, when Jesus in John 3:13 said, "No man hath ascended up to heaven but he that came down from heaven." Read also Ps. 115:16. Acts 2:34. Heaven is not promised to man; but the earth. Psa. 115:16; 37:29; Dan. 7:27; Matt. 5:5; Rev. 5 compared with the promises made to Abraham and his seed in Genesis.

3. That eternal punishment means endless torment, when the Greek word for punishment in Matt. 25:46 is kolasin, a cutting off; not basinos, torment. The words eternal punishment, occur but once in the new Testament, Matt. 25:46. Strange if they mean endless torment Jesus did not mention them a great deal more. Again, that the doctrine is false is plain, because the words everlasting destruction occurs but once in 2 Thess. 1:9; and everlasting fire, but twice. Dr. Robert Young in his "Analytical Con-

cordance" defines the word everlasting in those texts, aionian - age lasting. Because we read the phrase 'unquenchable fire' it does not mean the fire to be endless, for the fire that burned up Idu-mea was unquenchable, and the smoke was to ascend forever. Man could not have put it out, hence unquenchable; and the smoke ascended until God's purpose was accomplished. This explains also the text in Revelation. "The smoke of their torment ascendeth forever and ever."

Besides Revelation is not literal, but symbolical.

Malachi 4 shows how the unrepentant wicked will be destroyed. Also Psa. 37:10, 20; Obadiah 16; Ez. 18:4; Jno. 3:36 Rom. 6:23. If the sinner is to live through out eternity, would he not have life? But notice carefully, Jesus tells you it is the believer in him, who is promised eternal life; and of him that does not believe he says he shall not see life. Jno. 3:36; 1 Jno. 5:9-13.

Again, let it be remembered that the inspired Paul tells us he shunned not to declare the whole council of God. Acts 20:27, and yet he never preached endless torment, but the everlasting destruction of the wicked. Only once does he mention the word 'hell'—Greek, hades—in his writings. 1 Cor. 15:55. There it refers to the grave. "Search the scriptures" Jno. 5:39; 1 Thess. 5:21.

The wicked will be punished not at death, but at the judgment. 2 Pet. 2:9; 2 Thess. 1:7-3; Rev. 22:12.

**"Lord, Teach Us To Pray."**  
J. W. Williams.

And so he taught us to say, "Our Father." Ours. Not merely the Father of a chosen few. No respecter of persons. His bosom broad enough for all humanity, for he made all of one blood." Hence if one piece of flesh is his own, "we are also his offspring" and all mankind are brethren. This first word embodies the Divine plan of peace and good will in all the earth—home of all his children, for he who loves God will love his brother and can work no ill to his neighbor. In Christ all are his children. But we see not yet all things gathered together in Christ, and glorifying God. The many are still his children only in the flesh of Adam, and do not bear the likeness of him who is spirit.

And Oh the meaning of that word 'Father'! One of whom we can be proud. One who honors his offspring with the heritage of nobility indeed, and because he is able he will protect the innocent, because he is wise and good will prepare good things and will not fail to reform, because

rich, will give lavishly to them, because they realize the Source, so prayer leads to love the Giver, and helps the other children because of it.

"Who art." Faith. For he who comes to God must believe that he is and will reward the seekers, without which faith there could be no prayer and we be humble in comparison, so we pray

"Who art in heaven." In the heavenly or high condition, far above all. For the chief idea of heaven in the Scripture is condition rather than place. Jesus has entered that, yet he was near Paul at times, and promises to be in our midst as we assemble in his name. He is at God's right hand in the sense, not of place, but of position and honor, exalted to it at his resurrection. So the Father being above all is in the supreme sense 'in heaven.'

"Hallowed be thy name." A recognition that he is holy and we therefore are of a reverent spirit. His name stands for himself; it is his manifestation to us of what he is. The different names of Deity in Scripture show the different ideas of his character we may get through this manifestation. In Eph. 3:15-16 he shows his enduring life. In Eph. 6 he shows his power. In Jesus Christ he manifests himself fully. "God is one and his name one." This excludes idolatry and false prayer as a success. When we learn that this supply is in Christ, we thus ask in his name by his merit.

"Thy kingdom come." Up to this time the prayer has been worship, reverently, as all prayer should begin. Now comes the beginning of the request. The first request is for the kingdom of God, since if it is put first, food and all other needs will be added. The kingdom is the fulness of all things, so when we obtain an entrance there we 'shall be satisfied.' We never then shall more feel need, but lie in green pastures, beside still waters. "Even so, come Lord Jesus."

"Thy will be done." Consecration. Not our own will, for it has been crucified. We have found his instead, and it is our food and drink as Jesus said.

"In earth as it is in heaven." When his kingdom comes this will be realized. Finally every knee shall bow and every voice confess dominion.

"Give." A recognition that all is his and we are unworthy to demand anything as earned by our works. Humility again. After we receive in this spirit we know he loves us. Then we will love each other. And not before.

"Our daily bread." We already have first sought the kingdom so now the promise is for the other needs. But even this

is not to come except we act. We are to eat bread by labor, just as we are to find an entrance to the kingdom if we "add."

"This day." Manna fell only a day's supply at a time. So does Jesus, the antitypical bread from heaven. Rain would drown if it came in floods; untempered sunlight would kill. God's love is tempered with adversity.

are not to ask today for tomorrow's bread. "As your day, so shall your strength be." Sufficient for each day the trials of it, and no anxiety for tomorrow.

"And forgive us." Mercy is God's crowning revelation to reveal his love. "We love him because he first loved us," and "hereby perceive we the love, that he laid down his life for us." The atonement is the only basis of Christian conduct and brotherly love. To ask pardon shows penitence and humility, two important traits.

"As we forgive." If we do not, it shows we do not love, else we would forgive. If we do not love we have not forgiven, for he who loves God for his mercy will love and therefore forgive "his brother whom he hath seen." If you find it hard to forgive, count your sins and ask God to pardon you.

"And lead us." He is able, therefore we commit ourselves to him. He is wise and we shall not stray. He is good, therefore we can trust him. "Though he slay me," Job said.

"Not into temptation." If we keep the humble, right spirit needed for the sincerity of the prayer thus far, we need not so much trial and will therefore escape it. Be delivered from evil, or adversity.

"For thine is the kingdom." Therefore we can pray for it to come by his will. And his being the authority over all, we recognize none in heaven or among the gods but him. "And the power." Therefore he can answer the prayer. "And the glory." We obtain our requests, not because of our righteousness, but because of his goodness. If we recognize this, we have learned why he has us ask him for it. This is probably the deepest principle in God's revealed wisdom, to see how he reveals his love.

Do not pray these words as a mere form, if at all.

**RIGHTLY DIVIDING.**

S. J. Lindsay.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH."

The foregoing is the language of Paul to Timothy and is good authority.

The text advocates the need for study, not merely reading the word, but the STUDY of it.

There is quite a little reading of the Bible, but less study of it. We read recently of a man who had read the Bible through in a remarkably short time—27 hours if we remember correctly. To our minds such reading of the Bible is a relic of the ancient heathen practice of inflicting upon one's self flesh cuttings and burnings in the performance of religious duty. We remember once a dear old lady who, to impress us with the moral worth of her husband while he lived, said that he had read the Bible through three times upon his knees. While we were obliged to respect her sincerity, yet the thought would come that if there was more virtue in reading the Bible in that position would there not be still more if one should read it standing on his head.

The Bible was not furnished for the purpose of growing long faces, creeds, and the like, the performances to be gone through at stated times by stated rules and ceremonies.

The Bible is the Word of God. It is the message of God setting forth to fallen man the means which He has provided for the elevation of the race out of the death state into which he has been plunged by sin into a glorious life eternal. Granting so much to man, it requires the obedience of man to the one who commands, not for His arbitrary satisfaction, but for man's good. In God's word are the issues of life. Hence Paul's admonition to Timothy to study it.

He is to study it to show himself approved unto God and not be ashamed before Him. We conclude from this text that it is a shame for any man who uses the word carelessly in its applications, not "rightly dividing" it. What the need for dividing it? We've heard people say, "Oh it's all good." Again we've seen people read at random almost anywhere in the Bible and apply to themselves whatever may be read indiscriminately.

The Bible in its entirety covers a multitude of subjects by a number of writers living at periods of time hundreds of years apart and covering conditions of life as widely differing as can be found to exist among human beings.

Therefore we believe it is plain to be seen that the rules and principles governing a class at one time in the development of God's plan would not apply so well at another. We, for instance, look upon David as a man of God in his time, and it was of him that God said he was a man after His own heart. It was to David that God



promised an heir who should sit upon his throne. In other words, for the time that then was David was a man highly favored of God and stands under promise of eternal life by a resurrection when Jesus comes. But can we be true Christians today, following the precepts of Christ faithfully and pray as David prayed? Listen:

Psalm 109.

1. Hold not thy peace, O God of my praise;

2. For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3. They compassed me about also with words of hatred; and fought against me without a cause.

4. For my love they are my adversaries: but I give myself unto prayer.

5. And they have rewarded me evil for good, and hatred for my love.

6. Set thou a wicked man over him; and let Satan stand at his right hand.

7. When he shall be judged, let him be condemned: and let his prayer become sin.

8. Let his days be few; and let another take his office.

9. Let his children be fatherless and his wife a widow.

And there's still more of it. Now, we couldn't pray like that after reading the following:

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." — Christ. Again: "Bless them which persecute you, bless, and curse not." — Paul.

Now, some go so far as to find fault with the Bible because these extremities of principle are shown between the same covers. And this condemnation would be merited, if both instances covered the same time and the same conditions. This was not the case for a thousand years in the development of the race intervened, and there had been development

What we want to show is this: There are many parts of the Bible which are not for us in this gospel age. All the way down through the writings of the Old Testament there are many passages to which we cannot lay claim. To do so would be foolishness on our part and put us to shame before the Father for our ignorance. There are many passages in the Old Testament that are for us to claim, and it should be our STUDY to know which are ours. The same principle applies to New Testament writings. Some of it is for us and some is not. Again we are required to STUDY

We hope to follow this up with another article to show more clearly our thought.

A Saloon Keeper's Diary.  
L. S. Bronson.

Monday evening.— I had a good many customers today. Many more than I expected after Billy Bryan being killed here as he was last night. The free lunch I gave last Saturday was a great hit for me. Sometimes it pays to be liberal and free hearted, especially when you know it will return to you with good interest. I believe there is a saying in some old school reader like this; "What a man soweth that shall he also reap." But I would not like to reap the harvest from the seed I have sown today. I wonder if my children would? But why should we trouble ourselves about the future? We must in any lawful business sow seed if we expect to reap a harvest.

Tuesday evening.— This has been another prosperous day in my great business. Sold Joe Smith three drinks. Two months ago he quit drinking, joined a church and has been sober and industrious and kind to his family. But my free lunch last Saturday, a little flattery, a good cigar, and a free drink fetched him back again. He will be a good customer for me from now on, for as I came to supper I heard he went home gloriously drunk, beat his crippled boy almost to death, and kicked his sick wife into the street. I am sure by all this, he is my customer from now on and his home will fall into my hands.

Business is business with me as long as it is lawful and popular.

Wednesday evening.— My business has greatly increased today and drunkards are fast multiplying on my hands. Had nothing to mar my happiness or vex my feelings today, had not Mrs. Jones come in with such a sad countenance, (hope my wife will never carry such a sad face as she had today) and forbade me selling any more liquor to her husband. I gave her my promise, but he can get all he desires down at the old car shop where all the rest of the forbidden go to get their drinks. Little do people dream that I furnish liquor in that direction for all such fellows. But you can always tell what is being carried in a market basket or suitcase. Widow Brown's boy came in today for the first time. What a fine looking young man he is, but he will not look as fine when I get through with him. His mother will not even know him then. I was glad to see him and I sold him his first drink

today. I knew he would come for I have been furnishing him free cigarettes for a long time on the sly and they will fix the boys for drink if you will keep it up long enough. They will fall into line and become our fresh customers. That is the way I managed to catch Brown. He was always a little wild and now each time he comes, I manage to make him a little more so. I must manage to get his home for it will be a fine site for a costly residence which I will soon be able to build if business flourishes as it has for the past few days.

Sold six drinks to Miles Hastings today and I heard he went home and flogged his wife and kicked her into the gutter where she was found dead. He was a fool for doing such an inhuman trick as that and ought to be punished for it. How heartless some people are in this world.

Friday night.— They say Friday is hangman's day, but from the amount of cash in my money drawer I judge it has been a fine day for saloon keepers. But the best thing I have accomplished today is this: I managed to send Bert Fields home this afternoon most gloriously drunk. His pretty wife said to me once, "No decent man would run a saloon." Well decent or not, I gave that nice husband of hers a good sendoff just the same. I think by the time I am through with him and he is run out of the back door, he will not be as good looking as he is now. I also believe I can worry that pretty look off from the face of his wife in time. We will then see who is "decent" looking and prosperous. I also let three boys under the bar today until they sobered off. Their parents know nothing of it. The boys will never speak of it and I am sure I never will speak to their parents about it. Also sold three drinks to Billy Brown. I have heard he sings in the choir sometimes. But he will quit singing there long before I get through with him.

Saturday evening.— Joe Smith (a new customer) came today. He will make a fine one for our trade I know, for he is built for a good drinker. Silas Wright came again today, but had no money. Pawned his wife's wedding ring and shawl for 12 drinks to be given as called for. I also succeeded in obtaining two young girls to accept a position with us in our business. As we all know, an up-to-date saloon nowadays is not fully equipped without some of the fair ones as a part of our stock in trade. Our business is a great occupation. One to be proud of, for it is sanctioned by law, and has the approval and protection of the city, state and nation. What more

could we ask? True we are placed under some restrictions by law. We must pay a license for selling our liquors, while grocers, farmers and merchants are not required to do so. I wonder why? Our business is as lawful as theirs.

We are also prohibited from establishing our saloon within a certain distance of public school buildings. I wonder why? Although we do not particularly care for these unjust burdens placed upon us as business men in a community, yet we sometimes wonder why other business men no better protected by law than we are and doing for less in business and spending many less hours in a week than we, can locate in any part of the city without any restriction. Yet under these slight burdens we flourish and grow fat.

What care we for a few discordant notes against us blown from the temperance fog horns by a few deluded women and weak minded men? When a man will proudly and willingly take the chair and preside over an International Brewers Congress as did Sec. Wilson not long ago in Chicago, think you our business is not flourishing, growing in favor with the people, and has no national standing in the great business world of today?

Oh, how thankful I am that our business is as prosperous and as well protected by law as it is. Rejoicing in my good prospects for my future prosperity I will now retire for a night of quiet rest. How I wish my conscience would slumber while I sleep.

Judicious praise is both right and useful. There are families in which it would do a world of good. There are faithful wives whose fidelity their husbands appreciate, but they neglect to tell them so. There are children who, if not better, would be happier if their parents cheered them now and then with a hearty "well done." There are excellent ministers who would preach better and be better pastors if their people were more like the Lord in the parable. Many of us may learn a lesson that we greatly need from the divine words, "Well done, thou good and faithful servant."

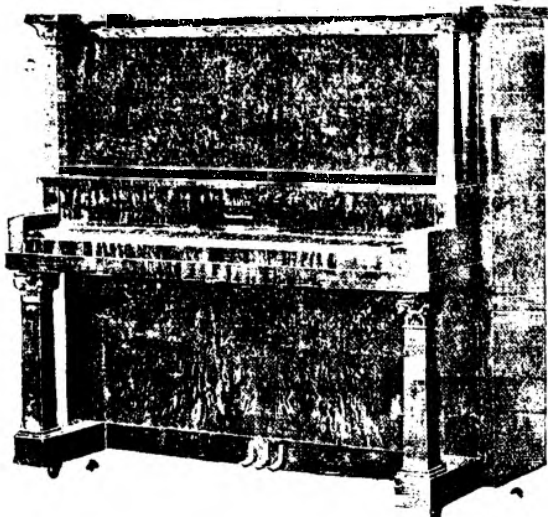
Never depend upon your genius; if you have talent, industry will improve it; if you have none, industry will supply the deficiency.—John Ruskin.

The power which resided in an individual is new in nature, and none but he knows what this is which he can do, nor does he know until he has tried.—Emerson.

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### LOWLY IN SERVICE.

Every Christian should resist the temptation to exalt himself in rendering service for God. Such a temptation does not come to all who purpose to be serviceable to the cause of Christ. They are tempted to suppose that their work counts more for God's kingdom than that of the most of other workers, and oftentimes the temptation is yielded to. Even among Christ's apostles there were some who wanted to be known as conspicuous in official service. Hence Christ taught them to be lowly in all service for him. One day he washed their feet, that they might see an example of lowliness in Christian service. He did not blame them for having an ambitious disposition, for that is good in itself, but he would have their ambition con-

trolled by humbleness of mind and by holy purposes. The editor of Sabbath Reading says: "It is only by filling our lives with very earnest endeavor that we can accomplish the work which God has given us to do. But if we think of ourselves as the workers, we shall inevitably put ourselves in the foreground, and our work will be spoiled, even though it may be apparently successful. It is only by putting ourselves out of sight — out of our own sight even — and thinking of ourselves of merely willing slaves of Christ, acting under his orders, and in his strength, that we can work to his glory. And if we do that, we shall be quite content that our service should not win praise or honor among men; we shall be willing to work in any sphere, no matter how lowly." This is

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the right view. It is Christ's view. We are merely the servants of Christ, and it should be honor enough for us to serve him in the most obscure places, even though no one but Christ himself should know anything about our work. It is not becoming in any Christian to want to have his good deeds advertised or himself made conspicuous, for he is only doing his duty to Christ.—C. H. Wetherbee in Bible Advocate.

### Life's Failures Retrieved.

We were impressed with the story of that quaint house by the sea which was built entirely from the wreckage of ships that were lost on the dangerous coast. The floors were made of a ship's deck, the kitchen of an old galley, the walls were cabin panels of wrecked packets and steamers. Here in this strange house a man dwelt alone. Every piece of his house represented a wreck, a failure, a disappointment, an unfinished course.

How many lives are like that house. Failures, "broken vows and disappointments," blighted hopes, abandoned plans, wrecks, relics, remnants of what they once were, ruins of former strength, joy or beauty. Are not our lives today composed very largely of wreckage and failure? What we are is so different from what we planned; our surroundings are different, our success in life is far short of our bright rosy dreams; we have found thorns where we looked for roses; and today, as we look about us reflectively, we are much like that

solitary man on the sea coast, wreckage stares at us all around. Most fortunate is it that there is a skillful Architect who gathers up these broken fragments and makes of them a thing of use, of beauty and of symmetry, a house not made with hands.

Honest efforts though they have failed, good plans though never accomplished, bright hopes that were blighted, fond anticipations never realized? oh will the day not come when out of this mass of wreckage God will bring a beautiful character that will reflect for more glory upon the Builder than upon the material of which it is builded! "No flesh shall glory in his rescue;" but great glory shall come to him who can bring forth form and order out of chaos, beauty from ashes and grandest success from greatest failure. Our lines must be left with him to fashion, and though we can see in ourselves no good, no beauty, no value, only defeat, loss, failure, disappointment, his will yet bring forth that which will be of use, and will glorify the Builder.

"Then I went down to the potter's house, and behold he wrought a work on a wheel. 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 to the potter to make it."—Geo. Tyler in Bible Advocate.

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# THE RESTITUTION HERALD.

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Number 22.

## A Trying Test.

There are many tests in the Bible; one of which is contained in 1 John 2:15. "If any man love the world, the love of the Father is not in him." By the world here is meant the things of the world, such as its honors, riches, pleasures and fashions. All these hold out strong temptations to the natural heart, and draw away its affections from God. Nor after a person has been renewed by the Holy Spirit's teachings and influence do they wholly lose their influence over him. He is sanctified but in part, and they still make their powerful appeals to the old man that is yet unsubdued. There is demand for firm and persistent resistance. How hard to be in the world, and not of the world! And yet Christ says that so it is with respect to His people. "They are not of the world, even as I am not of the world." He was indifferent to all of its attractions. They had no power over Him. All the kingdoms of the world or the glory of them; all its riches, all its fascinations, were to Him as though they were not. And in this, as well as in other things, He is an example to His followers. They are to be imitators of Him. They are to live above the world. Their affections are supremely upon it. They give it a larger place in their hearts than they give to the Lord Jesus. And so they are His only in name; and He will finally say unto them: "I never knew you." It is a great thing to be a Christian. There must be a renunciation of the world. There must be a surrender of the heart to Christ, and a determined living unto Him. Christ, and not the world, must be supreme.—Selected.

## We Shall Be Like Him.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

The last and loftiest attainments of holiness shall be reached. Love shall hold an undivided empire within us. What is foreign to our nature shall be taken out of it, and itself filled with all the fulness of God.

## THE ADVENT.

S. A. Chaplin.

Lo! the azure skies are rending,  
Lo! the burdened clouds are bending,  
Shiloh, long expected here  
(Man of grief once unbefriended),  
Comes, by heavenly hosts attended,  
Holy ranks and orders blended,  
In his glory now appear.

Hark! the deep toned trump is pealing,  
The inebriate earth is reeling  
And astonished mortals quake:  
Christ, is now grim death bereaving,  
Graves and tombs are now upheaving,  
Saints, those beds of dust are leaving,  
To immortal life awake.

Borne to him on swiftest pinion,  
Welcome to his blest dominion  
Each receives life's diadem;  
God Almighty's sons and daughters  
Fruits of life and living waters,  
Feast them in Jerusalem.

Farewell, mocking, scoffing, scorning,  
Past and gone are days of mourning,  
Heaves the aching heart no more:  
Satan's snares no more decoying,  
Care and pain no more annoying,  
Scythe of death no more destroying,  
Safe and peaceful is that shore.

Whatever you venerate as holy or admire as good, shall have a reflection of itself in the hearts of all His worshiping brethren. There shall be no more consciousness of sin; all its forms and all the evils it has brought shall be forever done away. The glory of God now seen in the face of His Son Jesus Christ, shall then be seen also in the faces of the members of the household. The perfection of Christ shall distinguish every one of them; for they shall be satisfied, when they awake with His likeness.—Sel.

Exodus 29:1, 19, 20, 21.

"And this is the thing that thou shalt do unto them to hallow (consecrate) them, to minister unto me in the priest's office: take one young bullock, and two rams without blemish." From verse 1 to 19 tells what is done to the bullock and the ram. Verse 19, "And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip

of the right ear of his sons and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21. "And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron and upon his garments, and upon his sons, and upon the garments of his sons with him and he shall be hallowed, and his garments, and his sons, and his sons' garments with him." Lev. 8 gives an account of this service being performed by Moses to Aaron and his sons.

Lev. 4:2. "If a soul shall sin through ignorance against any of the commandments of the Lord etc. Also verse 3. "If the priest that is anointed do sin according to the sin of the people: then let him bring for his sin a young bullock without blemish, unto the Lord for a sin offering.

Again in verse 13. "And if the whole congregation of Israel sin through ignorance and the thing be hid from the eyes of the assembly, when the sin which they have sinned against it

is known, then the congregation shall offer a young bullock for the sin, etc. Also last part of verse 20. "And the priest shall make an atonement for them; and it shall be forgiven them."

From 22-26, the law for a ruler and how he may have forgiveness; from verse 27 to the end of the chapter the law for the common people, and how the law obeyed, would bring forgiveness, typical of the great sacrifice to come, in the person of the only and well-beloved son of God. "Him who knew no sin, he made to be sin on our behalf." 2 Cor. 5:21 (Amer. Standard Version) and who said when he came into the world, "Sacrifice and offering thou wouldst not, but a holy body hast thou prepared me." Heb. 10:5. Verses 9, 10. "Then said he, Lo, I come to do thy will O God, by the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Brother, sister, can we begin to estimate the greatness of the Father's love and mercy in thus opening up the way that sins may be blotted out, and life eternal be given. Heb. 9:22. "Without shedding of blood, there can be no remission."

"Just as I am without one plea, But that thy blood was shed for me,

And that thou bid'st me come to thee,

Oh Lamb of God, I come, I come.

Just as I am and waiting not, To rid my soul of one dark blot, To thee whose blood can cleanse each spot,

Oh Lamb of God, I come, I come."

Sister M. A. Lillybridge, 106 Congress St., Newark, N. J.

To hold one's self in readiness for opportunity, to keep the serene, confident, hopeful, and joyful energy of mind, is to magnetize it, and draw privileges and power toward one. The concern is not whether opportunity will present itself, but as to whether we will be ready for the opportunity. It comes not to doubt and denial and disbelief. It comes to sunny expectation, eager purpose, and to noble and generous aspiration.—Lillian Whiting.

The secret of success in society is a certain heartiness and sympathy.—Emerson.

**"PERFECT IN LOVE."**

J. W. Williams.

"There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." 1 Jno. 4:18.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5.

"If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well." Jas. 2:8.

"Owe no man anything but to love one another, for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:8-10.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and prophets." Matt. 22:37-40.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

"God is love," and "God is perfect," so love is perfect. Why does a loyal husband not fight his wife? Because he that loveth his wife loveth himself. For no man ever yet hated his own flesh. Then love your enemy and you will not strike him. This is Christian love, it extends to everybody; the other is only of the flesh, and reaches only the other half of himself, for it is narrow and selfish. We love our own children; if we saw them hungry and shivering we could not sleep nor eat until we had done what we could to relieve their needs; is it of no concern to us that the world is weary and heartbroken and suffering? We are anxious that our relatives shall know the truth; do we shudder if a negro sits in a seat beside us?

There is plenty of love in the world, creature love; family ties neighborhood friendships, fraternity brotherliness, political national and racial love; but these are not the right kind. They are exclusive, they do not extend to the other creature, the other family, neighbor, lodge party, nation and race. They are

selfish, they devour those who are their rivals. Only Christian love is good enough, for only the common Father loves us all. He alone taught us to do good to those who do evil to us. For that is love service, as Jesus said, "Love your enemies, do good to them," etc., and Paul in showing us how to love our enemies said, "Feed him," "Give him drink."

When you and I get so far out of self that we are all a-fire to serve men from our own doorstep even to China, and so far into the Divine that we say as the Lord taught that those who live this life with us have led us away from family ties, we will find our time filled with good works and more opportunities to do good than we can possibly fill.

From the scriptures quoted above it is evident that when we serve in that kind of daily life we will harm no one. No slanderous talk will defile our lips against anyone, because we love everybody, and no loyal friend does that to another. No hatred and vicious words for any one, for every man is a brother. No stealing, killing or injuring any one in any way, as Paul has shown, for love has quickened the eye to see and the hands to do.

Herein is the secret to solve puzzling questions: Not, "If I use tobacco can I not be saved?" but, "Can I better serve men by using or not using it?" The first style of question is selfish, and therefore shows an unsaved condition, for "he that saveth his life shall lose it," while the other question shows the perfection of love. So when we use the perfect motive of love it makes easy the solution of all questions of right. "Put yourself in his place."

And this motive makes the victory over sin within our reach. If we love we will cease sinning against God and man, not because it will cause us to be lost, but because it works ill to some one of the race, all of whom we love. This will help you to get a better view of holiness than by warnings that they who do such things shall not inherit the kingdom. If you have failed to get the writer's intent from the two series of articles now finished, perhaps you can work out the matter of holiness through love which is better.

The man who threatens the world is always ridiculous; for the world can easily go on without him, and, in a short time, will cease to miss him.

My friends have come to me unsought, the great God gave them to me.—Emerson.

**WHERE ARE THE DEAD?**

L. S. Bronson.

Many have been the replies to this question, and numerous are the pages that have been written in answer to the inquiry. There is hardly a home in all the world from which there has not been some loved one carried forth to return thither no more. Where are they? is the great question to many.

Time so far has revealed but one reply; and the Bible, the only record man has of his origin and destiny, gives to us the same answer to our question. It is to that volume alone we turn. But before going further, let me say that these pages are written and directed to THOSE ONLY who are willing to believe the Bible to be the Word of God and are desirous of knowing its truths and believing that it says what it means and means what it says to the children of men, even to the "Whole Story."

No opinions of men and no long-spun theories of ancient times from learned commentators shall enter into any of the following pages as evidence to prove our position. The Bible alone shall be the authority. We know that it is sufficient, as the reader will discover, and cannot be overthrown or set aside, unless the scriptures are denied altogether.

But now to our question, Where are the dead?

It is obviously true that a living man cannot be in two places at the same time. Does it look reasonable to suppose or believe that a dead man can do what the living man cannot do? If we therefore can show, by abundant Bible testimony, where they are at present, shall we not have fairly answered the question? But in order more easily to prepare your mind to receive the Bible account we shall first show where the dead are not; and that the modern idea of their present condition is untrue.

The popular theology of our day tells us that "Blessed are the dead that die in the Lord," for at death they begin to know more than ever before and are capable of enjoying far more than when living; that at the hour of death they are immediately wafted by angel hands up to heaven to dwell forever in unending bliss in the presence of their God. But if on the other hand they have died sinners, they are immediately cast into a burning hell and there tormented through the ceaseless ages of eternity. Does such a religious theory as this, which has made more infidels in the world than any other doctrine, Christianity has ever taught, appeal to your affections, sympathy and love?

While I firmly believe that a glorious reward is awaiting the overcomers in the battle against sin and wickedness, and a terrible punishment is as surely awaiting the ungodly for their transgressions, yet I greatly differ with many concerning the time and place where the reward is given and the punishment inflicted. But to discuss these two points is not a part of my purpose in writing these pages.

**Where Are The Dead?**

First the negative side of the question. According to the Bible the dead are neither in heaven nor hell, as the modern theory pictures them. Under the type given in the law of Moses (Lev. 16:17), the high priest went into the Holy of Holies alone. For all the congregation (the world) to follow our Lord and great High Priest into heaven, the Most Holy of all, would come far short of teaching the true idea and greatly mar the beauty of the antitype referred to in Leviticus 16:17 and Hebrews 9:24-28.

If the dead, good and bad, go to heaven and hell at death to receive their reward, why should there be a resurrection and a future day of judgment to decide what shall be the nature of their recompense? Please answer this question.

The scriptures tell us that God hath appointed a day in which He will judge the world (Acts 17:31). Will He punish and reward before that day arrives? Is God less logical, just and merciful than earthly rulers?

Another proof from the Bible is found in John 3:13. The Savior says: "No man (good or bad) hath ascended up to heaven, but He that came down from heaven, even the Son of man that is in heaven." A great many people had died before that day but Jesus says they have none of them ascended to heaven.

Addressing the Scribes and Pharisees in reference to His returning to His Father He said: "Ye shall seek me and shall not find me; and where I am (at that time) ye cannot come." John 7:34. But I hear the objector suddenly exclaim: "Christ was there speaking to the wicked Jews!" Oh, yes, I know it. The



poor Jew. But read the following scripture: "Little children (His disciples), 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. What, Christ's disciples shut out of heaven! If they cannot go there any more than the unbelieving Jews, is it safe for us to believe and teach that those who now 'die in the Lord' are permitted such a happy experience? Who is granting such a privilege? Certainly it comes not from the scriptures.

Again, Peter, on the day of Pentecost declared, "David is not ascended into the heavens." Acts 2:34. If the ancient worthies and the apostles of Christ are not in heaven, little hope have we of going there.

(To be continued).

Salem, Ohio, March 3, '13.

Dear Bro. Lindsay:

I wish to commend you for your most excellent paper. It seems to me to grow richer and better each issue. I wish especially to commend you on your selection of material that fills the columns of the Herald. Each issue is filled with clean, educational articles. We are particularly pleased with the variety you select. Your article in the last issue on, "Are You Guilty?" is to the point. I realize that those who write for The Herald can be a great help to you in not riding their hobbies. My whole aim is to edify and instruct. I have no criticism to offer on any of the contributions. We are pleased and instructed by reading the articles by Bro. Williams on the Spirit. We read with much interest "Sermonettes," and many other articles that are published from week to week. Our prayer is that your health and life may be spared many years to continue your good work.

Your brother looking for the coming of the Lord,

D. C. Robison.

To the foregoing we will say that such words of love and encouragement are worth far more than gold or silver to us. Coming from one for whom we have the most profound regard as a Christian, the words are appreciated the more.—Ed.

#### NOTES BY THE WAY.

Having completed what remained for me to do at Hammond La., I started for Crowley by way of Baton Rouge, which is the capital of Louisiana. Arriving at Baton Rouge, I then took a ferry boat across the Mississippi River to Port Allen, at which place I took a train for Crowley, La. The train arrived at that point at about 5 o'clock P. M. I did not expect to hold public meetings at Crowley. I called there for a brief visit with Bro. and Sr. Haupt, who are old time acquaintances, whom I baptized into Christ many years ago, and we have always thought so much of each other. We certainly had a pleasant time talking together about events

and people now many years in the past, and the good times we mutually anticipate in the near future, when the Lord shall come.

I could not help drawing the contrast between the winters in Illinois, and that of Louisiana, when I saw Sr. Haupt in January, picking a bunch of roses from her rose garden out of doors.

My next appointment was at Alvin, Texas. Having bid each other farewell, I started for Alvin, by way of Huston Texas. Alvin lies between Houston and Galveston, the latter place I visited some years ago, after the memorable flood, which snuffed out the lives of nine thousand people, in a few moments of time.

On arriving at Alvin, I was heartily welcomed by Sr. Carlton and the entire family. Sister Benda (the mother of Sister Carlton) is very sick and has been under the constant care of a nurse for more than a year past. When she saw me she said, "I was afraid that I would never see you again." The glorious hope sustains her and helps her to bear her afflictions.

My work here consisted mostly of private meetings at the home. These conversational meetings often lasting nearly all day long. I have often found in my experience that work of this kind has been more effective than formal public meetings.

Sister Benda's nurse had been instructed in the primal principles of the faith for the past year by Sister Carlton and her mother. I then perfected what may have been lacking in her faith, and at her request, I baptized her into the name of the Lord Jesus for the remission of sins. Our hearts were all made glad, and rejoiced with her in the Blessed Hope. This makes two that I have baptized so far on this present trip. I do rejoice that the Lord is working with me and giving increase, if only a few. On Sunday afternoon, we held a solemn communion service. The household here and elsewhere are anxious for light

on the signs of the times, especially on the prophetic symbols of Daniel and Revelation. I rejoice that I was enabled to give them much satisfactory information along these lines.

I was much interested in a visit to Mr. Carlton's fruit farm, consisting of oranges, figs, and strawberries. The strawberries commenced to ripen about Christmas time. Since then he has been selling them at from \$7.50 to \$10.00 per case. We also had them on the table at meal times. It was somewhat of a novelty at this season of the year. My work at Alvin was quite satisfactory, and I think much good was accomplished.

I next started for Lissie, Texas, by way of Rosenberg. On arriving at Rosenberg, I found the train for Lissie had just gone, and that there would be no more until the next day. On investigation, I found that I could get a train in the afternoon for Eagle Lake, a city seven miles distant from Lissie. I phoned to Bro. Arnold at Lissie to meet me at Eagle Lake. His son-in-law Bro. Sinclair, met me at that point.

Bro. J. S. Arnold and family will be known to many in Western Illinois, as they used to live both at Mt. Carroll and Lanark Illinois.

I commenced public meetings on the first night of my arrival and continued them for nine successive nights. It will take the future to know whether the seed sown took effect or not. On Sunday afternoon we held a sacred communion service. I was pleased to meet Bro. and Sister Shelton of East Bernard, whom I baptized some four years ago. They came up to attend my meetings at Lissie.

I go next to Goldthwaite and Brownwood, Texas.

Yours in the Blessed Hope,

W. H. Wilson.

#### MEN WHO CONQUERED CIRCUMSTANCES.

Young men who are given to complaining that "circumstances are all against them" ought to study carefully such examples as these:

Take Thomas Ball for instance. He was but twelve years old when his father died. The poor widow Thomas' mother, young herself and far from strong—had five young children. There was no more school for Thomas after his father's death. He must go to work and help support the rest. He got a place in a grocery store, where they gave him a dollar a week. Not much, that—but what a difference it made to

the poor little family. From the time he was twelve, young Ball had always to work for the others until they were grown up. He had little instruction, even in his art, and he never had that little until after he had earned the money to pay for it. But he succeeded.

Then there was that other sculptor, Hiram Powers. Hiram was the eighth of nine children, and he was a very small boy when his father died; and like Ball, he had to go to work for the family. He had been born in Vermont, but his parents had moved out to Ohio in that way poor people have of roaming hither and yon after better luck.

It was in Ohio that the father died, and in Ohio that Hiram fought his youthful battle. For seven years he had charge of the wax figures in a Cincinnati museum, and it was while there that he felt an impulse toward his future art, and tried his prentice hand at modeling in clay. But it was not until he was thirty years old that he was at liberty to strike out for himself, and he was thirty-two before he had money enough to go to Italy. Yet he was to be the sculptor of the "Greek Slave."

Peter Cooper, who founded the Cooper Institute, had a still harder struggle because, as a boy his health was of the frailest. He went to school but one year of his life, and during that year he could go only every other day. But when he was eight years old he was making his own living by pulling hair from the skins of the rabbits his father shot to make hat pulp. He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was seventeen years old, to make his fortune. He walked the streets for days before he got a place, and then apprenticed himself to a carriage-maker for his board and two dollars a month. He had neither time nor money for what people call pleasures—but he had the pleasure of hope. While he was working for fifty cents a week, he said to himself: "If I ever get rich, I will build a place where the poor boys and girls of New York may have an education free" — and he did it. William Hunt, the painter, used to say: "Don't talk of what you want to do—DO IT!" Youth's Companion.

Be you only whole and sufficient, and I shall feel you in every part of my life and fortune, and I can as easily dodge the gravitation of the globe as escape your influence. Emerson.

If we neglect to exercise any talent, power, or quality, it soon falls away from us.—Henry Wood

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.  
Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

The continued article begun in

this issue by Bro. L. S. Bronson is to be put in tract form as soon as it has been run by us in the paper. Write him at Dowagiac, Michigan about it.

We have received a very neat little tract entitled, "A Tabulation of Events After The Coming of Christ," by A. Graves, Charlotte, Mich. We have had but time to give it a hurried examination and from what we have seen of it, it is very interesting. No price mark being given, we are unable to say on what conditions these may be had of the author.

We have decided to make our first issue in April (April 2) exclusively a young peoples' number. By young people we mean those of our young folks between the ages of 8 and 21 years. We ask all such of our young people to begin now to make that one of the most interesting issues of the year. Let your writing be your own production as nearly as possible. Our reason for making this proposition is that several requests have come to us for a young people's page. We would like to do this but we think that to give an issue occasionally exclusively for that purpose would be better. Just how often this may be done will depend entirely upon the good use made of this opportunity.

Go to it, now, young folks, and let us see just how interesting we can make our issue.

## Obituaries.

## Martha Wilson

was born in Whitley, Ontario, Aug. 6, 1840. She was united in marriage early in life to James Kent. Two daughters blessed this union, Alice and Nellie. The family moved to Watson, Allegan Co., in 1868, where the father died the following year.

In 1870 Sister Martha married Newton Pike, and for many years they lived in Watson, where they reared their family, now increased with two daughters and two sons. Those who survive her are an invalid husband, the daughters Nellie, Ahmira and Almeda, and one son Linton, with thirteen grandchildren, and a host of other relatives and friends. Sister Pike was baptized in Canada by R. V. Lyon at the age of 18 years. She died strong in the faith with a blessed hope of immortality at Christ's coming. She had suffered an attack of La Grippe, but had nearly recovered, and had spent a very enjoyable day, writing, calling on near by friends, and retired in the best of spirits at 9:30

Sunday eve. Soon after she called to her daughter who with her husband were immediately at her bedside, but in ten minutes she was gone, falling asleep in Jesus, Feb. 23rd. She had been with her daughter Almeda for nearly a year, enjoying the roses and climate of Seattle, but was brought back to Michigan to be laid with the others in the family cemetery in Watson.

Sister Pike has had many trials to bear, known only to God. She rests from them all now, and her children have much to comfort them in this thought. Each one has done so much for her, and tried to help her in every way that would bring pleasure to her. May they with us live to meet her in God's beautiful kingdom. The funeral was conducted in Martin by the writer.

M. A. Woodward.



## Daniel D. Blakely

was born in Wayne Co., Mich., Nov. 18, 1857, and died Feb. 21, 1913, being 55 years, 3 months and 3 days old. In the summer of 1864 he came with his parents, familiarly known as Uele Dan and Aunt Mary Blakely, to Anttrim Co., locating near Eastport, which has been his home practically ever since.

He was united in marriage to Miss Melissa J. Foote in 1879, who survives him, and to which union were born 9 children, six of whom are still living, and all at his bedside during his last illness. Their names follow: F. V. Blakely, Grand Rapids, Mich.; G. E. Blakely, Louisville, Ky.; Mrs. Pearl E. Brower, Ruby C., Dan, and Cecil Blakely, all of Eastport.

His aged mother also survives, and has made her home with him for the past three years. Two brothers, Frank and Joseph also survive him, the former of Stayton, Oregon, the latter of Central Lake, Mich.

In the summer of 1909 he was baptized into Christ by Bro. S.

J. Lindsay, of Oregon, Ill., and loved and contended for the Truth of God to the last. His friends were legion, being everyone who knew him, and enjoyed the confidence of his fellow citizens to almost an unusual degree. He was a kind and indulgent husband and parent, and will be greatly mourned by his family.

He sleeps well, awaiting the resurrection of the just when Jesus comes. May he come quickly and destroy the power of the arch-enemy Death. Sister M. A. Woodward spoke comforting words to the truly bereaved ones. Then we laid him to rest in Old Mother Earth's arms to await the blessed resurrection of the just, when he will be able to shout victory over death and the grave.

## Ella Calder

died at Oleander, California, January 27, 1913, leaving a husband, six children, two brothers and two sisters to mourn her loss.

Ella Perry was born in Kansas, September 2, 1870. Having lost both parents at an early age she made her home with an uncle, Jasper Balch, through whom she learned the Gospel which she loved so dearly.

She was baptized by Brother Kimsey at Prescott, Kansas, twenty-three years ago, and married Brother Marion Calder February 26, 1893.

She was a faithful wife, a devoted mother and above all, her faith in the soon coming kingdom and life through Christ was always firm, and through the years of ill health she looked forward to that glad day when sickness, sorrow and death shall be no more.

She sleeps in Jesus awaiting the "Trumpet sound." May memory of her devotion to home and family and her great desire that they might live so as to meet in the kingdom as an unbroken family, ever remain with husband and children, helping them to live close to Jesus in whom she trusted.

She will be sadly missed in the community, and particularly in the church, but we shall soon greet her beyond the tomb.

A large company of relatives and friends gathered to show respect for the dead and sympathy for the living.

Words of comfort and hope were spoken by the writer.

E. E. Groat.

## THE VISITOR.

Price,—Twenty-five cents each, or five for one dollar.

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## The Sunday School.

By Anna E. Drew.

Isaac And Rebecca.

March 23, 1913. Genesis 24:58-67.

Golden Text.—In all thy ways acknowledge him, and he will direct thy paths. Prov. 3:6.

Time.—1857 B. C., according to Usher. About fifteen years after our last lesson.

Place.—Isaac was born at Hebron a city twenty miles southwest of Jerusalem. Its original name was Kerieth-arba, "The Four Cities," which may account for the various places in it,—Hebron, Oaks of Mamre, Cave of Machpelah.

Rebekah's home was in Haran, the city of Nahor, in Mesopotamia. Abraham's home at this time was probably at Beersheba, southwest of Hebron, or at Beer-lahai-roi, further to the southwest, where Isaac first met Rebekah. It was 500 miles from Haran.

Sarah, Isaac's mother, had died in Hebron, at the age of 127 years, three years before our lesson of today. Abraham had bought for a burying place, a cave in the field of Machpelah. This is the only spot of which we have record that he ever owned in the promised land.

Though but a small portion of chapter 24 is given as a lesson text, the questions are from the whole chapter. Always have Bibles in the classes.

### Questions.

In what ways had the Lord blessed Abraham? Gen. 24:1, 35. What duty did he now prepare to perform? vs. 2-4.

According to the custom which prevailed in the East, Abraham took into his own hands the matter of selecting a wife for his son.

Whose guidance was sought for this mission? 24:7. To whom was entrusted the finding of the bride? Describe the manner in which the servant traveled.

The caravan consisted of ten camels with their drivers and caretakers. They would need these for their long journey of 500 miles, to protect the treasure in jewels and rich garments which they bore as gifts, from robbers and bands of wandering Bedouin.

To what city were they to go? 24:10; 27:43. What was the sign asked of God, that the servant might know whom to select? 24:12-14. Where did he find the one he sought? Was he directed as he requested of God? What were the gifts given her

as reward for the services rendered? v. 22. How was he received in her home? vs. 31-33. After relating the purpose of his visit, what reply from the family did he receive? vs. 50-51. Is there any contradiction between vs. 51 and 58?

"The first gives the family's permission, the other her own choice, to go without waiting."

What were the gifts presented at this time and why?

Presents were essential in betrothals. They were given with much ceremony before witnesses and even described in written documents."

Who was Rebekah's nurse? 35:8. Who else went with her from her home? What was the blessing of her family?

From this language it appears they were not strangers to the blessings pronounced upon Abraham.

Where was Isaac dwelling at this time? v. 62. 16:13-14. When and how did he meet his bride?

It was always customary in all the East on perceiving a superior to alight from the animal upon which they were riding. Covering with the veil was practiced on three occasions;—in case of grief or mourning, as an expression of reservedness and modesty, and as a token of the greatest respect and reverence. There is still the custom in the East, of the woman appearing before her betrothal veiled until the marriage ceremony is completed.

Where did Isaac take his wife? It seems there was at that date no special marriage ceremony, only the exchange of gifts as had been accomplished at Haran and the taking of the woman to a man's home before witnesses.

What shows their marriage a true one? v. 67. Do we find our Golden Text true in this lesson? How do we know God's plans for us and how are we guided?

Find types in this lesson. Of whom is Abraham, the father, a type? Of whom Isaac, the son? Of what the servant? Psa. 43:3; 119:50, 105. Rebekah, the bride? Eph. 5:23. The jewels that adorn the bride? Isa. 61:10. Find others.

## Berean Column.

### Favorite Bible Verses.

"I am the vine, ye are the branches."

We all love this text, for its tenderness and beauty. As God's children, we are branches, growing out from that beautiful vine. Let us be strong, brave and true branches, kept in the love of the vine.

"He shall save his people

from their sins."

Among the many precious promises, this seems the best of all. Get down to the bottom of all desires and is not this the most longed for? Bless God for the words. "He shall save his people from their sins."

"Blessed is the man whose sins are covered."

The sin covering name. Let us take it and follow Jesus. I once read that the remission of sins was a wiping out of all bad records. Nothing can bring such peace as this thought. It is a truth that brings songs of melody to our God.

"Ye have received the spirit of adoption, whereby we cry, Abba, Father."

To be so related to God that we can go to Him with all our cares and sorrows, with our temptation, and prayers, for guidance, and with sweet trust in that Heavenly Friend.

"Kept by the power of God through faith."

Kept by Almighty power. What more can God do for us? Let us lay hold on this promise.

"God is faithful and will not suffer to be tempted above that ye are able to bear, but will with the temptation make a way to escape, that ye may be able to bear it."

Who but a kind and loving Father would give us these golden words of comfort and joy?

"Thy words have I hid in my heart that I sin not."

Oh, Heavenly Father, help us to keep thy words. We need them all, and may we love and cherish these blessings from Thee.

"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."

Come Lord Jesus and come quickly. May our time here be spent in preparation for that glorious day.

Alice Kerr.

Dear Bereans:

Among the verses given us to commit to memory in our Berean Lessons is this in Rom. 12:1, "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The thought, "Present your bodies a living sacrifice," lingered on my mind, and I wondered why the apostle was so earnest in his exhortation.

In the study of the history of the times in which the apostle lived, we find the heathen nations were very profligate, indulging in excesses of all kinds

that were contrary to the principles of Christ. Hence, the necessity for such an entreaty.

As a child of God must be pure a sacrifice of previous desires and customs must be made. To make a sacrifice is to surrender something that is dear to us, for some object that is dear, or for some one we dearly love whom we wish to please by so doing. Hence, if we have formed a habit that is not conducive to our spiritual welfare or is injurious to the body, and yet is hard to give up, if we love our heavenly Father sufficiently well to give it up, because it would be pleasing to Him, we are making a sacrifice to Him, and so taking a step towards purifying the body and making it a fit habitation for the Holy Spirit and so making it holy and acceptable to God. We belong wholly unto the Lord. Then, if we abuse our bodies, are we not ill-using that which does not belong to us?

This passage seems to bear out that thought, Rom. 6:12. "Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof." Whatever habit, therefore, that may have been formed before putting on the name of Christ that will dishonor Him, must be sacrificed if we would be found acceptable when He makes up His jewels.

II Cor. 6:15. "Know ye not that your bodies are members of Christ?" II Cor. 6:19. "What? know ye not that your body is the temple of the Holy Ghost which is in you? which ye have of God, and ye are not your own?" I Cor. 6:20. "For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." I Cor. 3:17. "If any man defile the temple of God, him will God destroy; for the temple of God is holy which temple ye are."

Think of that, dear ones. It is dangerous work to abuse this body if we desire to stand before the Holy One. We are commanded to glorify God in our body. Can we do that by abusing it, either by eating, drinking or overworking? Can an overworked body (if overworked in the pursuit of money) add knowledge to his virtue, or patience to his temperance? He is too tired to do anything but rest and so has not time to build up and purify his character. He cannot take his money with him at the call of death. And by continued weariness he so diminishes his strength that he is less able to resist temptation when it comes, and so by abusing his body dishonors his God. Rom. 6:18-19 says, "Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants

to uncleanness, to iniquity, even so now yield your members servants of righteousness unto holiness." Turn around completely, in order that now you may have a clean mind in a clean body.

"Who can bring a clean thing out of an unclean? Not one."

Therefore, whatever habits have been formed that will dishonor this temple of the Holy Ghost, must be sacrificed or we cannot present our bodies holy and acceptable to God. Here are a few of the things which, if practiced, will unfit the body to be presented before God; viz., Adultery, fornication, hatred, wrath, envyings, murders, drunkennesses,—an unsavory list, any one of which, if practiced, injures the body. But the one thing which is the father of most of the others is drunkenness, for it robs the mind of its power to control the body. It destroys and defiles it, nothing but evil comes of it. Death dwells in it: for no drunkard can enter the kingdom. "Touch not, taste not, handle not," says the word of God. Then how dare any one who has put on the name of Christ, touch the unclean thing when he knows death dwells in it and that it is the greatest engine of the evil one to destroy men. Again, the Word says: "Cursed is the man that putteth the bottle to his neighbor's lips." That man will God destroy, for does not the Word say that if any man defile the temple of God, him will God destroy? It being his own body or his neighbor's, it makes no difference. God says he will meet with destruction. I heard one who has elected to follow Christ say once, that there was no harm in a little liquor. But the man who takes a little does not stop at a little for, an appetite is created that says More! More! Suppose a young brother who is not very strong willed, sees this man take a little and thinks if that brother can I can, and so by and by an appetite is created that the young man is powerless to overcome. Will the man who set the example be held guiltless? I think not. I think the curse pronounced on the one who putteth the bottle to his neighbor's lips will fall upon him. There is nothing but evil ever came out of a saloon. Weeping women and half starved and ragged children, murders and rioting, are its fruits. Can a man with the name of Christ upon him ever enter such a place and not feel that he is dishonoring that holy name? I trust not. "Who can bring a clean thing out of an unclean?" Not one. This is emphatic and true of the saloon. Some think a little liquor gives them strength but it is a mistake. The alcohol in the liquor drinks up the water in the blood, hardens the liv-

er and causes many diseases of the body. It makes the heart beat faster and so uses up its energy. Like the whip of the tired horse, it creates a little superfluous energy, only to create a greater fatigue. I once heard a lecture given by one who had been a delegate from the U. S., to a Congress of Scientific men that had called together in Berlin to determine the effect of alcohol on the human body. One of them had made an instrument that would exactly determine the lifting power of the body. A man was tested as to the amount he could lift, and then given a glass of beer and tested again. The power was two degrees less than before taking it.

But why talk of this? We all know the evil effect of this habit on both body and mind. I only want to warn our young Bereans of the danger of looking upon the wine when it is red. When it moveth itself aright, for at last it biteth like a serpent, and stingeth like an adder. Not at first, but at last. Nothing unclean can stand before God. The priests that ministered in the temple were commanded not to touch wine or strong drink. Lu. 15, says of the lamb of God, "He shall be great in the sight of the Lord and shall drink neither wine nor strong drink." Shall we not follow his example? We must if we would be like him. There is another habit that goes with the drink habit, that it will do well for those who have it to sacrifice. Can you my brother imagine yourself standing before the holy one soaked with the odor of tobacco? Can you imagine our dear Lord going about with a cigar in his mouth? Perish the thought. Is anyone a slave to this nerve destroying habit? Sacrifice it and present your bodies holy and acceptable to God. Suffer the word of exhortation.

Ruth W. Whitehead.

#### SOME INTERESTING BIBLE CHARACTERS.

D. C. Robison.

In gleaning from the many fields we find that the best things are only obtained after great efforts. The beautiful statuary works are found in the rough and by the use of the chisel and mallet in the hands of the artist it is made to assume the beautiful form designed by the one who has labored for years. The diamond is of little value until it has passed through the hands of an expert workman. The costly pearls are found at the bottom of the ocean. The precious metals are found in the heart of the earth or in the rock. It requires an effort and much labor to secure them. Whatever good the sons of God have

must come through the regular order of development.

Jehovah has left his chosen vessels to work out their own destiny. That we have been chosen is no proof that we will win the crown. Our trial period begins with our election as one of Jehovah's sons or daughters. What we shall become depends upon our individual effort. In the beginning our future may be bright but there is sure to be some black cloud overspreading our sky. Of all the Bible characters, none started with brighter prospects than Solomon, the son of David.

The kingdom over which he was to rule was well established and much wealth had been provided for the erection of the temple and its adornment. Solomon was young and vigorous. He began his reign under the most favorable environments. He was left to choose his own course.

Before David's death he gave Solomon the following charge. I go the way of all the earth; be thou strong therefore, and show thyself a man, and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself, that the Lord may continue His word which He spake concerning me, saying: If thy children take heed to their way, to walk before me in truth with all his heart and with all his soul, there shall not fail thee (said he) a man on the throne of Israel, 1 Kings 2:2-4.

Solomon began his reign under the inspiration of this charge. The first prominent scene in his reign is one that shows the purity of his character. He offered sacrifices at Jerusalem and at Gibeon. In Gibeon the Lord appeared to Solomon in a dream by night and said, Ask what I shall give thee. Solomon said, Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth and in righteousness and in uprightness of heart with thee; and thou hast kept for him this great kindness that thou hast given him a son to sit on his throne as it is at this day. And now, O Lord my God, thou hast made thy servant king instead of David my father. I am but a little child, I know not how to go out or come in.

Thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered, nor counted for multitude. Give thou therefore thy servant an understanding heart to judge thy people, that I may discern between good and

bad, for who is able to judge this thy so great a people. This pleased the Lord and he gave him what he asked, also great power and riches, Under such environments, Solomon prospered, and his wisdom extended throughout the world. He extended and strengthened his kingdom. The nations recognized that Jehovah was with him and gave him glory and honor. In the fourth year of his reign he began the erection of the temple and finished it in seven years. It was a magnificent building. The adornments were all that wealth and skill could provide. It was dedicated to Jehovah with much ceremony and pomp. Thus the God of our father Abraham had a home in which he could be worshipped. The walls of Jerusalem were built up and made strong. The king then provided for himself a commodious palace in which he might reside. It was more beautiful than any other king had built. Thus far the heart of Solomon was in harmony with the wishes of Jehovah. His riches and great power were the means of causing him to make an alliance with the king of Egypt by marrying his daughter. In doing this he violated the statutes of Jehovah.

His people were to be a separate people, Jehovah could and would protect them. Further he married an alien, recognizing their idolatrous worship.

It is written, He gave himself to strange women. He recognized their forms of religion. He built houses of worship for his alien wives. His power and glory began to depart. The power of the nation existed in Jehovah and the unity of faith. Two systems of religious worship would produce a division among his people. There was added to this enormous taxes under which the people complained. With the weakness of old age the king was unable to remedy existing conditions until dissensions took place within and without the kingdom. Before his death the prophet acquainted him with the future of his kingdom. It was to be divided and finally overturned until he came whose right it was. These conditions were chargeable to his departure from the advice of his father David. If he should continue faithful he would not want a man to occupy his throne. His sun arose with much splendor, but sank beneath many dark clouds.

As a literary character Solomon ranks very high. The three books, Proverbs, Songs of Solomon, and Ecclesiastes, represent the three phases of his literary life. The "Songs" bring before us the brightness of youth. The Proverbs present the strength of a mature life. His sun had



reached its zenith. Ecclesiastes gives us a glimpse of his reflection over a life given to madness and folly. His final summing up is found in the close of his life. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:13-14. In reviewing Ecclesiastes we find the preacher saying, Vanity of vanities, all is vanity. What profit hath a man of all his labor which he hath taken under the sun? One generation passeth away and another generation cometh, but the earth abideth forever. He says, I gave my heart to know wisdom and to know madness and folly. I perceived that this also vexation of spirit. I sought in mine heart to give myself unto wine yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was good for the sons of men which they should do under the heavens all the days of their life.

He sums up the whole matter for the sons of men in these words; Vanity of vanities, all is vanity.

The preacher further says, I applied mine heart to know and to search and to seek out wisdom and the reason of things, and to know the wickedness of folly, even of foolishness and madness. Lo, this only have I found, that God hath made man upright, but they have sought out many inventions. Such are a few thoughts of the wise man. The faith of God is ONE, but his creatures have invented many.

The wise man in his wisdom found this out. Let us all take a lesson from the life of Solomon. To conclude, let me quote from Leiser. "For a man who is good in his presence (God) giveth wisdom, and knowledge and joy, but to the sinner, he giveth employment, to gather up and to bring together, that he may give it to him that is good before God. Also this is vanity and a torture of the spirit." Eccl. 2: 26. Let us remember "THAT WHATEVER A MAN SOWETH THAT SHALL HE REAP."

**RIGHTLY DIVIDING.**  
S. J. Lindsay.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye

also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22.

In the foregoing text we find the church likened to a building and called a temple. Its parts are named — foundation, chief corner stone and the superstructure. The prophets and apostles make up the foundation, our Lord being the chief corner stone. We do not expect to find either prophets nor apostles in the superstructure. As prophets and apostles, they had a work to perform which was peculiarly their own. No one else could do it. It was specifically their work. Just as the material and manner of putting it together in the foundation of a building differs from the material and manner of putting it together in the superstructure. Just so the work of apostles and prophets differs from that of the superstructure in this temple.

Because of the enormity of responsibility placed upon the apostles and prophets as the foundation, they were not required to walk by faith alone, but much by sight. Hence, there was given unto them the privilege of seeing the mighty works of God done in miraculous ways and they themselves given the power to do them. These things were done that they might not be moved when the test should come. This foundation needed to be tried that we of today might know that it is a sure foundation. Consequently, when persecutions arose against apostles and prophets, even to giving up their lives, they stood the test and today we KNOW the foundation upon which we build.

There is less of beauty required in the foundation than in the superstructure; so we find less of faith and more of sight in apostles and prophets and in the superstructure more of beauty—for it is faith alone by which we walk and it is faith that makes beautiful the character of today's saint of God. In Jesus (Christ, the chief corner stone, we find blended both the strength of the foundation and the beauty of the superstructure, for He is not excelled in any quality.

With this picture before us, we believe it may be plainly seen that necessarily there are many New Testament scriptures which belong distinctively to the foundation to which the superstructure—the church may not rightfully lay claim.

To illustrate, we have heard the following quoted as belonging to the church of today, the claim being made that the church fails in these things because of a lack of spirituality, etc.:

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received,

freely give. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey," etc. Matt. 10:10. It takes but little time to examine this text and its context to find that this language applies alone to the apostles. So with any texts. We often hear these words quoted and we have a number of exchanges which come to our desk in every one of which we have found these words quoted and applied to the particular church represented: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. The 22nd verse shows that this was spoken to His disciples (apostles). In Matthew 19:27-28, we find this truth amplified. I believe that this is the only occurrence of the term 'little flock.' We find the church frequently referred to by the term 'flock,' not 'little flock.' Peter's admonition to the elders is: "Feed the flock of God which is among you," etc. 1 Pet. 5:2.

The miraculous works of the Holy Spirit in the times of the apostles were an aid to sight and not to faith. This was necessary to the foundation, but since we as lively stones are being built into the superstructure, we walk by faith and not by sight. A man could see a thousand miracles, wonder at them, and never be made a whit better by them; but where is the man who exercises faith in God's promises that is not made better—his character more beautiful—by the exercise of that faith?

And so many texts are to be found, especially in the gospels, that were never intended for those who walk by faith alone. "Ye are my witnesses," though often applied in these days, is a text belonging to those who walked with Him that they might give witness to what He did and said and finally of His resurrection. We cannot give witness of those things for we were not eye-witnesses, but we can have faith in what these witnesses tell us. This makes them the foundation upon which we stand.

We believe enough has been said to arouse thought in this direction and will conclude with the opening text of the first article: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly DIVIDING the word of truth."

**A Queer Way To Measure Time.**

One of the queerest customs of the East is that of measuring time by a person's shadow. Ask a man what time it is and he will invariably go and stand in the sunlight. Then he will note the place where his shadow

ends; next he will pace off the distance, turn and smilingly tell you that it is between such and such a time. A workman anxious to end a long day's toil will sigh as he exclaims, "How long it does take my shadow to come." In fact, any workman needs no watch; he can tell you when to quit work by measuring the length of his shadow.

Ask a person why he delayed in coming to keep an appointment and he will reply that he came just as soon as his shadow told him to do so.

How long people of the East have measured time in this way is a matter of mere conjecture; we do know, however, that they did so in Biblical times for in Job 7:2 it is written, "As a servant earnestly desireth his shadow, and as a hireling looketh for the reward of his work."—Sel.

**Why People Go To Church.**

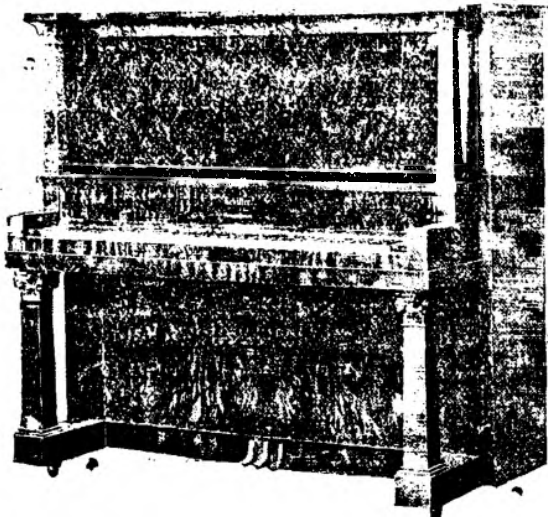
- "Some people go to church, because forsooth
- It was a habit formed in youth.
- "Some like to go because they like to hear
- The preacher rake their neighbors dear.
- "Some go to show their dress, and stare
- At what the other people wear.
- "Some go because they are afraid
- To not do so would injure trade.
- "Some go because they think it squares
- The week-day shady sin affairs.
- "Some go to take a quiet snooze
- While sitting in the restful pews.
- "Lulled by soporific talk
- As gentle as a cradle's rock.
- "Some go, but under protest,
- who
- Have wives that compel them to.
- "Some go because they really fear
- The temperature beyond the bier.
- "Imagine that the Church's brand
- Will pass them to the Promised Land.
- "Some young men go, because the fair
- Young girls they're sweet on will be there.
- "Some go they really do not know
- Just why, they simply dress and go.
- "And yet among the chaff we find
- Much golden grains of human-kind.
- "Good Christian men and women, who
- To holy things are ever true.
- "Bright flowers that spring from sinful sod
- Who really go to worship God.
- "But oh, the millions on this ball
- Of earth who never go at all."
- Selected by George Claypool.

No one is useless in this world who lightens the burden of it to anyone else.—Dickens.

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tertaining services. The text may be from the Bible and the sermon from the newspaper, and it rings out like "sounding brass or a tinkling cymbal." Vocal and instrumental music is employed in great variety, to compete with outside entertainments. Ungodly choirs shout lies to heaven and trained soloists are hired to entertain the audience with quack solos.

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They are observing an increasing number of special days, like Christmas, which is the center of more vice and crime than any other season of the year. You might almost think the world was celebrating the devil's birthday.

Paul condemns the Galatians for observing days of their own appointment. They do not promote the sacredness and usefulness of the Lord's Day, and the more days and societies you have the smaller the attendance at church on the Lord's Day. We should be Spirit-filled and High Church in God's way.

The less piety and intelligence a church has, the more societies special days, oysters, ice cream and fun it takes to run it and the faster it runs from God.

We all know that the holy church of God is not a house of merchandise, a bureau of amusements or a social club. Ecclesiastical worldliness does not draw to Christ nor usually to gospel services. The world despises the worldly church members, and we cannot compete with the world in catering to the flesh.

How degrading to the House of God to make it an amusement hall or a soup kitchen!

Ecclesiastical fairs, festivals, games and playlets paralyze spiritual life. Many a church today is clubbed into spiritual insensibility. Christ twice cleansed the Temple of Merchandising. These quack remedies are worse than a failure for they are leading to greater apostasy. Away with them. In God's name I earnestly exhort, abandon them and return to the spiritual methods of

the apostolic church under its divine commission! —Corrected from article by E. P. Marvin, in Exchange.

Great sorrow is often needed to develop a good teacher. When the oil wells in Pennsylvania dry up, the owners sink great torpedoes of nitroglycerine down into them, rending and crushing the rock on every side, frequently opening pentup fountains of oil, which change the worthless hole into a richly producing well again. So the Christian teacher seems to dry up. Though a fountain of truth may be hidden in his heart, it is of no value until it is broken open by some sharp providence; until God lets down into the heart some great sorrow, crushing it and setting free the richness of his truth and goodness. Then with what fullness, tenderness, persuasiveness and power does the Christian teacher give forth the truth to his scholars.

"A babe is lulled, not forced to sleep. A sweet, gentle voice has more power over the little one than a blare of trumpets. And we never wholly outgrow the child in our natures. There is strength in gentleness in every sphere of human influence.

"The song most dear Is that which lulls, not thrills the ear."

Show me a man who has benefited the world by his wisdom, or his country by his patriotism, or his neighborhood by his philanthropy, and you show me a man who has made the best of every minute.—Orison Marden.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, March 19, 1913.

Number 23.

## The Visitor.

The boys of the Herald family will be interested in some of the things that are being said at the University of Illinois.

Across the street from our home is a stately building. Lincoln Hall, a tribute to the memory of Abraham Lincoln. It was dedicated on Feb. 12, 1913 to the study of the humanities. Distinguished visitors and speakers were present and paid loving tribute to the great emancipator.

The building is of red brick and stone and terra cotta. It is four stories in height and 230 feet in length, with two wings running back 127 feet. On the outside across the front of the building and above the second story windows is a series of ten panels in terra cotta, representing scenes in the life of Lincoln, from his activity as a rail splitter, to the re-establishment of peace at the close of the Civil War. In a similar position on the two wings of the building is a series of inscriptions containing quotations from Lincoln's speeches and writings flanked by medallion portraits of men who were closely associated with Mr. Lincoln in his work: Grant, Farragut, Sumner, Seward, Stanton, Chase, Greeley, Welles, Adams, Oglesby, Logan, Lovejoy, Davis, Palmer, Koerner, and Medill.

Abraham Lincoln, as president of the United States, signed the federal land grant act that in 1862 gave the University of Illinois its start. Some time before, Mr. Turner and Lincoln had worked for a system of state universities based on federal land grants, and so, in a way, Lincoln is looked upon as one of the founders of the University. His appreciation of the importance of higher education is evident from the following quotation taken from a letter written by him after the trustees of the college of New Jersey (now Princeton University) had conferred upon him the degree of doctor of laws: "I am most thankful if my labors have seemed to conduct to the preservation of those institutions under which alone we can expect good government and in its train, sound learning and the progress of the liberal arts."

We see how fitting it was to dedicate such a building, at the University of Illinois, to the memory of the citizen of this state who had done so much for human

ity and the progress of higher learning. If we remember that modern science has revolutionized our thought and our material enterprises since Mr. Lincoln was debating with Mr. Douglas, we shall see how much higher learning has done for the progress of civilization in the past century. There can never be another Lincoln. He stands unique among all other men who have developed some singular and peculiar gift. He stands alone a type of a normal man developed to gigantic proportions, by the very pressure of that rapid change which taxed and tested the character of that type of honest, sturdy frontiersman, which is steadily disappearing because of changed

## HE CARETH.

S. A. Chaplin.

Can He who bears the endless hymn  
Sung by the Heavenly Seraphim--  
O can he list to my sad plaint,  
When head is sick and heart is faint?  
Can He who fills immensity,  
Whose time is vast eternity,  
When pained by night and pained by day,  
O can He hear me when I pray?

When human cheeks are moist with tears  
And round me throng dark-spectre fears;  
When sun and stars refuse their light  
And o'er me mantles deepest night;  
When I am in my loneliness  
And none but God above can bless;  
Will He then pity? Say, O say,  
O will He hear me when I pray?

When I look back on gone-by years  
And life a failure sad appears;  
When I see through the course I've run,  
That I so little good have done;  
That golden hours have slipped away  
Till age is here and locks are gray;  
Can I of grace a trophy be?  
Lord Jesus canst Thou pity me?

O yes, the God of boundless love,  
Who fills the heaven of heavens above;  
Who gave His Son to die for me  
Upon the crucifixion tree;  
Now smiles on me with love-beamed face  
And tells me I'm an heir of grace;  
That sin-stained robes are washed to white  
And I am guiltless in His sight.

O let me tell that God above  
Enfolds each child in arms of love;  
As mother clasps to loving breast  
The babe she loves and sings to rest.  
Sing, angels sing, through endless years,  
Sing sweeter music than the spheres;  
Sing, ye redeemed, in blissful lay  
Of Him who soothes all griefs away.

conditions.

This present generation must look to a more perfect type of man than even "Honest Abe" for a model, and to solve the great problems of life at the present time, even to Jesus Christ, the Savior of the world. Boys, follow Jesus as your pattern and guide, and guide.

Harriet E. Boice.

## FORWARD!

The guiding hand of God points forward. Egypt is behind, Canaan is before. Go forward! Of course there are obstacles, of course there are foes; but the seas will divide, and the foes

will be left behind or swallowed up.

When there is an open door there are often many adversaries. If you please God, you will displease Satan, and if the Lord helps you Satan will hinder. Pharisees will murmur, Sadducees will question, Herodians will entangle, and infantile popes will forbid you to cast out demons if you follow not with them. Liars will lie about you; gossipers will gossip about you; blackguards will blackguard you; and envious saints may try to hinder and block your way. You will probably be pitied as lunatic, denounced as a heretic, misrepresented as a rogue, and censured, accused and slandered by some of those excellent people whom the devil gets to attend to that kind of thing.

GO FORWARD! Leave the meddlers to meddle, and the tare pullers to scratch if they will, while you sow other fields with good seed. Leave the heresy hunters to judge, and condemn, and do nothing! Leave the carpers and hinderers, and false accusers to their own devices. Leave the sectarians to quarrel over their sects and their creeds. Leave the slanderers to slander, and the liars to lie, and GO FORWARD!

If you drive fast you will soon get out of the devil's dust. If you press rapidly on, every ear which yelps around you will be left behind. You will lose a few friends, but you will gain an hundredfold. The stones hurled at you, will fall short. The insinuations and false accusations will recoil upon their authors; and if the Judge of quick and dead accepts a servant as faithful, it will matter little how much evil men have said against him, or how much good men have believed them.—The Christian.

Nothing is so contagious as enthusiasm. It is the real allegory of the fable of Orpheus; it moves stones and charms brutes. It is the genius of sincerity, and truth accomplishes no victories without it.

When a fellow knows his business, he doesn't have to explain to people that he does. It isn't what a man knows, but what he thinks he knows that he brags about. Big talk means little knowledge. George Horace Lorimer.

## Additional Editorials.

Sister Anna E. Drew of Dixon, Illinois, is spending some time with us trying to get some insight into the art and mysteries of the printing business.

Sister Bertie Drew, of Dixon, Illinois, who has been bedfast for many years, is at present at the Dixon hospital for treatment. We suggest that a card or a letter addressed to her there would greatly help her to pass the weary hours away.

This week's issue was run a little earlier than usual owing to the fact that our full office force were away from Saturday until Monday noon. Friday is our day for printing the next week's issue. Our reason for printing so early is that the editor spends most of his Sundays away from Oregon, which necessitates his going Saturday and returning Monday. Since we mail out on Wednesdays, we have no more time than we need. Besides this, the Herald is not like a weekly newspaper which strives for the latest news, but more like the fair omnibus which goes as soon as it has a load, excepting that we do not load up with everything.

The majority of our contributors are doing their best to make our labors lighter. Some of them are very good penmen and seem to take pains to get paper of right size. Others send in their matter typewritten. All of these points help us in our work much and save expense. When our linotype is running, we are using a \$1500 machine, burning 21 cent gasoline, paying for power and a linotype operator. Every minute the operator spends on manuscript, trying to find out what certain hieroglyphics mean, is that much lost at a high rate of expense. We wish to thank our brethren who are so thoughtful.

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### Sword Points.

R. E. Loyd.

The Bible does not say, "Bless-

ed are they that do not my commandments," but "Blessed are they that do my commandments," Rev. 22:14. There are many professed Christians who spend more time taking about their friends' faults, or their clothes, than they do to read the Good Book. A great many people claim to know the truth, but alas, they do not try to live it. What good is it for you to know what is right and then by your actions prove you are not consistent?

"O consistency, thou art a jewel." What would we think of a sick man who knows there is a remedy for his healing, and that he can get it, but does not accept it? Would we not say he was very foolish to claim to know of a cure, and can have it if he wants it, and yet remains sick? Sometimes persons ask me if Christians can live without committing sin, but they never ask, is it right or safe to sin? We all make mistakes, but the Bible in plain words forbids us committing willful sin. Remember the woman taken in the act of adultery. (John 8), although Christ forgave her, he said, "Go and sin no more."

I am glad Bro. W. H. Wilson hits "Russellism" so hard with the truth of God. Any man who denies the resurrection of Jesus Christ, whether it be Mr. Russell, or some one else, is a dangerous man, and it is high time that we with Bro. Wilson lift up our voices and pens against his abominable heresies. If any of you don't know his errors, then order a number of Bro. Wilson's tract on "Expose of Russellism."

Write W. H. Wilson, 625 N. Willow Ave., Austin Sta., Chicago. He did not tell me to write this, but for love of the truth and him, I do so. God bless him and his work.

### Without Noise.

A great deal can be done without making much noise about it. In this springtime world we see vast changes brought about by forces that work noiselessly. A March wind may be responsible for considerable tumult, it is true, but the worst blusterer achieves little in comparison with the silent sunbeam. Take to heart the thought that the highest achievement is never noisy.

The secret of success lies in embracing every opportunity of seeking high and right ends, and in never forgetting the golden rule of catechism. "Doing your duty in that station of life to which it shall please God to call you."—Duke of Wellington.

The man who is capable of generating enthusiasm can't be whipped.—Bulwer.

## WHERE ARE THE DEAD?

L. S. Bronson.

### Now About The Wicked Dead.

They are not now in hell as some are teaching. They are not now being punished. Listen, "The wicked is reserved (kept, laid up) to the day of destruction, they shall be brought forth to the day of wrath." Job 21:30. What day is that? If Peter 2:9 defines that day very clearly to be the future day of judgment. It reads thus: "The Lord knoweth how to deliver the godly out of temptation and to reserve (keep) the unjust unto the day of judgment to be punished." Has that day come yet? If none of the wicked are now suffering the tortures of a burning hell, I hear you ask, Where are the dead? Now the answer. They are all, good and bad, in one place and in one common condition.—in the grave.

Jesus said, "Marvel not at this (some do) for the hour (or time) is coming in which all that are in the graves (not in heaven or hell) shall hear his voice and come forth; they that have done good, unto the resurrection (raised up, not brought down) of life and they that have done evil unto the resurrection of damnation." John 5:28-29. It is from the grave that humanity comes forth to the day of judgment, because it is there humanity is placed at the close of life. If ever they are raised to life again, they come forth from the tomb and not from heaven or hell.

After Lazarus had been dead four days and decomposition had taken place, Martha, his sister, heard that Jesus was coming back to Bethany and she went out to meet him. Then when Mary was also come where Jesus was, she fell down at his feet and said unto him, "Lord, if thou hadst been here, my brother (not the house he lived in) had not died." Jesus said unto her, "Thy brother shall live again." Mary said unto him, "I know that he shall rise (not come down from heaven) again in the resurrection at the last day." Then when Jesus saw her weeping, he said, "Where have you laid him?" They said unto him, "Lord, come and see." These weeping sisters had not forgotten where they had buried their brother. They had no thought of his being in heaven. These sisters knew as well where their brother was that day, as we all know when we turn from the grave of our buried dead. And when that little company of mourning friends reached the grave, Jesus said, "Take ye away the stone," and when it was removed, Jesus said, "Lazarus, come forth;" and their brother that was dead, came forth, not from heaven or hell but from the tomb where four days before he had been buried.

Here we find two sisters, living away back in the history of our world nearly 2000 years, who could point the Son of God to the grave where they had buried a beloved brother and Christ could say, "Lazarus, come forth;" and strangely in the light of modern teaching, the dead obeyed the voice of Jesus and came, not down from heaven, but up from the tomb.

Should Jesus come to your home and say, "Where have you laid your loved ones? I have come to restore them to you," would you begin to look for Jacob's ladder, or would you say, "Come and see," and then walk with him to yonder cemetery? Would not the Lord find your long lost loved ones yet in the graves where you placed them, just as Jesus and the sisters found their loved one?

When Mary Magdalene had brought sweet spices to anoint Jesus after his death and burial, where did she go expecting to find her Lord? The little company at early dawn went to the sepulcher where three days previously Jesus had been buried. And in the journeying thither there was but one question that troubled their minds. Was it, "Who will bring Christ down from heaven that we may be able to perform our deed of love and devotion to our Lord?" No, no, not that. But it was, "Who shall roll away the stone from the door of the sepulcher?" where their Lord and Master had been buried.

That little company expected to find Jesus where the sisters and Jesus found Lazarus not long before, and they would not have been disappointed had he not been raised from the dead.

### Where Are The Dead?

All are now in the dust. In Gen. 3:19, God, speaking to Adam, pronounces the following punishment upon him for disobeying his commandment: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it (the ground) wast thou taken; for dust thou art and unto dust shalt thou return." To whom is God here speaking? Man, Adam, or Adam's house? He was speaking to the Adam that sinned by breaking God's law. The Adam that was ever after to



earn his living by the sweat of his brow. The Adam that God declared he created out of the dust of the ground. The Adam that was to return to the same place at death. We have no Bible account of any other Adam but the one that sinned and should die for his disobedience and return unto the ground from which he was taken when he was created.

When God would warn Nineveh of its destruction on account of its wickedness, He commanded Jonah, the prophet, to go and carry the message. When he refused, it is stated (Jonah 1:17), God prepared a great fish to swallow him as a punishment for his disobedience. What did God punish? The house in which Jonah had been living, or Jonah that had been sinning against God? Was God deceived in what he was punishing, the whale fooled in what it had just swallowed, and did the real Jonah sit on the shore of the mighty deep for three days and nights watching for the return of his body (or house) and laughing at the farce transpiring amid the tossing waves of the sea? WE think it was the MAN JONAH.

In the days of the prophet Isaiah, God commanded him to go and tell Hezekiah to set his house in order for "thou shalt die and not live." Isaiah 38:1-4. To whom was God speaking? Was it the house Hezekiah lived in, as we are sometimes told, or was it he who "wept sore" because of the message that came to his ears from Isaiah? I am foolish enough to believe it was Hezekiah unto whom God added fifteen years to his life because of his prayers and tears.

(To be continued).

**Bible Questions Answered.**

Question No. 3: What is the true gospel as Jesus taught it?

Answer. Let us commence with the beginning of Christ's ministry. St. Matthew says that after John was cast into prison, Jesus went into Galilee, and commenced to preach, saying, "Repent: for the kingdom of heaven is at hand." "And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom and healing all manner of sickness." St. Mark says, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel.'"

The time that was fulfilled was the time in Daniel's prophecy when the promised Messiah should appear in his first advent, and it was the Majesty from heaven that was at hand. The kingdom of God was at hand in the sense that the King had commenced to select the material for that kingdom.

Jesus told Pilate that his kingdom is not of this world, but he was born to be king, and for this cause he came into the world. He told his disciples that all things had been written in the law of Moses, and in the prophets, and in the Psalms, concerning him, must be fulfilled.

Let us go to the prophets and see what they have written concerning the kingdom of God, and of Christ and his personal reign as King over all the earth, and then let us believe it because it is the word of God by the mouth of his holy prophets (Heb. 1:1-2:

Acts 3:21), and Jesus said it must all be fulfilled. God promised David that his kingdom and throne should be established forever (2 Sam. 7:12-19), but his earthly kingdom became so wicked that God overturned it until Christ comes, and it will be given him, and he will build it up. Ezek. 21:25-27. Now read Psa. 2:7-9; Isa. 9:6-7; Dan. 7:13, 14, 27. Zech. 14:5, 9; and Acts 15:13-17.

Dear reader, whether you are a believer or not, take time to look up these passages, for it may prove invaluable to you and others.

Jesus told his disciples privately on the mount of Olives that this gospel of the kingdom shall be preached in all the world as a witness unto all nations, then the end of this world would come and he would send his angels to gather together his elect, and when he comes in his glory, and all his holy angels with him, then he shall sit upon the throne of his glory.

The story of the resurrection of man from the dead through Jesus Christ, the Son of God, who was the first born from the dead, and who will personally reign on the earth with his saints, until all nations have been blessed, and there is no more curse, neither sickness, pain nor death, is the gospel of the kingdom of God, which Jesus preached, and which he commanded his disciples to preach in all the world, saying, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

You will observe that Jesus prayed for his believing disciples, but not for the world, and that his instructions how to live

a holy life were to his disciples and not to the world.

While it is right and for the best welfare of all mankind that all people, both believers and unbelievers, should live righteous lives, yet Paul explained to the Romans that righteousness without the Abrahamic faith in God's promises will not make them heirs of eternal life, and of Christ's kingdom. Rom. 4:11-13. He said, "As it is written, There is none righteous; no, not one," but he taught them that it would be imputed to them if they believed on him who raised up Christ from the dead, and obeyed from the heart that form of doctrine that he had delivered unto them.

Our next question is concerning Christ's church.—F. M. Howell in Gallipolis Journal.

**THE TWO PHASES OF FORGIVENESS.**

J. W. Williams.

With one we are familiar. The other is visible in such scriptures as the following:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. 40:1-2.

"Lord thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." Ps. 85:1-2.

"It may be that the house of Judah will hear all the evil which I purpose to do unto them that they may return every man from his evil way; that I may forgive their iniquity and their sin." Jer. 36:3.

In the first quotation the chastisement of national Israel, when suffered and removed, is pardon; in the second, we see again a relation between suffering and forgiveness; and in the last, the withholding of threatened "evil," which is seen in previous language to be suffering of his judgments, is forgiveness.

Again, we are taught to forgive one another, and in 2 Cor. 2:6-10, it is taught that the church may forgive an erring brother, saying, "Sufficient to such a man is this punishment, which was inflicted of many, so that contrariwise ye ought rather to forgive him, and comfort him, lest such a one should be swallowed up with overmuch sorrow. To whom ye forgive anything, I forgive also."

We can readily understand how the sacrifice and resurrection of our Lord brings forgiveness to us since pardon means removal of

penalty, and since the penalty for sin is death. For in this case the removal of death is therefore the removal of "the wages of sin," and consequently is the fact of forgiveness. And we can thus see how forgiveness is connected with life in multitudes of scripture references.

But Israel, whom God nationally forgives do not go into national restoration to Palestine through individual death and resurrection, though they do experience national death and resurrection, as shown in the parable of the rich man and Lazarus and the two figures in Ezek. 37, the living again of the valley of dry bones and the union of Judah and Israel in kingdom, represented by the union of the two sticks and probably the divine reason for this representative national death and resurrection is, to be in line with individual forgiveness through the same process. But neither do we kill our brethren and raise them from the dead when we forgive, nor does the church do so in matters of fellowship when forgiving an erring brother. But there is a sense in which forgiveness applies in of Christian forbearance and of restoration to fellowship.

The solution of the matter lies in the fact that there are two parts of the penalty first pronounced in Eden: one of suffering as well as that of death. If this were not so, sin could entail no suffering except death, which is the climax of it. But the Judge can and does inflict both parts of the penalty. True the ungodly often escape suffering in this life, as some of the best and wisest inspired men were puzzled to observe; but all found the same solution, that the future judgment awaits all the ungodly, and the first part of that judgment consists of suffering. Not, however as a means of vengeance, nor yet of vindication, but many people will yield to the rod of correction who turn a deaf ear to all warning entreaty.

In the resurrection of the unjust to judgment, God has temporarily remitted the penalty of death in order to enact the other penalty of suffering, but restoration to mortal life is not final forgiveness, for mortality ends in death, the final penalty for sin.

The atonement covers both parts of the penalty, for eternal life both wipes away all tears and swallows up death in victory.

The highest point of achievement of yesterday is the starting point of today.—Motto of Paulist Fathers.

Faith, the great executive principle of the Christian, is a far different thing from a mere assent to some creed.

## 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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## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St. Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

In answer to several inquiries

as to prices on stationery, etc., we will here quote prices which are made only to readers of the Restitution Herald. These prices include postage.

500 letter-heads, good quality paper, not ruled.....\$1.50.  
500 envelopes to match.....\$1.25.  
100 calling cards.....\$.50.

On smaller lots, prices would be comparatively higher. It costs no more labor to make the forms for 1000 than it does for 1. Give us an order and we know you will be pleased.

A letter from Bro. R. E. Lloyd states that he is still busy with street work in southeastern Missouri. He reports good crowds and attentive listeners. We pray that as the seed is sown, there may be found the good soil in which it may lodge.

We are beginning in this issue an article on "The Signs of the Times." It is Supplement No. 10 of "Good News of the Coming Age," A little paper sent out by Horace A. Randle, M. D., 18, Malden Road, Acton, London, W.

Write him for sample. Though small, it is generally filled with good things.

Articles from the young people for their issue should reach us not later than Tuesday, Mar. 25th and as much earlier as possible.

But a day or two ago, we saw a statement—a sentiment which should not only be here reproduced, but it should be set in the mind of every person indelibly, so that it cannot be removed. It is this: "Words are bullets, and the powder behind them which gives them their force is the character of him who gives them utterance." Do not pass this paragraph by giving it only a passing thought, but ponder it well.

We can understand why Solomon wrote, "A fool's voice is known by multitude of words," when we stop to digest mentally the foregoing sentiment.

## Marriages.

Bro. Virgil Wood, and Miss El-nora Barnett, daughter of Bro. and Sister Arthur Barnett, of the Hillisburg church, were married in Frankfort, Ind., Mar. 4, 1913, only witnesses of the ceremony being present, the writer officiating. The ceremony took place in the clerk's office just after the license was secured.

The bride is a modest and industrious young woman, and the groom a hard working farmer of the neighborhood.

The brethren and friends will hope to see them successful, happy and final heirs of salvation.

May the Father give them peace, and lead them in truth and righteousness to an eternal home in his kingdom.

J. W. Williams.

## Obituaries.

## Rachel Taber Miller

was born in Fayette county, Indiana, near Connersville, February 10, 1837. She was the daughter of John and Nancy Hardy Plake, who with their family moved to Marshall county in 1846 and located in what is now Argos.

They engaged in tavern keeping where Dr. Sarber's residence now stands. They soon traded this property to Marquis L. Smith for land adjoining it on the north and a tract across Michigan St., down to Walnut St. and lived in a house where Lafayette Rorer now lives. Here the mother died in 1849, leaving a large family. The father was again married and our subject went to live with the family of Samuel D. Taber, five miles north from Argos, on the Michigan road where she was married to Cyrus Taber in 1854. To them were born six children, namely, Samuel D., Thomas O., Mary A., John H., Stephen C., and Israel S.

They had come into possession of his father's farm where they lived and reared their family. In 1863 they heard the preaching of the gospel at Old Antioch and were baptized by Elder Richard Corbaley and received into the church and were faithful members unto death. In 1877 Cyrus Taber died and she soon afterward moved to Plymouth where she lived a widow until 1895 when she was married to Jonas Miller. A large part of their married life has been spent in and near Los Angeles, California. She has been back to visit friends in Marshall county several times, the last trip being made during the past summer. Although she had not enjoyed the best of health for some time, she was in her usual health when death overtook her. She died suddenly at nine o'clock, Tuesday night, Feb. 25, 1913, aged 76 years and 15 days.

She leaves her faithful husband, Jonas Miller, one son, John H. Taber of Los Angeles, seven grand children, two sisters, Mrs. Julia S. Wickhizer, of Plymouth, and Mrs. Sarah Holloway, of Fowler, Colorado, and three half brothers, George, John and Miles Plake of her immediate relatives. She had a large acquaintance of friends that were grieved because of her death.

Mrs. Miller's friendly disposition coupled with her simple, sturdy qualities, developed by her experiences in pioneer life, made her a lovable character and

the influence of her life work will be felt in the generations to come.

The funeral party, consisting of her husband, her son and grand son, Earl Taber, left Los Angeles, Thursday morning and arrived in Plymouth, Sunday evening. The funeral service was held from the Church of God at 11:30 o'clock a. m., Monday, March 3, 1913, in Plymouth, Indiana, conducted by D. E. Vanvactor, and the body was laid to rest in Oak Hill Cemetery to await the coming of Christ and his resurrection. —Exchange.

## The Sunday School.

By Anna E. Drew.

## Review.

Mar. 30. — Reading Lesson Only. Heb. 11:1-19.

Golden Text.—Our Fathers trusted in thee: they trusted and Thou didst deliver them.—Psa. 22:4.

Time.—From the creation of the world to about 1850 B. C.

Place.—The vast universe, the making of this world: Babylonia, Egypt, and Palestine.

## Questions.

Lesson I. Gen. 1:2-3.

Who was the Creator of all things? What conditions existed at the beginning? How did God bring all things into existence? Give the work of each day of creation in its order. How did God look upon His work?

Lesson II. Gen. 1:26, 27; 2:7-9, 15-24.

What was the crowning work of creation? How was man formed? Does the breath of life given man differ from that of animals? Gen. 7:21, 22; Eccl. 3:19. How does man differ? Tell of the creation of woman. Describe the home of man and woman. What names were given them and their meaning?

Lesson III. Gen. 3.

Tell of the special trees in the garden of Eden. What did God tell Adam concerning one? Tell of the disobedience. What was the result? Why was the tree of life protected thereafter? Gen. 3:22-24. Could any part of man have been immortal, then? Was any glimmer of hope given them? 3:15. Explain.

Lesson IV. Gen. 4:1-15

Who were Cain and Abel? What were their occupations? What of the character of these

sons? 1 Jno. 3:12. What offerings did they make unto God? How were they received? Why? What became of Abel? How did Cain seek to cover up his sin? What was his punishment? How are we our brother's keeper?

**Lesson V. Gen. 6:9-22; 7:11-24.**

Who was Noah? What of his character? Name his sons. What conditions among men at this time? How did God propose to cleanse the earth? What was Noah directed to do? Was this a trial of his faith? How many were saved? Did Noah seek to save others? How? What lessons for us?

**Lesson VI. Gen. 8:1-9; 17.**

What was the duration of the flood? How did Noah learn when safe to leave the ark? What was his first act upon leaving the ark? What promise did God make? What was the sign of this covenant?

**Lesson VII. Gen. 12:1-9**

Who was Abram and where did he live? What call came to him? What were the promises made him? How do they concern us? What of Abram's character do we learn from this lesson?

**Lesson VIII. Gen. 13:1-18.**

Who was Lot? Why did Abram and Lot go to Egypt? (chapter 12). On their return to Canaan what trouble arose? How did Abram settle it? Contrast the characters of the two men, as shown by this incident. How did God show His approval of Abram's conduct with Lot?

**Lesson IX. Gen. 15; 17:1-8.**

What were the promises God made to Abram? 12:2, 3, 7; 13:14-17. Who was to be his heir? Explain the vision which God gave Abram in answer to his question in Gen. 15:8. Did Abram ever receive these promises? When will he? How can we share in them?

**Lesson X. Gen. 19:1-3, 12-29.**

Who lived at Sodom? Why did God propose to destroy the cities of the Plain? Who pleaded for them? Relate the story of the rescue of Lot and family. Make applications from the lesson to intemperance.

**Lesson XI. Gen. 22:1-19.**

What was the great test of Abraham's faith? How could he believe God's promise and yet believe God asked him to slay his son? Tell the story. What had been proven by this test?

**Lesson XII. Gen. 24.**

Upon whom devolved the duty of finding a wife for Isaac? How old was he at this time and where did he live? Tell the story. Whose guidance was sought on this mission? How do we know

God's plans for us and how are we guided?

## Berean Column.

Dear Bereans,—

I would like to be numbered among you. I enjoy so much, reading the Berean letters and I am going to send a contribution.

The many blessings daily received caused me to feel as did the Psalmist when he uttered the words, "I will sing unto the Lord as long as I live. I will sing praise to my God while I have my being."

This morning, as I beheld from my pillow the magnificence of the dawn, it filled my heart with praise to the great Creator of all.

The mountains with their varying shades of blue and purple were indeed a picture to catch and keep in our memory. Later the beautiful brilliancy of the snow-covered mountains in the clear sunlight, made one think they were beholding the "mountain of God."

Especially in this land of sunshine and flowers are we continually reminded of God's glory. Yet with all the wonderful manifestations of God's love on every hand, many people have no thought of God in their hearts; but are living for their own pleasure, serving divers lusts, fully contented with the present.

But tho there is so much of beauty to enjoy here and now, I am glad I know about the good things God has prepared for those that love him, and of his purpose in creating this world, and I believe the time of complete fulfillment is near at hand.

God has given us such a wonderful gift in his dear Son that no works of righteousness which we can do are great enough to win us eternal life. It is entirely thru the mercy and grace of God and Paul declares that it is thru Jesus Christ that this mercy was so abundantly shed on us. In Titus 3:8, we find Paul urging Titus to affirm constantly "That they which have believed in God might be careful to maintain good works."

Good works alone cannot merit us the favor of God yet those who have believed are admonished to be careful to maintain good works. This is necessary both for our own sakes and for the sake of others who do not believe.

It is the actual doing that counts. We may have good thoughts towards others but if we do not put them into practice nothing is gained. Doing good counts in our own growth. We experience the joy in sharing in

the carrying out of God's purpose, and there is nothing that contributes so to the formation of true character as to feel that we are a causative force in the world. We experience the joy of service in good works, and there is no higher joy that can come to us.

By good works we are passing on the love of God to us: we are reflecting God's goodness and this will draw some one to God.

Esther Richardson.  
Los Angeles, California.

## Communicated.

Dear Bro. Lindsay,—

Should we seek to please men or God? And have the spirit spoken of in John 9:1-29 or the one shown in Deut. 1:35-38; 3:21-28; 1 Thess. 2, 4, 5, 6, etc.?

By all means, let us try in the spirit of Christ to encourage our faithful workers in the Lord. And be more careful not to grieve the Holy Spirit, than of men's feelings. Now while it is right to ask and pray for one another we should not depend on their prayers, but go to God ourselves in every time of need. Heb. 4:11-16; Eph. 2:14-18; James 5:14-18.

There are too many now depending on the prayers of men, instead of Jesus. John 17:17-21.

On page 157, Feb. 26 Bro. G. W. Calder's article is encouraging indeed for the living ones.

And we earnestly ask for more from those of like precious faith. 2 Pet. 11.

So let us try to follow Paul as he follows Christ. See Acts 26:24 and Gal. 2:11.

So goodbye, till Jesus comes.

R. A. Humphreys.

Dear Brothers and Sisters in Christ,—

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 year the thought comes to us, have we done all that lay in our power to bring others to the knowledge of 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 laborers 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 our Master. If we would only act on the motto, "Never put off till tomorrow what you can do to-day." 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 to gather 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. 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 that beset us, we find it hard sometimes to give as much time to 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 shall 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, unmoveable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. "And this is the promise that He hath promised us, even eternal life." 1 Jno. 2:25.

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 yourself treasures up on the 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.

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.

Dear brothers and sisters, 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.

Laura Wilson.

#### THE SIGNS OF THE TIMES.

This wonderful world in which we live was made by the fiat of God. If any one should doubt it, let him look up at the midnight sky; let him see Saturn's beauty in a telescope, and let him watch the revolutions of the moons of Jupiter in their orbits around their primary; and if these do not convince him, let him look at a snowflake through a microscope with a moderately low power. He will only see two shapes, but he will see an indefinite number of patterns. The shapes are the six-sided figure (hexagonal), and a six-pointed figure without sides; the patterns out rival the best lace for beauty.

Still more remarkable is nature when harnessed to life. Life is a special impartation of power from God located in a prepared organism, derived from a parent, and capable of being passed on to a successor. It is seen everywhere in the animal and vegetable kingdoms; from the restless, impatient suffragette, down to the modest moss on the mountain side.

This world did not come from any original hydrogen—or other—atom, nor did evolution produce it, but God made both the earth and evolution. This wonderful world, however, is marred—spoiled by the presence of evil, and evil is seen in its worst form where there is life, and worst of all where life is associated with the best and most efficient organisms, for life in its

highest form on earth has rebelled against its Giver. The law of crystallization is constant, it never rebels. The laws of gravitation, of chemical affinity, of capillary attraction, produce uniform results. They fulfill their mission, they do not rebel. Man—the head of creation—has rebelled against his Maker, and now in consequence, wherever there is life there is blight, active, latent, or possible.

How wonderfully patient God is with this wicked world: a man of unlimited power, wisdom, and goodness (if such there could be) would have stopped much of it long ago; but God lets it go on, and interferes but little with its course. He does not stretch down His hand from heaven to stop the tyrannies and the cruelties of earth. They go on—and on.

But the end of things, as they now are, is coming. Mighty changes are immediately ahead. "Thy Kingdom come," intends that His Kingdom shall come. God who has long sat still in the heavens, and left men to their own devices, will rise up and shake all nations, until all unstable things shall come down; then His own hand will work out a mighty transformation, which will, in the end, leave all things new, and all things beautiful.

The signs of the times point to a coming crisis of great magnitude, of greater magnitude than is generally supposed, or even thought possible. A man must be very thoughtless who says, "Oh, this world will go on for another five thousand years, who knows?" One hundred years ago the population of London was less than a million, now it is seven millions. Can it go on growing in the same manner for another one hundred years? The present population of the earth is somewhere about 1,500,000,000. What would it be in another two or three centuries—not to speak of fifty centuries? Some mighty changes will have to come to control the inevitable results.

Now the Bible is a book from God. If anyone doubts that, let him read the predicted punishments which would come upon disobedient Israel, which Moses uttered thirty-three centuries ago, and see how they have been and are being fulfilled today:

Thou shalt be consumed from the land (Deut. 28:21).

Thou shalt be tossed about among all kingdoms of the earth. (verse 25).

Thou shalt become an astonishment, a proverb, and a by-word, among all the peoples whither the Lord shall lead thee away (v. 37)

A nation of fierce countenance shall besiege thee in all thy gates, until thy high walls come down (vs. 50-52).

And thou shalt eat the fruit of thine own body (v. 53).

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude (v. 62).

The Lord shall scatter thee among all peoples (v. 64).

And among these nations thou shalt find no ease, and shalt have none assurance of thy life (vs. 65-66).

Israel has no land, nor king, nor temple, nor priest. It is a nation, but not a kingdom, and is unique in all the earth. The condition of Israel in the earth today is a powerful testimony that God doeth according to His will among the inhabitants of the earth, and none can stay His hand.

The Bible tells us many signs of the last days. The first we would notice is Daniel's prophecy:—

Many shall run to and fro

And knowledge shall be increased (Dan. 12:4).

Which clearly indicates that we are now living at the time of the end. The world moved quietly enough until the French revolution, and the rise of Napoleon 120 years ago, when men began to stir themselves, and began to be stirred by modern activities. Then, or soon after, war became more than ever a keenly scientific study, and so increasingly intense has this become, that today we find the first and greatest tributes of brain, and money, of all the great nations of the earth are going—and have to go—into the preparation for war. Then chemistry, perhaps the most utilitarian of all the sciences, was being born.

At that time—120 to 100 years ago—modern missions were commenced among the heathen. Bible Societies began their work, until now the whole earth has well-nigh been inundated with the Scriptures, translated in whole or in part into some three hundred and sixty languages and dialects.

It is less than four-score years ago since railways began to run in earnest even in this country, where the railway system was born. Now they are well-nigh universal, running even under and through the Alps, over the Andes, across the desert, and by the lion's lair. The journey of 3300 miles from New York to San Francisco can be made in five days; and it is now possible to travel round the world in seven weeks. Steam service at sea has also won its great triumphs, in spite of its disasters, and mighty vessels race across the Atlantic as fast (not in speed, but in time) as trains can go across the continent beyond. Not only this, but cycles, motors, electric cars, and aeroplanes have made travel so easy and so fas-

inating that we see this Scripture fulfilled as never before:

"Many shall run to and fro."

So also the increase of knowledge. All the sciences, except astronomy and physics, have come into being within the last century—chemistry, botany, biology, geology, and many others of lesser importance, yet of great interest. Not only is the savant of to-day vastly better informed than his grandfather, not only has knowledge become so exact with the earnest scientific investigator, but its general diffusion even among the humblest is a feature of to-day, which the world never began to see till about 40 years ago. The geography of the whole earth is at last well known, even the poles have been reached, and there is now very little left to explore or discover, except, perhaps, in the snow covered lands of the polar regions, where eternal cold repels the many, and attracts only the very, very few. This, therefore, is also true that

"Knowledge shall be increased."

Again we are told that

When the Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, then shall the end come. (Matt. 24:14).

The Gospel has now been preached in every part of the earth, or nearly so. Possibly a little more has to be done in Central Africa, and the islands of the Pacific, or even perhaps in Central Asia. The last countries to yield to the invasion of the missionary were Corea and Tibet. Every province in China has the Gospel daily proclaimed, and millions of copies of the Scriptures have been scattered throughout that land. The aboriginal hill-tribes found in S. W. China, as well as upon the borders of Siam and Burmah, have all been reached by the aggressive missionary and his Gospel message.

God has no present intention of converting the world to Himself. He is neither seeking, nor trying, to accomplish anything of the kind. If He were He could do it, and would do it, and there will come a time when He will do it, but it is not now. The Gospel is preached as a witness that men may recognize that the true God is in Heaven, and over all, that He dwelleth not in temples made with hands, but hath His throne and His glory far away from the gaze of men, yet He controls all things throughout the universe.

Our Savior has told us that there shall be

Upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for expectation of the



things which are coming on the earth (Luke 21:25-26).

This sign is being seen and realized to-day. None can look quietly upon the present political situation in Europe, even kings and presidents and statesmen may well be uneasy, for the possibility of a general European war will spell the worst evils the world has ever yet seen. Great results will come out of it, the least of which will be geographical changes. The expression "The sea and the waves roaring" does not refer to the literal ocean but is a figure of speech referring to the multitudes of restless and discontented mankind. The following Scriptures are instances of the use of the words sea and water for the multitudes of people: Isaiah 8:7-8; Jeremiah 51:42; Rev. 17:15. There is no special anxiety about the literal sea, but there is a great deal in regard to the growing restlessness of humanity. Again we read:—

There shall be great earthquakes and famines and pestilences (Luke 21:11).

The opening decade of this century saw volcanic eruptions and earthquakes, more terrible than anything recorded in history. Should not these things speak loudly to us? First there was the destruction of St. Pierre in Martinique, then followed earthquakes in Santiago, San Francisco, Kingstown (Jamaica) Central Asia, Calabria, and Messina, the last named surpassing all historical records for loss of life, quite eclipsing the earthquakes of Lisbon and Japan, or the destruction and burial of Pompeii and Herculaneum, when Pliny the elder also perished. We have seen in our own day terrible famines in India and China, where population is thickest in all the earth, and where the victims have numbered hundreds of thousands, if not millions, at least in the famine of 1878 and 1879 in China.

(To be continued).

**DIVINELY INTERPRETED SYMBOLS.**

Symbols of that kind frequently are found in the scriptures, especially in Daniel and Revelation. Wherever these occur, human improvements should be strictly rejected, because it is impossible for man to improve upon the Divine, but on the contrary, their effect is only to darken the wisdom that is from God.

I will name a few of these Divinely interpreted symbols. In Dan. 2:31-35, we have an image composed of divers metals. In verses 36 to 45, we have the Divine interpretation. In Dan. 7:1-7, we have the symbols of four different beasts. In verses 15

to 18, we have the Divine Interpretation. In verse 23, we have the interpretation of the fourth beast. In verse 24, we have the interpretation of the "ten horns." In Dan. 7:3, we have a symbol of a two-horned ram. In verse 20, we have the interpretation. In verse 5, we have the symbol of an "he goat." In verse 21, we have the interpretation.

In Rev. 17:7, we have the symbols of a "woman," "beast," and "ten horns." In verses 8-18, we have the interpretation.

Notice the Divine Interpretation of the "ten horns," in Dan. 7:24: "And the ten horns out of this kingdom are ten kings that shall arise." Notice the work of the ten horns in Rev. 17:12: "And the ten horns which thou sawest and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Tregillis Trans.

Now I wish to contrast the Divine with a human interpretation of the "ten horns," for the sake of contrast. A writer says, commenting on Rev. 17:16, "Ten here means indefinite numbers, and all of the horns or powers that at one time or another submitted to and helped the papal power in her diabolical doings and there were more powers than ten that have done this."

Read Dan. 7:24, and see where the Divine interpretation leaves the "ten horns." "And the ten horns out of this kingdom are ten kings (neither more nor less) that shall arise." The Divine Interpretation leaves the "ten horns," as still future. Now read Rev. 17:12, and we will still find them to be a future event: "And the ten horns which thou sawest are ten kings, who received not yet a kingdom; but they receive authority as kings at one hour (at the same time) with the beast." Tregillis Trans.

At what time will the "ten horns" receive power with the beast? See Rev. 12:4-6: "And she brought forth a man child who is to rule all the nations with a rod of iron: and her child was caught up to God and his throne." See Rev. 2:26, as to who this manchild is who is to rule all nations with a rod of iron. "And he that overcometh, and keepeth my works unto the end, I will give him authority over the nations; and he shall rule them with a rod of iron."

These overcomers are removed or "caught away," prior to the revival of the "fourth beast" and the appearance of the "ten horns," as described in Rev. 13. When it is revived, the three previous beasts to the fourth, will be represented in it. The leopard, bear, and lion. Rev. 13:1-3.

If the ten horns do not appear until the removal of the overcomers, it is certain they have not yet appeared, as the overcomers have not yet been removed. Hence, they could not have rendered assistance to the papal power in the past. As to the assertion that "ten here means indefinite numbers," is entirely a human conjecture, as the Divine Interpreter used a definite and not an indefinite number, and no man has any authority to change it. The same Interpreter spoke of the "fourth kingdom," as a definite number and not an indefinite. There is just as much authority to call the "fourth kingdom" an indefinite number as there is to call the "ten kingdoms" an indefinite number.

Don't try to improve on Divine interpretations.

In the Blessed Hope,  
W. H. Wilson.

**THE BIBLE DECLARES THAT ALL ANIMALS HAVE SOULS.**  
C. L. Ives.

To establish this fact, which is brought out only twice in the text of our English version, we need but go to the language in which the Bible was originally written.

In the account of the Creation before man himself was created, we read:

Gen. 1:20: "And God said, Let the waters bring forth abundantly the moving (Heb. in margin, creeping) thing that hath a living soul;" (Heb., nephesh chayah, living, English Version, 'life.') It will be seen that our English translators in their marginal reading (which readings are of equal authority with the text, being generally more accurate), have here translated exactly the two Hebrew words, "living soul."

Gen. 1:21: "And God created great whales and every living soul (Heb. nephesh chayah, Eng. Version, 'living creature'), that moveth, which the waters brought forth."

Gen. 1:24: "And God said, Let the earth bring forth the living soul (Heb. nephesh chayah, E. V. living creature) after his kind, cattle, and creeping thing, and beast of the earth."

Gen. 1:30: And God said, "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul;" (Heb. nephesh chayah, E. V. has in text, 'life,' in marginal reading, 'a living 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 to Adam to see what he would call them: and whatsoever

Adam called every living soul (Heb. nephesh chayah, E. V. 'creature'), that was the name thereof."

Numb. 31:28: The Lord said, "Levy a tribute unto the Lord, one soul of five hundred, both of the persons, and of the beeves and of the asses, and of the sheep." Here our English version translates nephesh, as the soul, of oxen, asses and sheep, as well as of men.

Rev. 16:3: "Every living soul (Gr. psyche) died in the sea." Here our translators render the the word "psyche," referring to marine animals by our word soul. The Gr. psyche corresponds to the Heb. nephesh, and is the only word in the N. T. ever rendered soul.

The foregoing quotations from the Bible totally demolish one essential element of the popular conception of the soul, viz., that it is an exclusive possession of man. And if one essential element, if one leg of that tripod of popular belief, be knocked away the whole structure falls with it. If the soul is something which Holy Scripture assigns equally to man, and to the lower animals, no one will have the hardihood to claim that it is immortal.

We might rest our case here, but we will continue our Bible study, and see what becomes of the tripod.

**Just A Kind Word.**

Drop a word of cheer and kindness—

Just a flash and it is gone. But there's half a hundred ripples

Circling on and on and on. Bearing hope and joy and comfort

On each splashing, dashing wave,

Till you wouldn't believe the volume

Of the one kind word you gave

Drop a word of cheer and kindness—

In a minute you forgot: But there's gladness still a-swelling—

And there's joy a-circling yet, And you've rolled a wave of comfort

Whose sweet music can be heard

Over miles and miles of water

Just by dropping a kind word.  
—Gustavus Williams.

In the long run a man becomes what he purposes, and gains for himself what he really desires. Hamilton Mabie.

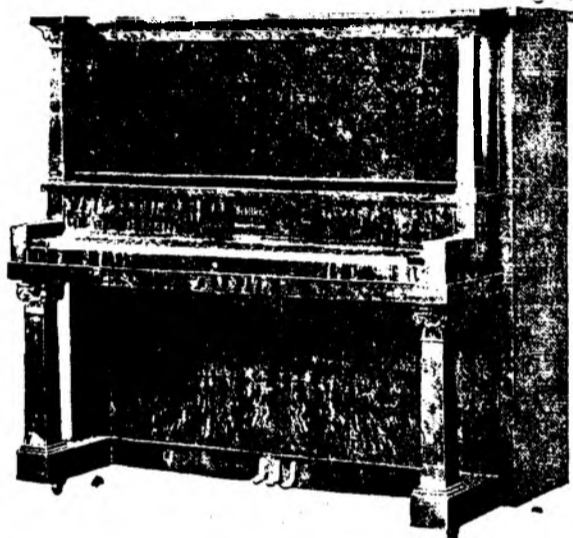
All service ranks the same with God—

There is no first or last.  
Robert Browning.

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### EGOTISM.

S. J. Lindsay.

Some years ago when beginning the study of psychology one of the first things learned was concerning the Ego—the I—the self. If we remember correctly, the intimation was that the Ego was one thing and the being quite another. However that may be, it is just a word about the Ego-tist, the Self-ist that we wish to speak.

In order that we may be better understood, let us use the general term which we have taken for our subject—Egotism.

We find it everywhere—in the store, in society, in the church, in the ministry—everywhere. The fact is, none are without it in some measure. It is a hard thing to overcome and few have ever been eminently successful

in conquering self.

We would like to reprove some one else for his egotism if we were not conscious of the fact that we are still exercising so much of it ourselves. It really does look bad when we see it in another and so many times we feel called upon to rebuke it, but upon second thought, when seeing ourselves as others see us, we find ourselves in quite as much need of reproof. That everlasting I will assert itself. How are we to rid ourselves of it and why should we try to get rid of it?

Our first reason for making an effort in that direction is that God tells us to do so.

"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;" etc. Rom. 12:3.

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"Let no man seek his own, but every man another's wealth." 1 Cor. 10:24.

"Let another man praise thee, and not thine own mouth; a stranger and not thine own lips." Prov. 27:2.

Now why should we do so? Surely it must be because it is best for us for God seeks to do everything for our good. It is because it will be best for us in the long run that He gives us these words of wisdom.

Few great men ever became great through efforts that were consciously put forth at the time with a view to making them great. The deeds which make men great are the ones that are done with a desire only to do a service with no thought of greatness arising from them. True greatness arises from forgetting self in the effort to help others.

Christ has set before us the precept that he who would become great in His kingdom must be servant of all.

Some notable Bible characters and their exercise of the Ego follow:

Abraham made himself fully recognized of God in his unselfish conduct toward Lot in giving him his choice of the grazing grounds. On first thought, it would appear that Abraham was making too great a sacrifice of his personal rights, yet in later years, Abraham, who was rich in herds and flocks, because of the course which he had taken, was able to rescue and succor Lot.

Moses was never so strong with God and before Israel as when he was content with being the humble instrument in God's hand for the direction of Israel in the

wilderness; but when he came to that place in his life where he said, "Hear now, ye rebels; must WE fetch you water out of this rock?" he lost all.

Haman's selfishness was so extreme that we are made to wonder at it. How foolishly he acted. His egotism absolutely ran away with him. Yet, are there not many such cases to-day? Have we ever given over to such a spirit in any measure?

When we serve self, we serve but one, and do that poorly; but when we serve others, forgetting self, we are unconsciously laying for our future need the best possible store of good things. It is true, indeed, that in many instances our service toward others does not even receive a "thank you," nor should we expect it. This is because in our finite limits we do not always choose wisely the subjects of our kindnesses. But on the whole if we do our part faithfully and well as unto God and not unto man, we shall not fail of our reward.

May our Father teach us to be humble, loving, kind and gentle to all—to those who abuse us as well as to those who use us well.

Let us beware of losing our enthusiasm. Let us glory in some thing, and strive to retain our admiration for all that would enoble, and our interest in all that would enrich and beautify our life.—Phillips Brooks.

Character is in the long run the decisive factor in the life of individuals and of nations alike.—Theodore Roosevelt.

# THE RESTITUTION HERALD.

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## THE LAST DAYS.

John E. Rodd.

Is this world in its infancy, or are we, in this nineteenth century, living in the period of the last days prophesied in the scriptures?

Gen. 49:1. And Jacob called his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Num. 24:14. And now, behold, I go unto my people: come, therefore, and I will advertize thee what this people shall do to thy people in the latter days.

Deut. 4:30. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord, thy God, etc.

Deut. 31:29. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you in the latter days.

Heb. 1:1-3. God, who at sundry times, and in divers manners, spake in time past unto our fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds.

1 Pet. 1:20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

2 Pet. 3:3-13. 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. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was being overflowed with water perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come

## THE SERVANT'S PATH.

### Selected.

Servant of Christ, stand fast amid the scorn  
Of men who little know or love thy Lord;  
Turn not aside from toil; cease not to warn,  
Comfort and teach. Trust Him for thy reward;  
A few more moments' suffering, and then  
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace;  
If men thy work deride—what can they more?  
Christ's weary foot thy path on earth doth trace;  
If thorns wound thee, they pierced Him before;  
Press on, look up, though clouds may gather round:  
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name  
Out as a worthless thing? Take courage then:  
Go and tell thy Lord; for they did the same  
To Him, who once in patience toiled for them:  
Yet He was perfect in all service here;  
Thou oft hast failed: this maketh Him more dear.

Self-vindication shun: if in the right,  
What gainest thou by taking from God's hand  
Thy cause? If wrong what dost thou but invite  
Satan himself thy friend in need to stand?  
Leave all with God. If right, He'll prove thee so;  
If not, He'll pardon: therefore to Him go.

"The time is short;" seek little here below;  
Earth's goods would cumber thee and drag thee down;  
Let daily food suffice; care not to know  
Thought for to-morrow—it may never come.  
Thou canst not perish, thy Lord is nigh,  
And His own care will all thy need supply.

to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 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 heavens shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

1 Tim. 4:1-3. 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; speaking lies in hypocrisy having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, etc.

2 Tim. 3:1, 2, 4, 13. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 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. But evil men and seducers shall wax worse and worse, deceiving and being deceived.

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.

Jude 18. How that they told there should be mockers in the last time.

1 John 2:18. Little children, it is the last time: and as ye have heard that anti-Christ shall come, even now are there many anti-Christ; whereby we know that

it is the last time.

Paul, and Peter, and John, inspired by the Spirit of God, announced that they, in their generation, were in the last days. How much more may we conclude that the coming of the Lord draweth nigh, seeing that more than 1800 years have passed since the foregoing utterances were recorded in the sacred writings?

## Are The Dead Conscious?

R. E. Lloyd.

(An article reviewed)

Picking up "Word and Way" of March 6, '13, a missionary Baptist paper, and which by the way, is an able paper on their side, I read an article by H. D. Duggan in which he brands those who teach the soul "unconscious" between death and resurrection as "false prophets." Turn to Ps. 6, Eccl. 12, Ps. 146:3, 4, Job 14, John 3:13, Acts 2:34. He speaks of the souls under the altar in Revelation and represents them as conscious. Dr. Adam Clarke was a great Methodist, and he says the altar was on the earth and not in heaven. Again, Abel's blood, figuratively, cried unto God after Cain slew his brother. So in a figurative sense only the souls cried unto God.

Again, the souls which John saw were not immaterial. The Emphatic Diaglott reads, "I saw under the altar the persons of those who had been killed because of the word of God." They were persons seen only in vision, like Moses and Elijah in Matt. 17. Read verse 9 to prove it. They were spoken of as talking, but they were not living then as far as we know; as Judges 9:7-15 shows trees as talking but they do not talk.

He says, "God says the departed souls were living when He said I am not the God of the dead, but of the living." It is not quoted right. It was Jesus who said, "God is not the God of the dead, but of the living." But what did he mean? Let us see. The Sadducees taught the dead are gone, never to exist again, but Jesus told them God was not the God of the dead in that sense; but that they would all live again. In fact, Christ puts both the righteous and the wicked in the grave, if they die until the resurrection, John 5:28, 29. Who then, is the "false prophet?" Once more he says, "Reason

common sense and inspiration join in teaching us not to believe the above man-hatched doctrine. As far as reason is concerned, that depends on who has the reason. As to the common sense, "There are none so blind," says the poet, "as those who will not see."

As far as inspiration is concerned, that depends upon whether it is divine or human. If divine, it shows the dead know not anything. Eccl. 9. A man asleep may dream and think it real, but wake up and find with Bunyan, "behold it was a dream. But according to the writer quoted, he is wide awake when dead. Can you, do you believe it?"

#### Bible Questions Answered.

Question No. 4: Among so many churches confessing Christ how is a person to know who is teaching the true plan of salvation?

Answer: The popular ministers of different creeds tell us that all churches professing Christ, or which accept him as their Master, are teaching truth, and that if we believe and only obey the doctrine of any of them and live right we will be saved.

This is the most dangerous doctrine extant that is deceiving the passive element of the religious world today. The Bible explains itself. We accept it as the word of God, and we shall be judged by what it reveals to us. We have no divine authority to reject or change any part of it just because it does not suit us. What God has decreed must occur. Though we cannot interpret the figurative and symbolic language of the prophets, we can at least understand their plain assertions. The trouble is that some of us would rather believe the serpent than to believe God, because its assertion gratifies our worldly desires, just as Eve longed for wisdom and the taste of that tempting fruit. God cannot lie, and he requires all who are saved to believe him.

The same Jesus who said that all that was written in the prophets concerning him must be fulfilled, also that he would come again and raise the dead, and sit on his throne, and that his apostles should eat and drink at his table in his kingdom, and sit on thrones, judging the twelve tribes of Israel. Luke 22:30.

The same Lord who commanded his disciples to preach this gospel of the kingdom in all the world, also forewarned the people to beware of false Christs and false prophets who would come in his name and deceive many. Matt. 24:5, 24.

The same apostle Peter who preached the first sermon on the day of Pentecost saying that

Jesus would come again and restore all things as the prophets had said, also said that there would be false teachers who would bring in damnable heresies, and many would follow their pernicious ways. 2 Pet. 2:1, 2.

The same apostle Paul who preached the necessity of a resurrection from the dead in order to the fulfillment of God's promises to Abraham and his seed, also said the time would come when they (professed Christians) would no longer endure sound doctrine, but would turn away their ears from the truth, and be turned unto fables. 11 Tim. 4:3, 4.

That time is now here when fables are being used for doctrine, teaching that the figure or symbol is a spiritual reality, such as the fable of the rich man and Lazarus representing a spiritual world of eternal torment.

Even while Jesus was on the earth, certain religious people who were worshipping him practiced for doctrine religious rites different from what Christ had commanded, and of such he said "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9.

The optimists say we should be broad in our views, and allow all who profess Christ as their Master to believe and practice whatever they think is right; but Jesus said "the broad way leads to destruction and many go in thereat; because the way that leads to life is narrow, and few there be that find it.

The Lord has told us what we must believe, and what we must do, and what we must not do, and if we add to, take from, or change any passage of scripture on account of ignorance of truth, or to suit our views, it will be to our destruction. See 2 Pet. 3:16.

Paul says there is one faith, and Jude says we should contend for the faith which was once delivered unto the saints. This was the promise that God made to Abraham and Isaac and Jacob, for Paul says the gospel was preached unto Abraham, saying, "In thee shall all nations be blessed." Gal. 3:8.

We find that the Bible teaches that there are many doctrines being preached in the name of Christ which are false, and that the only true plan of salvation is preached by those whose only creed is the faith that God will fulfill all that he has promised, and obedience to the commandments of Christ in repentance, baptism and a holy life.

F. M. Howell.

"The wind never blows fair for that sailor who knows not to what port he is bound."

## WHERE ARE THE DEAD?

L. S. Bronson.

We read in Luke 7:11-12 that as Jesus came into the city of Nain he saw a dead man carried out and he was the only son of his mother and she was a widow. "When the Lord saw her weeping He had compassion on her and He came and touched the bier and said, Young man, arise, and he that was dead sat up and began to speak." Here it is declared Christ saw a dead man carried out for burial. Was it a man or the house he had been living in? The scriptures state it was a MAN and he was DEAD and Christ said unto him, Arise, and he that was dead sat up and began to talk. Do you believe these words of scripture to be true? I do.

And Abraham said, I have taken upon me to speak unto the Lord, which am but dust and ashes. Gen. 18:27. But it has been asked, "Must we lie down and die like the beast of the field?" God has not left us to choose in all things. It is very evident to an observing eye that we brought nothing into the world, neither can we carry anything out. It is also apparent that we had no voice in the manner of our appearance here or the particular style of our departure. We have only to bow to God's purpose or plan as revealed to us by holy men of God as they were moved by the Holy Spirit (2 Pet. 1:21). Whether his plans are pleasing to our sensitive natures or not we must submit to God's arrangement, even though we "die like the beasts of the field," if that is his will. What saith the scriptures on this particular point? Hear it: "For that which befalleth the sons of men, befalleth the beast, even one thing (the same thing) befalleth them; (what is it?) as the one dieth, so dieth the other; (no difference in the nature and manner of their death) yea, they have all one breath, so that man hath no preeminence above a beast: (Why?) for all is vanity. All (man and beast) go unto one place. (Do you believe it?). All are of the dust and all return to dust again." Ecclesiastes 3:19-20. While death and their resting places are the same for man and beast, yet for mankind there is hope and a promise of a resurrection from the dusty grave to a future life, which the animal creation has no promise or hope of enjoying.

Again, as the book of Job is usually a favorite authority on funeral occasions in order to give comfort to mourning friends, let us also turn to see what we can find Job has to say on the question. "And why dost thou not pardon my transgressions and take away my iniquity? for now shall I sleep in the dust and thou shalt seek me in the morning, but I shall not be." Job 7:21. He would be and could be found if in heaven or hell.

"All flesh shall perish together, and man (not his house) shall turn again to dust." Job 34:15. He could not return to dust if he had never been there or come from there.

Again, "If I (Job, not his house) wait, the grave (not a palace in heaven) is my house: I have made my bed in darkness. I have said to corruption, Thou art my father; to the worm, thou art my mother and my sister.....They shall go down to the bars of the pit when our rest together is in the dust." (Not in heaven). Job 17:13-16. "Like a father pitieth his children, so the Lord pitieth them that fear him. For he knowest our frame. He remembereth that we are dust." Psa. 103:13. But man has forgotten that.

Again, "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 writer of the words just quoted well knew, as we also do, aside from our religious theory, that when we reach our grave our knowledge and our wisdom cease and our work is finished. "For to him who is joined to all the living, there is hope: (because he lives among the living) for a living dog is better than a dead lion. (Why?) For the living know that they shall die; but the dead know not anything." Eccl. 9:4-5. (Many do not believe this, now-a-days, do you?) "Why died I not from the womb? For now should I have lain still and been quiet. I should have slept: then had I been at rest (in the grave) with kings and counselors of the earth, (great men) which built desolate places for themselves; or with princes that hath gold, who fill their houses with silver; or as a hidden untimely birth I had not been born; or as an infant that never saw light. There (in such a condition) the wicked cease from troubling (as in life) and there the weary be at rest. There the prisoners rest together; they hear not (can neither hear nor speak) the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:11-19.



"Are not my days few? Cease then and let me alone that I may take comfort a little before I go (to heaven? no) whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order and when the light is as darkness." Job 10:20-23. This is not very much of a heavenly city of light or a glorious land for Job when his life is ended.

#### The Dead Are Asleep.

Proof.—"And when thy (David's) day be fulfilled (or spent) and thou shalt sleep with thy fathers (asleep, not in heaven), I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom." 2 Sam. 7:12. "And Hezekiah slept with his fathers and they buried him (in heaven?) in the chiefest of the sepulchers of the sons of David." 2 Chron. 32:33. "And why dost thou not pardon my transgressions and take away my iniquities? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Job 7:21. "But man dieth (does he?) and wasteth away: yea, man giveth up the ghost (life), and where is he?" Now listen to the Bible answer. "As the waters fail from the sea and the floods decayeth and dryeth up, so (in like manner) man lieth down and riseth not (until when?) till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14:10-12. Do you need more proof that the dead are asleep? We have it. "For David (a good man) after he had served his generation by the will of God, fell on sleep, and was laid unto his fathers (in the grave, not in heaven), and saw corruption." As did Lazarus.

(To be continued).

#### WHO ARE THE TURKS And From Whence Came They?

These questions have been asked several times since the war between the Turk and the allied forces. We wish to prove that they are an alien and not of the Shemitic race. To do this we must notice the history of Noah and his family. All who occupy this earth at this time came from Noah and his sons. The three sons as named are Shem, Ham and Japheth. The question is settled that Shem was the eldest and Ham the youngest. To get a correct starting point we call your attention to Gen. 9:27. This states that "of them the whole earth was overspread."

Notice the curse placed upon Canaan. Cursed be Canaan; a servant of servants shall he be unto his brethren. Also the blessing pronounced upon Shem. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant. We see in this that Shem received the blessing belonging to the eldest of the family. Shem then, is the starting point in the new world for the seed of the woman who will destroy all evil. He is the father of the Hebrew race. Gen. 10 gives us the generations of these three sons and the part of the earth they were to inherit. First we have the sons of Japheth, viz., Gomer, Magog, Madai, Javan, Tubal, Mishech, and Tiran. With a little effort you can trace the settlements by following the names of the children and grandchildren. In naming them the historian says, "By these were the isles of the Gen-

tiles divided in their lands, every one after his tongue, after their families, in their nations." Gen. 10:5. We have the generations of Ham as follows: Cush, Mizraim, Phut, and Canaan. Cush begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord. The beginning of his kingdom was Babel. (Babylon).

We can trace the Babylonians and know that the Turks have no connection with them. Now the generations of Shem are given in Gen. 10 and 11. Gen. 10:21 reads, unto Shem also the father of all the children of Eber. (Heber) the brother of Japheth, the elder even to him were children born. We are interested in tracing the Shem line through Eber to Abram to show that the seed that is to bless all nations must come through this line. Gen. 11 traces the line from Eber thus: Peleg, Ren, Serug, Nahor, Terah, Abram (Abraham) an Isaac through whom the seed was to be called. There is no history, sacred or profane, that connects the Turk with the Shemitic race.

By Gen. 10:5 we understand that the boundaries of Japheth were to be enlarged. His offspring was to extend beyond that of Shem or Ham. We find that Tiran and Tubal migrated westward. Gog and Magog north. Madai migrated eastward as far as the Caspian sea. We find by further investigation that the descendants of Japheth went as far east as China. Wilson in his general history says, "It is generally supposed that Noah himself journeyed eastward and founded the empire of China, the Mongolian race." Thus far we have traced the families who

after became nations.

There is but one place from which the Turk can be traced. The authorities that we have examined, claim that the Turk is Mongolian. They belong to the Chinese race from color etc. This removes them from the Shem or Ham families. I quote from Encyclopedia Britannica. Vol. 23, p. 658. "The national Turkish traditions preserved by the Persian historians Rashid en Din and Jowaini from Uigurian books which are now lost, point to the region watered by the river Selinga and its affluents, the Orkhan and the Tugali, as the primitive seat of the Turkish people. Rashid ed Din combines this tradition with that of Mohammedan descendants of Oghuz, who, in accordance with Moslem tradition, derive the whole Turkish stock from Japheth, the son of Noah. It is further stated that Turks and Mongols were originally different stems of a single people and that these two members of the Urat-Altai family, were more closely related to each other than to any other member of the same family."

More might be copied from the same source, but we have given enough to show from whence the Turk came. Prof. Weather in his book on the Eastern Question under the Ottoman Phase says—"The Ottoman Turk, Who is he? The Turk ethnologically is Mongolian according to Blumenback, Curier and Dr. Prichard: A taic, Mongolia, etc., of the Turanian stock, one branch. The Turk is evidently of the family of Japheth. That family extended over Central, Northern, and Western Asia and Europe. History first describes them as slaves, occupied in mining and making implements used principally in war. They were miners and mechanics residing at the foot of the Altai mountains. They were the slaves of the great Khan of Geongers. They became very numerous and warlike and rebelled against their master and overthrew the government.

Their course was westward. They were nomadic in this life.

We evidently have shown that the Turk has his origin in the Japhethic family. I know of no historian that claims that he came from Eran. Eran came from the Shemitic family being the son of Isaac. All that is said in Ezek. 35-36 is true, but cannot be made to apply to the Turk. If there is one reader of this paper who is helped to know who the Turk is and from whence he came, we will be thankful.

Your brother in the blessed hope,

D. C. Robison,  
Salem, Ohio.

"Fools mock at sin."

#### IDOLATRY.

One of the most common sins even in civilized lands is idolatry.

The people who lived in ancient times were guilty of this sin with few exceptions. It prevails in our land today and many of us practice it. When we give our affections more to something else than to God we are practicing idolatry, for in the Bible we read, "Thou shalt have no other God before me," and also, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, with all thy mind and with all thy strength."

We can readily see how easy it is to be an idolater. It has always been the inclination of man to get away from God. Even our first parents in the Garden of Eden tried to hide away from God. Why was it that at the end of 1656 years only eight souls were deemed worthy of being saved from utter destruction? Because man had not followed after God but after evil things.

After the flood it was no better, for the whole human race was given over to idolatry.

Then one family — Abraham — was selected by God as a model for the rest of the world, but how soon they fell away from worshipping God. The wonderful things that God did for the children of Israel—leading them out of Egypt toward the promised land—did not prevent them from worshipping the golden calf.

What is the condition of the human race today? About one billion of the inhabitants of the earth are idol worshippers. The Roman Catholic church professes to be Christian, yet its members bow down to the image of Christ and the virgin Mary.

Taken in a certain sense, many of the members of the protestant churches are idolaters. Many give their time and talent to seeking after the things of this world, neglecting the things that be of God. Missionaries are sent out to foreign lands to try to win the idol worshippers to Christ. This is all proper and right, but we must not forget that we have idol worshippers right here at home.

Let us examine ourselves to see whether we are truly worshipping God or some idol.

J. M. Railsback.

I should count myself fortunate if my home were remembered for some inspiring quality of faith, charity, and aspiring intelligence. —Hamilton Mabie.

No man ever found a happy life by chance, or yawned it into being with a wish.—Robert Cecil.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.  
Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Word has just come to this office telling of the accident

which has just been experienced by Sister Tennie Long of the Ripley, Ill., church. She had the misfortune to break both bones of the limb just above the ankle.

We are adding new names to our Sunday School Leaflet list at a rapid rate. We hear many words of commendation for Sister Drew's methods. We wish to say further that this work on Sister Drew's part is a labor of love for she receives no money consideration for it.

The city of Oregon, Illinois, has sustained a severe loss in the death of F. G. Jones, President of the Schiller Piano Company. He was a business man of unusual ability and high integrity. We have personally known and had dealings with Mr. Jones for the last twenty years. He was genial, liberal, and always found on the right side of every question which affected the public good. Many a poor person of this city will miss him for the kindnesses he has done. We feel deeply the loss of so good a personal friend.

The friends of Sister Andrew of Oregon, Illinois, will regret to learn that Mr. Andrew has had a second stroke of paralysis. At the present he is doing nicely and we all hope for the best.

Remember that the issue of the week of April 2nd is for the young people and if they furnish copy enough, all others must wait until the next issue.

THE VISITOR

By Harriet E. Boice.

A book of 212 pages containing a series of Bible Lessons on subjects of interest to all.

It is filled with Biblical and historical facts that every Bible student should have. Single copy, 25 cents; five for one dollar.

Address Harriet E. Boice, Champaign, Illinois, 1009 S. Wright.

To the churches and isolated ones scattered abroad:

We are planning a trip through the following states; viz., Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Texas.

We will visit churches and isolated ones residing near the center of these states. Those needing our services will please address us soon at 366 W. Main St., Salem, Ohio.

D. C. and N. B. Robison, Evangelists.

NOTICE.

Churches of Indiana.

You will remember that the

Indiana State Conference held at Hillisburg last September, passed a recommendation made by the finance committee that a free will offering of 50 cents from each brother and 25 cents from each sister be paid annually for the purpose of defraying the expenses of the conference. The secretary of each church is to collect such funds and turn them over to the State Treasurer, Bro. Ezra Railsback, and to report to the State Secretary the amount. These funds should all be received by May 1st.

Will each secretary please see to this work immediately, so that we may have ample funds to carry on the conference work. Isolated members may send their dues directly to the treasurer.

F. M. McCrory, Pres.  
Flora Harris, Sec.  
Ezra Railsback, Treas.  
411 E. South St., South Bend.

Report.

of meetings held at Hickory Grove, Iowa.

Bro. Marsh began meeting on Sunday, March 2, and continued about ten days, the weather being favorable until the last night. The meetings were well attended and a deep spirit manifested. Bro. Marsh's sermons from start to finish were the grandest that could be offered and never was there more interest shown. Two put on Christ by baptism. Mrs. Ray Kurtz, formerly Rilla Johnson, of Irving, and our own boy, Lee. O, how thankful we ought to be when we see our children one by one embrace the truth. There are others we feel sure that will accept the truth soon, since they have acknowledged they ought to become Christians and be ready when the Master comes.

It seemed to us, as we sat there night after night listening to the good things Bro. Marsh handed out, that the people ought to be crying out, What must I do to be saved?

Let us get ready for the coming of Christ. Blessed and holy is he that has part in the first resurrection, for on such the second death hath no power.

Your sister in Christ,  
Mrs. I. Fish, Sec.

Marriages.

It was our pleasant duty on March 14, 1913, to unite in marriage Mr. Remington E. Neal and Blanche H. Decker, both of Detroit, Mich. Blanche is a daughter of our much loved Bro. and Sister L. D. Decker, of Millbrook, Mich. We hope for this young couple a happy and prosperous life and commit them to

the great Burden Bearer when the cares of life press heavily upon them, and to rejoice in His love in their new found relations to each other.

M. A. Woodward.

On Wednesday afternoon, March 19th, occurred the marriage of Sister Vera B. Stroh, Oregon, Illinois, to Mr. George S. Smith, also of Oregon.

Many of our young people who have attended the Illinois Bible School will remember Sister Vera. The young people will make their home in Oregon where Mr. Smith is engaged at the silica works. He is an industrious young man of good habits.

We all join in wishing them a prosperous and happy journey through life.

S. J. Lindsay.

The Sunday School.

By Anna E. Drew.

JACOB AND ESAU.

April 6, 1913. Genesis 27:22-34

Golden Text.—Jehovah is a God of justice; blessed are all they that wait for him. Isa. 30:18. (American Revision.)

Time.—Professor Beecher's conjectural date for the sale of the birthright is B. C. 1827, one year after the death of Abraham; and for the blessing of Jacob, B. C. 1784, forty-three years later.

Place.—Beersheba, in the south of Palestine.

Questions.

How old was Abraham when he died? Gen. 25:7, 8. Of what was this a fulfillment? Gen. 15:15. By whom and where was he buried? Gen. 25:9. Who were Jacob and Esau? Where were they born? Gen. 25:11. How did they differ? 25:27; 27:11. How regarded by their parents? 25:28. How did temptation come to Esau? 25:29, 30. What proposal did Jacob make? 25:31. (The pottage which tempted Esau, was a dish of lentil soup; it is like pea soup and is dark, reddish brown in color, and very savory and palatable. It is still a common article of food in Egypt and Syria). What is meant by Esau's "birthright"?

Ordinarily the first born received a double portion of the father's estate and a right to the official station and authority of the father. Esau's meant still more, as first born of Jacob, he was in the patriarchal succession with Abraham and Isaac; to be

the recipient of great and precious promises, was within his reach.

How was Jacob's proposal received? 25:32-34.

Another evidence that Esau cared not for his birthright is that of his two marriages with heathen women, Gen. 26:34-35, which so grieved his parents.

What came to pass when Isaac was old? 27:1-4. What did Rebekah propose to Jacob? 27:5-10. How did Jacob receive this proposal? 27:11-12. Relate how Rebekah overcame his objections. 27:13-17. How did Jacob carry out her plans? 27:18-24 (tell in your own words). What was Rebekah's sin in all this?

The Lord had told her previous to the birth of her sons that 'the elder shall serve the younger,' and we may hope she did this in confidence that Isaac was wrong in acting in opposition to this, but she should only have remonstrated with her husband on his duty and left the issue to God; the blessing would have been obtained by far more honorable means. But we cannot excuse her for practicing such an imposition and teaching her son to deceive his father, even though she did it not for her own advantage, but for her son. She loved him more than truth.

What was Jacob's sin in this transaction? How was Isaac to blame?

There can be little doubt but that Isaac knew what God had revealed concerning his sons before their birth, and also that he knew that Esau had despised and sold his birthright. Then how could he think of giving him the blessing connected with it? Yet this he did for no other reason that we can find but that he loved his venison.

What was the blessing? 27:28-29. How did Isaac discover his error? What was his feeling at his discovery? Why cause him to 'tremble exceedingly'? "The imposition which had been practiced upon him would excite his indignation, yet a moment's reflection would convince him that the transfer of blessing must have been of the Lord, and consequently he had all along been acting against His will seeking to have it otherwise. It must have appeared to him as a strong measure permitted of God for his correction."

What was Esau's feeling when he learned of Jacob's trick?

What blessing did Esau receive? 27:39-40. "The promise of material prosperity, but a life of strife, and though the nation born of him should serve the nation born of Jacob, it would ultimately escape from that bondage."

Was Esau the sort of man to

be father of a 'great nation'? Why? How were Rebekah and Jacob punished for their sin? 27:41-45. "Long years of exile for Jacob and a final separation from his mother who never saw him again." What admonition with Esau's conduct as a warning does Paul give us? Heb. 12:14-17. What application to the lesson, in our Golden Text and what truth in it for us?

## Communi- cated.

Dear ones of the household of faith:

We want to thank Bro. Lindsay and the rest of you who have helped to make the Restitution Herald such a success. Bro. Wilson's articles are full of interest, and are indeed spiritual food for the hungry soul. We love to unfold a new Herald and see the names of brothers D. C. Robison, T. J. Daniel, J. W. Williams and the others, that just to see their names insures us that we have a feast spread before us fit for kings.

We are always glad to read sister Jessie Wilson's letters, and we are truly appreciative and thankful to sister Anna Drew for the Sunday School lessons. We are using them now in our Sunday School and like them fine, as they are both instructive and interesting. While Bro. Lindsay has proved himself a successful editor, our only regret is that it takes one good evangelist out of the field. We believe the time for work is short, so let us do whatever seems to be our part cheerfully, for in due season, we shall reap if we faint not.

Your sister in the hope of life,

Laura Skeels.  
Brunfield, Kentucky.

### Mark Twain on the Jews.

"A recent number of Harper's Monthly contained a remarkable article, by Mark Twain, 'concerning the Jews,' which concludes with the following passage:—

"If the statistics are right, the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of; has always been heard of; he is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contribution to the world's list of great names in literature, science, art, music, finance, medicine

and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all ages, and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream stuff and passed away. The Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now or are vanished. The Jew saw them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality?"

Is it possible that this talented humorist was ignorant of this very foundation principle of God's word? The Jew is always in sight, hence it does not need any study to determine his power or secret of his commanding positions in the world of today, but there is a future for that same Jew in which not only Mr. Twain (now deceased) but thousands of wise men still living would do well to study, and believe what the Bible unfolds concerning them. Therein lies the secret of their immortality. Cannot wise men understand the angel's words, "Jesus..... shall reign over the house of Jacob for ever." A Jewish throne, a Jewish king. Do not these wise theologians know that the Bible declares that people shall be used as God's battle-axe and weapon of war to break in pieces the nations and despoil kingdoms? Jer. 51:20.

Today the world of religionists at large do not seem to know that the twelve apostles are to sit on twelve thrones, judging the twelve tribes of Israel, with the Lord Jesus Christ, occupying the central throne as King of kings and Lord of lords. Those who regard the Bible as the revealed word of God can be assured this truth by reading Matt. 19:28. When the great body of religious teachers of today ignore the fact that salvation, both individually and nationally is of the Jews, we would hardly expect a great humorist to fathom the great secret of the Jewish people. We will remember the Psalmist's words, Ps. 25:14. The secret of the Lord is only with them that fear him, and he will show them his covenant. (promise).

M. A. Woodward.

## WHO ARE THE OTTOMAN Turks and From Whence Came They?

The new International Encyclopedia says:

The investigations of Thomson and Randolf among the so-called Runic inscriptions of the vicinity of Urga and the Orkhon rivers south of Lake Baikal have shown these inscriptions to be Turkish historical records, some of them dating back to the 6th century. One of the ancient Turkish alphabets has thus been recovered. But as the Turks became Mahomedan, they began to adopt the Arabic alphabet which is the only one now used by them, except as some of the northern tribes have adopted the Russian alphabet. The onrush of the Turks from the far East into all civilized lands including China which continued from the tenth to the end of the seventeenth century, enlarged the meagre Turkish vocabulary.

According to Neschri, an oriental historian, about six centuries ago a pastoral band of four hundred Turkish families were journeying westward from the upper streams of the Euphrates. Their armed force consisted of 444 horsemen; and their leader's name was Ertoghrlul, which means. The Right Hearted Man. As they traveled through Asia Minor, they came in sight of a battle-field, on which two armies of unequal numbers were contending. Without knowing who the combatants were, the Right Hearted Man took instantly the chivalrous resolve to aid the weaker party, and charged desperately and victoriously with his warriors upon the large host. He decided the fortunes of the day. This, Neschri says, is the first recorded exploit of that branch of the Turkish race which from Ertoghrlul's son Othman has been called the nation of the Ottoman Turks.

Osman is the real name of the oriental hero, but the name has become corrupted into Othman and Ottman. The little band of Ertoghrlul was a fragment of a tribe of ——— Turks which under E's father, had left their settlements in Khorassan and sojourned for a time in Armenia. After a few years they left this country also and were following the course of the Euphrates towards Syria when their leader was accidentally drowned. The greater part of the tribe then dispersed, but a remnant followed his two sons, Ertoghrlul and Dunbar. They were then looking for the Seljukian Turk, Alledian, the sultan of Iconium. This was he they so opportunely helped. He was fighting with the Mongols, the deadliest enemy of the Turkish race. Ertoghrlul and his tribe were given the rich plains

of Saguta along the left bank of the river Sakari. The Turkish race had been extensively spread through lower Asia long before this time. We find notices of them in the very earliest histories of the Russian Empire. Dr. Latham says that all the early great Asiatic conquerors from the parts north of the Oseus have been of the Turkish race except Zenghis Khan and his descendants, and except the Manchoo conquerors of China.

Another writer says the Turks derive their origin from the Avares, a tribe of Huns, who lived in Greater Tartary, till forced by the Huns of the south to abandon their country when they divided into several bodies, each of which, taking a different direction, settled some around the Caspian Sea, some in Pannonia, and others in Asia Minor. In 1299 the Turks crossed the Hellespont on rafts, took Gallipolis, the key to Europe, and laid the foundation of the Turkish power in Europe. The crescent was the device which Alledian bore on his banner. Ertoghul adopted this device, and from that on, it was the standard of the Ottoman Turks. Orchan captured the city of Nicomedia in the first year of his reign, 1326. Took Nice in 1330. He died in 1359 and was succeeded by his son, Amurth, who captured Adrianople in 1361. The Turks captured Constantinople in 1453. The last great battle that was fought between galleys, that is, fighting boats rowed by men, was between the Turks and the Christians in the Mediterranean in 1571, when the Turkish fleet was almost entirely captured or destroyed, and thousands of their Christian slaves liberated, who had been taken prisoners and made to row their galleys.

A. Wallace Mason, M. D.

#### OHIO WORK. Eld. C. C. Maple.

As many of our friends who are readers of the Herald have inquired regarding our work, it may be that a few lines may be of interest at this time. Our work during the past few weeks has been at the Blessed Hope Mission in Elyria, Ohio. This work has been started for the purpose of preaching the gospel to the people of the city who have no other church near where they can attend and we hope many may through the effort be led to a knowledge of the truth.

Our mission stands for a Divine plea, a Divine name, and a Divine creed; aiming to teach the necessity of a thorough understanding of a belief in and an obedience to the Gospel of the

Kingdom of God.

We are preparing now for a series of special meetings to open April 6.

Our work has been supported by our Ohio Conference and also by donations from the brethren at large. We have been asking several to join the dollar league, and send us \$1.00 for the work. Many are responding in this work. We are now placing in the homes of the people copies of our tracts and papers and asking the people to study the word of God for themselves.

Brethren pray for the success of our coming meeting. Our address is Box 72, North Ridgeville Ohio.

Parties who wish to send us tracts and papers for our mission work may address them to 145 East Broad St., Elyria, Ohio. If those who send us money for the mission will kindly make money orders payable on the Elyria P. O., we shall appreciate it very much.

#### THE SIGNS OF THE TIMES. (Concluded)

We quite understand that some of these Scriptures refer primarily to the destruction of Jerusalem, which was accomplished in A. D. 70; but we also understand that that destruction was a type of the destruction of the Gentile nations. As was the type, so shall be the anti-type. Furthermore we are told that:—

Perilous times shall come in the last days.

Men shall be lovers of self, of money, of pleasure, disobedient to parents (2 Tim. 3:1, 2).

Mockers and scoffers shall come, repudiating God, and the Bible, and the Gospel, living for their own pleasure.

It cannot be denied that selfishness, the love of money, and the pursuit of pleasure are amongst the most prominent features of human life to-day. There is more money in the world now than there ever was. The wealthiest men of today are far richer than kings, and perhaps out-rival all precedent except Solomon, Nebuchadnezzar, Croesus, and the Vatican. It is to be regretted that the wealth of the rich is often cold toward the poor, not to speak particularly of those who amass their wealth by sweating the poor—one of the most heartless and deplorable features of modern times—which will surely call for rectification, either at the hands of God or man. Sympathy, consideration, and even thought are often lacking. Surely the Apostle James had this class in mind when he wrote:—

Go now ye rich, weep and howl for your miseries that are com-

ing upon you, your gold and silver shall be a testimony against you; ye have laid up treasures for the last day. (Jam 5: 1-3).

Our Lord also must have meant something very definite when He said:—

Woe unto you rich, for you have received your consolation.

While the apathy of the rich is increasing toward the poor, which Tolstoi deplored so much, it is true that the alienation of the poor from the rich is becoming more and more pronounced. So much so that the old devotion of contented tenants towards their country Squire is fast fading away. It seems still to exist, however, in its best in Norfolk.

In the days of the Lord's wrath vengeance is coming specially upon the rich and the proud when

neither their silver nor their gold shall be able to deliver them (Zeph. 1:18).

They shall cast their silver in the streets, and their gold shall be an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord (Ezek. 7:19).

That men should scoff at some forms of religion does not surprise us, for religious factions have been a tremendous discredit to the name of Christianity; but the man who would scoff at the midnight sky and the Maker of it at once demonstrates his folly, if not his madness; yet there are many—even learned professors and well-trained students—who say, "There is no God." Truly the world by wisdom knows not God.

If disobedience to parents is pathognomonic of the last days then surely we are in them now. Our grandparents never knew th like. Children do as they like, and there is little restraint. They are more disobedient than ever (except perhaps in Japan). Fifty years ago there used to be a family corrective, which was occasionally applied in earnest, and with effect, and our fathers used to tell us that discipline was even more keen in the days of their boyhood. Now all that is changed—even in Scotland.

We must rapidly pass over some features of social and political life, which indicate the shaking, the straining, and ultimately the breaking of many human ties. There is the growing democratic spirit of independence, foretold by the prophet Daniel; and with that the development of Socialism, which is only forty years old but which cannot be ignored, and must not be forgotten. It is for the most part

a quiet, respectable, reasonable influence always gaining strength and waiting to express itself. We believe it is destined to reform nothing, but to transform much.

The changing spirit of women is a very regrettable feature of today. Can no one stay the mad tactics of the militant suffragettes? Will not wisdom prevail in their own councils? They have liberty of speech on public platforms, where they would be, and are, heard with respect; they have the Press, at least their own if not everybody else's; they can organize processions which will command more than public attention, even public admiration but this hammer and fire method of destroying the property of people who are by no means originally hostile to them is exceedingly deplorable, as alienating sympathy instead of winning it. If man is to bend the knee to this form of disgraceful agitation, then surely man is losing his manhood. If these ladies would only appeal to men in the sweetest language of their own beauty, who would not listen to that? and whose sympathy would be withheld?

Yet still more serious is the discontent of the working classes, for they are the great backbone of the nation. There are some employers of labour who study the welfare, and the comfort, of their employees—would that they were multiplied a thousandfold—but we know that will not be, and labour's suppressed murmur will anon become a wild yell. Strikes have been disappearing, their effects have not only been the loss of the fruits of labor and the loss of trade, but an increasing burden of expense upon the public. Co-operative enterprise has done better, and has demonstrated that this is the best solution (short of absolute Government control).

The worst thing of all, perhaps, in these days in which we now live is the world's preparation for war. The prophet Joel is undoubtedly referring to the end of the age when he says:—

Prepare war, wake up the mighty men, beat your plowshares into swords, and your pruning hooks into spears. Assemble yourselves and come all ye nations, and gather yourselves together, and come to the valley of Jehoshapat, for there will I sit to judge—and the heavens and earth shall shake (Joel 3:9-16).

The final fulfillment of this Scripture! is reserved for the end of the world (this age). Verses 17-18 make that absolutely certain. It means that when God himself shall rise up to shake and to destroy this present evil world, His first heavy blow will be war, and nations



are now feverishly hastening, above all other things to develop efficiency in their destructive power. When men shall say peace, peace, then sudden destruction will come, and none shall escape it.

When ye shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place... then shall great tribulation (Matt. 24:15 and 21).

What is the abomination of desolation? Why simply war in its worst form. What desolates like war? War may bring glory, as it has done to Germany and Japan, but it is ever cruel, even under the most humane commanders. It is abominable, in that men born to be brothers, become mutually destructive of each other. Invading armies require first place, they take anyone's house, destroy anyone's crops, and cut up anyone's land. Where the fire and sword of war have gone there is desolation. War is the greatest disturber of the status quo, and a great war is not only apt, but certain, to let loose many influences of discontent now under impatient restraint. But one of the most serious demands of modern war, is its expense. Not only is the finest manhood demanded, not only long range guns, and quick-firing artillery; not only dreadnoughts, destroyers, submarines, torpedoes, mines, and aeroplanes; but money is the first item of importance after military efficiency has been secured.

It is true that war has been known all down the centuries. It occupies nearly always the principal place in history, but the coming war in Europe will outdo all history in its desolating effect. A comparison of Matt. 24 with Luke 21 should convince us that the abomination of desolation was the invasion of the holy land, and the encompassing of the Holy City, by the Roman armies. In Matt. 24, we read—

When therefore ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place; then let them that be in Judea flee into the mountains (verses 15-16).

And Luke, reporting the same address, says:—

And when ye shall see Jerusalem compassed with armies, then know that her desolation is at hand, then let them that are in Judea flee to the mountains (Luke 21:20, 21).

In one Scripture the evil is called the abomination of desolation, in the other it is spoken of as Jerusalem compassed with armies, and the advice is given to those who are in Judea to flee to the mountains. It does not refer to something set up in the

Temple in place of the daily sacrifice as is commonly supposed—the inhabitants of Judea could not get into the city to see any such thing, for it was encompassed with armies; neither was the advice to flee given to the people in Jerusalem, for they could not get out of the city to flee to the mountains, when the desolator was established with his legions around the holy place. As was the type, so will be the antitype.

The world will not be able to stand more than one pan-European war, for victors and vanquished will be destroyed by it, and it is not a wild prediction to say that all nations will be shaken down, and be dreadfully humbled by a war such as must and will soon come. A strife of arms is the destined fire which will burn up the remnants of the old Roman Empire—the feet of the image of Nebuchadnezzar's dream upon which the stone of destruction is to be thrown (Dan. 2:34-35). The stone will break in pieces all the kingdoms, but it (the stone) shall become the Lord's kingdom, which will fill the whole earth and shall never be destroyed, for it shall stand forever.

When therefore ye shall see all Europe in war, know that the great tribulation is near, and the end of the age is at hand.

Horace A. Randall,  
18, Maldon Road, Acton,  
London, W.

**SERMONETTE NO. 43.**  
**The Ten Commandments.**  
**A. J. Eychaner.**

Text.— Which is the first commandment of all? Mark 12:28. Command No. 1. "I am the Lord thy God which have bro't thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me." Ex. 20:2-3.

The same wording is also found in Deut. 5:6-7, the only places where the ten commandments are recorded as a whole, in the Bible.

Few commentators or writers regard the words above quoted as the first of the ten commandments, either in number or in importance; and yet there is no command of the law which stands as high in rank, or which can take its place. It also was placed at the head numerically on the tables of stone, by Jehovah himself. This command should not be confounded with the second, against the worship of idols. It recognizes the power of Jehovah. It makes him supreme. It exalts him as the one to whom we owe all allegiance. It implies a demand for our affections. It is therefore the highest, the greatest, the first of all the com-

mandments.

Among the organs of thought, those of veneration are placed highest, because of greatest importance; so too in harmony with this arrangement, God has placed as first and highest of all the commands, the one to venerate him.

But how can we venerate one whom we do not love? Love is therefore the essence of this command. It is the principle which underlies it as a foundation.

In the twelfth chapter, Mark has recorded an incident in the life of Jesus which proves my contention. After listening to the answer Jesus made to the Sadducees on the non-resurrection of the dead, a certain Scribe came to Jesus with the question of our text, as to which was the first command. Jesus answered as follows.— "The first of all the commandments is, Hear O Israel; the Lord our God is one Lord." This is in substance the command as it is worded by Moses as given in Ex. 20:2-3. It is here stated that Jehovah is God; and that by his power Israel was free from bondage. Their unity is affirmed, and that he should be supreme in their veneration and in their affection—"Thou shalt have no other gods before me."

It occurs to me that any people who hear God and recognize him as one Lord, and that there is none else, that they will love him. There is no duality of gods in this precept. The trinity of gods has no place there. It is exclusive—thou shalt have no other god before me.

The scribe evidently understood Jesus to teach the unity of God and our love to him alone. His comment shows this, for he said to Jesus "Well, Master, thou hast said the truth; for there is one God; and there is none other but he; and to love him with all the heart," etc., is more than all sacrifices.

Jesus quotes the words of Moses, "Hear O Israel," and connects them with this first command. To hear and to love one God seem to be the cardinal points in the commandment. When God speaks, it is man's duty to hear. Our duty to hear God is plainly taught all through God's dealings with men. During the hundreds of years covered by the Old Testament, God had spoken to men by the prophets; but when the great prophet like unto Moses came, God spake through him, Moses said, God would raise up a prophet, and whosoever would not hear him, should be destroyed from among the people.

When Jesus came, a voice from heaven said, "This is my beloved Son, hear ye him." Paul said God at sundry times had spok-

en to men through prophets, but now had spoken to us through his son. By these texts it is seen that it is our duty to hear God whether he speaks through prophets or through his son. It is God who speaks and it becomes us to hear him, to venerate him, to love him and obey him. And this is the principle involved in this first—this greatest of all the commandments. Jesus repeated this in another form when he said "He that hath an ear to hear let him hear."

Is it any wonder then that the first command is omitted on nearly all charts of the decalogue, when men believe in three Gods? Or is it any longer a wonder that it is omitted when men teach that these ten commandments were for Israel alone, and the rest of the world are not required to recognize and love that Jehovah who by his power redeemed Israel from bondage. The same is true today, for it is by Jehovah's power the earth is controlled, humanity fed, and no sparrow falls without his notice. The recognition of Jehovah as the Lord, which includes his power and providence, is due from us all, and is a primary principle God insists upon. He is God and there is none else, and therefore we should love him.

To simplify the matter, let us begin at the last one and trace these enactments back to the first. It is certainly to be admitted, that only one principle is covered by one command. There being ten commandments there will be ten principles. No more and no less. For convenience we may name them thus—

- 10th Com.—Covetousness vs. 17
- 9th Com.—Lying, vs. 16.
- 8th Com.—Theft, vs. 15.
- 7th Com.—Adultery, vs. 14.
- 6th Com.—Murder, vs. 13.
- 5th Com.—Disobedience to parents, vs. 12.
- 4th Com.—Sabbath desecration, vs. 8-11.
- 3rd Com.—Swearing, vs. 7.
- 2nd Com.—Idolatry, vs. 3-6.
- 1st Com.—

We have purposely left a blank after the 1st command, to have the reader stop here and ask himself or herself, what principle is covered by the first command? Is it or is it not as I have stated it to be; to recognize the unity of God, his power and our duty to reverence and love him supremely?

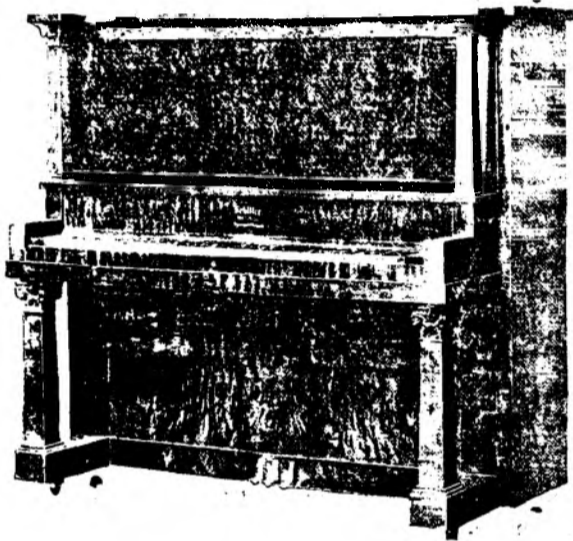
I would be pleased to kindly hear from anyone who may differ or agree with this thought, by private letter.

If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man, sir, should keep his friendships in constant repair.— Dr. Johnson.

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### "THE LORD IS RISEN IN-DEED."

By Prisca.

#### First Coming to the Tomb.

The Marys were first to the sepulcher bent; Matt. 28:1. Did the earthquake them, too, appall? Quickly, methinks, they returned as they went, Not really knowing the import of all.

The guards to the city now hasten away;  
The news to the chief priests they bring:  
"This earthquake has broken the fetters away,  
And the crucified Jesus has risen again!"

List now! how falsity with evil hath sway!

"If you will but say this word is true;—

"While we slept His disciples stole Him away,  
We him will persuade, and they will save you."

#### Second Coming to the Tomb.

Very early in the morning,  
'Ere the rising of the sun,  
Saloma and the Marys came Jesus' body to embalm.

The spices they'd prepared, 'tis said,  
And now, with saddened hearts they bring  
This sweet memorium.

As on they came, thus queried they,—  
"Who shall remove the stone?—  
'Tis great." and drawing near,  
they see  
'Tis gone—already gone.

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With eager steps they hasten now  
Within its walls to peer,  
To find their blessed Jesus gone,  
Their Lord no longer here.

In sorrow sore they turn away,—  
Craving the truth to learn  
Of One—supposed the gardener—  
"O where have you Him borne?"

"Mary!" then came from His  
own lips.  
Him in that word she knew!  
Quickly the news is borne away;  
So wonderful, yet true.

No longer terrified are they;  
They comprehend the whole:  
The earthquake and the angel's  
word;  
The opened empty tomb.

Then, oh! the crowning evidence—  
"Our own dear Lord we've seen;  
He spoke, it was His voice we  
heard,  
And we with Him have been.

"Did we not hear the angel's  
word?  
'Ye seek the crucified,  
But He is risen, He is not here;  
Behold you where He lay."

'Twas woman loving, loyal,  
brave,  
First this glad news revealed!  
Sound it abroad you stronger  
ones,  
That truth with love is sealed!

Our blessed Lord with life has  
come!  
This was a privilege to tell  
By those who went at eve and  
morn;  
But loved apostles doubted still.

While doubting, two together  
ran,—  
First Peter entered in  
To view the place, the empty  
tomb,  
Where Jesus once had been.

"Aye, every word they've  
said is true;  
We've seen and, too, believe!"  
But these by greater love have  
shown  
That Christ is risen indeed.

The crowning of our faith is  
this,  
In hope our hearts are sealed.  
O, gladly echo the refrain,  
"The Lord is risen indeed!"

Set yourself earnestly to see  
what you were made to do, and  
set yourself earnestly to do it;  
and the loftier your purpose is  
the more sure you will be to  
make the world richer with ev-  
ery enrichment of yourself.—Phil-  
lips Brooks.

A sunny disposition is the very  
soul of success, enabling a man  
to do double the labor that he  
could without it, and do it with  
half the physical and mental ex-  
haustion.—William Mathews.

"Success is not measured by  
what a man accomplishes, but  
by the opposition he has encoun-  
tered and the courage with  
which he maintained the struggle  
against overwhelming odds."

Certain it is, that the best pas-  
port to society a young man can  
have, next to a clean character,  
is the possession of fine man-  
ners.—Mary A. Livermore.

# THE RESTITUTION HERALD.

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## OUR YOUNG PEOPLE

To Our Young People.

A few years hence you must bear the responsibilities of the Church of God. You are now in the training. The strength of the church depends entirely upon the truthfulness, common honesty and general uprightness of the individuals which make that church. No matter how sound the doctrine, unless the individual learns to measure his words as in the presence of God, the church of which he is a member can find no profit in him and he cannot hope for the salvation of God. Learn to despise a lie. No man can have self-respect who is given to lying. Honor your own word and this you can do only by telling the truth.

Be slow to make promises, but when you have made them, insist upon giving them righteous fulfillment no matter at what cost of suffering or self-denial.

Be clean in your habits of life. Be not only temperate in one thing but form the habit of being temperate in all things—manners, conversation, and all.

In order to have the proper respect for self, have due respect for your elders. No one can have great respect for himself who knows it not for others.

No matter how much you may feel you know at the present time, remember that there is much in the world yet for you to learn. The learning of real value to you will be that which you gain by experience. While this kind of learning costs more, it lasts longer. In other words, learn to be humble, not thinking more of yourself than you ought.

Do not be selfish. All truly great ones have become great through service for others. He who serves self is serving a small company and one who does not fully appreciate that service, God blessed Solomon because he asked not blessings for himself, but for others, and our Lord laid the plan of salvation upon a foundation of unselfishness. If you would be truly happy, do all you can to make others happy.

Remember that while God wants us to have faith in His

general plan for the redemption of mankind, he just as much wants us to flee from idolatry, lies, hypocrisies, etc., etc. He demands that we form strong character and he has given us the means by which to arrive at it. First, have faith in God's promises. Then add to this faith, virtue, knowledge, brotherly kindness, charity. If we practice these carefully the promise is that we shall never fail. A careful practice of these will, of course, bring hardship upon you, but no matter, for there is but one thing for you to do and that is first to determine what is right, then perform it at whatever cost, and that cost may include the loss of our best friends and relatives—our dearest earthly possessions. We must not prefer these to Christ.

My dear young people, may our Father who is kind, loving and merciful, be ever your guide, and may you learn more and more to trust him in all things.—S. J. Lindsay.

Dear Bro. Lindsay,—

I am a boy fourteen years old. The topic I will take will be found in Heb. 10:28-29. A person who joins a church and then goes back to his evil ways is a traitor. The person who joins the church must have patience,

and faith for the reward is not gathered in one day but if they have faith, when Christ comes, they shall receive their reward.

This is a Christian warfare and when a person joins a church, he should be kept going to church. Because if they are not, they will start to backsliding.

Yours respectfully,  
Ophir Claypool.  
Marshall, Ill.

Dear Bro. Lindsay,—

I am a girl ten years old as I suppose you have not forgotten me. I can not say very much but I will tell something about Jesus. When He was a boy, He helped His father who was a carpenter. He was not idle when He was a boy, so we should not be idle though we are young, for there is always something we can find to do. We can all study the Bible and learn of Jesus' life and try to be like Him.

When we read of how God gave his only Son to die upon the cross for our sins, we should be sorry for our sins and always do right.

As soon as we can understand the Bible and the promises made in it we should be baptized and become God's children. That is what I intend to do. I am a member of the Moriah Berean Society.

## ABIDE WITH ME.

H. F. Lyte.

Abide with me! fast falls the eventide;  
The darkness thickens;—Lord, with me abide.  
When other helpers fail, and comforts flee,  
Help of the helpless, oh, abide with me.

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou, who changest not, abide with me.

Not a brief glance, I beg, a passing word;  
But as Thou dwell'st with Thy disciples, Lord:  
Familiar, condescending, patient, free,  
Come, not to sojourn, but abide with me.

Come, not in terrors, as the King of kings,  
But kind and good, with healing in Thy wings,  
Tears for all woes, a heart for every plea,—  
Come, Friend of sinners, and thus abide with me.

Thou on my head in early youth didst smile,  
And, though rebellious and perverse meanwhile  
Thou hast not left me, oft as I left Thee;  
On to the close, O Lord, abide with me.

Selected by Fred E. Culp, Niagara Falls, N. Y.

The Savior loves all children,  
For he was once a child.  
A joyous happy infant,  
And gentle, meek and mild.  
He loves the young of ages past  
He loves the young on earth,  
For every child that liveth.  
Reminds Him of His birth.

Oh, happy were those children,  
We wish we had been there—  
Who gained the Savior's blessing,  
And heard His loving prayer.  
We wish His hands were rested  
Upon our heads as well,  
And we had heard the lessons  
Which from the Master fell.

Garnett Loraine Weaver.  
Casey, Ill.

Dear Brother Lindsay:

I enjoy reading The Restitution Herald very much and wish it were possible for it to be in the hands of all young people as there is much to be learned through its columns.

There are so many temptations for young people. If we can influence even one person to turn from their worldly pleasure and be a follower of Jesus, we will have done some good.

Then let us do our best and be ever looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.—Titus 2:13.

Silas Claypool.

True Friendship.

Of what does true friendship consist? We know that to be true friends we must love each other and do all that we can for them. A good illustration of true friendship is found in the lives of David and Jonathan. After David had slain Goliath, he talked for a while with Saul. After he was thru talking, he and Jonathan, who loved David, made a covenant between them. Jonathan stripped himself of his garments and sword and gave them to David. David then dwelt in Saul's house. When Saul became jealous of David, it was Jonathan who persuaded him not to slay David. Then when David had fled to another country, Jonathan went to him and told David he would give him a sign by which he might know whether or not Saul was angry with him. He told David that he would come to the field and shoot three arrows. He would send a lad after them and if he said to the

lad "Behold the arrows are on this side of thee take them, and come thou." David was to return to his country. But if Jonathon said to the lad. "Behold the arrows are beyond thee go thy way." David was to depart from the country. He gave David the sign which sent him far away from the hand of Saul.

During the years which followed Jonathan remained true to David. yet he did not forsake his father, and finally died fighting for his father. This is true friendship. Are we as true to our friends as Jonathan was to David? We know we ought to be. Let us strive to be true friends and true Christians.

Mary J. Cooper.  
Ripley, Ill.

**BALAAAM.**

Balaam was a prophet of the Midianites. Among his people. Balaam was nearly as great as Moses was among the Israelites.

The Israelites were encamped about the plains of Moab. Balak king of the Moabites wanted Balaam to come and curse his enemies. Balaam asked God if he should do this, but God forbade him to go. The second time the king sent for him, Balaam refused, but was at length allowed to go. He went with the messenger which displeased God very much. For this reason God sent an adversary against Balaam's self-will. The ass which Balaam rode was made to see the angel, and turned to the side of the road. This made Balaam angry for he could not see the angel. When Balaam beat the ass, it spoke. This made him more angry, and he threatened to kill the ass.

The king took Balaam upon high mountains to look upon the enemy and curse them but he would not. A battle was afterward fought between the Midianites and the Israelites, and Balaam was killed by the people whom he had tried to curse.

He is spoken of by Peter as one "who loved the wages of righteousness." showing that he desired to curse the Israelites in order to get the reward offered by Balak. Jude also speaks of him classed with the unrighteous.

Mildred Railsback.

**THE SEED OF DAVID.**

The scriptural meaning of the word seed is a descendant. In II Sam. 7-16 we find a promise made to David, that his throne should be established forever and his seed should rule. The Israelites were so wicked that God ordered the crown to be taken off for a time and the kingdom overturned until he come whose right it is, which is Christ

and he shall receive it. He shall reign over the house of Jacob forever and shall be called the Son of the Highest.

Those who understand the old Testament prophecies believed Christ to be the promised seed of David, who should reign over the house of Jacob, but most of them thought he was to set up his kingdom immediately. They did not understand his prophecies concerning the crucifixion, resurrection and ascension into heaven to be on the right hand of the Father until the time appointed by God when he shall return and set up his kingdom at Jerusalem, as found in Psalm 72:8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

When these promises are fulfilled, then the one to David will also be filled.

Jessie Mingo.

**The Bible.**  
Leona Marsh.

The Bible is the most wonderful book,  
In which I ever chanced to look;  
For there it tells of the future life.  
In which the world shall be ruled by Christ.

Lo! the desert shall blossom as the rose,  
When the thistle or brier no longer grows,  
And the earth shall look as ne'er before,  
When the key he holds shall ope death's door.

And from the Bible we learn the task,  
How we gain eternal life at last,  
And be upon that glorious shore  
Where the faithful shall part no more.

The Bible tells of the ones we shall meet,  
And on that beautiful shore shall greet,  
We shall ne'er part from them again,  
For we have tried to live like Him.

What of the trials of the past!  
When we gain our reward at last,  
What will we care of the great weary,  
When long past those dark days so dreary.

Why is the Bible read by so few?  
Why do most of the world seem to care  
So little of the great truth found there?  
Now why not search it through and through?

Trying to find what we can do, people were Jews.  
And now try to help Him all And one day while Mordecai we can,  
Doing His work, carrying out His plan.

It will bring to us sunshine and joy  
To think of meeting by and by;  
So let each one try to do his best,  
And be on that happy shore of the blest.

**When and Whom to Obey.**

Children obey your parents in the Lord, for this is right.

Honor thy father and mother which is the first commandment with promise. Eph. 6:1-2.

What is the promise? That it may be well with thee, and thou mayest live long on the earth. Eph. 6:3.

Then we are told in Eccl. 12:1 To remember now thy Creator in the days of thy youth.

Then in Matt. 6:33, it says, Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you. What things? The necessities of life.

Then we see in 1 Sam. 16, where David a lad, the youngest of eight sons was chosen of God to be King over his people Israel; and in 1 Sam. 17:33 it says, He was but a youth and in Acts 13:22, it says David was a man after God's own heart and one that would do his will. So we will do well to pattern after David in this way by taking up our cross and following Jesus early in life and be able to say as David did in Psa. 37:25. I have been young and am now old yet have I not seen the righteous forsaken, nor his seed begging bread.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Psa. 17:15.

Your sister in the Faith.  
Phoebe Densmore.

**The Story of Esther.**  
By Dale Rouch.

Esther was a Jewish maiden who lived in the days of King Ahasuerus. This king was very rich and made feasts unto all his princes and servants.

The queen's name was Vashti. One day the king sent for her but she refused to come. This displeased him, and he said she should be his queen no longer. The king appointed officers to bring all the young virgins in his kingdom to his palace.

The one that pleased him was Esther, and he made her queen. Esther's father and mother were dead, and she lived with her cousin Mordecai. Esther did not tell the king that she or her

people were Jews. And one day while Mordecai was sitting in the king's gate, he learned that two of the king's chamberlains were angry and sought to lay hands on the king. Mordecai told Esther and Esther told the king, and the two men were hanged.

Haman was a man of great authority, and the king ordered that every body should bow to Haman, but Mordecai would not do this. This aroused Haman's anger, and as he had learned that Mordecai was a Jew, he sought to have all the Jews in the kingdom slain.

Anyone going unto the king in the inner court without being called was in danger of being put to death; knowing this Esther asked her people to fast with her three days.

At the end of this time she bravely said, "If I perish, I perish." and went in unto the king. She received favor in his sight, and he said, "What is thy wish and I will give it to thee even the half of my kingdom." Then Esther said that she wished him and Haman to come to a feast that she had prepared for them.

And when they came he again asked her wish and it would be granted. Then Esther said, "I wish my people would be saved." Then she told him about the wicked Haman and he was hanged on the gallows prepared for Mordecai.

And Mordecai became a great man, and Esther beloved by everyone.

**The Story of Esther.**

Esther, a Jewess of the tribe of Benjamin, was very fair and beautiful. She was a daughter of Abihail, but he and his wife were both dead; so Mordecai a cousin of Esther, took her and cared for her as his own daughter.

During the reign of Ahasuerus, king of Persia and Media, Esther became queen, taking the place of Vashti, because she had displeased the king by refusing to come to the feast he was having for the people of Shushan. The manner in which Esther received the queenship was this. The king called together all the pretty maidens of the country, and Esther pleased him most, so he chose her.

She did not tell the king to what nation she belonged or who had been her ancestors, because Mordecai told her not to do so, and she obeyed him now as she had while living with him.

About this time, Haman, one of the king's servants ordered the other servants to bow down to him because he was the highest of them, but Mordecai refused, and this caused Haman



to become angry and he ordered a decree that all the Jews should be killed. This caused Mordecai to be very sorrowful, and he mourned in sackcloth and ashes and sat outside the king's gate. (No one dressed in sackcloth and ashes being allowed to enter the gate).

Esther's maids and chamberlains told of this and it grieved her so she sent him some clothing not knowing what was the cause of this she thought he lacked clothing. That was not it, so he refused to accept them. Then Esther sent Hatach, one of the king's chamberlains to him and asked him why he was so sad. Mordecai told Hatach of Haman's decree and gave him a copy of it, telling him to tell Esther to ask the king to save the lives of the people.

Esther sent this word back to Mordecai and said that if any one, man or woman, went to the king into the inner court, unasked, they would be put to death unless the king would hold the golden scepter out for them to touch and she had not been called to the king for thirty days. So they told Mordecai what Esther had said and he sent this word back to her, that if she would not speak for her people some one else would raise up to save them and she and her father's house would be destroyed. He said she may have come to be queen for this purpose.

Then Esther answered thus: That Mordecai should gather together all the Jews at Shushan and they should fast three days, and she would do likewise and would go to the king which was not according to the law and if she perished, she perished.

The third day Esther put on her royal apparel and went before the king. When he saw her, he held the scepter in his hand for her to touch and she drew near and touched it. The king then asked her what her request was and it should be granted even to the half of his kingdom. She answered that if he would she wanted him and Haman to come to a banquet that day, that she had prepared for them. So they came to the banquet and the king asked Esther what her request was and she told him to come, to a banquet she would have prepared for them on the following day and she would tell him what she wanted.

They did as she asked and on the following day she made known her want, to save her people. After all was made known, Haman was hanged, on a gallows he had previously prepared for Mordecai, and the king decided in the queen's favor. A spoliation and slaughter then took place between the

Jews and their enemies. A great number of the latter were killed and among them ten of Haman's sons. The Jews were able to save their own people. Mordecai soon became great in the sight of the king and the people.

Fern Roose.

"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."

There are many who claim to be called sons of God, and many who have no desire whatever to such a claim. Of which do we desire to belong to? We desire to have the Father's loving and protecting hand to guide us. A kind and loving Father is ever ready to guide and protect his children. How much greater is the love of our heavenly Father.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." God's love spreads over everywhere even to the crucifixion of his only begotten Son on the cross. "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life."

Jesus said, in the 10th of John "I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father. Again we have the words of Jesus in the 15th of John. He is speaking of his great love for mankind. "Greater love hath no man than this,—that a man lay down his life for his friends."

Jesus plainly says in Jno. 14:6. I am the way, the truth and the life: no man cometh unto the Father but by me." Jesus is the Way. He is the door through which we must pass, in order to gain our future life. Jesus is the Truth. He is the one to whom we must go to learn the way to gain the future life. Jesus said, "Take my yoke upon you, and learn of me." He invited us to go to him that he might teach us the way. Jesus is the Life. Jesus said to Martha, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. Jno. 11:25.

How beautifully the whole plan of salvation is presented, and the invitation is, whosoever will may come. What greater love than this could be bestowed upon us?

If we desire to become sons of God, we must go to Jesus, who is the way, the truth and the life, and be accepted of him, through the waters of baptism, in order to be received into relationship with God.

Paul says in Col. 3:3, Your life is hid with Christ in God.

If Christ be not raised from the dead, what good is our life hid with him? "They also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." If this were the condition of things that man should live under, life would not be worth much, with no more hope than have the beasts.

"But now is Christ risen from the dead, and become the first-fruits of them that slept. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."

In the 8th chapter of Romans. Paul says, It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself: so hath he given to the Son to have life in himself. John 5:24-26.

The invitation is so generous. Whosoever will may come. Many have heard the invitation but few have accepted it.

How it brightens our lives when we think of this hope of the resurrection. That we may see our Savior, who died on the cross, that through him we might have life.

But he is coming again.

When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. 3:4. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God: and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure. 1 Jno. 3:1-3.

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.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Gal. 3:26-29.

Your sister in Christ,

Jessie M. Wilson.

Edison on Cigarettes.

A high school boy in Stoughton recently made the assertion in defense of the cigarette that Thomas A. Edison was a user of the coffin nails. A Stoughton lady doubted it and wrote to Mr. Edison and here is what he wrote back: "Let me say in reply I never smoked one in my life, and no man or boy who smokes cigarettes can work in my laboratories. In my opinion there are enough degenerates in the world without manufacturing more by means of cigarettes."—Sel.

Lipton's Motto.

"There is one motto," says Sir Thomas Lipton, "which I would like to impress upon every young man in business. There is no fun like work." I always keep this motto before me. Of course, after a man has won after he has succeeded in life, he can do what he likes. But while he is working, work ought to be his whole life. It ought to be work and play, too. I have often worked eighteen hours and enjoyed every minute of the time. If a man is constantly looking at the clock, the spirit of success which is hovering over that man will soon take wings and fly away. There is no fun like work."—Sel.

Hurt of Unkind Words.

Unkind words are sharper than swords. If you cut your finger there is but temporary pain. If your heart is hurt with sarcasm or brutal speech the suffering continues as long as your memory is working. Since we all know the agony of injured feelings it certainly behooves all of us to be sparing with stinging conversation. As one grows older one pays little heed to what others say. Unkind things then apparently don't have the power to hurt. The older, wiser ones just twirl their thumbs and smile. It is a great relief when one gets to that point of perfect tranquility.—Sel.

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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Anything in it?

The war dogs are barking loudly about Constantinople, trying to drive the Turk out of Europe into Palestine. In Mexico, human life is found to be far below par in comparison with human ambition. Less than a year ago the terrible loss of life caused by the sinking of the Titanic, now almost forgotten in the mad on-rush. The vast values of both life and property in the Easter time storm that swept the country to be succeeded by worse loss of life and property by floods in Ohio and surrounding states. The multitudes of people who are left destitute maimed and heart-broken over recent disaster—these and a multitude of evils attendant which space forbids us to mention—all these, do they mean anything to us? Is there anything in it? Are not these the forewarnings of God preparing the faithful ones for a still greater catastrophe yet to come? The loss of life and general devastation of the last week are the general topics of conversation on the streets, and it would seem that such things would turn men's minds to religious thoughts. But do they? No. The public dance halls cheap shows, theaters, saloons, and all sorts of places of amusement are crowded while the places which are open to give people opportunity to call on God are practically vacated. What does it mean?

We have reached the time when men's hearts fail them for fear. They have a form of godliness but deny its power. None shall understand these things but they that be wise. Brethren, let us wake up!

Announcements and Programs.

To the churches and isolated ones scattered abroad:

We are planning a trip through the following states; viz., Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Texas.

We will visit churches and isolated ones residing near the center of these states. Those needing our services will please address us soon at 366 W. Main St., Salem, Ohio.

D. C. and N. B. Robison, Evangelists.

NOTICE.

Churches of Indiana.

You will remember that the Indiana State Conference held at Hillisburg last September, passed a recommendation made by

the finance committee that a free will offering of 50 cents from each brother and 25 cents from each sister be paid annually for the purpose of defraying the expenses of the conference. The secretary of each church is to collect such funds and turn them over to the State Treasurer, Bro. Ezra Railsback, and to report to the State Secretary the amount. These funds should all be received by May 1st.

Will each secretary please see to this work immediately, so that we may have ample funds to carry on the conference work. Isolated members may send their dues directly to the treasurer.

F. M. McCrory, Pres.  
Flora Harris, Sec.  
Ezra Railsback, Treas.,  
411 E. South St., South Bend.

Illinois Bible School.

The time has come for us again to consider the annual Bible School matter. After some years of experience in conducting a ten days' session of the school to be followed by four days of conference work, the full session of two weeks has been found to be wearisome both to teachers and students, and the suggestion has been made that instead of beginning on Monday morning of the week, we meet on Tuesday afternoon, Aug. 12th, at 1:30 o'clock for organization and assignment of lessons. We are inclined to look upon this plan with favor but before determining upon it will wait a short time for suggestions or the expression of desires from those who expect to be present. Furthermore, will all who are planning to be present, write us at once so that we may arrange for entertainment and classes. The teachers knowing the personnel of their classes will be better able to select their line of thought. Plan to be present and let us know it NOW.—S. J. Lindsay.

To the brethren scattered abroad:—

The brethren of Los Angeles and vicinity invite you to join them in a ten days meeting to be held at Mineral Park, Los Angeles from May 3rd to the 11th inclusive.

Arrangements are being made to have several speakers of the One Faith.

Meals will be furnished on the grounds for a nominal sum. If you desire to camp, tents and cottages are here. Bring towels, blankets and comforts. Furnished rooms near by can be had at reasonable rates.

Let us not forsake the assembling of ourselves together. The Day of the Lord is at hand. Will we be able to stand?

Then they that feared the Lord, spoke often one to another and the Lord hearkened and heard it, and a book of remembrance was kept." Come out that we may gain spiritual strength for the last days, and having done all to stand.

Program later.

L. V. J. Kimball

C. E. Hatch

Jno. Allard

Mrs. W. O. Steffa

Miss E. Richardson.

J. Tucker

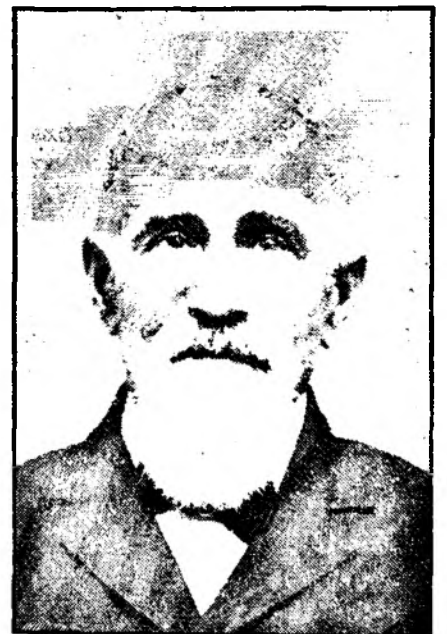
Committee of arrangements.

Marriages.

On Tuesday evening at 8:30 o'clock, in Kewanee, Illinois, occurred the marriage of William H. Lindsay and Sister Verne E. Woods.

This marriage is one of unusual interest to the writer, who had the extreme pleasure of officiating, for the reason that the groom is his brother and the bride a young woman of first class home making qualities. We first taught her the truth, then baptized her a few years ago, and since that time, have had the satisfaction that arises from seeing one grow in grace and truth as she has been a regular attendant at Bible School and conference almost every session since.

We are sure that the many friends of these young people will join with us in wishing them a long and prosperous married life, conducted in the fear of God, and a final home in the everlasting kingdom of God's dear Son.—S. J. Lindsay.



John McCrory

was born Dec. 18, 1834, fell asleep Mar. 11, 1913 at the ripe old age of 79 years, 2 months, 21 days.

He was united in marriage to Miss Anna Warman with whom he lived happily until her death in 1864. To this union were born three children; Charlotte, Carrie, Isdora. He was again married on

Oct. 7, 1866 to Mrs. Elizabeth F. S. McNamara, with whom he lived until her death Mar. 13, 1895. Five children were born to this union; Mary, Grant, Schuyler, Lilly, and Roscoe, all of whom survive him except Schuyler who died two days following his mother.

He is survived by three brothers, William, Joseph, Philip, and two sisters; Mrs. Sarah Snyder and Mrs. Elizabeth Lee.

He leaves six children, four daughters and two sons, and one stepson. William McNamara by his second wife; eleven grand children, seven step grandchildren, two great grand children, and a host of friends to mourn his loss.

Bro. McCory united with the Christian church at Bridgeport, Ind. when he was quite young, with which he was identified until about 1868 when he united with the Advent Christian church at Bridgeport, Ind., as one of its charter members. He was identified there for many years as an elder. He then moved his membership in 1903 to Hillisburg, Ind., being a firm believer and a true Christian until death.

A grand old man has been laid to rest, one who has not lived his life in vain. The same characteristic of his church was shown in his attachment to his country. He enlisted in his country's cause in 1863 in the 4th Indiana Cavalry. He was in all respects loyal to the trust. He was confined for six months in Andersonville prison.

He was a member of the Grand Army of the Republic at Sheridan Ind., and later transferred his membership to Salem, Ind., Samuel Ried Post No. 87, which accompanied the remains to their final resting place, thus showing the high regard in which he was held by them.

During his final illness of several weeks, he was ever patient in his sufferings, always considerate of the loving hands that cared for him. His last words were, "Tell all my friends goodbye, I hope to meet them all at the resurrection at the second coming of our Lord and Savior where parting and good-byes will be no more."

The funeral was held at Bridgeport Thursday at 10 o'clock by Bro. Downs of New Albany. He was laid to rest in the Miller cemetery to await the second coming of the Lord when he only will be satisfied when he awakes in the likeness of his Savior.

**Funeral.**

Dear Brothers and sisters of like precious faith scattered abroad:

Well, I am still alive.

but not well. I improved rapidly for awhile, just as long as I rested and kept quiet, but before I was able to ride, a very dear friend took down with pneumonia, and nothing would do but I must treat him. So after being persuaded for some time, I finally consented to go and see him, and that let me into the case. It was the worst case I ever treated to get well; he was a raving maniac for seven days and nights. He finally got well, but it almost laid me up.

Then they began to call for me from all quarters and I could not refuse as long as I was able to sit in my buggy, but knew at the same time that I was killing myself. So sure enough, I began to get worse. In the meantime, an old friend of mine died with cancer. He was not of the faith, but his children wanted me to hold funeral services, which I did.

There was quite a crowd there and I had to tell them what the Bible said about the dead. I certainly showed them the truth upon this subject, and I am sure many of them saw it. I told them that he was not in heaven, that no man had gone there, not even David. That he was not in hell for God would not send anyone there without a trial, and that trial, or judgment was not until the Lord came, for Paul said, "Judge nothing before the time, till the Lord comes." Then I asked, where is he? I showed that he was in the land of darkness, and shadow of death. I showed them that God said, "In death, there is no remembrance of thee," and asked the question, "If one cannot remember God in death, pray tell me what they can remember. If he is a saint, he is unconscious, for the saints are reckoned as being asleep in Jesus. Hence, if he is a saint, and in heaven, he is asleep. Do people sleep in heaven? Is one supposed to be conscious who is asleep? But I can not say that he is a saint, for he did not have the faith of the Bible. But he is in the hands of a merciful God and the old prophet says, "The judge of all the earth will do right." So I left them there, and I feel sure that many of them will think over what they heard, and it may do them good. Pray for me.

Your brother in afflictions,  
T. J. Daniel.

**The Sunday School.**

By Anna E. Drew.

Jacob at Bethel.

April 13, 1913. Genesis 28:10-22.

Golden Text.—I am with thee, and will keep thee whithersoever thou goest. Gen. 28:15. Revised Version.

Time.— Professor Beecher gives as a probable date for Jacob's setting forth to Mesopotamia B. C. 1784, and for the year of his return, B. C. 1750; the dates are obtained from a calculation of the times of birth of Jacob's children. Most commentators reckon Jacob's stay with Laban as twenty years.

Place.— Bethel, about twelve miles north of Jerusalem. Haran, a well-known city in north western Mesopotamia on the Belias, a tributary of the Euphrates. Its remains are south-east of the modern Turkish city of Oorfa.

**Questions.**

In our last lesson what was Rebekah's reason for sending Jacob to Haran? Gen. 27: 42-45. What excuse did she make to Isaac for sending him there? 27: 46. What blessing did Isaac bestow upon Jacob at that time? Gen. 28:3, 4. How does this differ from that bestowed upon him when he thought Jacob was Esau? In what condition did Jacob make his journey? Gen. 32:10 (He left in a very different manner from Abraham's servant when he undertook the same journey on behalf of Isaac; he had ten camels, a body of servants and all manner of gifts. Jacob went alone on foot, with no gifts.)

From what city did he start? 28:10. At what place did he spend a night? 28:19. This place was already famous in the history of Abraham, near which he erected an altar. Gen. 12:8. In what way did he prepare for sleep? 28: 11. What was his dream as he lay on his stony pillow? Who are angels? What is their mission? Heb. 1:14. When and to whom were the promises in verses 13, 14 given before? Who is the seed through whom the blessing to all families of the earth is come? Gal. 3:16. Has this promise yet been fulfilled? What do you think was to Jacob the most encouraging feature of the dream or vision? v. 15. Have we a like promise? Heb. 13:5-6. What was Jacob's feeling when he awoke? From this, what do you think had been his idea of God? What other feeling soon followed the realization of the presence of God? v. 17. "Awe and a reverential fear when he thought of God's greatness and majesty."

Why call it the "house of God and "gate of heaven"? (Because of God's presence and that of the angels.). What did Jacob set up to commemorate this wonderful event in his life? The

practice of setting up stones as a memorial by travelers still exists in Persia and other parts of the East. How did Jacob consecrate the stone? "With the usual symbol of consecration, oil poured over the top of it." Why did he change the name of the place? Bethel means "the house of God." What further pledge did he make on his part? Jacob who had but a short time before affixed the name of Jehovah to a lie, Gen. 27:20, is now filled with awe of that holy name and takes up the words of the divine promise, making a solemn devotion of himself, and a tenth of all the property he might acquire, to his service, who had thus graciously appeared to him. What place did tithing have among the Israelites? Lev. 27:30-33. They were expected to pay to the temple a tithe of their income,— a tenth of their harvest, a tenth of their wages, a tenth of their money increase. Sometimes two tithes were paid, or even three. Would it be well if that rule was followed in these days? Give reasons. Read Malachi 3:8-10. Is there not danger of robbing God in like manner, now? Do we lose anything, if we give to the Lord? Luke 6:38.

Jacob continues on his journey until near Haran. Whom of his uncle's family did he first meet and under what circumstances? 29: 2, 3, 9, 10. How many daughters had Jacob's uncle Laban? 29: 16. Which did Jacob wish for his wife? 29:17-18. How was he to obtain her? 29:15-20. What trick did Laban play upon Jacob? In the darkness of the evening and veiled, as was the custom, he substituted Leah, the older daughter for Rachael. Though he was allowed to marry Rachael, al so, soon after, he was compelled to labor seven years for her. Thus Jacob was deceived by Laban in much the same manner in which he had deceived his father Isaac.

How was Jacob prospered while serving his uncle? Gen. 30: 43. Eleven sons were born to him and one daughter. (Benjamin was not yet born). Though Laban continued to practice injustice toward him, God prospered him. At last, seeing that Laban and his sons, envious of his property, meditated evil against him, he took his family and possessions and went off secretly. Laban pursued and overtook Jacob after seven days. Peace was finally patched up between them, and stones set up as a witness, Gen. 31:48-49, and Jacob went on his way, returning to Canaan after an absence of twenty years.

"We must answer for our actions: God will answer for our powers."

## WHERE ARE THE DEAD?

L. S. Bronson.

In speaking of Christ's resurrection, Paul in 1 Cor. 15:6, says, "After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some (have gone to heaven? Oh no,) are fallen asleep." Quite a difference in the wording and quite a difference in the meaning conveyed by the language. Let us take the Bible rather than man's theory.

"But I would not have you to be ignorant, brethren, concerning them which are asleep (very many are ignorant concerning them today) that ye sorrow not even as others which have no hope. For this we say unto you by the word of the Lord (note his authority), that we which are alive, and remain unto the coming of the Lord, shall not prevent (or precede, see Diaglott) them which are (in heaven? No.) asleep (in their graves). For the Lord Himself (personally) 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 (not come down) 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, 15, 16.

The dead praise not the Lord. "For in death there is no remembrance of thee, in the grave, who shall give thee thanks?" Psa. 6:5. "The dead praise not the Lord (many claim they do) neither any that go down into silence." Psa. 115:17. How different this language is from that we have so often heard from modern teachers on funeral occasions.

Again, "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he (the man) returneth to his earth; in that very day his thoughts perish." Psa. 146:3-4. Again, "For the grave cannot praise thee; death cannot celebrate thee; they that go down (not up) into the pit cannot hope for thy truth. The living (O, yes, the living) he shall praise thee as I do this day. The father to the children shall make known thy truth." Isa. 28:18-19. "His sons come to honor and he (the dead father) knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

Death is not a friend to the living, as the poet teaches us, when he says, "Death is the gate to endless joy, the opening scenes to heaven." If that thought be true, why, WHY do we one and all, when we see the death angel hovering above our homes, do all we can to prevent his entering our dwellings and taking our loved ones from us? Why do we not greet him as we do all our dear friends who come to our homes and say to him, God bless you, take them home to glory? It is because away down deep in our better, truer, more enlightened natures, we do not believe a word of such a religious theory!

If it is true that death is the opening gate to heaven for the righteous, it is equally true that it is the opening door to hell for the ungodly. Is such an idea pleasing for your mind to dwell upon, providing any of your relatives and friends were taken from the world unprepared to go? As long as I have lived, I have never heard a person advocate this doctrine who for a moment believed that any of his dear ones had gone to such a place. It is always the unfortunate across the way that has gone there. I cannot call to mind any marble cutter who has placed this epitaph, "Gone to Hell," on any tombstone I ever examined. Why should he, as it is not true? We all in our sober moments, always (unconsciously perhaps) reach out beyond our religious theories and look upon death as an enemy and not a friend. The Bible teaches this, if the hymn book does not. Listen, "The last enemy that shall be destroyed is death." 1 Cor. 15:26 and Rev. 20:14.

Death came into this world as a punishment for transgression (Gen. 3:19) and not as a reward for righteousness. When its mission is ended, as stated in scripture, Christ is to come and destroy death. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction." Hosea 13:14. Why all this work of Christ, if there is nothing of particular importance in the tomb except the house in which the real man once lived?

God only hath immortality. "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 approach unto; whom no man hath seen nor

can see." 1 Tim. 6:15-16. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1:17.

Man is mortal. "Shall mortal man be more just than God? Shall a man be more pure than his maker? Job 4:17. Man must seek for immortality in order to obtain it, or perish in corruption. 11 Pet. 2:11-12. "To them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life," is the reward. Rom. 2:7. Why seek for immortality or anything else when we already possess it? Immortality is received and put on at the appearing of Christ when He returns to earth. "Behold, I show you a mystery (It is no longer a mystery after it is revealed), we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye (when?), 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 (not before) shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54. "The first man Adam was made a living soul; (not an immortal soul) the last Adam (Christ) was made a quickening Spirit. The first man (Adam) is of the earth earthy; the second man is the Lord from heaven. As we have borne the image of the earthy, we shall (future) also bear the image of the heavenly. 1 Cor. 15:45-49. But we cannot bear both the earthly and the heavenly at the same time. Proof: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." "First that which is natural (or mortal), afterwards that which is spiritual (or immortal)." 1 Cor. 15:46.

(To be continued).

### SERMONETTE NO. 44.

A. J. Eychaner.

Deut. 11:18-21. If this was good advice in the time of Moses, it is good advice now.

Text.—Little children, keep yourselves from idols. 1 Jno. 5:21. (COMMANDMENT NO. II. Thou shalt not make unto thee any graven images, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water on the earth: thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Ex. 20:4-6.

We can do nothing for the past, for the past is gone. The future has not yet come. Therefore we are limited in our efforts to the present. Whatever we can do for the good of mankind should be done now.

In the Sermonettes which have been given, and in the ones which are to follow, it is intended to scatter light. God is the light and in him is no darkness. His word is the lamp that should guide our wayward feet. God's commandment is exceeding broad.

We have quoted entire this second command for two reasons. First, it is a question, based on observation, whether one in ten of our readers know or can repeat this commandment. Second, because a majority may not have read the ten commandments from the Bible during the past year. If the reader is one of them, it would be well for him to read

The principle involved in this second command is idolatry. As veneration and worship are the highest exercises of the mind and heart, the direction of them upon images is a crime against God. Adoration and worship involve love; and he who places his affection upon the creature has rejected the Creator, and does not love him.

God demands the first place in man's affections. Man is to love God with all his mind, heart and strength. Nothing can come between us and God. He has jealously guarded man's relation to himself, and will punish its violation, even to the third and fourth generation.

I do not think God is vindictive. His laws are fixed, and penalties necessarily follow their violation. When men place their affections upon men or animals, they lower their condition mentally and morally; and the results follow as surely as that heat will burn the hand if put into boiling water. The result of the depravity is transmitted to the child, and grandchild, and on to the third and fourth generation. But love of God elevates the mind, raises the standard of life, in and along the spiritual, and sends it along for a thousand generations; perfecting and ripening the worship of God, and doing his will, thus securing his mercy and favor continually.

In the past and even at present there are images made for worship. They take the place of God in the mind of the worst lip-



er. I once entered a Chinese temple to witness idolatry. The worshipers seemed sincere. They placed food before the idol as a sacrifice; and bowed in worship to the god which their own hands had made. The effect of idol worship not only degrades the worshipers spiritually, but the association of vice and immoral practices, which often are a part of the service is a violation of all charity, and a flagrant degradation of man's relation to God. These immoral practices were connected with the worship of the nations which God commanded Israel to drive out of Canaan. In Rom. 1:21-32 Paul has drawn a word picture of the effects which follow idolatry. When such things accompany the worship of idols as are mentioned by Paul, is it any wonder that it displeases God?

The question as to whether or not the taking of photographs and the making of pictures in modern times is a violation of this command has of late received some attention. It is my opinion that when they are not made an object of worship that it is not a violation. The object of the command seems to be to check the tendency to alienate the heart from God.

The commandment not only prohibits the making of and bowing down to idols, but also of serving them.

To serve an idol is something more than "making" them, or "bowing down" to them. It is to place the affections upon them and to work for them, to contribute to them of time, service, or money, to the forgetting of God. It is my thought that when any one's affections are lavished upon a horse, a dog, a cat, a child, a parent, or a hat or a coat, or money or anything else in heaven or on earth, to such an extent that God is forgotten and the creature or thing is exalted above him, that it is a violation of the second commandment.

The commandments "are exceeding broad." We have not made them a study at night upon our beds as David did—we have even forgotten them by day and violated their spirit. Jesus shows us by his sermon on the Mount they have a broad, deep meaning, that does not appear by looking only at the surface.

When we give our money by dollars for pleasure at the theater, a picture show, social parties, and only pennies for the salvation of men and the Kingdom of God; when we spend our time studying fashion plates and magazines hour after hour, and day after day, and perhaps only one hour in a week in honestly trying to find out by the study of God's word our duty and rela-

tion to him, I am not sure but that we are violating the spirit of this, one of the most important of the ten commandments upon the tables of stone. When you drop into the saloon for a drink of beer, and fail to drop into the church to put a nickel into the collection and encourage the work the Christian people are trying hard to carry on for God and the home, I am not quite sure you are keeping the command. When you pay eighty cents a pound for chewing tobacco, and roll it in your mouth as a sweet morsel or pay five dollars a box for a choice brand of cigars every few weeks and in your cultivated selfishness, the poor and the unfortunate are forgotten, I am not sure that love to God and to man are the principles which govern your life. I am not so sure that God will approve of your conduct when the day of reckoning will have come.

Serving a farmer is doing a farmer's work, and assisting him by your labor. It is to give him the best you can along that line. To serve God is to do his work—to do his will; for obedience is better than sacrifice; stubbornness is as iniquity and idolatry.

All God's commandments are inter-dependent, that is they are all related. To illustrate, covetousness is primarily the cause of adultery, of theft or murder. Paul declares that he had not known of sin except the law said "Thou shalt not covet."

A covetous man will not keep the last six commands. He will not because he cannot as long as he is covetous. So too an idolater will disregard the first four commands of the Decalogue. His idol, whatever it may be, is to him of more importance than the commands of God.

At the risk of repetition, I wish to remind the reader that there are only two arms to the great balance, by which all actions will finally be weighed.

They are love to God and love to man. He who loves God will never serve any idol and will be careful to maintain that relation to him by doing his will. So too he who loves his neighbor will fulfill every rule that regulates the relation to his neighbor.

My text says "Little children keep yourselves from idols." How shall this be done? Simply by loving God with all the heart and all the mind and with all the strength. He who will do this will never become an idolater by loving something else, and serving it.

#### THE JUDGMENT DAY.

"Because he hath appointed a day in which he will judge the world in righteousness by that

man whom he hath ordained." Acts 17:31.

Perhaps there is no other part of God's plan for the future happiness of mankind that is so little understood as the judgment day, and yet the Bible makes it plain enough to satisfy the most skeptical provided they will only believe what the inspired-writers have told us and the judgment day will no longer trouble us.

We shall try to make this plain under the following heads: The purpose of the judgment, who will judge the world, who will be brought into judgment, the place and time of the judgment, the signs of its approach, and our responsibility.

What is the purpose of a judgment day? God by his prophet Isaiah said he created the earth not in vain, he formed it to be inhabited. The prophet David said the foundation of the earth was laid not to be removed forever. Solomon said the earth abideth forever. God tells us that the earth was not created in vain, that it will abide forever, that the righteous shall never be removed, but the wicked shall not inhabit the earth.

Adam and Eve were told to multiply and replenish the earth, and to have dominion over it, but they were on probation and failed to obey God, and brought a curse and death upon themselves and all their posterity.

God's purpose must prevail, so he made a provision by which his only begotten Son died to redeem man from death on conditions, and he was raised from the dead with an immortal body and was made a quickening spirit, who with his bride, the redeemed Church, will replenish the earth with all righteous people, who shall inherit the land forever. Isaiah 60:21.

The same prophet says the earth shall be filled with the knowledge of the Lord as the waters cover the sea. He says the Lord shall judge the poor with righteousness, and slay the wicked with the breath of his lips.

This judgment day will be a period of righteous reigning of Christ and his bride for one thousand years, during which the masses of mankind must pass through a trial of purging and separation, some receiving everlasting life, and others eternal death.

The prophet Malachi says the Lord shall suddenly come into his temple, and he shall sit as a refiner of silver. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wick-

edly 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 branches." We do not know whether this means that all the wicked will be literally burned by a literal fire, or whether it is all symbolical language, but we know that the wicked shall all be destroyed in the sense that there will be none left, and the righteous will flourish for he says, "But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked for they shall be ashes under your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

This judgment day is a period of 1000 years of righteous reigning and judgment during which all the effects of the curse will be removed and the earth restored to a paradise inhabited by all righteous people.

Paul says of Christ, "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15:25, 26.

These assertions are not merely the opinion of the writer nor any other man, but are the words of the Lord as revealed to us by His inspired writers, and which we must believe if we would have a title to an inheritance in that paradise.

F. M. Howell.

#### Are You Content With One Virtue?

One man says: "I am honest, I pay my debts; I don't cheat." All right, but are you always truthful? Don't be content with one virtue. Don't get off in a corner and saw on one string.

Another man says: "I am temperate. I never drink." That is right, but what are you doing to win others to Christ? Don't be content without all the virtues which Jesus enjoins.

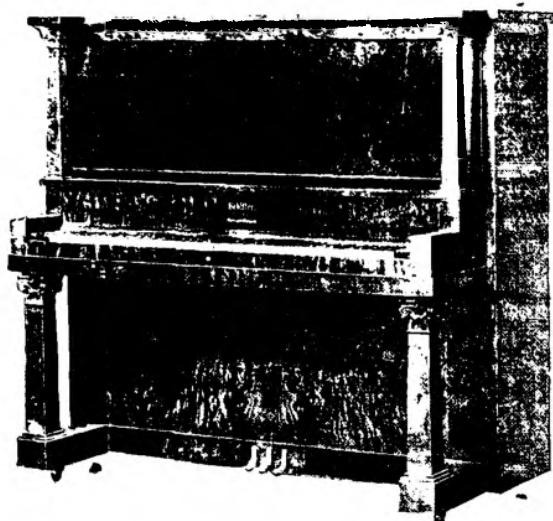
Another man says: "I speak the truth right out. I am not a hypocrite." But he has not learned that the claims of kindness are as great as those of truth. A life that is a continual song of praise must be a life of more than one virtue. Therefore, "Giving all diligence, add to your faith virtue, to virtue knowledge, and to knowledge temperance, and to temperance patience; and to patience godliness and to godliness brotherly kindness, and to brotherly kindness charity."—Sel.

"The real secret of a happy life is putting one's powers as far as they will go."

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keep his coat in proper condition.

Field mice comb their hair with their hind legs, and the fur seal in a similar manner spends much time as a woman in making herself look smart.

Although the elephant appears to be thick-skinned and callous, he takes great care of his skin.

He often gives himself a shower bath by drawing water into his long trunk and blowing it on the different parts of his body.

After the bath, he sometimes rolls himself in a toilet preparation of dust to keep off the flies.

From Our Dumb Animals.

### LOOKING AHEAD.

A certain young railway division superintendent, in the month of August last year, asked his superiors for three snow plows to be furnished as soon as possible. His request was received with laughter and ridicule. When the demand was made on him as to why he was ordering plows in hot weather, he replied:

"I know my division. I want to be prepared for what will probably come. Send me the plows.

The plows were not sent him.

In December his division was overwhelmed with snow, and for the lack of the plows his company at that particular time lost a large sum of money through inability to keep the right of way open.

The division superintendent was censured in February for not having prepared for such a situation. He referred his critics back to his orders given in August for the plows. That cleared his name and reputation, but it did not restore to the company what it had lost through failure to understand his wisdom in looking ahead.

Every step in life, that kind of life which hopes to accomplish the higher things that exist on the earth, is not for the Past, not for the Present, but for the

Future. In everything that we do we build for ourselves in a distant To-morrow, and also for those who are in daily contact with us. This applies to the boy in school, to the boy in the machine shop, to the boy who is with the cattle in the field.

To look ahead, to plan as you best can, to prepare for, perhaps, unexpected situations, is the highest part of wisdom.

Think of To-morrow in every act performed To-day. There is always a To-morrow.—Sel.

### Smile Even If It Hurts.

A very excellent book was once written called "the Virginian," in which the expression appears, "Smile, smile even if it hurts." The thought of the author back of this sentence was that the best way to meet any of life's troubles is not to sit down and weep, but smile at the situation—smile until it is conquered. A great deal of courage may be inspired through the power of a smile.

The late Vice-president James S. Sherman, noted always for his unflinching good humor, was approached one time by a melancholy looking individual, a man who never was known to take anything cheerfully. To Mr. Sherman he said:

"Jim, I jest lost a horse by colic."

"Yes, well, can't you smile?"

"Nope, Jim—my hunting dog's lost—ain't seed him for five days."

"Smile anyway— perhaps that might bring him back."

"I can't smile, Jim—part of my barn burned last night."

"Smile because it didn't all go."

"Try to smile anyway."

"All right, Jim, if you say so—I'll jest smile and act as if nothing wrong ever did happen."

"Sure," replied the Vice-president, "and then you'll begin to see how small most troubles are— just smile."—Sel.

# THE RESTITUTION HERALD.

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## Hell Fire a False Theory.

"The roasting theory entered the Christian church during the dark ages, and it is strange indeed that Christian people should indeed that Christian people should ever have accepted the God dishonoring, hell-fire doctrine," said E. Sexton, of Los Angeles, in his lecture on Hell at the Musical Art Institute Sunday afternoon. Sexton spoke from the text of St. Paul to the effect that "there is a resurrection of the just and the unjust."

"Many people believe this brimstone doctrine because they think the Bible teaches it," said Sexton. "Would that such Christians would carefully and prayerfully study their Bibles to see if these things be so."

"Could it be true that the Heavenly Father merely calls a predestined few to Himself, and 'passes by' the great mass of mankind, allowing them to go down to everlasting torment? Our hearts answer, No."

"We must remember that our Creator invites to reason—'come let us reason together; though your sins be like scarlet, they shall be white as snow.' Surely a right understanding of the Divine Revelation, the Bible, should be a reasonable one to a sanctified mind."

"Only the wilfully wicked shall be cut off from life in the second death—not then in torture, but, as St. Paul declares, 'punished with everlasting destruction.' "—Oklahoma City Daily News.

## Shannon on Suppers.

Evangelist Dan Shannon, who held a big revival meeting in Selma in the fall of 1910, is known to hold some radical and startling opinions. The following on "The Upper Room vs. the Supper Room" is attributed to him and is certainly very characteristic of him:

"The early church prayed in the upper room, the twentieth century church cooks in the supper room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts. There is more fire in the gas range in the kitchen than there is in the pulpit. When you build a fire in the kitchen, it often,

## PSALM 126.



When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

if not always, puts the fire out of the pulpit. Too much ice cream chills the fervor of the spiritual life, and oysters are not known to be conducive to digestion of spiritual food. The early disciples were not cooking in the supper room on the day the Holy Ghost came, they were praying in the upper room. They were not waiting on tables, they were waiting on God. The fire for which they were waiting was not in the gas stove, but was from above. They were not feasting, they were fasting. They were detained there by the command of God, they were not entertained there by the cunning of men. They were all "filled with the Holy Ghost." They were not stuffed with a stew and a roast.

Oh, I would like to see the cooking squad put out, and the praying band put in. Let us have less gravy and more grace, less pie and more piety, less soup and more salvation, less ham and sham and more love and life. Let us have less leaven and more heaven, less use for the cook and more use for the old Book. Let us put out the fire in the kitchen and build it on the altar. Beans and brown bread are not necessary for those who are "alive from the dead." Let us get up fewer dinners and go out after more sinners. Let us have a church full of waiters, but waiters on God; a church full of servers, but they who are serving God and waiting for his Son from heaven."—Sel.

## Who Dare Not Believe God On Oath?

And yet there are thousands of thousands of professed Christians who do not believe Him on oath. It is very grave for one man to say that he would not believe another on oath. "An

oath of confirmation" used to be an end of all strife, but in these days of popularity and show, the very ones that should be strong believers, do not believe God on oath. Let us see. "The Lord hath sworn in truth unto David; he will not turn from it, of the fruit of thy body will I set upon thy throne." Psa. 132:11.

Now Peter in Acts 2:30 tells us that God was speaking of Christ. Here is his language. "Therefore being a prophet and knowing before that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne." Now this settles it as to whom the prophet was speaking. God raised him up, but did he take his seat upon David's throne? Not much, but the Lord God, said unto my Lord, Christ, sit thou on my right hand, until I, God, make thine enemies thy footstool."

Hence, instead of Christ taking his seat upon David's throne he was seated with his father on his throne, and is to remain there "Until the times of the Restitution of all things," or till God makes his foes his footstool. Then what? Listen. "God at the first visited the Gentiles to take out a people for his name... after this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Do you believe this? If not, you do not believe God on oath. How many can you find that believe it? Not one in a thousand. O, they say, it doesn't mean David's old throne in Jerusalem, it means a spiritual throne. But hold on. The same one that was "cast down" the same one that was "ruined," is the one that is to be rebuilt, and the one God

swore he would give to Christ. Do you believe God on oath? Stop and think, Do you? Better be careful.

T. J. Daniel.

## Sword Points.

R. E. Lloyd.

One of the most effective, if not the best, ways to win people to Christ is to live what you preach. The preaching may be very good and scriptural, yet if you do not live it, it is not so powerful.

The happiest couple in the world are true Christians. They are not like the foolish virgins who had no oil in their lamps, but they are like the wise. See Matt. 25.

Some people ask God to grant them certain things, which if He did, they would be much worse off than they are now, but remember 'Godliness with contentment is great gain,' wrote Paul.

What care we if Croesus was rich, or Alexander the Great was a great conqueror, so we are rich in the grace of God and are ourselves overcomers? Rev. 3:5-12.

I have met professed Christians who did not take time to read the Holy Bible, but they would read magazines, daily papers and novels. O, consistency, thou art jewel!

There are many people claiming to be Christians who spend more money for tobacco, and alas! even some for cigarettes, than they do for the support of Christ's gospel.

Some Christians if asked, Are you a Christian? say, I hope so; or, I guess so. Evangelist J. V. Updike said he once asked a professor of religion, Are you a Christian? I hope so, came the answer. Are you married? he asked. Yes. Why didn't you say, I hope so? He says the man saw the point. Paul says "For I know whom I have believed." We know we have passed from death unto life, because we love the brethren."

Thank God, for a positive religion!!

We need some one to believe in us—if we do well, we want our work commended, our faith corroborated. The individual who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you; he is one who recognizes the good in me. Elbert Hubbard.

## WHERE ARE THE DEAD?

L. S. Bronson.

The change from one to the other comes, not at death as many teach, but at the resurrection. But I hear you say, If no one as yet has gone to heaven or hell, how can any be rewarded at death? The Bible says nothing about any one being rewarded at that time. Yes, you know it is stated in Rev. 2:16, "Be ye faithful unto death and I will give you a crown of life." Yes, my friend, that is the promise. The faithfulness must continue until death, but does that determine the time when the reward is given? Certainly not. We must look to other scripture to determine that. Here it is: "And behold I come quickly; and my reward is with me to give to every man according as his works shall be." Rev. 22:12. "Behold his reward is with him and his work before him." Isa. 40:10.

Is not this sufficient proof to settle the point as to when men are to receive their reward for their deeds in this life? But again you say, It is stated by Christ in Matt. 5:12, "Great is your reward in heaven." Because Christ at the time he spoke these words, declared that the reward was then in heaven, many people have concluded that they must go there to obtain that reward; and they have also made up their minds that at death is a very good time to go. But because it is reserved (preserved) in heaven for you, does it follow that you must go there to obtain it? Paul in 11 Tim. 4:8, tells us just how he expects to secure his crown of life. Hear it: "Henceforth (from now on) 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." Of what day is Paul speaking? The day of Christ's return.

Should you receive word from a Chicago banker that there is a large fortune reserved in his bank for you, would it be absolutely necessary for you to go to Chicago to secure that fortune?

Where, then, are the rewards to be given? "Behold, the righteous shall be recompensed (in heaven? No.) in the earth, much more the wicked and the sinner." Prov. 11:31. "Blessed are the meek, for they shall (future) inherit the earth." Matt. 5:4. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. 37:11. How long shall the meek inherit this earthly possession? As yet they have never possessed and enjoyed many corner lots nor beauty spots of earth. Listen: "The righteous shall inherit the land and dwell therein forever." Psa. 37:29; Prov 2:21. "The righteous shall never be removed." Prov. 10:30. If these statements be true, I see no opportunity for them to go to heaven. But one says, Such a home, such a reward, would be far too gross for me.

O consistency! Perhaps for more than half a century you have been struggling against thorns, thistles, disease, tears, sorrow, pain, and death, and yet, with all this before you, you toil on striving to add acre to acre and farm to farm, never once feeling that these earthly possessions, though resting under the curse of God for the sins of man, are in the least degree gross. But when we give you the Bible picture of the earth 'made new,' the curse removed, a home where there is to be no more tears, sorrow, pain, nor death (For the former things are passed away, behold I make all things new, Rev. 21:4-5.); and when we picture to you the city fair with streets of gold and gates of pearl, with river broad 'where goes no galley with oars;' and in the midst of the city and on either side of the river the tree of life with its monthly fruits, and God and the Lamb dwelling in it forever (Rev. 22:23)— all this perfection of beauty and glory, yet such a home is far too gross for you! O consistency! thou art a jewel!

We will now answer a few objections often urged against our position. Time, and size of this volume will not permit us to answer all that might be urged against our position and which are as easily answered as those noted.

### First Objection. "Hath Everlasting Life."

"He that believeth in me (Christ) hath everlasting life, and he that believeth not the same shall not see (everlasting) life, but the wrath of God abideth on him." John 3:36.

There we have the possession of everlasting life depending on a certain belief. Would believing or disbelieving a certain proposition change the nature of an individual being? "He that believeth hath everlasting life." Is it now in the believer's possession? No, is our answer. Where is now that life? Col. 3:7 answers the question. Listen: "For you are dead (to the world) and your life (eternal life) is hid with Christ in God." Not in our mortal bodies,

Again in 1 John 5:11, "This is the record that God hath given to us (believers) eternal life and this life (is now in us? No.) is in his Son." It is not yet bestowed on us, but God has promised it to us if we are faithful. When? When his Son returns the second time. "And this is the promise that he has promised us, eternal life." 1 John 2:25. Again, Christ says, "And this is the will of him (the Father) that sent me that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up (not bring him down) at the last day." John 6:40. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Thus we see from the Bible that eternal life is a gift to only a portion of the human family and is not a part of the present nature of any man. You must know your Bible to understand God.

Away back in the garden of Eden, just after our first parents had disobeyed God's law in partaking of the tree of knowledge of good and evil, "Now lest (in that sinful condition) he put forth his hand and take also of the tree of life and eat and live forever (become immortal sinners), God drove man out of the garden and placed a flaming sword, which turned every way to guard the tree of life." Gen. 3:22-24. "Lest he also eat of it and live forever." Now please tell us when man passed this flaming sword and partook of the tree of life, thereby changing his nature from mortal to immortal.

Again in Matt. 19:16 we read of a young man who came to Jesus saying, "Good Master, what good thing shall I do that I may have eternal life?" Did Jesus say to that young man, "Son, you have that immortal life nature already in you"? No, he said nothing of the kind, but he did say, "Go, sell all that you have and give to the poor and come follow me." "But the young man went away sorrowful, for he had great riches."

As yet, no man has passed the flaming sword and partaken of the tree of life.

(To be continued).

### SERMONETTE NO. 45.

A. J. Eychaner.

#### Command No. 3.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20:7.

In the study of this command it is necessary, first of all, to understand what it is to take Jehovah's name in vain. Opinions differ; but it is evident that the command covers a wide use of the name. The profane use of God's name by thoughtless persons in conversation, or when in anger, and generally known as "swearing," is perhaps the most common. Such people, knowing their own inferiority, seek by the use of God's name, to make their statements stronger or give them character. Others suppose that swearing adds strength to an assertion, by emphasis upon God's name. Men declare, sometimes, that swearing is a safety valve to anger. Others acquire it as a habit; and still others use the name, being almost or quite unconscious of it. This is a use of God's name, for which there can not be a solitary justification.

Another use of God's name that is open to serious objection, and for the use of which there is no valid reason, is that form used officially to confirm evidence or intention to faithfully perform official duty.

There is at the bottom very little if any difference in these two forms of swearing. In the one instance the profane man swears because he wants to

swear. In the other instance the man swears because somebody else wants him to swear. In the first instance the man swears because he imagines it lends strength to his utterances. In the second instance, others want him to do the swearing because they think it makes the evidence stronger. In the former case it is unnecessary and foolish, and in the latter case, in many instances the more swearing the more lying; because he is made as a matter of form, to promise under oath to do what he never intended to do.

Would it not be better always not to swear at all? If a truth is told, nothing is added to it by swearing. If a lie is told, how does swearing change it? There is absolutely no benefit either way. When Peter lied about knowing Jesus did his swearing help matters any? By doing so did he not break another command—the one we are now considering?

James says, "Above all things brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." Jas. 5:12. James hits the nail on the head squarely, and there is no slipping of his hammer. We can understand him when he says: "Neither by any other oath." That includes all forms of oaths. He is backed by the authority of Jesus. Jesus says: "Swear not at all; neither by heaven for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one



hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Matt. 5:34-37.

If one little hair on the head cannot be changed in color by swearing, how foolish to think of changing the great and important affairs of life by adding an oath!

But there is another feature and one of more importance to be considered. He who swears by the taking of God's name in vain, has broken God's law and is a sinner—for sin is the transgression of the law. God says in the negative way of the precept, that the sinner will be regarded by him as guilty.

It may be said that the truth told, or a promise made to a person is strengthened by telling him that God witnesses the transaction. It may have that effect upon the minds of some; yet the question remains does it add anything to the truth told or to the promise made?

The writer of the Hebrew letter tells us "Men verily swear by the greater, and an oath for confirmation is to them an end of all strife." That may be true among the people who held God's name as sacred, but were they justified in the violation of the command? God has not revealed any reason, so far as we know, why his name may not be thus used. Yet the command seems plain in its prohibition.

The reader will notice that the words "Lord" in the command is printed in small capitals. This indicates that it is a translation of the four lettered name in Hebrew—J.H.V.H. Not knowing what was the pronunciation of the name our translators have placed a vowel between all those letters, making it read as follows, JeHoVah—Jehovah. There is no proof to show that the word "Jehovah" as we have it is the name of God. Yet inasmuch as it stands for the name to us, it becomes sacred. The same may be said of the word "God." It represents our Father in Heaven. Jesus in the prayer for his disciples honors—hallows the name.

There are over 50 different forms of the name in use among the nations of earth. We use the word "God." The Spanish use "Dios." The Greeks use "Theos." The Germans use "Gott." The old Egyptian has "Pent." The Arabians and Mohammedans use "Allah;" but whatever the form in use that form stands as sacred. But the name of God is unknown. Sometime, somewhere that name will be written upon the people of God, or more properly, will be written IN them. "And they shall see his face, and his name shall be in their foreheads." Rev. 22:4—or receive a white stone upon which it is written. Rev. 2:17.

This great being, the Creator of heaven and earth, whose name we are not to profane, appeared through an angel to Moses and said, "I am Jehovah. I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but my name Jehovah I was not known to them." Ex. 6:2,3. From this it is evident that God Almighty is only a representative name. It was used with the patriarchs. But when Moses was sent to Israel the angel revealed the sacred name. Jehovah speaks through the angel to Moses in the burning bush, "Behold I will send an angel before thee to keep thee in the way... provoke him not: he will not pardon your transgressions, for my name is in him." Ex. 23:20-23. Acts 7:30-32.

We cannot ignore God's name nor lightly regard the command in regard to its use. He who loves God will love to comply with his law, and honor that sacred name whereby we are called. To obey is to draw near unto God, and he has promised to draw near unto us. "Thou shalt not take the name of Jehovah thy God in vain for Jehovah will not hold him guiltless that taketh his name in vain."

#### NOTES BY THE WAY.

The last notes closed with my work at Lissie, Texas. My next appointment was at Brownwood, Texas. I started for that appointment by way of Temple. I left Temple on Saturday morning. Having to pass through Goldthwaite, I concluded to stop off and have a visit over Sunday with Dr. Wilson and family, which I did. We had a pleasant visit together, conversing together on topics relating to the closing days of this Gentile age. I found them alive to these things, and daily rejoicing in the Blessed Hope.

On Monday morning I started for Brownwood, on the Santa Fe road. Arrived at about 10 A. M. and found Sister Crundwell at the station with her carriage to meet me. We then drove to her home where I met Sister Martin who had been very sick but was recovering. I felt glad to meet once more these two devout servants of God, who are daily looking for the angels reapers to gather them together with others of the faithful unto the Lord before the pouring out of the judgments under the opening of the seven seals, which cannot be delayed much longer. Oh, how sad it would be to be left to endure the scourging of those judgments. May we all be accounted worthy to "escape all these things that shall come to pass and to stand before the Son of Man."

Meetings were commenced the

night following, preaching ten sermons in all. Two were left under thorough conviction and another favorably impressed.

My sermon on the "Rich man and Lazarus" was so well received, that I had to repeat it. I feel impressed that lasting good was accomplished. The gospel truth has received a firm foothold in Brownwood. They regretted to have me leave, but lack of funds forbade a prolonged stay.

My next point was Burbank, Oklahoma. Having to pass through Fort Worth, Texas, I concluded to stop off and visit Bro. S. Blessing over Sunday. He is the only one I know of in that city who knows the "joyful sound." He said it would do him good to have a heart to heart talk with some one. The significant happenings in the East give him assurance that the day of the Lord is near at hand. I feel a sympathy for God's isolated people. They need a word of encouragement.

On Monday morning I started for Burbank, Okla. The first day I arrived at New Kirk in that state, and had to stay over at that city until the next day. Not being aware that Bro. and Sr. Waters had moved to New Kirk and lived near the station, I went to the "Old Kentucky Home" Hotel. I noticed two signs posted on the wall, which read: "Christ is the head of this house;" "No card playing allowed here." I thought that was a good recommend for the hotel. I love to stay in homes where Christ is the head of the house, and evil practices are forbidden.

The next morning I started for the home of Sister Mittie Chandler, at Burbank. Arriving there about ten o'clock, her son Frank met me, and escorted me to their home. Sister Chandler gave me a hearty welcome. We were glad to see each other once more. She is a true child of God, and her heart is in the work. Mr. Chandler was away from home but returned in about two days. He was glad to see me also.

Bad weather came on, and so we did not begin meetings until the last of the week. Meetings were held in the village church. They told me my audiences were larger than their local pastors drew. I never had better attention anywhere, and some expressed their appreciation. I trust that some seed found lodgment.

Sister Chandler and Sister McCurry are the only obedient believers in Burbank. There are some believers however who have not as yet yielded obedience to the gospel. Sisters Chandler and McCurry are trying to hold aloft the Gospel Banner. May God bless them.

After the close of the meetings, I started for Arkansas City, Kansas. On arriving there, I took a hack for the home of Bro. and Sr. Chaplin. On arriving there, I received another hearty welcome. Bro. Chaplin is a nephew of of Bro. S. A. Chaplin. I was also glad to meet Sr. Mabel Chaplin, their daughter, whom I baptized on one of my former trips. I was also delighted to meet again Bro. and Sr. Reid, Sr. Russell and Sr. Sims.

Bro. and Sr. Waters of New Kirk, Okla. came down to attend the meetings on Sunday.

The topics of the meeting were mainly prophetic subjects, relating to the closing up of the times of the Gentiles. God bless his faithful children in Arkansas City.

In the Blessed Hope,

W. H. Wilson.

#### A Forgiving Spirit.

There is no respect in which men get closer to Jesus, or more complete in their exemplification of His life, than in the enjoyment and manifestation of the spirit of forgiveness, which is the condition of our own access to the grace of pardon and peace. If we forgive not, there is no forgiveness for us.—Sel.

"Service leads to love. The way to learn to love other people is to serve them. No one of us ever loves or thanks God as we should for what He has done for us, until He induces us to do something for Him. This is why he lays on us work that He might have done, and asks us to give to others what He might have given. A wise parent, instead of doing everything for a child, will require such service as the child can render, knowing that it leads to love."

"Wickedness is progressive. A man does not plunge headlong into the depths of sin. He begins with some slight departure from known duty, and the current of his ungodly life becomes more resistless with every yielding to temptation. Beware of the little breeches in morals. Shun the small departures from the right."

"It is a grand gift to be able to smile as the pleasant man or woman smiles. It is not the stereotyped 'duty smile' of society, it is not the patronizing smile of careless tolerance or the painful smile of bored politeness. It is the cheerful, the cheering, hearty, heartening smile of one who loves to help his fellows."

Reputation is in itself only a farthing candle, of wavering and uncertain flame, and easily blown out; but it is the light by which the world looks for and finds merit.—Lowell.

## 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 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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.  
Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

We think the young people did themselves credit in the last issue and will devote an issue to them occasionally. We suggest, young people, that you begin now to get ready for the next, so that when the notification is given, you may have your articles ready to send in.

Now that the season for reports and announcements has arrived, we ask those who are in charge of these affairs to make them as brief as they can to be consistent with the need. Have copy for such matter in our hands not later than Thursday for the following week's issue.

## Announcements and Programs.

To the churches and isolated ones scattered abroad:

We are planning a trip through the following states; viz., Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Texas.

We will visit churches and isolated ones residing near the center of these states. Those needing our services will please address us soon at 366 W. Main St., Salem, Ohio.

D. C. and N. B. Robison,  
Evangelists.

## Illinois Bible School.

The time has come for us again to consider the annual Bible School matter. After some years of experience in conducting a ten days' session of the school to be followed by four days of conference work, the full session of two weeks has been found to be wearisome both to teachers and students, and the suggestion has been made that instead of beginning on Monday morning of the week, we meet on Tuesday afternoon, Aug. 12th, at 1:30 o'clock for organization and assignment of lessons. We are inclined to look upon this plan with favor but before determining upon it will wait a short time for suggestions or the expression of desires from those who expect to be present. Furthermore, will all who are planning to be present, write us at once so that we may arrange for entertainment and classes. The teachers knowing the personnel of their classes will be better able to select their line of thought. Plan to be present and let us know it NOW.—S. J. Lindsay.

To the brethren scattered abroad:—

The brethren of Los Angeles and vicinity invite you to join them in a ten days meeting to be held at Mineral Park, Los

Angeles from May 3rd to the 11th inclusive.

Arrangements are being made to have several speakers of the One Faith.

Meals will be furnished on the grounds for a nominal sum. If you desire to camp, tents and cottages are here. Bring towels, blankets and comforts. Furnished rooms near by can be had at reasonable rates.

Let us not forsake the assembling of ourselves together. The Day of the Lord is at hand. Will we be able to stand? Then they that feared the Lord, spoke often one to another—and the Lord hearkened and heard it, and a book of remembrance was kept." Come out that we may gain spiritual strength for the last days, and having done all to stand.

Program later.

L. V. J. Kimball

C. E. Hatch

Jno. Allard

Mrs. W. O. Steffa

Miss E. Richardson.

J. Tucker

Committee of arrangements.

## NOTICE.

## Churches of Indiana.

You will remember that the Indiana State Conference held at Hillisburg last September, passed a recommendation made by the finance committee that a free will offering of 50 cents from each brother and 25 cents from each sister be paid annually for the purpose of defraying the expenses of the conference. The secretary of each church is to collect such funds and turn them over to the State Treasurer, Bro. Ezra Railsback, and to report to the State Secretary the amount. These funds should all be received by May 1st.

Will each secretary please see to this work immediately, so that we may have ample funds to carry on the conference work. Isolated members may send their dues directly to the treasurer.

F. M. McCrory, Pres.

Flora Harris, Sec.

Ezra Railsback, Treas.,

411 E. South St., South Bend.

## Old Bible Wanted.

If any reader has, or can secure at a book store or otherwise, two copies of an Oxford Bible, S. S. Edition, Olivet Series, and can supply same to me, I shall be grateful and pay any price needful. It is out of print. Used to be published by the Van Cleve-Andrews Co., of New York. Contains 1030 pages, 12 mo. size, minion type, exclusive of helps, of which there are 378 pages and 12 maps, and it also has refer-

ences. I do not care for the helps if it could be had in the same number of pages of scripture prop-

er, 1030, so that the print comes in the same position on page as in the one I have, now nearly worn out, as a duplicate will be an aid to memory of the scriptures.

New York or Brooklyn brethren, especially, might secure one or the two copies.

J. W. Williams.

Plymouth, Indiana.

## Obituaries.

## William Wallace Pence

Born Aug. 2, 1835, fell asleep in Jesus Mar. 23, 1913, past 77 years of age. He had lived his entire life in Warren County, Indiana. Was married to Amanda Evans, Oct. 15, 1857, and to them were born six children, four of whom survive,—Gabriel A., John F., Annie S. McCandless and Jessie E. who teaches school in the neighborhood. These all live in the immediate neighborhood, and will be a comfort and help to the widow, Sister Pence, who is in poor health, not being able to attend the funeral services.

There are also nine grand-children, who will miss grandpa's kind presence.

Bro. Pence's aged and only full brother, Curtis, was buried just a week before him, at the age of 84, and his last sickness together with Sister Pence's seemed to weigh our brother down with sorrow too great for his body, although he always seemed to be vigorous, and in traveling afoot over the country, could out walk most of the younger generation.

There are also many other relatives and a large acquaintance of friends and brethren who sorrow with the family.

The Pleasant View church has lost a trusted and faithful servant, one who lived a consistent example, worthy of our imitation. He had served the church as an elder for some time past.

The immediate family were all present at the last services, including a son-in-law from Colorado, Mr. Buck, the widower of Miss Jessie's twin sister, Josie, who is fully as kind and faithful as an own son could be, and whose presence will lighten the present burden.

Bro. Pence spent much of his last hours in prayer, with closing words ever, "Thy will be done," which sentiment was fittingly memorialized by the hymn of that title at the funeral, which was held from the M. E. church in Pence, with burial in the cemetery near by, with funeral sermon by the writer.

J. W. Williams.

## BUSINESS.

There are two phases to be considered in running a religious

publication successfully—the sentimental and business. The editor and manager must consider both. Conducting a religious publication is not a money making venture, but a certain amount of money must be forthcoming and there is but one way to get it honorably, and that is to establish a subscription price. This we have fixed at \$1.50 per year for all who subscribe for themselves, and a dollar a year where the amount is paid for another.

Where we know brethren to have had misfortune and the paying of a subscription would work a hardship, we have reduced the price to \$1.00 for such, or even extended the paper free where our judgment directed that we do so. For this purpose we have a Helping Fund to which anyone may contribute. This fund sends the paper to many who could not otherwise have it.

We must have system in conducting the business. This is religion. "Let everything be done decently and in order." When a subscription expires, we notify the subscriber, asking that we be advised at once whether we shall continue the subscription, at the same time allowing the subscriber's own time to pay the subscription. We send these out the first of each month as they come due. When you receive such a notice, please regard it strictly as a business necessity and write us at once by post card or otherwise. State on it whether you wish the paper continued, and if so, if you cannot pay for it at the time of writing, state that you will do so as soon as you can. If you want it and really cannot afford to take it, please state that. At any rate let us hear from you. We do not want to force the paper upon any one and yet we feel that we should continue to send it until we know definitely the subscriber's pleasure in the matter. Please help us to do business in a business way.

The Editor and Manager.

## The Sunday School.

By Anna E. Drew.

Jacob's Meeting With Esau. April 20, 1913. Genesis 33:1-15.

Golden Text. Be ye kind to one another, tender hearted, forgiving each other, even as God also in Christ forgave you Eph. 4:32. American version.

Time. - Beecher considers B. C. 1747 a probable date for the events of this lesson.

Place. - The Jabbok (the modern Wady Zerka) is one of

the principal rivers of eastern Palestine, flowing into the Jordan from the east nearly opposite the city of Samaria. Peniel (or Penuel) was probably a prominent ridge near the Jabbok. A city was afterward built there whose inhabitants Gideon destroyed for not assisting him against the Midianites. Judges 8:17.

### Questions.

Where was Esau living at this time? Gen. 32:3. (The land or mountains of Seir, extended from the Dead Sea to the eastern gulf of the Red sea. These mountains were first inhabited by the Horites, Gen. 14:6, and afterward by Esau and his descendants. The valleys were fertile. This lay in Jacob's path on his return home).

What precaution did Jacob take before he dared meet Esau? 32:3-5. Why did he fear him? What did he ask for in his message? "Forgiveness and a kind reception." Is there any promise of restoration of that which he took from Esau in the message? How did Esau act upon receipt of it? 32:6. How did this news affect Jacob? What way of appeasing Esau did Jacob plan? 32:7-8. (Also he took 550 animals, sheep, goats, camels, cows and asses, and sent them ahead as a present for Esau. This was a princely present and such as was sufficient to compensate Esau for any temporal loss he might have sustained by being deprived of his birthright and blessing). What better way did Jacob take? 32:9-12. Point out some of the characteristics that Jacob shows in this prayer to God. What struggle did Jacob engage in by the brook Jabbok? 32:24, 28. What is implied by the term "wrestled?" See Hosea 12:4. Who was the angel? In the text he is called a man, by Hosea, the angel, and by Jacob he is recognized as God. 32:30. How did Jacob prevail, by his own power or by submission of his will to God? One writer on this passage expresses the thought that Jacob, uncertain as to Esau's disposition and intentions, conscious of having given him much cause of offence, fears the meeting, and having first gone to God in prayer, and then adopted measures for his safety which his wisdom and the situation suggested, again resorts to earnest prayer and supplications, continuing through the night, at length prevailing so far as to obtain from God some sign or token to assure him that he should be carried through this as through his other dangers and distresses, undestroyed and unhurt. The sign given him was calculated at once to ex-

press approbation of his faith, fortitude and perseverance and to convince him of his inferiority and weakness. Whatever was the real circumstance of this extraordinary scene, it procured for Jacob a new and an honorable name, which blotted out to his posterity, if not altogether to himself, that less honorable name which commemorated a little incident attending his birth and his unfair dealings with his father and brother.

Jacob the supplanter is transformed into Israel, a prince with God. How did Jacob now approach Esau? 33:1-3. How did Esau meet Jacob? Do you think that Esau's treatment was an answer to Jacob's prayer to God? How was his family received? How was the gift of animals to Esau received? Why did Jacob insist on Esau accepting? vs. 10, 11. (To accept a present from an inferior was a customary pledge of friendship. If it be not received, you have much to fear. It was on this ground that Jacob was so urgent with Esau to receive his present). What was Esau's proposal? vs. 12-15. How did Jacob receive it? Why should Jacob hesitate? What seems to be implied in verse 14? (That Jacob intended to visit Esau at Seir, but there is no record that he ever did).

What was probably the last meeting of these two brothers? Gen. 35:29. Apply the Golden Text to the lesson. What does this lesson teach us of the way to have power with others? 1 Cor. 13:8; 2 Cor. 10:4-5; 2 Cor. 12:9. What is the Christian's armor? Eph. 6:13-18.



## OUR YOUNG PEOPLE

(Too late for last week).  
INFLUENCE.

Some one has said that there is no middle ground as regards influence—that your influence either helps or hinders, lifts up or pushes down. Which are we doing? Are we lifting up or pushing down? Are we aiding in the constant march of progress or are we throwing on it a heavier burden?

He that lives by the precepts of God, walking day by day in his footsteps and growing in knowledge is the sort of being this world needs. His influence does not hinder the growth of the one that is weaker and ready to fall.

On the other hand we have an entirely different type of being. His achievements are not such that lift up his brother. He makes

no progress. He seems to be standing still. But there is no such thing. He is merely sliding back into a lower notch, slowly, perhaps so that he does not realize it. Progress is the essence of life. Life is progress. The lily may grow and promise to be a tall and stately plant. But let it be without water and sunshine. Possibly at first it may not seem to change, but it grows no taller. Soon it begins to wither and shrink and the lily is no more, unless again it is supplied with the things necessary to life, when it may revive and grow as before.

So do we seem to shrink away from the love of the Master. We seem to be sleeping, when, like Rip Van Winkle, we suddenly awake and are astonished to find that we are a little farther from the goal we are striving to attain.

May we ever go forward.

Leta Railsback.

Dear Mr. Lindsay and all the readers of The Herald:

I am writing a short letter and I hope it will find space in your nice paper.

I often read it, and I enjoy it very much. I would not take anything for the thoughts I have received from its pages. I would like to say lots of things but I know it would be best for me not to write much, but leave room for some one who is able to write good interesting letters. I have never forgotten your visit to our home two years ago, while my dear Maama was yet living. I did not have my wheel chair then. But through your aid I got it in a short time afterwards. There were one or two who sent me money by your direction, that I failed to send my thanks. I hope they may receive this and accept my thanks. I cannot walk yet, and I know I never will in this age. Still I have a great deal to be thankful for. I had a nice Christmas; one dollar and a box of nice candy came over one thousand miles to me. Also some other nice presents, but it is not the gifts that cheer me, but the giver.

And to all who may read my letter who are able to get out and enjoy nature's blessings, may you all take new courage each day, and do not think my life a burden because I am a cripple. I may write again some day.

Fay Stevenson.  
Harriman, Tenn.

"His way is best. I may not know the reason Of all the darkness I am passing through; But this I know, that every testing season He makes a blessing, if to Him I'm true. And so I rest."

## Obituaries.

(Received too late to be placed in the regular column).

### Albert Overmyer

of the Burr Oak church, Indiana, died at his country home northwest of Culver, Mar. 31, 1913, at the early age of 43 years 1 mo., 10 days.

He leaves his wife, formerly Della Osborn, daughter of William Osborn, five children, the oldest of whom is Sister Laura, his father, eight brothers, one half brother, one sister and numerous relatives, the family history extending back a long period to German ancestry, the progenitors of the American family having come across the sea to Pennsylvania in early days.

He has lived his entire life in the neighborhood of his birth.

The writer spoke words of comfort to the large assemblage of relatives and friends, then Bro. Overmyer was laid to rest in the cemetery near by to await the morning of awaking.

J. W. Williams.

## Marriages.

George E. Walter of Lakeville Ind., and Sister Beatrice L. Mc Chesney of the North Salem church were married at the writer's home Apr. 2, 1913, the ceremony being witnessed only by the bride's sister, Mrs. Glenn O. Logan and husband.

They will live near Lakeville, where Mr. Walter is farming.

We trust they may both grow up in the truth and find an eternal home in the new heavens and earth.

J. W. Williams.

## Berean Column.

### Patience.

Dear Bereans:

Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father.

We should have patience in every kind of work that we have before us to do. Patience in our troubles and trials. Rom. 5:3-4.

And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience: and experience hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

May God help us to have patience with each and every one, and to have patience to study

the Word of truth. For ye have need of patience, that after ye have done the will of God, ye might receive the promise according to your works.

Mary Goekler.

### Your Own Master.

"The hardest man in this world to control," said M. Thiers, the French historian, "is yourself. It is comparatively easy to show another his faults and to aid him to overcome them, but to remedy your own mistakes and be a master of yourself is a tremendous task. Yet, you are not fit to influence another for the best until you can demonstrate that that is what you do with your own self. Conquer yourself first."

"They accomplished what they did, because they understood I meant they should, I was their directing master," said Hagan when speaking of his horses.

This is true of one who is winning worthy successes in life's work. His body and his brain understand that he is willing them to the right course and they obey. He may choose the opposite course and they will just as quickly plunge him into excesses that ruin physique and soul.

Within yourself and no where else, lies the power to make of every hour, every day, a tribute to your God and the human beings about you who need the inspiration of honest example, who admire a strong and uplifting human being as we do the massive oak or the towering pine.

That power of self-mastery influences every penny that you earn or expend; it is back of every word you utter, it is your companion when you open the school book, or touch the ax or saw, the plow, or go upon the base-ball diamond. Ignore it, let the weeds of neglect choke it, and you grow weaker in all that you do. Cultivate the soil about it, give it the sunshine of the courage to dare to do right, and it places under you a foundation stronger than any base of stone or cement fashioned eight thousand years ago by Egyptian cunning. Once master of yourself, you need not trouble about winning genuine success. That will take care of itself.—Sel. by Norris Rupp, Aurora, Illinois.

### The Good Shepherd.

Then said Jesus unto them, Verily, verily, I say unto you, I am the door of the sheep. Jno. 10:7. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. Jno. 10:9.

This is an invitation to enter the fold, where there is food, shelter and protection. We have the privilege of going in and out and rendering service in bringing the lost sheep into the fold by way

of the door.

A door literally means a way, or an entrance, or signifies a means of access. Jesus is a door, or God's appointed way into the household of faith. Through Him we may enter into the sheep fold. Christ was the good shepherd and was willing to give His life for the sheep. Do we follow Him or are we doubting, as did the Jews? The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. Jno. 10:10-11.

May each of us follow and put our faith in the good shepherd, who sacrificed His life that we through Him might have eternal life.

Mae Hanson Miller,  
St. Jacob, Illinois.

### Notice.

The supply of the book published by Bro. James Wilson just prior to his death has been exhausted. At the time they were published there were those who through supporting the venture received more of the books than they can probably dispose of. These books are splendid literature to put into the hands of converts to the faith and we know of no better way to set them to work than to put them into the hands of our evangelists to be given to converts. The editor made that use of his supply. Every one of these little books should be at work and not becoming shelf-worn instead. We refer to the little book, "Will it Pay to Become a Christian?"

Will any having these books who desire to donate them for the good they will do, and any evangelist who will see that they are well placed, please correspond with Miss Leila Whitehead, 5439 Ontario St., Austin Sta., Chicago, Illinois.

### THE BIBLE DECLARES THAT Man Has Or Is A Soul, So Constituted As To Be Liable To Death.

C. L. Ives.

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." Heb. nephesh chayah, precisely the same Hebrew words before used in describing the creation of the lower animals.

This account of man's original formation, as coming from God's word must be reliable. It is just what we need. It is what Revelation alone could supply. Let us then give it our earnest consideration. It is a simple statement of facts. It brings to our notice three objects: the Lord

God as the Creator; the material used is dust of the ground; the object formed is man. Into the man after he has been formed, we are told, the breath of life is infused, and then he becomes a living soul.

What is this breath of life? It has been claimed that it denotes an ever-living soul. But then the subsequent statement would have been: and man became possessed of a living soul, not "and man became (i. e. was after that) a living soul." Besides, to put in the soul after the man has been fully formed, were, according to modern theology itself, a physical impossibility. That claims that man is composed of body and soul; he could not then have been first formed of body alone: no compound can be formed of one of its ingredients. But the use Moses subsequently makes of the term 'breath of life,' settles its meaning. He tells us, Gen. 7:21-22: "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing, and every man, all in whose nostrils was the breath of life, died." The "breath of life" was the common possession then of all these animals; when they lost it, they died. Evidently, to state that any being has the breath of life, is simply to say that it lives, or is alive.

In this inspired record then of man's creation, we find no statement that the Lord formed a material body, joined to an immaterial soul, and then called the now compound being, man. Such is the teaching of modern theology, not that of the passage before us. Its statement is explicit that man was man ere life entered the lifeless form. He which, receiving from his Creator this breath of life, he began to live, he began to be (became) a living soul, a live soul: the very phrase the pen of inspiration had before applied to lower animals.

According to this, it would seem that the man himself is a soul; that a man alive, or living, is a soul alive. But this were to make the entire man a soul, which is contrary to our popular theology, which represents the soul as a part of man. That there may be no mistake here about our understanding of the popular belief, we quote from Webster's Unabridged. It defines, "Soul: the spiritual, rational and immortal part of man; that part of man which enables him to think." etc. From Buck's Theological Dictionary the following definitions are taken: "Man: a being consisting of a rational soul and an organic body." "The constituent and essential parts of man, created by God



are two; Body and soul."

Yielding now, for the moment, the position that the individual man is the soul, let us follow out this definition of modern theology; "the soul is an essential part of man." Read again Gen. 2:7: "The Lord God formed man (not one part only of man, but man, this compound being, body and soul), of the dust of the ground." Does the reader perceive the full import of this statement? It decides the case against modern theology on its own stating of the case. Put the argument in the simplest form:

Man was formed of the dust of the ground:

But man is soul and body:

Therefore, soul and body were formed of the dust of the ground

The conclusion is inevitable.

And a soul formed of the dust of the ground is not immaterial. Thus gives way another essential component of the popular idea of a soul. A second leg of that tripod comes down, and we have proved it were impossible for a remaining one to stand alone. For, immortality, as a necessary element of a soul, if not restricted to man, claims too much; and if it be not in something immaterial and so beyond reach of our senses, is refuted by our daily observation.

But how does modern theology meet this statement of Gen. 2:7, which if allowed to stand as it is, so completely overthrows its dogma, of an immaterial soul? It has but one resource for all these difficulties,—figurative language! It can only say, the word man (what was formed of the dust of the ground) in this passage does not mean man, it is used figuratively for the body alone. Let the reader judge if this is aught but the boldest assumption. Read the passage with the context, remembering this is a simple, historical narrative. The word man first occurs Gen. 1:26-27: "And God said, Let us (God created man in his image, make man in our image. So male and female created he them." The word man is literal here no doubt. Next use of the word is chap. 2:5: "there was not a man to till the ground: this also is literal, the mere body could not till. Will the meaning of the word, thus established in its literal signification by this usage, be changed in the immediate connection, the next verse but one, to a figurative use, to mean only a part of the individual, and especially when a somewhat minute account of the individual's formation is being given? Such trifling with the sacred record strikes at the root of all reverence for the Bible. We are to know that the word man means man, and that the word of God is to be taken in its literal sense. We find simi-

lar language: "And out of the ground the Lord God formed (same Heb. as ver. 7) every beast;" as well claim the word, beast, is figurative, and means part of the beast!

If further testimony be necessary to sustain the literal intent of Gen. 2:7, it is furnished in God's word.

Gen. 3:19, the Lord God addresses Adam, the man, by modern theology's own definition, a compound of body and soul: "And unto Adam he said, 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." This solemn sentence of death is the last place for figurative, or any-way ambiguous, language. Indeed, could words be found less unequivocally to set forth the man's material nature?

Ps. 103:14. David says, perhaps with these words of the Creator in mind: "He knoweth our frame, he remembereth that we are dust."

Ps. 30:9: "When I go down to the pit (or grave); shall the dust praise thee?"

Ps. 146:4, of man we read "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

#### ESSENTIALS.

Do we all believe alike on the essentials? I will have to answer in the negative on that question, for we do not look alike, understand alike, nor believe alike; but I have heard a number of our well meaning people say that we believe alike on all of the essentials. Many that make such a statement surely speak without due consideration, for that makes such an one a judge of what is essential or not essential. Do you think, dear reader, that you are well enough filled with wisdom to qualify you for such a judge? Isa. 52:8, says (speaking of the future), "They shall see eye to eye, when the Lord shall bring again Zion." And Paul says in 1 Cor. 13:11, "Now we see through a glass darkly; but then face to face (or alike), now I know in part; but then (not now) shall I know even also as I am known." So now we do not see alike, even on what I believe to be very important essentials, such as training children in the way they should go, so as to get eternal life. Now to illustrate how we differ. I have often seen some that I believed to be good, honest, well meaning mothers (supposed to believe as I do) take their baby in their arms and hug, kiss and toss it about, laughing and her face shining with delight and saying, "You are mamma's spoiled baby; yes, mother knows that you are her spoiled little boy, that's what you are."

Now to show that we do not see alike, I could not even smile, but had to keep the tear back, for I believed from observation that she was telling the truth, not the glorious truth, but the awful truth in the case. Suppose the mother was called to the door by a near friend that drove up and became so delighted that she forgot her batch of light bread in the oven and coming in found it burned to a coal. Spoiled. Could she laugh and look happy or even smile? Or through her rush to have dinner on time, she turns the soup into a dish that she thought had a spoonful of clear water in it, but soon discovered that it was kerosene oil. Would she laugh and show signs of perfect delight as she did with the spoiled child? I think not. But why not? Is the spoiled meal a greater calamity than the spoiled child? Surely not, for the spoiled child is quite sure to make a spoiled man or woman, which means a second death, which is eternal death. So you can see that I believe it one of the greatest essentials to train up a child in the way it should go. One mother said to me, "How can we train up a child in the way it should go when we do not know how?" I know it is extremely difficult for a mother that has not been trained as she should go. So this surely shows the necessity of good teaching, so that your child when grown, will not have the same or worse difficulty. I believe that the only way that the great essential can be obtained, is by going to the store house of all true wisdom, and searching faithfully and prayerfully for knowledge how to teach, which surely is of more importance than this mortal life. We surely should be very careful in looking up and saying what the essentials are, but on the other hand, we should think and speak often to each other of the essentials, which will cause us to see more of them. As said above, we do not understand or see alike. We often hear said of people that are well along in years, that they are getting very childish, but I do not believe the saying. Everyone is born childish, but if they get thoroughly over it, they will never become childish again. But the close observer can readily see very many people in the prime of life, all ages, that are really childish, and such people begin to decline from old age, or as the saying is, going down the other side of the hill. They do not get childish, for they have always been childish, but they get more childish, which I know, is very annoying in some cases, for they can't be corrected as the baby can. So the right kind of early teaching is very important. Paul says in 1 Cor. 13:11. "When I was a child, I spoke as

a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." I believe that parents should train their children to put away childish things as early in life as possible. This surely is a difficult task for the parent that is yet (not again) childish, and it is possible only by the faithful study of God's word and earnest prayer. But it surely is one of the most important essentials. I will not try to tell what any of the non-essentials are, for it is the essentials that I am interested in. I would be glad if our paper was much larger, then I would feel free to use space to speak of many more of the essentials that I believe are overlooked by some. Solomon says in Prov. 22:6:

"Train up a child in the way he should go; and when he is old, he will not depart from it."

Many professed Christians do not believe that statement of the wise man. Dear reader, do you believe it? If not, try to tell a good Bible reason to self why not. Solomon got his wisdom from God. 1 Kings 4:29. And we read in 1 Cor. 14:33, that God is not the author of confusion. So dear ones that do not believe the statement of Solomon, where does your wisdom come from?

We read in Prov. 23:4: Cease from thine own wisdom. I may have made some statements that sound a little harsh, but dear ones, I have written with lots of love for every person and the truth. I try to say nothing without due consideration, and then sometimes say words better not to be said.

Yours in hope,

G. W. Calder.

Success in life depends far more upon decision of character than upon the possession of what is called genius. The man who is perpetually hesitating as to which of two things he will do, will do neither.—Wirt.

"Of all bad habits, despondency is among the least respectable, and there is no one quite so tiresome as the sad-visaged Christian, who is oppressed by the wickedness and hopelessness of the world."

If I were to be asked what is the great want of English society—to mingle class with class—I would say in a word the want is the want of sympathy.—Thomas Talfourd.

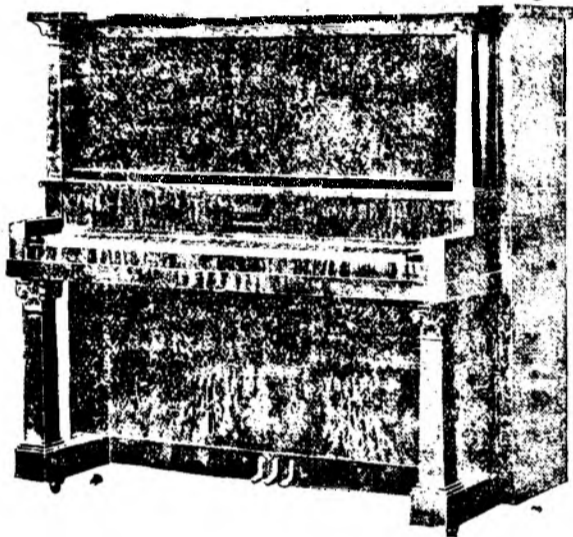
"When will evil speakers refrain from evil talking? When listeners refrain from evil hearing."

"Be wise today, if you can; if you can't, sleep over it and try it again to-morrow."

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### THE JUDGMENT DAY. No. 2. F. M. Howell.

#### Who Will Judge The World?

It seems to be the belief of many Christian people that the soul of every person leaves the dying body and takes its flight into the presence of its Creator, and then passes a temporary judgment, and is either sent to a spir-

itual world of happiness, or to a place of torment until the end of this world, when they will all be brought together into a general judgment, at which time their old bodies will be resurrected, and with soul and body reunited will again be judged and sent either to heaven or to a world of torment. One of the most prominent ministers of this county told the writer many years ago that the first judgment could not be final because the full effect of the life of each person could not be known at that time. This is an erroneous idea, and is not in harmony with the revealed word of God. Christ is to be the judge of the world (John 5:22), and this includes all who are Christ's at the time of his coming, both living and dead, and will constitute his bride.

Jesus promised his apostles that

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in the regeneration when he sits on his throne they should also sit on twelve thrones judging the twelve tribes of Israel. Matt. 19:28. Christ will be the King of kings, and his apostles will be the chief rulers under Christ over redeemed Israel that Paul explains in Rom. 9:6-8, and Gal. 3:16, 22, 26-29, and these constitute the saints who pass their judgment in this life (1 Pet. 4:12-17), and do not come into judgment in the world to come, but are passed from death into eternal life (John 5:24), and are raised from the dead with immortal, spiritual bodies (1 Cor. 15:44, 52) at the first resurrection, and are made kings and priests unto God, and will reign on the earth. Rev. 5:10.

In John 5:24 the Authorized Version says, "shall not come into condemnation," but the Revised Version says, "shall not come into judgment." The Emphatic Diaglott translates it, "come into judgment." It is evident that these saints who will be the bride of Christ pass their trial of judgment in this life. The passage "are passed from death unto life," or, "have passed from death unto life," as it is in some versions of the Bible, means that they are judicially passed when they believe and obey the gospel, and literally passed at the resurrection. All of the 'called' ones as soon as they seal their covenant with God by baptism have their names recorded in the book of life, and are heirs of eternal life, and are then judicially passed from the condemnation of death to the promise of life, and then pass their trial of probation, and all who are overcomers at death constitute the 'chosen' ones who will not come into judgment and be judged again, but, Paul says we shall all stand before the judgment seat of Christ and each give an account of himself to God (Rom. 14:10-12), and receive the things done in his body, according to that he hath done, whether it be good or bad. II Cor. 5:10.

Some reader may think there is a contradiction here, but it is apparent that the judgment the saints do not come into is the judgment for life or death, because that is decided for them now. The masses of the world however, have not had their trial but the saints are to be given power over the nations, and will rule them with a rod of iron, even as Christ received of his Father. Psal. 2:8-9; Rev. 2:26-27.

David said, "This honor have all the saints." Paul said to the Corinthians, "Do ye not know that the saints shall judge the world?" I Cor. 6:2. Jude said that Enoch prophesied, saying, "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all."

These statements by inspired men make it as plain as language can express it that all the saints who are chosen during this gospel age will judge the world.

"Never do anything that can denote an angry mind; for, although everybody is born with a certain degree of passion, and from untoward circumstances will sometimes feel its operation, and be what we call "out of humor," yet a sensible person will never allow it to be discovered. Check and restrain it. Never make any determination, and above all, never attempt to carry out any determination until you find your anger has entirely subsided; and always avoid saying anything that you may wish unsaid."

"One of the very worst things in the world is a disposition to cherish grievances. The one who does this is sure to be loaded down with trouble. The fifth petition of the Lord's Prayer not only states a condition of salvation, but a condition of happiness in this life. For our own peace we need to forgive and forget. The present should not be loaded down with either the troubles of to-morrow or the grievances of yesterday."

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, April 16, 1913.

Number 27.

## The Times of Restitution.

"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 3:21.

What are the 'times of restitution of all things' thus witnessed by all God's holy prophets? Surely, they are the times of universal peace and blessings for which all Christians are looking. They are the times when Israel being restored to their own land and to Jehovah's favor, the kingdom shall be restored to Israel. They are the times when dominion over the earth shall be restored to its rightful Heir, when He who is not the root only but the offspring of David, shall sit on David's throne, and inherit all the glories of David's royal house. Nay, more, they are the times when dominion over all this lower creation, once intrusted to the first Adam, but forfeited by his fall, shall be restored—delivered, as the apostle testifies, from the bondage of corruption into the glorious liberty of the children of God. These will be the times of restitution indeed, and ample is the testimony borne of them by all God's holy prophets. And when do these times of restitution arrive? When the Lord Jesus Christ returns from heaven. "Whom the heavens must receive until the times of restitution of all things." Peter does not say that the heavens must receive the Lord 'during' the times of restitution, or 'until the end of them,' but 'until the times,' that is, simply until those times arrive. How manifest then that the coming of the Lord is at the commencement of the millennium, not at its close. Let us be in constant readiness for this glorious event, so that when it comes we may be accounted worthy to participate in its countless joys, boundless blessings and eternal glories.—Sel.

## The Teaching of Sorrow.

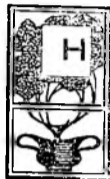
Great sorrow is often needed to develop a good teacher. When the oil wells in Pennsylvania dry up, the owners sink great torpedoes of nitro-glycerine down into them, rending and crushing the rock on every side, frequently opening pent up fountains of oil,

which change the worthless hole into a richly producing well again. So the Christian teacher seems to dry up. Though a fountain of truth may be hidden in his heart, it is of no value until it is broken by some sharp providence; until God lets down into the heart some great sorrow, crushing it and setting free the richness of his truth and goodness. Then with what fulness, tenderness, persuasiveness and power does the Christian teacher give forth the truth to his scholars.—Sel.

## Gold or the Gospel.

If the preacher were showering gold pieces upon his audience, every one would contend for his share, and pocket the whole if he could. But where only the word of God is dispensed the reverse of this is seen. Every one is anxious that his neighbor should gather the most of it, and he forgets himself in his concern for the spiritual welfare of others. The sermon should be almost as direct and personal as the address on a postal card, and the internal marks should be such that it cannot easily fail to reach its intended destination. As Joseph sent messages to each of his brethren, so the preacher will often do with reference to those whom, as the flock of God, he is

## MESSIAH.



He comes, the great Messiah comes!  
Ye soldiers of the cross,  
Praise high that blood-stained banner,—  
For Him count all but loss.

Gird on, gird on faith's armor,  
Salvation's helmet too,  
For He comes a mighty Conqueror,  
Who bled and died for you.

Tell, oh! tell the tidings,  
Ye scattered ones and few;  
For you He burst the bars of death—  
He comes again for you.

He comes! the Prince of Salem!  
Let loud hosannas ring;  
The world knows not the footsteps,  
Of Israel's promised King.

But ye despised and lowly band,  
Watching with weary eye,  
Lift up your heads rejoicing,  
Redemption draweth nigh.

M. McLaughlan.

Cleveland, Ohio, Dec., 1865.

sent to feed.—Sel.

## NIGHT AND MORNING. J. W. Williams.

To the wearied labor and the tired watch the nightfall comes with soothing balm. The aching muscles and the careworn nerves yield themselves gladly to repose, as in the gathering shadow the flaming torch of day vanishes westward and our senses sink to rest, lulled by all the insect music of the eventide.

But night is dark, and the third watch silence is oppressively still. The mantle of sleep has stopped the work of day and all the thought of consciousness. We would not sleep forever, we would be called by name in the morning. Whatever toil and care may have burdened yesterday we shall be rested this morning, and have laid aside our care, if only for a rest, and we say to ourselves cheerily, "Good morning, life, we now begin anew. Yesterday is gone for good, and I am glad, for it wearied me, and I made mistakes. Today I live anew and hope to retrieve." The sun is bringing in the dawning glories. In the morning twilight is the promise of a new day, and already we can see things, as they grow more and more distinct.

A roseate glow warms the east-

ern horizon. Gradually it deepens and turns the morning cloud of gold. A wide-rayed crown sends its semi-circle of bands into the dome of blue, a pledge of a royal day, in which you shall be every inch a king. The east is ablaze in light. Soon we shall see his face. As it lifts majestically into view we cannot withhold a morning alleluiah, for the glory has come, and before it, all the gloom fades out to the west, as the royal presence fills all the view with golden glory of sunlight, the boundless miles of this symbol of divine love.

Every dewdrop is a precious gem while in such Presence. Baseness is transformed to reflected beauty. Trees lift arms to heaven and promise fruit by beauty-petalled flowers. The voice of all animate nature is praising God for breath so used.

Can we longer be silent? Shall we not join the chorus and be glad we are alive, and show it in seeking any useful service we may perform for him who has made our life so glad? "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

It was Lincoln who believed in "plucking a thistle and planting a flower wherever a flower would grow." as he went through life. If we could only remember this in the hurried daily round, how much we might brighten the world! Pulling the thistle of vexation from our neighbor's tone, and leaving a laugh in its place; supplanting the ugly suspicion in some heart with restored confidence; plucking discouragement from a weary worker by a deserved commendation,—these things are daily within our power if only we were watchful.—Sel.

**"AND THEY SHALL ALL BE TAUGHT OF GOD."**

Whose language is this? It is the language of Him who spoke as never man speaks; the language of the Savior. Did he not endorse this prophecy? He certainly did. Then the question is, who are the "all" spoken of? I believe it is the same all of whom Paul spoke when he said, "As in Adam all die." Jno. 6:45; 1 Cor. 15:22. If this be true, say you, every son and daughter of Adam must be taught. That is just what I believe and can prove. Listen, Adam sinned, and brought death upon the whole human family. This will be admitted. Christ is the second Adam, and came to "seek and to save that which was lost," and he is going to do it. Now don't jump at conclusions too quickly and cry out, "Universal salvation," as the most of them do, for we do not believe in the eternal universal salvation, but we do believe that all men will be saved from the death brought upon them thro' Adam; will be taught and have a chance to be saved. "O" says one, "Fair chance." Yes, fair chance, and if God is the God He is represented to be in the Bible, He must give all men one chance. You will admit that He is no respecter of persons; loves one of Adam's children just as well as another, and if He gives one a chance, it logically follows that He must give all a chance, and this is exactly what He is going to do.

Now let us learn before we go further, that all who are, or ever will be saved, are and will be saved thro' Christ. God cannot, nor will not save any except through Christ. Of course He could, if it was His will, but it is not His will. Now listen to Peter. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Now this settles the question. And it settles another question. If there was another Christ that went to the Father on the cross, when Christ said, "Into thy hands I commend my Spirit," there is no salvation in him, and we have no use for any except the Christ that died. Now if what Peter says is true, there is no salvation except through Christ. I have had men to quote, "For the invisible things of him from the creation of the world are clearly seen being understood by the things

that are made, even His eternal power and God head; so that they are without excuse." Rom. 17:20. Now they say, "Don't you see that they are without excuse?" Of course I do, but without excuse so far as there is a God concerned, but they might believe that and believe that there is but one God, but that is not the faith that saves. The faith that saves, unless this old man is terribly deceived, is, "That Christ died for our sins, according to the Scriptures; that he was buried, and rose again the third day according to the Scriptures." And you must remember that Peter said, "Neither is there salvation in any other."

Now it is a fact if we are saved, we must believe Christ, and believe just what Paul says in 1 Cor. 15:2, 3, 4. Now the question is, how are men going to believe this grand truth? Did not Paul tell the truth when he said they could not believe in him of whom they had not heard? Rom. 10:14, 15. Then if they cannot; if they ever believe in Christ, have they not got to hear of him? Certainly, for Paul says plainly that "Faith cometh by hearing, and hearing by the word of God." Will all hear? Yes. "For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, TO BE TESTIFIED IN DUE TIME." This settles it.

"All shall be taught of God," and Christ will be testified to ALL, in due time for them to be saved. No ingenuity of reasoning can evade the force of this plain statement of the apostle Paul. Hence all must be taught; all must hear of Christ. But some one says "When?" I answer, "In God's due time."

More anon,

T. J. Daniel.

Magazine, Arkansas.

**SERMONETTE NO. 46.  
Honor Your Parents.**

Command No. 5.

Text,—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20:12.

This text consists of two parts. The first part is the command of God to honor thy parents. The second part is a promise for obedience. Besides this, it is also implied that duty to parents continues even after the child has reached its majority and the parents have died. This is seen in the words, "That thy days may be long upon the land."

Paul recognizes this duty of children in Eph. 6:2, 3, where he says, "Honor thy father and mother;" and then comments thus, "Which is the first commandment with promise, that it

**WHERE ARE THE DEAD?**

L. S. Bronson.

**Second Objection. The Transfiguration.**

The second point the objector urges is this: "If Moses and Elias appeared with Christ, Peter, James and John on the mount of transfiguration, they must have returned from the spirit world." There is nothing of the kind even hinted at in all the Bible. As Christ and the apostles were coming down from the mountain after the transfiguration, Jesus charged them, saying, "Tell the vision to no man until the Son of man be risen from the dead."

Jesus called that scene which inspired the hearts of the apostles with joy, devotion, and astonishment, a VISION. Did he not know? Is a vision a reality, or a representation of what has been or may be? In Acts 10:11, Peter declares he saw heaven open and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of four-footed beasts and creeping things and fowls of the air. And there came a voice to him, "Rise, Peter; kill and eat." Was all this a reality? And did Peter kill and eat as he was commanded? In the 17th verse we read, "While Peter saw all this, he doubted in his mind what the vision should mean." We all know it was a vision, and yet it taught Peter a great fact, as he afterward stated. Again (Dan. 7:13-14), "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 him dominion, and glory, and a kingdom, that all people, nations and languages should serve and obey him." Was that which he saw a reality at the time Daniel saw it in his "night dream"? Has the time yet arrived since the days of Daniel, when "all nations, people and languages have served Him"? But the time will come when that vision will become a reality. The same is true of the vision on the mount of transfiguration. Jesus there revealed to his three disciples the glory and power of his coming kingdom.

Be careful how you hear, what you hear, and how you read, and do not jump at conclusions in order to sustain a theory of long standing. Error is of no account to any one, but truth is golden to all and loses nothing by examination and exposure to the light of investigation.

**Third Objection. The Thief on The Cross.  
Luke 23:42-43.**

Next we will venture to notice the oft repeated and much abused request of the dying thief on the cross.

As we approach the subject we are reminded of a sign a carpenter once hung out over his shop door. It read as follows: "All kinds of twisting and turning done here." It is much the same in regard to the above quotation by many religious expounders.

The plainness of the request and the promise given are so apparent to any one desiring the truth that we shall consume very little time and space in its consideration. The passage referred to reads as follows: "Lord, remember me when thou comest into thy kingdom." Remember the exact language of the request. It was not, When thou goest to heaven, remember me; but, When thou comest (back) into the kingdom, Lord, remember me. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise. With many, these words forever settle the question and prove that all good people go to heaven as soon as they die, notwithstanding the many passages of scripture we have already quoted to the contrary. Well, let me say this and remember the same, If the thief went to paradise, or heaven, THAT day, he went alone. Proof: On the morning of the resurrection, when Mary sought the grave of Jesus to anoint his body and found the tomb empty, Christ appeared before her and said, "Mary." She turned toward him and said, "Master." Jesus said, "Touch me not for I have not yet ascended to my Father." John 20:16-17. Did Christ tell Mary the truth and deceive the thief in not going to paradise with him on the day of his death, as orthodoxy teaches he promised? The word 'today' was used, not to denote the time when the request was to be granted, as many claim, but to give emphasis to the words of the promise. The thief did not ask for a home in heaven, nor to go to paradise: but his great desire was, "Lord, remember me when thou comest into thy kingdom." Their condition and surroundings on the day of their crucifixion did not warrant the thought that they were about to enjoy a home of glory, joy and happiness in paradise. Oh, no, not that; but after the suffering on the cross is over, after the dark night of death is past, after the resurrec-



tion morn has come, "Lord remember me when thou comest into thy kingdom." This thief seemed to know something about Christ's going into a "far country to receive for himself a kingdom" from the Father and then to return as King, as recorded in Matt. 13:34. It was at that point of time that the thief asked to be remembered.

But right here I hear you ask, "If Christ did not go with the thief to paradise on the day of their crucifixion, where did he go?" We read in Matt. 27 that "When the even was come," Joseph took Jesus from the cross and laid him in his own new tomb, and a seal was placed upon the door. If Jesus did not remain in that tomb the following three days and nights, but went to paradise with the thief, or went to preach to the antediluvian world that perished centuries before, then the words of the Savior spoken to the Pharisees and recorded in Matt. 12:40 could not be true. They read as follows: "For as Jonah was three days and three nights in the whale's belly, so the Son of man must be three days and three nights in the heart of the earth."

We think Jonah did very little missionary work for the people of Nineveh during the time he was in the whale's belly. As the Roman seal was not broken and the door of Christ's tomb was not opened until angel hands rolled away the stone from the door of the sepulcher on the morning of that third day, we think Christ's journey with the thief to paradise, or his missionary effort among the 'spirits in prison,' the inhabitants of the old world, must have been very short and greatly disappointing to all. Oh, give us the Bible and the words of Jesus and not theory without proof.

Now, a few words about paradise that we hear so much about. That word is found only three times in the Bible. The first occurrence of the word is in Luke 23:43 as previously quoted. "I knew such a man, whether in the body or out of the body I cannot tell (God knoweth), how that he was caught up (snatched away,—Diaglott) to the third heaven." How he was caught into paradise and heard unspeakable words which it is not lawful for a man to utter. The third use of the word is in Rev. 2:7. "He that hath an ear to hear, let him hear what the Spirit says unto the churches, To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This tree which is here spoken of as being in the midst of the paradise of God, was at the dawn of creation placed in the Garden of Eden on the earth and not in heaven above. Gen. 3:22. We know of no account in all the book of God of its being transplanted to any other clime. The tree of life and paradise have ever been earth's most beautiful and valuable adornings. In earth's Edenic state, the tree of life was there, and paradise was there, NOT in heaven. And when the new earth's condition appears to gladden the hearts of the overcomers, it will then be there. Rev. 2:7. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Then the prayer of the penitent thief, "Lord, remember me when thou comest into thy kingdom," will be answered.

This closes our reply to the question, "Where Are The Dead?" May God bless the reader in the reading of these pages.

may be well with thee, and thou mayest live long on the earth." If this is the first command-

It is an erroneous opinion, so prevalent in these days, that all obligation to parents ceases, when the child has reached its majority. But the law of God reaches deeper into the moral relations that exist between man and man; and especially between parents and children. Human made laws may set limits to our obligations to our parents, but the divine law announced to Israel at Sinai, is not limited to one's legal majority; and affixes a promise of long life to the child. So that the blessings of obedience reach beyond the man made limits.

The apostle in the above quotation says that "This is the first commandment with promise." The Diaglott is a little more definite in its translation—"which is the first command-

ment with a promise."

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ment with a promise." If this is the first commandment with a promise in its connection, there would of necessity be another command or more, with a promise. Are there any more of the commands of God, which suggest a blessing, or hold out a promise for obedience?

This question is suggestive; and I only can ask the reader to look the commandments over carefully, and make the answer to himself or herself as conscience may decide. Mercy, blessing and long life seem plainly to be held out as promises in three of the ten for obedience. Paul places the first of chief, the one we are considering, viz., the one honoring our parents.

The Bible is very plain in its denunciations and warnings, as well as its penalties, for a violation of all the commandments,

but upon only three has God seen fit for obedience, to offer reward of long life—blessing and mercy.

During many years I have noticed that the child which dishonors parents, slides, at first slowly, and at last, rapidly down this moral incline until brutality takes the place of affection, and the sorrowing parent is at last driven, dishonored from the home.

The effect upon such a man, is such, that he comes at last to look upon mankind as in his way. His sun has set. His home is in darkness; and at last his own children turn against him. To use a homely but an expressive saying.—"The chickens have come home to roost;" which simply means, "With what measure ye mete, it will be measured to you again." There is a world of thought to the man who dishonors his parents, in a single verse in the Bible:—"The eye that mocketh at his father, and despiseth to obey his mother; the ravens of the valley shall pick it out and the young eagles shall eat it." A penalty will follow him in this life and in the future as well.

A man who mistreats his parents is guilty of the highest crime by violating the highest relation he sustains to mankind. By dishonoring his father or mother he not only dishonors himself, but returns evil for good. To the father who toiled daily for the food upon which he has lived, he returns ingratitude, or robbery. To the mother who bore him, who watched by his bed when the nights were long, and his fever high; who clothed him with the work of her own hands, and taught him by a pure simple language, and a noble example—to her he has returned dishonor by his life of intemperance, shame, abuse and cruel treatment.

There are many ways to dishonor our parents. The one generally mentioned is disobedience. But that is not all that this command covers. Neither is it confined to childhood. The man of 50 years, may dishonor his parents whether they are living or dead. The man who brings reproach upon his father's good name has broken the command, for "A good name is rather to be chosen than great riches," and loving favor rather than silver and gold." Prov. 22:1. The man who as a Christian commits a crime dishonors the sacred name by which he is called. The man who through covetousness, by any scheme, gets possession of property, or the homestead by which the parents are turned out or taken to the poor house is a criminal in the sight of God, and under the penalty of the law. He has not honored father and mother, and has already lost the re-

spect of the neighbors.

In contrast with this, how noble and beautiful is the picture where the aged father confidently looks upon his son, as the stay of his declining years. Where every act of the son shows affection and honor. There is cheer light and happiness, and contentment all around. The mother views her son with deserving pride. He is thoughtful of her wants and anticipates them. He is respectful in her presence. Although he has passed 45 of the mile-stones of life, he is still her "dear boy." He is an honor to them both. And why? The answer would be a long one. He recognizes that his loyalty to them goes through all the years; and he is trying to keep this fifth command in its wideness. He has respect unto the recompense of reward. He realizes that "A good name is better than precious ointment." He notices that his health is good and that no doctors are needed in the home. He realizes the truth which the Bible emphasizes, that "A merry heart doeth good like a medicine," and the doctor's pills and cordials are not needed. "A broken spirit drieth the bones"—and they rather have them full of marrow, by the obedience to the command. Blessings and health and long life follow obedience as surely as day drives away the night.

"Hearken to thy father that begat thee, and despise not thy mother when she is old." I close as I began. Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee. This is the chief, the first command containing a promise for obedience. Chief because it covers a sacred relation, that of parent and child. And also the first commandment on the Second Table of Stone.

A. J. Eychaner.

"The man who threatens the world is always ridiculous; for the world can easily go on without him, and, in a short time, will cease to miss him."

It was Faber who wrote, "No one was ever corrected by sarcasm; crushed perhaps, if the sarcasm was clever enough, but drawn nearer to God, never."

True mastery is compact of supreme qualities. It is heroism: it is culture; it is intelligence; it is endurance; it is unconquerable will. —Fields.

"Practice to make God your last thought at night when you lie down to sleep and your first thought in the morning when you awake."

"Silence is golden"—sometimes.

## 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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Have you written us about that Bible School matter yet? Don't forget it.

Lack of space forbids our giving extracts from the many good letters we are receiving complimentary of the get up of our paper. We wish to say only that we fully appreciate all of these kindnesses on your part, brethren.

Arriving home Monday noon, we found our help sick with rheumatism and we have been obliged to do all the work of setting the type, press work etc., alone. If the subject matter and other features of this issue do not come quite up to your expectation, you will know where to place the blame.

The request has been made for us to run a list of our ministers with their addresses. We have concluded to publish the list in one issue each month. Let it be the first issue each month. We will publish only such as request us to do so; therefore those who wish to have the brethren know where to address them, please drop us a postal giving name and address plainly.

In a little paper, "Words of Life," which comes to our table, we notice a little paragraph, a communication to a contributor, which is well worth repeating for the sound sense it contains:

"W. E. Georgetown.— We are sorry we did not see our way to use your correspondence, because, 1st, it was too lengthy; 2nd, the point discussed did not seem of sufficient value; and 3rd, we have no desire to advertize your opponent."

A sister with whom we were in conversation recently spoke of a conversation between herself and another in which the other party said that we as a people are not charitable enough, meaning by 'charitable' that we are not ready to mix with all forms and rites that generally go under the name of religion,—that we do not join in with others in religious service, etc. What an expansive word is 'charity' as used by many. Paul says of it that "charity rejoiceth in the truth." How then can charity rejoice in falsehood?

We give two short articles on Roman Catholicism, clipped from our exchanges. Brethren, what do you think about it? Has Rome lost any of its savagery of former days, or is she simply hiding it until an opportune time when she will spring it upon us with all of the force and fury of the Inquisition? Make no mistake, you religionists who fawn upon this system and hug it to

your breast. It is a fox that will gnaw to your heart while you give it comfort.

Sister Marion Thatcher, of Dixon, Illinois, who has arrived at the ripe age of 90 years, on Sunday, April 6th, walked the distance of about eight blocks to meeting, climbed three flights of stairs to the place of meeting, and then walked home again. Her health is remarkably good for one of her years. Sister Ada Moran and son, Harold, of Clinton, Iowa, were present at the meeting, and our meeting was made interesting further by the aid given us in the music by Mr. Missman with his cornet. We called on Sister Bertie Drew at the hospital and found her in her usual cheerful mood. To all appearances she was feeling better than she has been for some time.

In the matter of human government, we find people divided into three distinct classes. First, those who are radical, almost worshiping law and who change little with time. Such were the Medes and Persians. They were extremely conservative. Another class may be named who respect law profoundly, but make it a servant rather than a master. These we call liberal. Then there is a third class who defy all law, owning no allegiance to the laws of man. These are called anarchists. Come to think of it, do we not find about the same divisions of people among religionists? To which class shall we belong? There are those who are religious without reason. Such burned martyrs at the stake. Then again, we have those who reason with the things of God and make the best use of God given instruction; while another class have become so familiar with God given matters that they seem to have lost all reverence while claiming to be religious.— who fear not to go boldly upon the paths where angels fear to tread.

## Announcements and Programs.

To the brethren scattered abroad:—

The brethren of Los Angeles and vicinity invite you to join them in a ten days meeting to be held at Mineral Park, Los Angeles from May 3rd to the 11th inclusive.

Arrangements are being made to have several speakers of the One Faith.

Meals will be furnished on the grounds for a nominal sum.

If you desire to camp, tents and cottages are here. Bring towels, blankets and comforts. Furnished rooms near by can be had at reasonable rates.

Let us not forsake the assembling of ourselves together. The Day of the Lord is at hand. Will we be able to stand? "Then they that feared the Lord, spoke often one to another — and the Lord hearkened and heard it, and a book of remembrance was kept." Come out that we may gain spiritual strength for the last days, and having done all to stand.

Program later.

L. V. J. Kimball

C. E. Hatch

Jno. Allard

Mrs. W. O. Steffa

Miss E. Richardson.

J. Tucker

Committee of arrangements.

To the churches and isolated ones scattered abroad:

We are planning a trip through the following states; viz. Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Texas.

We will visit churches and isolated ones residing near the center of these states. Those needing our services will please address us soon at 366 W. Main St., Salem, Ohio.

D. C. and N. B. Robison,

Evangelists.

## Illinois Bible School.

The time has come for us again to consider the annual Bible School matter. After some years of experience in conducting a ten days' session of the school to be followed by four days of conference work, the full session of two weeks has been found to be wearisome both to teachers and students, and the suggestion has been made that instead of beginning on Monday morning of the week, we meet on Tuesday afternoon, Aug. 12th, at 1:30 o'clock for organization and assignment of lessons. We are inclined to look upon this plan with favor but before determining upon it will wait a short time for suggestions or the expression of desires from those who expect to be present. Furthermore, will all who are planning to be present, write us at once so that we may arrange for entertainment and classes. The teachers knowing the personnel of their classes will be better able to select their line of thought. Plan to be present and let us know it NOW.—S. J. Lindsay.

Humility is the part of wisdom, and is most becoming in men. But let no one discourage self-reliance; it is, of all, the greatest quality of true manliness.—Kosuth

## The Sunday School.

By Anna E. Drew.

Joseph Sold Into Egypt.  
April 27, 1913. Genesis 37:23-36.

Golden Text.—Love envieth not,  
1 Cor. 13:4.

Time.—Joseph was seventeen years old when taken to Egypt. Professor Beecher dates that event about 1736 B. C., when Jacob was 109 years old and Isaac 168.

Place.—At or near Hebron, the home of Isaac, twenty miles south of Jerusalem. Shechem, in Samaria, fifty miles north of Hebron. Dothan, fifteen miles north of Shechem.

### Questions.

How many children had Jacob? Gen. 35:23-26. Whose mother was Rachael? 35:24. Rachael was Jacob's favorite wife. She died at the birth of Benjamin, 35:18. How did Jacob show his love for Joseph? 37:3. What did such a gift signify? A mark of preference and distinction. What effect had this upon Joseph's brethren? 37:4. What other thought may have influenced them? (Both their father and grandfather Isaac had been younger sons yet the inheritance of the first born had come to them. And by Jacob, thus showing his preference for Joseph, they must have felt that he would no doubt inherit their father's property and position). Show why this was not a wise act on Jacob's part. What dreams did Joseph have? 37:7-9. To whom did he tell his dreams? What was the result? 37:8, 10, 11. Where was Joseph sent and why? 37:12-14. Locate Shechem. Was there any reason why Jacob should fear for their safety in this region? 34:25-29. What does the errand upon which Jacob was sent show of his character? "That he was faithful and could be depended upon; also that he was bold and self-reliant, and could be trusted alone to meet the dangers of such a journey." How far was he obliged to go? 37:15-17—see lesson heading. What did the brothers propose as they saw Joseph coming? 37:18-20. What was Reuben's proposal? 37:21-22. An explorer of Palestine writes: "The number of rock-hewn cisterns that are found everywhere would furnish a scintillating pit in which they might have thrust Joseph; and as these cisterns are shaped like a bottle with a narrow mouth, it would be impossible for anyone im-

prisoned within to extricate himself without assistance."

What did Joseph's brethren do when he appeared? Gen. 37:23-24. What people approached, as they sat eating? 37:25-28. Probably a mixed company on their way from Gilead east of the Jordan down to Egypt. What did Judah propose? vs. 26-27. "These merchantmen were in the habit of buying slaves in their passage, and selling them in Egypt, which has always been the great slave market of the world." What two motives did Judah urge? Do you think he was sincere in this? Why? (Slavery was a fate worse than death) Read Jacob's characterization of Reuben, Gen. 49:3-4; and of Judah, Gen. 49:8-12. Also what is said of Joseph? 49:22-26. What was the bargain made with the Ishmaelites? The price of a slave (adult) was thirty pieces of silver. Ex. 21:32; Zech. 11:12, and was about \$20. Joseph was sold for 20 pieces, about \$12.50, such as would be usual for a boy like Joseph, Lev. 27:5.

What did Reuben do when he found Joseph gone? vs. 29-30. From this it seems he had been absent when the sale was made. How did they deceive Jacob? How did he receive the news? From verse 35, that "all his sons ... rose up to comfort him," do you think they had begun to reap the fruit of their evil doing? What does James say of the spirit (disposition) in mankind? Jas. 4:5; 3:14-16. What does Paul say? 1 Cor. 3:3; Gal. 5:19-20.

What must the true child of God do? Eph. 4:31-32; 1 Pet. 2:1; 1 Cor. 13:4-5. To whom was Joseph sold when in Egypt? He was chief of the executioners. His office was to cut off the heads of all whom the king might order. Name some of the points of comparison, in today's lesson, between Joseph and Christ.—

Loved by the Father.—Christ, Jno. 17:24. Sent by the Father—Jno. 17:23.

Seeking his own.—Jno. 1:11. Testifying to future exaltation, Matt. 26:64; Mark 8:38.

Hated by his brethren.—Jno. 15:18-19.

Plotted against through envy, Matt. 27:28.

Sold for a price, Matt. 26:14-15.

### IN ACCORD.

To the brethren and sisters in the faith who read the Herald I want to say that while I am not a frequent contributor to its columns, I am a careful reader and wish to say I am in accord with the many good things given us for our spiritual upbuilding by the splendid corps of able contributors.

I will not attempt to mention

names or specialize, for quite all the doctrinal points have been brought out ably by various brethren and one can follow scriptural citations with Bible in hand with a little industry and soon come to be able to give a reason for the hope set before us, likewise to give the truth to others with whom we come in contact, and at the same time grow able to come under the admonition of Paul to Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I have pondered much myself, and often heard the question asked, what to tell a person who says it makes no difference what we believe so we are honest in our belief, and also that the many churches are like so many roads all leading to the same town, etc. Well, the Lord gave to me a simple answer through an outside and wicked agency. I was talking with an old friend whose son was with us, and they held the idea that honesty of purpose was sufficient for justification before God, when the son remarked he presumed I thought it was like a pupil preparing to become a school teacher and being taught wrong by teachers of like kind, and I thanked him for giving me the exact key to the situation. If one is taught wrong in common school branches, it is patent to us all that his answers to examination questions will be wrong and he must necessarily fail to attain the goal, and so it will be with us when we come to our final examination. Again, brethren, read II Tim. 2:15, and heed its warning.

I must not close without saying to the brethren everywhere, and in Indiana in particular, the time for Bible School is close at hand. Begin now to get ready a delegation from each church and let the isolated member or other young people come direct to Plymouth for a week of special training. Also, I want to say a good word for "The Visitor." Brethren, Sister Boice is offering you the product of a fertile brain after years of deep study and thought on the deep truths for which we are seeking, and all for 25 cents. You cannot afford to miss this offer. This is a 'visitor' that should come to every household. Finally, brethren, let us pray the Lord to strengthen Bro. Lindsay to continue to give to us just such a paper as he has in the past and all will be able to say, I have been taught of the Lord and His ways abundantly.

F. M. McCrory,  
Plymouth, Indiana.

(Bro. McCrory, when holding a meeting at Ripley, Ill., some time since, a man who took exceptions to my line of thought,

used the same illustration to which you refer, only he said that all these roads led to the same mill. My answer was that in this particular case, I am not on my way to the same mill to which the others think they are going.—Ed.).

### CATHOLIC CENSUS OUT.

Figures Of Official Directory Show 15,514,158 of Faith in the U. S.

New York, March 20.—There are 15,514,158 Roman Catholics in the United States proper, according to the 1913 edition of the official Catholic Directory, and a total of 23,329,047 under the protection of the U. S. flag; there are 7,139,189 in the Philippines, 999,350 in Porto Rico, 110,510 in Alaska, 412,810 in the Hawaiian Islands and 906 in the canal zone.

The figures are supplied by the Catholic bishops and chancellors of the dioceses concerned. There are 312,412 churches in continental United States. There are 17,945 Roman Catholic priests, three cardinals, 11 active archbishops, 3 titular archbishops, 104 bishops, 2 archabbots and 15 abbots in the United States.

There are, according to the same authority, 288 Roman Catholic orphan asylums in which 47,415 orphans are being cared for. 31 states in the union have over 50,000 Catholic population. Illinois has 1,460,987, and Iowa 266,735.—The Evening Times, Cedar Rapids, Ia., Thursday, March 20, 1913.

### AN INCENDIARY WHO NEEDS A STRAIT-JACKET.

The increasing tide of distrust of the Church of Rome and its pretensions is entirely due to the rank things some of the people and leaders of that church are constantly saying. That church ought not to be surprised if Protestants take some of these things seriously. There is no reason why they should not. We do not rejoice in any hostility to this church, but it should see to it that some of its priests use more moderate speech. Here is Father Phelan saying in the Western Watchman: "We would like to rack and quarter Protestantism, we would like to impale it and hang it up for crows to build nests of; we would like to tear it with pincers and pierce it with red-hot irons; we would like to fill it with molten lead and plunge it into hell fire a hundred fathoms deep."

This priest is not only militant, he is ferocious. He should be curb ed in, otherwise he might create a disturbance.—Lutheran Church-Work.

**THE BIBLE DECLARES THAT  
Man Has Or Is A Soul, So  
Constituted As To Be Li-  
able To Death.**

C. L. Ives.

(Continued).

Nor are we confined to the Old Testament, for the Old and New are in harmony on this, as on all points. The Apostle Paul most explicitly declares the truth of the material origin of the soul; and all the more to our purpose, in that it comes in incidentally in the course of an argument. In 1 Cor. 15 we find him arguing for the resurrection with the doubters of his day. He first proves the fact from Christ's resurrection, then he shows its necessity to the Christian's hopes, then he meets the objection that our present body passes away, by showing, that though in bodily form, it is with another and different body that we are to live again. Verses 39-42, he says, "all flesh is not the same flesh," as "star differeth from star; so also is the resurrection of the dead;" more exactly, the Greek without the article, 'of dead ones.' Verse 44: "There is sown a natural body; there is raised a spiritual body."

Note here a very suggestive fact. The Greek word translated 'natural,' is made up of 'psyche,' soul, and '-ikon,' our adjective suffix, '-ical; psych-ikon, or 'psychical, i. e., soulical. But in English a noun used as a prefix, becomes an adjective. Psychikon soma is then, a soul body. While pneuma-t-ikon soma, is in English, spirit body.

"There is a soul body, and there is a spirit body. And so it is written, the first man Adam was made a living soul." This soul body is that spoken of as sown in corruptibility, in dishonor, in weakness: the spiritual is to be raised incorruptible, glorified, powerful. "Howbeit that is not first which is spiritual, but that which is soulical; and afterward that which is spiritual. The first man is of the earth, earthy." That is to say, the first man just declared a living, or live soul, is of earth, earthy. Thus does Paul confirm the literal meaning of Gen. 2:7, that soul and body are material. And so Holy Writ, throughout, overthrows modern theology's sole reliance of a figurative intent in Gen. 2:7. That passage must be allowed to stand, as meaning just what it says.

That a material soul should be liable to death follows of course, and in fact. The man dies; that is, he, who became, and for years past has been a living soul, at length ceases to live, he parts with his life. This living soul dies, as is the language of Rev. 16:3: "Every living soul died in the sea," and according to

the simple word of Ezek. 18:20: "The soul that sins, it shall die." To meet this, modern theology, we here find, actually denying that the man has died! It teaches that the body and soul, the two essential parts of man, are separated: this it calls dying. But the theoretical soul, by an incomprehensible stretch of language and fact (yet so are we taught), at that event virtually becomes the man (one part becomes a whole); it cannot die, it still lives on. So death does not pass upon the man, but upon the body. For the man himself, death is simply a change in his mode of existence, or rather, place of abode. That we do not misrepresent, is shown by this favorite illustration from modern theology: "Death is but the passing from one room to another."

We call this theology modern, because it is at a comparatively recent period that it has prevailed among believers. But in reality, its peculiar doctrine, the dogma of inherent immortality dates back to the garden of Eden, and wrought fearful evil with those who then accepted it. We read, Gen. 3:4: "The Serpent said unto the woman, Ye shall not surely die!" A better theological authority tells us Rom. 5:12: "And so death passed upon all men, for that all have sinned." If all living human souls have sinned, all such die. If not, if death be not loss of life, but change of life to another state or place, why did the Lord say, Gen. 3:22: "And now, lest the man put forth his hand, and take also of the tree of life, and eat, and live forever?" And we read the Lord took measures to prevent this living forever:—to prevent just what modern theology claims to be the fact with Adam and all his descendants. Were it not more reasonable to conclude that the measures adopted were effectual?

Before we leave this topic let us briefly inquire as to that breath of life, which we learned (Gen. 7:22) is a common attribute of all living beings. It is an equivalent expression for the spirit. Spirit is the vital principle of all living organisms; it is that mysterious element, life. In the original languages it was denoted by the word primarily meaning breath, as that is the outward sign or manifestation of the presence of the spirit, or life. It comes from the Great Source of life, vivifying all created beings alike, and every while in them it is Biblically spoken of as still belonging to God.

Job 34:14-15: "If the Almighty gather to himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust."

Psa. 104:29-30: After the mention of various land and marine

animals and man himself, the Psalmist says: "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created."

Ecc. 8:8: "No man hath power over the spirit, to retain the spirit."

Ecc. 12:7: "Then shall the spirit return unto God who gave it." The principle of life, 'the breath of life,' as Moses calls it, is what returns to its Giver; evidently not a soul, a conscious being. Such could return to God, only as having previously existed with him.

The popular misinterpretation of this passage, considering the explicitness of the context, is indeed something marvelous. It is generally understood to read, "Then shall the soul return, etc." And so, Webster's Dictionary quotes the verse as an example to sustain its popular, but Biblically incorrect, definition, that spirit is identical with soul. According to modern theology's claim that man lives on after death, it is the soul that lives, which then of course is the man. Now in the very sentence preceding, the writer of Ecclesiastes has told us what he thinks becomes of man at death. He thus states the fact of death: "Man goeth to his long home, and the mourners go about the streets." Does any one question what he means by man's long home? when this very writer, Ecc. 9:10, had spoken of "the grave whither thou goest." Repeating and expanding (not contradicting in his next breath), this thought of man's going to his long home, he adds: "Then shall the dust (that is, man formed of the dust of the ground, Gen. 2:7) return to the earth as it was; and the spirit (the life principle) shall return to God who gave it."

It is precisely the sentiment already quoted from Job, which we quote again: "If the Almighty gather to himself his spirit, and his breath, all flesh shall perish together, and man shall turn again unto dust." The writer of Ecclesiastes had already written, 3:19-20: "As the one (man) dieth, so dieth the other (beast); yea they have all one breath (or spirit). All go unto one place: all are of the dust, and all turn to dust again." A careful perusal of this book will satisfy the thoughtful reader, that this attempt to gather and support from it, for the doctrine that man continues to live while dead, can be explained only from a discreditable ignorance, or a wilful ignoring, of the whole tenor of the book.

A peculiar expression of our English version needs explaining;—the ghost, what is that? Simply an old Saxon word for the breath, and so for the spirit. To

give up the ghost, is simply to expire, i. e., to breathe out the last breath, as is denoted by the Latin composition of our English word 'expire': viz. ek, from, spiro, I breathe. Such is the composition of the two Greek verbs, so rendered in N. T. The Greek 'pneuma,' spirit, is rendered 19:30, and so rendered in the ed ghost in Matt. 27:50, and Jno. 19:30, and so rendered in the phrase, Holy Ghost. The Hebrew word rendered in our version by "give up the ghost," is used in O. T. of lower animals, though the E. V. never so renders it in that case. For example, in passages already quoted, Job 34:15: "All flesh shall perish." Heb., expire, breathe out; Gen. 7:21: "All flesh died." Heb., expired; Psa. 104:29, of various animals, "they die," Heb., expire, or as translated of man alone, they give up the ghost. So according to the Bible writers, all these animals have a ghost, a spirit, or, the sign of its presence a breath, to yield up, to breathe out. A suggestive commentary on the popular belief in ghosts!

#### SIGNS.

"What shall be the signs of thy coming, and the end of the age?"

So queried the disciples of their Lord, and it is a natural desire still to have some indication of the time for fulfilling an event fraught with such great consequences for the church and the world. Hence a great deal has been said and written in the past about the times and seasons and continues at present more than ever. Now whilst our Lord gave certain signs of the approach of the day of his coming, it is certain that He fixed no date. On the contrary, He expressly warned against it, for He said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." "Watch therefore; for ye know not what hour your Lord doth come." "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." In spite of these warnings, however, many continue to fix dates for the event, and indeed we are approaching very near to one of these in the year 1914. It is only one of many which have been fixed and passed without fulfillment, and we look askance at them all. They are in our opinion based upon no solid foundation, as far as the scriptures are concerned, and, in face of our Lord's words, are almost certainly doomed to disappointment. Nevertheless there are some broad signs of the Lord's approaching return which He and His apostles have given for our guidance. One of these is the troubled state of our times



for the Lord has said of the end of the Gentile times that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Great trouble is to be a prominent characteristic of the end of the age. There have been times in the past full of trouble, which in their time were equally suggestive of the latter days, and because of this some decline to view present troubles as signs. But when it is borne in mind that each period of recurring trouble grows worse, and the 'distress of nations' ever grows more intense, one is justified in regarding these signs as indications that the day of the Lord draws nearer. It may be that there is still a greater depth of distress and trouble to be reached ere He comes; we can quite believe it; nevertheless it behooves every one to be watchful and ready, for 'in such an hour as ye think not, the Lord shall come.

These thoughts are suggested to us by the present state of Europe. For the last few years there has been such a constant growth in the cost of armaments that men everywhere are alarmed and are asking, Where is this going to stop? But it does not show the least sign of stopping, and this year is worse than any that has preceded it. Notwithstanding 'ententes cordiales,' and the talk of peace and understandings for united action amongst what are called the Great Powers, each one of these is making every preparation imaginable to be ready for a great struggle for supremacy. Statesmen may publicly speak of harmony and confidence, but in their heart of hearts they must know that there is no mutual confidence. What other conclusion can one come to when Germany is increasing the number of her peace (!) army by thousands, and spending 50,000,000 pounds in fortifications and armaments? Of course her neighbors, France and Russia, have to follow suit, and the talk at present in this country (England) is all about the necessity of keeping pace with the Continental nations in this fatal rivalry in warfare. It is but a few years since aviation was introduced as an innocent sort of pastime for a few; but, as was anticipated, this science is now turned to the uses of war and destruction. It has become a part of the military system of all nations, so that this country is now spending about half a million pounds a

year on that branch of the service, whilst Germany spends double that amount. The peoples of each country have to bear the weight of an enormous taxation to support all this, and no wonder there is 'distress of nations' and fear in men's hearts 'as to what is coming on the earth. All this preparation for war will inevitably lead to an outbreak of that which, it is said, it is only designed to prevent. And so while the nations are saying, "Peace and safety" then sudden destruction shall come upon them. This is one of the most prominent signs today that the coming of the Lord draws nigh.—Notes and Comments in April number of "Words of Life."

**THE EVILS OF WHISKEY.**  
Mrs. Emma Fischer.

The man who takes a stand against dram drinking brings upon himself the condemnation of men that have never investigated or thought of the evils, and crimes it brings upon a nation.

It causes dishonor and crime.—it demoralizes the brain, confuses the mind, and causes men to commit crimes of almost every nature. I do not believe that any one can contemplate and investigate the crimes of the whiskey traffic without becoming prejudiced against the evils of intoxicants, to say nothing of the condemnation of God's word against it.

Think of the wrecks on this side of the stream of death,—of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the dear little children tugging at the faded, weary breast, and of weeping and despairing wives asking for bread.

Of the otherwise talented men of genius it has wrecked, of the many men struggling with imaginary serpents produced by drinking that poisonous stuff.

Think of the jail victims, of the alms houses it has filled with sweet, innocent little children. Think of the prisons it has filled with victims of some crime. Of the scaffolds where the perpetrators of some crimes have paid the penalty caused by the vilest of whiskey. And yet many people professing to be Christians claim there is no harm in the dram. Intemperance cuts down youth in its vigor, manhood in its strength, and the old in their dotage. It breaks the father's and mother's hearts and bereaves them of their darling boys and sometimes, daughters. It blights parental hope and brings down mourning age to the grave in sorrow. It produces weakness, not strength; death and not life. It makes wives widows, children orphans. It makes paupers and beggars, it

feeds rheumatism, it causes gout, it welcomes epidemics and covers the land with diseases, misery, and crime; it supplies the scaffolds of the land with victims, it engenders and fosters quarrels, it crowds penitentiaries, and is the life blood of the gambler.

It is the delight of burglars and the prop of the highwayman. It braces the liar, respects the thief, and esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It hates true love, and scorns virtue. It slanders innocence. It causes the father to murder his helpless offspring and his loving wife. It burns up men, defames women, detests life, curses God and despises heaven. It brings shame, and not honor: despair, not hope; misery, not happiness. It kills peace, it ruins morals, it blights and stays reputation, and wipes out honor, then curses the world and laughs at its ruin. It does more. It is the father of all crimes and the mother of all abominations, Satan's best friend and the enemy of God. These are facts undeniable, and yet people professing to be the children of God are participating in this terrible business, thinking and claiming there is no harm in it, even ordering their Christmas jugs to celebrate the birth of Christ!

Shame on such people!  
Brothers, are you asleep to the cause of Christ? Wake up; look around you. Take a stand for Christ and his cause, or Satan and his cause, for you cannot serve both God and mammon.

Let us strive to enter into that rest. Give up all sin and forsake the pleasures of sin which are but for a season, and become humble. James 4:10, says, "Humble yourself in the sight of the Lord and he will lift you up."  
Morse Mill, Mo.

**SOME CLIPPINGS AND COMMENTS.**  
R. E. Lloyd.

Rev. Dr. David R. Breed, in his work, "Learning to Preach," has well said, "The preacher is a man with a message. The man without a message is in no sense a preacher. We are to preach the word. All good preaching is scriptural. In fact, that which is unscriptural is unworthy the name."

Henry Ward Beecher gave good advice to young preachers when he said, "Don't get above the common people."

Dr. Oswell Dykes truthfully says, "A good sermon is not sought after, but one given."

The great Martin Luther's advice to preachers is still good. "When thou seest thy hearers most attentive, then conclude; for so they will come again the more cheerfully the next time."

In "Baptist Flag," March 27, 1913, which I incidentally picked up, is the following from J. A. Bramhall, Winona, Mo.:

**\$50 Reward**  
to anyone who will prove John the Baptist poured or sprinkled water on anyone.

**\$50 Reward**  
to anyone who will prove that to sprinkle or to pour means to baptize.

**\$50 Reward**  
to anyone who will prove Jesus or the apostles sprinkled or poured water on anyone.

**\$50 Reward**  
to anyone who will prove Jesus was not immersed.

It seems here is a good chance for the advocates of effusion to make some money if they can prove their position by the Bible.

Let all immersion papers copy these rewards and send them to the advocates of sprinkling and pouring for baptism. Let somebody get busy. I wonder who is going to get some of the money? Hurry up! Don't all speak at once in the rush or somebody might get hurt!

Here is a clipping from Rev. W. W. Ketchum, pastor Bloomindale Reformed Church, New York City in the Christian Herald, April 2, 1913: "To say that Christ reigns in the believer's heart, and in his church is true; but in no sense does such a reign fulfill the promise that he shall sit upon the throne of his father David. The throne of David is real, and historic as the throne of the Caesars." Then he adds: "The time is coming when it shall be given unto him."

How refreshing to know the leaven of truth is working, not only in our own pulpits, but elsewhere. Honest men, after careful investigation of the kingdom question, cannot help but preach the literal side of the kingdom of God to be set up on the earth. Luke 1:32-33; Acts 15:15; Amos 9:11.

(To be continued).

Die when I may, I want it said of me, by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.—Lincoln.

Praise not thy work, but let thy work praise thee;  
For deeds, not words, make each man's memory stable.  
If what thou doest is good, its good all men will see;  
Musk by its smell is known, not by its label.—Sel.

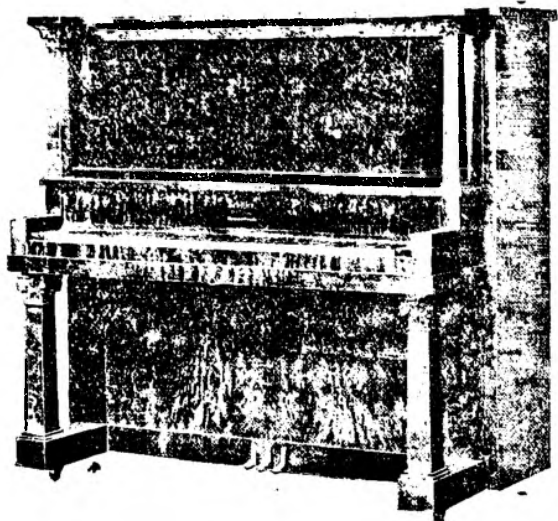
He that is choice of his time will be choice of his company and choice of his actions.—Taylor.

Temptation is only an invitation: it does not become sin until you accept it.—Sel.

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### THE JUDGMENT DAY. No. 3. Who Will Come Into The Judgment? F. M. Howell.

With the exception of the bride class who pass the fiery trial of their faith in this world. 1 Peter 1:7, and who will come with the Lord as the 'called, and chosen, and faithful.' Rev. 17:14. all others, both good and bad, must appear before his judgment tribunal, and then pass their fiery trial, some of whom will be purged of their dross and made pure, but the transgressors and sinners shall be destroyed together. Isa. 1:25-28; Mal. 3:1-5.

Jesus said that when he comes and all his holy angels with him, then he will sit upon the throne of his glory, and all nations shall be gathered before him, and he will separate them and reward

the righteous and destroy the wicked. Matt. 25:31-32. Psa. 145:20.

Jesus said that all who are in their 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. Jno. 5:28-29.

During the thousand-year judgment day, all peoples, both the living and the dead, must appear before the judgment seat of Christ and pass their trial, and will either be rewarded with everlasting life in his kingdom, or punished with everlasting destruction.

Those who are in the embrace of death, or old mother earth, are brought into judgment before Christ and his saints. Some people claim that the people of Sodom and Gomorrah will not be resurrected because Jude

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escape from the captivity of death never more to return to it.

The Lord of his prophet Ezekiel said of the people of Jerusalem and their sister cities, 'When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.' Ezek. 16:53-55.

The prophet Jeremiah said that the children who were killed by king Herod should come again from the land of the enemy, and come again to their own border. Jer. 31:16-17.

Jesus said it will be more tolerable in the day of judgment for the wicked people of Sodom and Gomorrah, who were destroyed by fire and brimstone rained from heaven, than it will for those who refused to hear or receive the words of his apostles. Matt. 10:15.

This testimony teaches us that all people, both ancient and modern, old and young, will be brought into judgment before Christ and his saints.

Some people claim that the people of Sodom and Gomorrah will not be resurrected because Jude

says they suffered the vengeance of eternal fire. The fire may have been age-lasting, but the people suffered only temporary death, for Jesus and Peter both imply that they will appear in the judgment day. 2 Peter 2:6-9.

To live content with small means—to seek elegance rather than luxury, and refinement rather than fashion, to be worthy, not respectable, and wealthy, not rich—to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, babes and sages, with open heart—to bear all cheerfully—do all bravely, await occasions—never hurry; in a word, to let the spiritual, unbidden and unconscious grow up through the common. This is to be my symphony.—William Ellery Channing.

A book is a friend; a good book is a good friend. It will talk to you when you want it to talk, and it will keep still when you want it to keep still—and there are not many friends who know enough to do that. A library is a collection of friends. —Abbott.

If you cannot preach, then pray. If you cannot go, then give so that others may go. If you cannot sing, then sympathize. But in any event, do not forget that Christ assigns by natural endowments to each man his work.—Sel

# THE RESTITUTION HERALD.

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Number 28.

## JEW TO PALESTINE, HIS CRY.

### Nahum Sokolow Reaches Chicago With Appeal For Zionist Plan.

A call for help from the poor and oppressed Jews of Europe was brought to Chicago to-day by Nahum Sokolow, international representative of the Central Zionist movement of Berlin, Germany, which aims to found a Jewish colony in Palestine. Dr. Sokolow is an emissary from the old world to appeal to Chicago's Jewish citizens. He rested at Hotel Sherman, after an exhausting trip of speech-making across half the continent. He is to speak Sunday afternoon at the Americana Music hall.

"I am not going to ask the Jewish citizens of Chicago to move to Palestine," said Dr. Sokolow. "On the contrary, I want them to contribute to the cause so that their more oppressed brethren of Europe, especially Russia, may find a haven of refuge in the land of our fathers. Chicago men are so successful, so full of sympathy for the downtrodden and so ready to help when help is needed that I expect to carry glad tidings back to Berlin.

"Our people have come to America and prospered and this nation has been a glorious place for them after the treatment they received in Europe. But I am convinced that thousands of Jews still in Europe can be made happy and prosperous in the valleys of Abraham."

Dr. Sokolow was met in Chicago by Max Shulman, president of the Knights of Zion. Mr. Shulman explained that the Knights together with the Federation of American Zionists represent a membership of 12000 persons, who are assisting the plan for a great Jewish colony in Palestine. He explained that this is the movement with which Israel Zangwill was identified before he advocated the establishment of Jewish colonies in other sections of the world.—Chicago Daily News.

### Dawning Glories.

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: re-

turn, come."

"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."

"I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they watch for the morning."

Man's calendar ends the day in darkness, but since God's ways are not man's ways, nor our thoughts his, the divine order of creation of the six days of Genesis is, "The evening and the morning," he ends the day's dark beginning with light, which in the seventh day of rest is not closed or begun with darkness.

We have been in the darkness long, and already many indications point to the east, out of which is to come the sun of our Righteousness. For it is fitting that since he is "the light of the world," the sun and moon should have been created on the fourth day, and he, the answer to the figure, be born the fourth thousand-year day from Adam. And the figure is preserved in

## THE GREAT MESSAGE.

### Author Unknown.

Apostles of the risen Christ, go forth!  
Let love compel.

Go, and in risen power proclaim his worth,  
O'er every region of the dead, cold earth,—  
His glory tell!

Tell how he lived, and toiled, and wept below;  
Tell all his love;  
Tell the dread wonders of his awful woe;  
Tell how he fought our fight, and smote our foe  
Then rose above!

Tell how in weakness he was crucified,  
But rose in power;  
Went up on high, accepted, glorified,  
News of his victory spread far and wide,  
From hour to hour.

Tell how he sits at the right hand of God  
In glory bright,  
Making the heaven of heavens his glad abode;  
Tell how he cometh with the iron rod  
His foes to smite.

Tell how his kingdom shall thro' ages stand,  
And never cease;  
Spreading like sunshine over every land,  
All nations bowing to his command.  
Great Prince of Peace.

the eastern sun-rising, for many scriptures speak of him as appearing to Jerusalem from the east. Isaiah sees him coming "from Edom, with dyed garments from Bozrah," which is east of Palestine. Ezekiel sees the glory of his presence coming into the temple by the eastern gate, just as the tabernacle faced the sunrise. Zechariah sees him stand on Mt. Olivet, "which is before Jerusalem on the east." He said himself of his coming like the lightening out of the east and shining to the west.

Before the dawning there is a great hush of quiet. All nature is peaceful. The winds of evening have died away and the storm of the day's beginning has not yet come.

We are in that hush. Nations are crying peace. Paul says this just precedes his coming and that the peace will be ended in the terrific conflict of Armageddon. So Isaiah's vision of his coming from Edom in dyed garments shows the stain of the grapes' blood on his garments after treading the winepress of judgment on the nations, just as John does in the Revelation, in speaking of Armageddon as that winepress.

Joel shows it in the Valley of Jehosaphat. Zephaniah and many other prophets add their testimony. The nations in their peace cry and their war preparations are filling out the prophecy in truth before our eyes. We are in the twilight of the dawning. Already we can begin to see things more and more clearly as the signs of the times. Just as in the morning twilight creatures stir and move about, so in Daniel's prophecy of "the end" many already in the last fifty years "run to and fro." Jesus said all the signs would fulfill in one generation, which in divine count is one hundred years.

And what can we see? We see the political heavens stormy and staggering, and fearful of the future. We see the political earth steeped in blood of war, murder and suicide increasing. We see it defiled with increasing divorce, drunkenness and pleasure loving. Capital and labor are rapidly fulfilling the 5th of James. Anarchy is revealing Paul's "lawless one." Socialism is reducing political and social conditions to Daniel's conditions of clay. Disasters of mountain, earthquake, flood, ocean, tornado and weather freaks all point their finger to the clock of the eastern sky. Zionism is forming the Jewish commonwealth, Ezekiel's body of the resurrected valley of dry bones.

The falling away in the church has come. Men have a godly form or ceremony, but godliness is nearly as scarce as before Noah and as it was in Sodom. Among ourselves, even, people "will not endure sound teaching," but want the preacher who will not reprove. Because such iniquity abounds many are growing cold. Pride and vice stalk boldly in pulpit, pew and daily life. The churches are forming the image of the beast in their church union and political desires, the drunkenness on Babylon's wine of "fornication." The whole east is ablaze with significant light.

Brethren, verily "It is high time to awake out of sleep." Are we watching? Are we ready? "Without holiness no man shall see the Lord." But the blessed "shall see his face," even the sun of glory in the eastern horizon when he brings the glorious and everlasting Day.

J. W. Williams.

What is your business?

## THE JUDGMENT DAY.

## No. 4. Time and Place of Judgment.

We have shown that Christ and his saints will judge the world, and that the judgment day which is called 'the day of the Lord,' 'the great and terrible day of the Lord,' 'that day,' and 'the day of Christ,' will be a period of righteous reigning, rewarding and punishing.

Does this judgment occur in heaven or some spirit world as soon as each person dies, or will it be on the earth after Christ comes and gathers together his saints? What do the scriptures say?

Daniel, in his prophecy of the establishment of Christ's kingdom, says judgment was given to the saints, and the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High. So the kingdom that they are to possess, and the people whom they are to judge, will not be in heaven, but under the whole heaven.

When David spoke of the day when the wicked would be destroyed and the righteous rewarded, he said, "So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth." Ps. 58:11.

In John's vision of the judgment day, he heard the redeemed say, "We shall reign on the earth." Paul said when Christ comes to gather together his elect the dead saints will rise from their graves first, and immediately the saints who are then living will be changed to spiritual beings, and both those who are resurrected and those who are changed will be caught up together in the clouds to meet the Lord in the air. The prophet Joel while looking forward to the time of the great judgment day, when Christ would gather together his elect in the air, and then come to earth and sit on his throne, and gather all nations before him to be judged, he said, "for behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Then he refers to the saints whom the Lord will have gathered together in the air and says, "Thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about."

This valley lies between Jerusa-

lem and Mount of Olives where the Lord is to stand again, and the valley of Hinnom is just southwest of this, where Jesus said the fire is not quenched, and the worm dieth not. No doubt this valley of Hinnom, which is called Gehenna and hell, will be the place where many of the wicked will be destroyed while they are fighting against Christ and his saints, just as the angel of the Lord destroyed 185,000 Assyrians in this same valley when they came up there to capture Jerusalem in 710, B. C. See 2 Kings 19:35.

Zechariah says the Lord will again stand on the Mount of Olives, which is just east of Jerusalem, and he will go out and fight against those nations that have gathered before Jerusalem to battle, and their flesh shall consume away while they stand upon their feet, and their eyes shall consume in their holes, and fire shall come down from heaven and destroy them. See Zech. 14:1-4, 12, and Rev. 20:8-9. This judgment and destruction of the wicked will occur right here on earth. Solomon said, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

Jesus said that all these prophecies concerning him must be fulfilled. The time when this judgment will occur is unquestionably after Christ comes with his holy angels, and gathers together his elect, and sits upon his throne, for thus he hath declared.

F. M. Howell.

Yesterday's successes belong to yesterday with all yesterday's defeats and sorrows. The day is HERE. The time is NOW.—Elber Hubbard.

Courage, moreover, is the presage of success; to believe in one's self and one's power is always half the battle.—William J. Tilley.

The best of men and the most earnest workers will make enough mistakes to make them humble. Thank God for mistakes and take courage. Don't give up on account of mistakes.—Dwight L. Moody.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

"Happiness does not depend on money or leisure, or society, or even on health; it depends on our relation to those we love."

"Every small river will carry a good deal of water to sea—if it keep running."

## WHERE ARE THE DEAD?

L. S. Bronson.

## Fourth Objection: The Third Heaven and Paradise.

Now, for a few moments let us look at the third heaven and paradise of which Paul speaks in II Cor. 12:2-4, which reads as follows: "I knew a man in Christ about fourteen years ago, whether in the body or out of the body I cannot tell, God knows, such a one caught up (snatched away, Diaglott) into paradise and heard unspeakable words which it is not lawful for a man to utter."

From these words of Paul it is claimed by many that heaven and paradise spoken of here are one and the same place; and that heaven is a kind of a three storied place, one above the other, the third one being paradise; the abode of all the saints. That the third heaven and earth and paradise are inseparably connected we are free to admit and believe, but we do not accept the popular combination and arrangement of them.

Does the Bible teach a three storied heaven, one above another? No, it does not. Let us see if we can learn how the scriptures have them arranged. The Bible does speak of three heavens and of three earthly conditions, and the order in which they occur. That order is very different from the one given in these days.

Here is the Bible order. "For this they (the scoffers, verse 3) are willingly ignorant of (we find such now), that by the word of God the heavens were of old (Gen. 1:6-9), and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished." 2 Pet. 3:1-7

Here is the first heaven and earth, destroyed by water. "But the heavens and earth which are now, by the same word (of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here is the second heaven and earth, to be destroyed by fire. "Nevertheless, we, according to his promise (Rom. 8:21-27), look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. "And I saw a new heaven and a new earth, etc." Rev. 21:1. Here we find the third heaven and earth, not a three storied edifice, one story above another, but one following the other in succession until the third heaven and earth appear, "wherein dwelleth righteousness." There again the tree of life is found growing in the midst of the paradise of God, Rev. 2:7, and, as in Eden of old, once more yielding its fruit every month for the healing of the nations. Rev. 21:1-2. Is not this harmonious teaching far better than theory without any evidence? Then walk ye in it, and teach the same glorious truth that cannot be denied or overthrown.

## Fifth Objection: "Spirits in Prison." 1 Peter 3:18-21.

This passage of scripture is often popularly and confidently used as proof of a present spiritual world where departed spirits congregated, can hear, understand, and receive instruction from spirit teachers. If there are spirits in a spirit land that as yet has never been located by any one, its inhabitants, according to the Bible, have but little to do and are not capable of doing that. What say the scriptures on this point? Listen: "Whatever thy hand findeth to do, do it with thy might (be quick and earnest about it. Why?); for there is no work nor device, nor knowledge, nor wisdom in the grave (not heaven or hell) whither thou goest." Eccl. 9:10. Not very much business going on in the grave where we lay our dead according to the Bible. But to the text. It reads as follows:

"For Christ also once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Here is the wonderful spirit passage in all its spiritfulness and also in its simplicity, and what have we? Let us examine and see.

First, it is stated that Christ suffered for sin, the just for the unjust. He suffered by being put to death in the flesh, but he was quickened (or made alive) by the Spirit of God.

Second, By which (Spirit, not personally),—by the same Spirit of God which brought his Son from the grave, Christ was enabled to do something more. What was it? Answer It enabled Christ to go and preach to the spirits in prison. When and where did Christ (by God's Spirit) do that preaching? is now the question.



We are very confidently told by many learned teachers that it was during the time between his death and the hour of his resurrection, and that the spirits to whom he preached were the spirits of those destroyed by the flood in Noah's day. Let us see if this popular theory is true. It is stated in the text just when that preaching was done and to whom the message was delivered. Listen: "When once (at one time) the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

This is the grammar of it and that was the time when, and the place where, the preaching by Christ through Noah and the Spirit of God took place, thereby condemning them to death because of their rejecting the warning message delivered unto them. Do you get the thought? If not, read the passage again and see what you find. It has been said, "He who has the darkest vision is the one who will not see". Enough is better than more.

#### Sixth Objection: "House of Many Mansions."

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14:1-2.

This is a very popular text and often chosen to give comfort to mourning friends in the hour of sorrow. The thought they derive and believe they are justified in deriving, from this text is this:

Christ, when he left this world, went to heaven to prepare a place for his chosen ones in that house of many mansions; and that at death, he comes to waft them home to glory to enjoy a place he has prepared for his people. "If I go away, I will come (back) again and receive you unto myself; that where I am, there ye may be also." Because he has gone to heaven to prepare a house of many mansions (apartments) for the saints, does it follow that it is to be erected and remain where it is being prepared, to all eternity? And that the righteous are to go there at death, or at any other time in order to enjoy its beauty and grandeur? We answer no. Let us give you an illustration. When Solomon would prepare a temple with its many mansions, or compartments, in which his people could serve and worship God, he sent thousands of men into the forests of Lebanon and the marble quarries, and there formed the beams, timbers and marble pillars. When all was prepared and perfected, did Solomon rear the temple there? No. When all was ready, all the parts of the temple were transported to the City of Jerusalem and then, without sound of ax, hammer, or any tool, (1 Kings 7, 1-7) it appeared in all its beauty and grandeur. So it will be with the house of mansions which Christ has gone into the "far country" to prepare. And as Solomon brought the temple to Jerusalem, Christ too, will bring the temple (the house of many mansions) down to earth where his people may dwell forever and where the nations may bring their glory and honor into the City, as shown in Rev. 21: 24-27, and as pictured in different symbols in the scriptures. One of these descriptive passages we will quote in full. (Rev. 21:2-3). "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." When the Holy City, the new Jerusalem, comes down from God out of heaven, and the tabernacle of God, with its many mansions appears in the new earth conditions, and Christ is there with his people, and "God himself" shall be with them as above stated, what will there be left in heaven for man to visit or enjoy? It is when Jesus returns, that the people of God are to be rewarded, and not one at a time as death claims them.

"I will come again and receive you unto myself, that where I am, there ye may be also." The enjoyment of what Christ has gone to prepare for his people, according to the language here used, all depends upon his return. When he returns, where is he? You say, on earth. True. Then if the many mansions he has gone to prepare are forever in heaven, they certainly are beyond the reach of Christ and his people ever to enjoy; for there is not a single text in all the Bible that teaches that Jesus will ever return to heaven after his second coming; but there are many passages, as we have already shown, that he brings his reward with him when he comes. One of these I will quote once more, and close this chapter on the 14th of John. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." (Rom. 22:12). He comes to

earth the second time to reward all and not to transport any to heaven.

Know what your Bible teaches, obey the same, and all will be well.

## Obituaries.

### Thomas Lester Stamp

born Feb. 2, 1893, died Apr. 10, 1913, aged 20 years, 2 months and 8 days. He was a son of Sister Stamp and Mr. M. W. Stamp; a young man of pure habits and more than ordinary intelligence. He had a mechanical mind and loved all things good. He was industrious and a lover of good books, especially poetry.

During his illness which was brief (8 days), he quoted from several of the most noted poets. He was an observer and a lover of nature, and often said to his mother, "If you want to know how great God is, just walk out and view his creation of the heavens and the earth. He was a lover of Bible truths and often contended for them among his friends. The writer spoke from John 5:25-26 showing that eternal life is the product of preexistent life and not the continuation of mortal or animal life. Paul speaks of THE LIFE THAT NOW IS and THE LIFE THAT IS TO COME. 1. Tim. 4:8. It was our privilege to speak to a large and intelligent audience. We commend our sister to the One who will never forsake nor leave her.

D. C. Robison.

### LOT DWELT.

"Lot dwelt in the cities of the plain, and pitched his tent toward Sodom." Gen. 13:12.

We noticed that Lot dwelled, pitched, and arrived in the city, and finally escaped just barely; that this furnishes a fine lesson concerning worldliness and its sure consequence.

Now let us see what can be learned from Lot for us. We see separation. Lot separated himself from the good—from Abraham, that good man. There are many ways in which a man can separate himself from Abraham to day: first, you can separate yourself from Abraham by rejecting Abraham as your friend. Abraham has the appellation in the Book— "the friend of God." James 2:23. You can never afford to be an enemy—purposely or otherwise—to such a man! Better be a friend to him.

Secondly: By rejecting the gospel that was preached to Abraham, Gal. 3:8. The good news to that old saint was that he was to have a son who would become "the heir of the world". Rom. 4: 13, and through his seed all nations were to be blessed in having their sins pardoned and blotted

out under the New Testament conditions. Acts 3:20-23. Many a man is separating himself from Abraham by declaring that he will live in heaven by and by. Remember, the meek are to inherit the earth, Psa. 37:11; Matt. 5:5. And thus delight themselves in the abundance of peace in the new earth. 2 Pet. 3:12; Isa. 66: 10-19. Rev. 11:15-18. Any one who ignores the gospel preached to Abraham and is not close enough to Abraham to keep him out of Sodom!

Thirdly: We can get away from Abraham by denying that he is our father. You see he is called the faithful in the Bible. Jas. 2: 21. Who is ashamed of his or her father? Be careful, brother. Your father is Abraham or the devil—which? Jac. 8:44. Consecration. Lot consecrated himself to that particular work. Consecration follows separation, whether secular or religiously viewed. Lot consecrated his energies to the wrong thing. The reason was he got started wrong. Thousands today are like him. Commence right; the ending cannot then be wrong. But as surely as a man follows in Lot's pathway, separating himself from Abraham, he will land in Sodom. Logically, he cannot do otherwise.

Many a man or woman is consecrated to wealth gathering, to money hoarding, to pleasure, to the unbridled ravishes of lust. To God these powers must not be given. No! He is too exacting! But, Zimri-like, they will for their seven days consecrate all their powers to perpetuate a good time or something worse, and at last get burned in Sodom. The only consecration that counts with God is when we are consecrated to his work. Thousands upon thousands today are pitching upon thousands today are pitching toward Sodom, and the end thereof will be a flood of fire. The command today is as it was to Lot, Flee to the hills! There is no safety in this fire-stored earth! Let us get ready to be taken out of it when the burning day arrives. Dwelling in Sodom is a dangerous thing.—Sel.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

Love contains no complete and lasting happiness save in the transparent atmosphere of perfect sincerity.—Maeterlinck

The only way to have a friend, is to be one.—Emerson.

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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Just as we go to press, word comes that Bro. W. W. Tilton, of Rochelle, Illinois, is dead. A full obituary later.

The last two lines in Bro. Bronson's article were run last week by oversight, since the article is not quite finished.

Had you noticed a new ad. in The Herald? We gave it last issue for the first time and made a great big mistake in it. This week it is corrected. See the difference in it.

Prosperity will strike a man as soon as he learns to govern self and control appetite. It is often the fact that the poorest paid workman in a shop is more prosperous—has more to show for his labor—than the best paid workman. The secret of success lies not so much in the amount received in salary as in the wise use for which that amount is appropriated.

When you can get good Lakeside Bond paper with letter-head print at the prices we are offering, why should you use a clumsy straw paper leaf out of a lead pencil scratch book in writing to your friends? Read our price list on back page.

Announcements and Programs.

To the churches and isolated ones scattered abroad:

We are planning a trip through the following states; viz. Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Texas.

We will visit churches and isolated ones residing near the center of these states. Those needing our services will please address us soon at 366 W. Main St., Salem, Ohio.

D. C. and N. B. Robison, Evangelists.

To the brethren scattered abroad:—

The brethren of Los Angeles and vicinity invite you to join them in a ten days meeting to be held at Mineral Park, Los Angeles from May 3rd to the 11th inclusive.

Arrangements are being made to have several speakers of the One Faith.

Meals will be furnished on the grounds for a nominal sum. If you desire to camp, tents and cottages are here. Bring towels, blankets and comforts. Furnished rooms near by can be had at reasonable rates.

Let us not forsake the assembling of ourselves togeth-

er. The Day of the Lord is at hand. Will we be able to stand? "Then they that feared the Lord, spoke often one to another — and the Lord hearkened and heard it, and a book of remembrance was kept." Come out that we may gain spiritual strength for the last days, and having done all to stand.

Program later.

L. V. J. Kimball

C. E. Hatch

Jno. Allard

Mrs. W. O. Steffa

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J. Tucker

Committee of arrangements.

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Reports.

Ohio Letter. Eld. C. C. Maple.

At this date, Apr. 14, we are in a series of special meetings at Elyria, Lorain County, Ohio.

Our audiences are fair. Rain and darkness have prevailed to keep many away. Some show an interest in the truth.

We have left reading material in many homes of the city, in fact, in all on the east side, where our work is located.

We hope to be able to make a more interesting report of this meeting soon. Our Blessed Hope Mission has sounded out the truth for several weeks here, so that the people are without excuse if they do not come to learn the way of salvation.

We have many calls before us for meetings, and hope to answer as many as possible soon.

Correspondence for us should be addressed to Box 72, North Ridgeville, Lorain County, Ohio.

If I am away mail will be forwarded to me.

Report of Meeting.

Brother Wilson came to Burbank, Oklahoma, from Ft. Worth, Texas, on March 9th.

The weather being bad, we thought best to let him rest and visit with us till Friday night.

We were pleased to see Brother Wilson looking so well. His health is much better than when he last visited us at Carnegie, Oklahoma.

Meeting began Friday night in the village church near our home, with a fair sized crowd. It was plain to see that all were interested as the Word of truth was opened by one of our faith, which was new to most people here.

Brother Wilson does not shun to declare the full gospel and gave it to them straight from the Word of God.

On Sunday night he gave a lengthy discourse to a very attentive and large audience. Subject: The source by which we obtain eternal life.

On Monday night he closed with a somewhat startling subject: "Labor and capital in the light of prophecy." I never saw a more attentive audience and we feel sure good was accomplished.

Mrs. Mittie Chandler.

The Sunday School.

By Anna E. Drew.

Joseph Interprets Dreams. May 4, 1913. Genesis 40:9-23.

Golden Text.—The breath of the Almighty giveth them understanding. Job 32:8.

Time.—Joseph was seventeen years old when he was taken to Egypt and thirty years old (Gen. 41:46) the first year of plenty. He was therefore about twenty-seven years old when he was put into prison, about B. C. 1725 (Beecher's).

Place.—Probably Zoan or Tanis, the modern San, near the land of Goshen. Zoan was near one of the mouths of the Nile.

Before the time of Abraham an invasion of Asiatics called Hyksos or Shepherds, had overrun Egypt, gained the power and ruled the country. It is thought that the third dynasty of shepherd kings was on the throne in Joseph's time.

Questions.

To whom was Joseph sold when taken to Egypt? Gen. 39:1. (Egypt had attained a high state of civilization at an early date. The country was remarkable for its fertility. That the people were skilled in the arts and sciences is demonstrated by its pyramids and other very ancient structures. They were also a literary people. Their early religion was a low kind of nature worship. In their cities, the aristocracy and nobility were to be found living in great wealth and

luxury and waited upon by down-trodden slaves).

How was Joseph "prospered" in Egypt? 39:2-6. What was the secret of his prosperity? 39:3. What is said of Joseph's personal appearance? 39:6. The Hebrew terms mean "beautiful in person and beautiful in countenance." Joseph performed his work faithfully, but at length he was falsely accused of committing a wrong, and was cast into prison by his master. Why did God allow this misfortune to befall him? Ps. 17:19. How did God help Joseph while in prison? 39:21-23. What high officials were committed to the same prison? 40:1. (The butler was the king's cup-bearer, and the other, chief of the king's bakers. These were responsible duties, as the king drank only what he received from the hand of his cup-bearer, while the baker had not only to oversee the supply of the court with endless cakes and bake meats, but to take care that they were not tampered with for traitorous ends. Poison was a very common method of assassination. It is not stated why they were cast into prison but probably they were charged either falsely or justly with conspiracy against the king's life).

What occurred in prison, to cause these men to be troubled? 40:5-6. "Egyptians and Babylonians attached great importance to dreams, and to interpret them was the work of a distinct and learned profession." Being in prison, these men could have no access to "the wise men" of Egypt. What did Joseph say of the interpretation of dreams? 40:8. Relate the butler's dream. 40:9-11. Notice in verse 11 that wine anciently was the mere pressed juice of the grape, without fermentation. Michaelis states that the Egyptians drank no wine, they considered it as the invention of the evil genius Typhon; but they did not object to drink the juice of the grape provided it had not become wine by fermenting. How does Joseph interpret the butler's dream? What was the chief baker's dream? How does Joseph interpret it? How did their dreams correspond with the work they had done? What did Joseph ask of the butler? vs. 14, 15. What occurred on the third day? v. 20. (Pharaoh was the title of king in Egypt. The birth day of the king was a general holiday, when a feast was given in the palace and all such prisoners were released as were deemed worthy of pardon). What befall the butler and the baker? (Criminals were beheaded before they were hung, and then hung upon hooks or by the hands. This makes clear the reading of verse 19). How did the butler regard the kindness Joseph had

done him? What is noticeable of Joseph in this lesson? (His personal faithfulness and his unflinching loyalty to God in that heathen land.). What does Jesus say of faithfulness and its reward? Luke 16:10-12. From whence cometh true wisdom? See Golden text. Also Jas. 1:5. How discern the wise man? Jas. 3:13, 17. What characteristics in Joseph should we seek to imitate? Can we attain to such in our own strength?

## Letters.

Mar. 23, 1913.

Dear Bro. Williams,—

I promised you a letter while I was away. I had a fine visit. Went from here to Seattle without a change after we reached Chicago. Did not stop only three times to let someone off, except to take on water and fuel. Once we ran into a bunch of cattle and killed thirteen in one bunch. That was in Montana. We saw some nice country and some fine scenery that looked fine enough for anybody to live in. If sin and death were taken away it would need no changing for us poor mortals.

I found Thurman well and the picture of health. I stayed there three weeks, then went on to British Columbia to visit my sister Mary, now a widow with two sons. The older one was 21 years yesterday and a nice good boy. The other is 16. They make a good living for her. They live in the Seventh Day Adventist neighborhood who are very strict and consistent. They hold their Sabbath school every Saturday at one of their houses. I had not seen my sister for 23½ years. She was not much changed. I stayed there three weeks. I got to see one deer that some hunters killed near her house. Her younger son and a chum of his about the same age, killed a large bear that weighed 400 pounds a few days after I left there. I like their country very much. They live 15 miles from Armstrong. That is the nearest railroad point now, and mountains all around them. They have fine fruit, apples, cherries, peaches, pears, prunes, plums and berries of all kinds. The huckleberry grows wild on the mountains there. They also raise lots of vegetables. The finest potatoes I ever saw. I brought some Early Rose home with me that weighed 2 pounds, and a white one that weighs 2½ pounds. They have fine cabbage, turnips, carrots and lots of wheat, clover, timothy and alfalfa, but no corn. It will not ripen. They have fine horses that never saw an ear of corn. They feed them on oats, hay and carrots. That

is the cow feed too. I did not see any hogs, but at two places. They do not eat much pork there. They have lots of fish fresh from the rivers. Sister lives one mile from the Salmon river, and every two years they let the salmon out of the fisheries where they hatch them and they come up the river. Anyone can catch and salt down all they can. They put them up by the barrel.

Well, when I came back to Seattle, I went to find Bro. Eshelman, and also found fifteen of our people there; he and his sister, Mrs. G. Young and their families and old Bro. Crapp and his son and his family. They were real glad to see us. They hold church every Sunday at Sister Young's home. They are fine people. Bro. Eshelman is old. I should think 75. He and his two sons live together. He has a housekeeper. His wife and Mr. Young both died within a few days, several years ago. Sister Young has two daughters with her. One son lives close. I also met Bro. David Halstead's grand-daughter there. She lives close. She told me of her grandmother's death three weeks before. I was sorry I did not find them sooner. I had a letter from my daughter-in-law since I came home. She said Sister Crapp had been to see her. Oh I wish those people had the chance to go to a church as our people have. They would certainly appreciate the opportunity. They could not remember your being there, Bro. Williams. If any of the brothers or sisters ever visit Seattle they want them to visit them. They told me they would subscribe for the Herald. I took some with me to them.

Well, I left Seattle on the 16th of Dec. for Rupert, Idaho, where I stopped to see an old friend, Mrs. Jake Bailey. I stayed there 3 days, and had a fine visit there. They have been there 7 years. I like their country very well. They raise everything by irrigation. They raise everything but corn. Have lots of wheat and oats, alfalfa hay, cattle, horses and hogs, lots of potatoes, cabbage, beans and all kinds of fruit.

Well, then I went on to Colorado Springs to see my brother Stephen Thurman, whom I had not seen for 25 years. Found all well. Saw some wonderful scenery over the Rockies and through them. I liked the spring water iron, sulphur and soda water, all separate springs. Also visited an old friend of our family, Mrs. Hannah McKinney. She had left here when 13 years old and went to Kansas, now of Colorado.

I stayed 10 days in Colorado, then went on to Topeka, Kansas. I stopped there three days to see a cousin whom I had not seen for 24 years, and also an

old friend, Mrs. Atchinson, once of Hillisburg. Then I came on to Chicago and visited Mabel, and Artie and wife were there too. I was there one week, then went on home, where they had begun to want me to come by the time I got there.

Rachael M. Whitcomb,  
Michigantown, Ind.

## "Baptism of the Holy Ghost."

Every now and then, through our exchanges and from other sources, we read of revivals where sinners were baptized with the Holy Ghost, and large numbers were converted, etc.

Friends and brethren, why not make a careful, thoughtful study of this "Holy Ghost Baptism" subject, so that we may get all the good there is to come to us from it?

See who can find a text that teaches:

1st, That the Holy Ghost was ever given upon a sinner to convert him;

2nd, That it was sure to make those perfect who did receive it; and

3rd, That it was ever given for any other purpose than to extend powers not previously possessed.

If as some teach, wicked men are overpowered by a baptism of the Holy Ghost, and thereby made extremely good, then what is the purpose of being tried in this life? If, as we have both heard and read, men are so completely overwhelmed that they no longer have any temptation, to what class of brethren was James speaking when he said "My brethren, count it all joy when ye fall into temptation," etc.?

Is it not the work of a true Christian to see how best to meet them that such character as God wants may be properly developed. Overcoming temptation is the God-ordained means for the development of Godly character. We do not mean to speak disparagingly of this Holy Ghost matter, but to warn against the mistakes that are sure to follow a careless handling of the subject.

S. J. Lindsay.

Resolve to cultivate a cheerful spirit, a smiling countenance and a soothing voice. The sweet smile the subdued speech, the hopeful mind are earth's most potent conquerers, and he who cultivates them becomes a very master among men. Elbert Hubbard.

There is nothing so laborious as not to labor. Blessed is he who devotes his life to great and noble ends, and who forms his well-considered plans with deliberate wisdom. St. Augustine.

## SERMONETTE No 42.

## The Law.

(Through a misunderstanding on our part, this Sermonette appears out of its regular numerical order.—Ed.).

Text. "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which Jehovah thy God giveth thee, forever." Deut. 4:40.

These are the concluding words of Moses to Israel, in that wonderful speech made to them just before his death. In that speech he reviews all the incidents of not daring their deliverance from Egypt and the forty years in the wilderness. He began the review on Sunday, on the eleventh month of the fortieth year, after leaving Egypt. (Deut. 1:3) and concluded the same in two months (Deut. 34:7-8). Then ascending one of the mountains, died at the age of One Hundred twenty years.

Moses was the greatest prophet of Israel, and a type of the Messiah. God was pleased to deliver his law through Moses to that wonderful people—the descendants of Abraham—a nation superior to any other people upon the earth; a nation through whom all nations will ultimately be blessed.

The analysis of this text shows the earnest solicitude of the teacher, that Israel should keep the statutes and commandments which Jehovah had made known to him; and predicting prosperity and length of life, in case of obedience; fully setting forth the fact that the life and the inheritance promised, are eternal. The covenants of promise made with Abraham concerning his posterity, was not, as many suppose, merely temporal in duration but are in fact God's purpose concerning the earth and man upon it. See Gen. 17:7-13. In this text, all the land of Canaan is covenanted as 'an everlasting possession' to Abraham's children in their generations, and conditioned upon circumcision and an obedience to God's statutes and commandments. The possession of that land under covenant of circumcision is for Israel alone, in their natural generations and cannot apply to gentile Christians, for they are not required to be circumcised. Acts 15:23-29. They come into the inheritance in a different way. But obedience to God's law is required, and is the essential condition of every covenant God has ever made. By obedience to God's commandments, a gentile may be grafted into, and partake of the root and

fatness of the good olive tree through faith and baptism and be an heir accordingly to the promise.

Considering the importance of truth in its influence in shaping our present life and our destiny hereafter, we offer no apology for presenting facts. Our desire is to benefit those whose minds are open for good, and who desire to please God by conforming to his will. It is not intended to antagonize the views of the reader in any way. The entrance of God's word gives light, and every one is presumed to desire light to guide us along life's path way.

Our conception of God's law is that it is perfect—absolutely perfect. Any other conception of it lowers its author in our estimation as a perfect being. If his law was perfect when it was given, then any subsequent change in it would make it imperfect. For the word 'perfect,' as an adjective, is indeclinable. When anything is perfect, it is perfect and cannot be made any more so. We are assured by the Bible that it is not only perfect, but also that it is holy, that it is spiritual, and that it is good—the statutes of the Lord are right and his commandment is pure, and in the keeping of them there is great reward. Ps. 19:7-11; Rom. 7:12-16.

When Moses left Egypt, he did not fear the wrath of its king, for we are told that he had respect unto the recompense of reward. Like him, let us have respect unto the recompense of the reward God offers for obedience to his precepts.

The law is constructed in harmony with the relations of man to God, and the relations of man to his fellow man. Every precept bears a relation in one of these two ways. Consequently there are two directions in which they are to be studied. In order to keep them distinctly separate, God wrote them on two tables—two separate tables of stone. The first table contained four precepts; and the other table contained six precepts. All the teachings of the whole law and all the teachings of the prophets in their moral bearing upon the conduct of men, rest upon these two relations—that to God and that to man.

If this is true, then not one precept on the first table can be changed. Neither can one precept on the second table be changed. To change any of these precepts, it would then be necessary to change the relations already existing; which would be impossible, because right and wrong are involved in every precept of the ten. A law which covers a moral principle or relationship cannot be changed.

neither can it end by limitation. Let us illustrate this statement by supposing that any one of them may be changed; or that it may end by limitation. The reader will at once see its impossibility if God's government over man is maintained. Take for example the 8th on the second table: "Thou shalt not steal." There is only one way in which this command may be changed, and that is by taking out of the commandment the word 'not.' It would then read, "Thou shalt steal." According to the command on the stone, it was wrong to steal. But by changing it in the only way it could be changed, the new command now makes it right to steal. That which was wrong before is now right. So with every command on both tables. It might suit violators of any one of these ten precepts to change them, but would it be honoring the Creator who had given the laws?

Let us look at the result of ending this precept by limitation. Suppose at any date the law against murder or theft or adultery should be terminated by limitation; how long would it be until human life, property and purity would be disregarded and no one be safe? If there was no law against theft, there would be no wrong in taking from another what belongs to him,—in fact, he would have no property right to anything—not even to his own person, for where there is no law there is no transgression. But God's law guards the right for it is based on the nature of God and man. So we are told in the Bible that God's commandments are the truth; and that his testimonies (precepts) have been founded forever. Ps. 119:151-152.

These relationships began with the beginning of mankind, and will run parallel with man's existence, whether in this age or in the ages to come. It never will be right to take God's name in vain, or worship the creature instead of the Creator. It never will be right to steal or lie or murder—in short it never can be right to violate any command that expresses God's will, whether that will relates in its relations to himself or to the relation of men to one another. Each command represents a principle which is distinct and may be known by the most humble in life; the transgression of which is sin.

A. J. Eychaner.

### Arabia, the Arabs and the Turks.

Now that the Turks are being driven from Europe, it may be of interest to take a brief survey of the Arabs from whom they derived their religion and whom

they conquered, but who are much better warriors than the Turks are now. First when the Turks came prominently upon the scene, they conquered many of the nations they came in contact with, but they are sadly fallen from their great warlike ability, while the Arabs have remained pretty much the same fighting characters throughout the ages. What has changed the Turkish character and not the Arabs? In the first place all nations who have risen from poverty by conquest to great wealth and ease have universally gone down; Ninevah, Babylon, Media Persia, Rome and many others.

They became enervated by luxury, and vice that to outward appearance is the human cause, but there is a divine cause at the back of it all. But behind the Turkish downfall is another potent cause. The way they treat their women, no nation can long remain courageous who keep their women in profound ignorance and make cowards of them. The mother's character has a tremendous influence on the unborn child. The Turkish harem is a place to destroy all the grander instincts of the woman. And their sons have become a race of ignorant cowards. On the other extreme we have the English Suffragettes who like the unjust judge, regards neither the laws of God nor man, and in harmony with the lawless characters they have developed they will produce a race of criminals. The Arabs while having the same religion as the Turks, under the circumstances in which they have lived could not seclude their women as the others have done.

Arabia is a large country lying between Persia, Syria, Egypt and Africa, the Indian ocean and Red sea. It is an irregular parallelogram broadest at the Indian ocean, but most of the country is perfectly barren. Where there is plenty of water, it is extremely fertile. Ibn Khaldoun, an Arabian historian, divides the Arabs into three divisions. "The Arabi were the first and most ancient inhabitants of Arabia. They consisted principally of two great nations. The Adit sprung from Ham, and the Amilika of the race of Shem. The Motaraba were tribes who sprung from Ishmael of more modern origin than the former. The Cushites the first inhabitants of Arabia are known in the national traditions by the name of Adittes from their progenitor who was called Ad, the grandson of Ham. The center of its power was the country of Sheba" (from whence came the queen of Sheba to visit Solomon).

No lasting conquest has ever held much of a hold on Arabia, on account of the nature of



the country and the character of its people. Their camels of which they keep a great number can travel for days over the sand deserts without either food or water. When the Arabs are out on a raid which is very frequent, especially when there has been very little rainfall, they ride on their camels, and when they get near to the place they are to make a descent on, they mount their swift Arab horses, which they have kept in reserve, and swoop down upon their prey and carry off everything they can take with them.

Palestine has been subject to these raids frequently. A regular army cannot follow them. If they attempted to do so, they would soon perish in the desert.

There are springs of water here and there, known only to the Arabs themselves. The women and children are left behind in these raids. Therefore the women have much more to do and much more responsibility thrown upon them than among the Turks, and so very much the same kind of character has been maintained throughout the ages. Rameses II the Pharaoh under whom Moses fled out of Egypt, left a record telling of his conquest over Arabia, but like many other conquests was not very permanent. Rameses was the one about whom the Greeks got up the fable concerning Sesostres, the woman whom they represented as such a mighty conqueror. It is now positively known that there never was such a character.

Mahomet claims descent from Ishmael. He was born in the year 570 or 571 and died in June 632, and of all the great religious imposters, perhaps his religion has been the most successful, at least as far as inspiring his followers to conquer and slay mankind. It came on the scene when the world was sunk in the greatest ignorance, brutality and barbarism. When the so-called Christian had sunk into the grossest idolatry, and Mahomet raised the cry against them, "There is but one God and Mahomet is his prophet." For a time that battle cry carried all before it. God was punishing the idolatrous Christian.

The Arab conquerors in the dark ages were the great means of restoring some of the knowledge that had been entirely lost by the perverted Christians.

In geography, history, medicine, physics and mathematics, the Arabians rendered important service to science, and the Arabic words are still employed. Such as algebra, alcohol, zenith, Nadir, with many names of stars remains with us still. And from then came largely the intellectual awakening, although now they have sunk back again large-

ly from their high standing.

A. Wallace Mason,  
St. Catharines, Canada, R. D. 1.

**Who Are The 'Twenty-four Elders?'**

W. H. Wilson.

The above is a question which it is not at all difficult to answer satisfactorily to all who can accept God's Word as better authority than the opinions of men.

It may have two significances: First. The word 'elder' may signify 'oldest,'—has a priority of age,—the oldest of the family of believers.

Second. Officially, as the anti-type of the courses of the Levitical Priesthood.

Let us briefly consider the first significance. The oldest of the family of redeemed ones. Christ is "the first born among many brethren"; "first born of every creature"; "the beginning of the creation of God." Then follows "the church of the first born," the first fruits of his creatures,—the first ones raised and glorified of all the great company of the redeemed. These are the "many sons to follow."

Of whom do the 'Elders' have a priority? First I will call attention to the fact that the Bible speaks of two companies of redeemed ones, who are gathered unto the Lord at two different periods of time. The 'Elders' are gathered unto the Lord BEFORE the first of the 'seven seals' are opened and the second DURING the SIXTH seal. The evidence for this is so clear and positive that no mistake need be made.

To show that the redeemed by the blood of the Lord, out of 'every tribe, tongue, and people and nation,' are gathered unto the Lord before the first of the seven seals is opened, all you have to do is to read the first ten verses of the fifth chapter of Revelation. To show that 'elders' are the redeemed by the blood of the Lamb, read verses 8-10. "And redeemedst us (the elders) to God by thy blood," etc. Verse 5 informs us that the redeemed elders select the Lamb as one worthy to open the 'seven seals,' hence they are gathered unto him BEFORE these seals are opened. Hence, as the redeemed are not yet with the Lord therefore it must of necessity follow that none of the seals have, as yet, been opened.

Those who are looking for the seals as historical events now past, are trying to find that which as yet never had any existence.

Second. Officially, as the anti-type of the Levitical Priesthood.

They act officially, because they are the 'elders.' See verse 10. They are of the Melchizedek

Priesthood. The 'twenty-four' correspond with the course of 'twenty-four' of the Levitical order.

Under that order, the entire number that were set to forward the work of the house of the Lord was twenty and four thousand, I Chron. 23:3-4. These were arranged in courses of twenty-four I Chron. 24:3-5. These 'twenty-four elders' represent but the one course of the many courses that will in the future forward the work of the house of the Lord.

Under the sixth seal another company of redeemed by the blood of the Lamb are gathered unto the Lord. This is clearly seen in Rev. 7:9-17. "After these things (after the sealing of 144,000 Israelites), I saw, and a great multitude, which no one could number, out of every nation (like the elders), and tribes and peoples, and tongues, standing in the presence of the throne and in the presence of the Lamb, clothed with white robes," etc. Verse 13. "One of the elders (the first company gathered to the Lamb before the opening of the seals) answered, and saying unto me, These that have been arrayed in white robes, what are they? and whence came they?" See Ver 14. "These are those who come out of the great tribulation (under the sixth seal) and have washed their robes, and made them white in the blood of the Lamb." These have no official position, like the 'elders,' but will be servants in the temple. See Ver. 15. There is no Bible warrant to use anything but literal time, as applied to the seals, trumpets and vials.

**SOME CLIPPINGS AND COMMENTS.**

R. E. Lloyd.

In "Christian Herald," March 26, 1913, page 302, in "Our Mail Bag," the editor explains I Pet. 3:19-20, thus: "The spirits in prison or hades mentioned in the passage referred to are presumed to be antediluvians, who, although they might have repented when the flood came were too late and so were shut out from the ark. No mention is made of their conversion, Peter indicates that the preaching was the heralding or announcement of Christ's finished work, thereby confirming to those who heard it, the condemnation of the unbelievers, and the salvation of Noah and the believer." He also adds: "The foregoing is the view held by leading commentators."

Reply: This would prove, 1st, Christ was not really dead when he says he was, Rev. 1:18; and Paul says so, I Cor. 15; 2nd, In I Jno. 4:1, we read, "Beloved, believe not every spirit; that is, every person, but try the spirits

(try the persons). Jesus came as a flesh being, when he came in the flesh. The word was made flesh, John 1:14. There were preachers then telling people that Christ was not a flesh being; that he who came in the flesh was not the Christ! The apostles denominated such teachers 'false prophets' and called them false spirits or persons. Here the word 'spirit' is used to denote the person—the whole being, flesh and all. "I the Lord, have called thee in righteousness, and will hold thee hand, and will keep thee for a remnant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison house. Isa. 42:6-7. This prediction was fulfilled when Jesus first came. He was to, and did bring the prisoners out of the prison home. Isa. 61:1-2. Jesus said he did so before he died, for in Luke 4:18-19, he quotes this prophecy and said in v. 21. "This day is this scripture fulfilled in your ears." They were in the prison house of sin.

In every dispensation, men have been in the prison house of sin. Noah preached to them before the flood, he being quickened by the Spirit which quickened Jesus from the dead. 2 Peter 2:21.

The Bible says the dead know not anything. Ec. 5:10. Ps. 6. Job 14. Ps. 146:1-3. Ec. 3. It would contradict the scriptures to teach Peter meant that Jesus preached while he was dead.

Read again his own words in Rev. 1:18; Lu. 24:36-53. Jno. 20:24. I Thes. 4. I believe in the Christ that died, was buried, and rose again, and if you do not, how can you expect to be saved?

Suppose some leading commentator contradicts this. They are just men and liable to err.

But we know Jesus either told the truth or a falsehood when he says "I am he that liveth and was dead. I believe he told the truth. Do you?"

The nerve that never relaxes, the eye that never blanches, the thought that never wanders—these are the masters of victory.—Edmund Burke.

Never tell evil of a man if you do not know it for a certainty, and if you know it for a certainty, then ask yourself "Why should I tell it?"—Lavater.

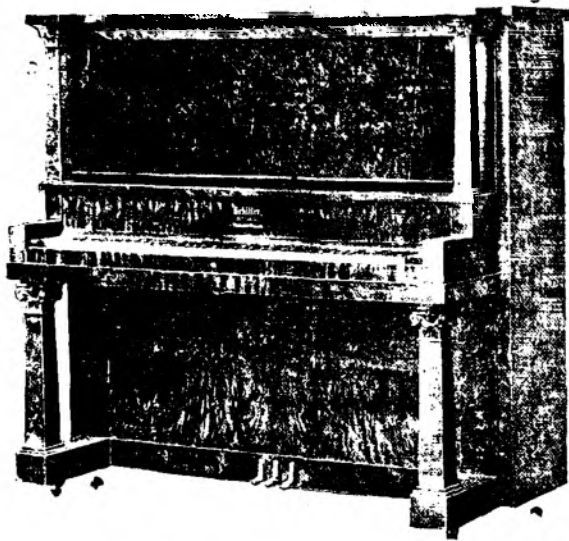
Success in life is a matter not so much of talent or opportunity as of concentration and perseverance. Chas. W. Wendte.

Be not simply good—be good for something. Thoreau.

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### Endured the Cross.

"Who for the joy that was before him endured the cross." Heb. 12:2.

That Christ suffered intensely, is a fact which should be too well understood to need emphasis. When Paul referred to his suffering by persecution,—labor abundant, stripes above measure, in prisons frequent, in deaths oft, in journeying often, in perils of waters, in perils of robbers, in perils by the Jews, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness:" (2 Cor. 11:23-27) as light affliction, he probably had in mind the sufferings of

Christ which caused him to look upon his sufferings as light. With the accumulated sins of a lost race upon Christ, the innocent, yea, the faultless one, he went to the cross and endured it between two thieves. That he endured so much for naught is unthinkable, and yet if all men were to treat the plan of salvation as many have done and are doing, such would be the case. But there was joy set before him, and for the sake of bringing eternal joy out of darkness and the terror of the grave, he was willing to be transported into its hungry jaws even by way of the cross. Well did he know that the Father would bring him from this condition on the third day, and yet nothing short of his Father's will, and the joy that was set before him, was strong enough to carry him there.

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O how he prayed that the cup might pass, but an angel strengthened him. It is probable, that at this time he was enabled to look into the future and seeing the glory which would result from the awful suffering which was in store for him, with his flesh torn and bleeding, for the sins which he had never committed, while those for whom he suffered added affliction to affliction, suffering to suffering, and insult to insult—he arrived at that point in the tragedy when he could say, "It is finished," and the grave opened her jaws to receive him, there is no wonder that darkness hovered over that spot and that the earth had cause to shake. But it was for our sakes that he did it.

Let us consider another phase of it. Having been falsely accused and finally violently mobbed and painfully nailed to the timbers composing the cross, amidst revilers and mockers, he looked down upon this group of vile sinners, and said, "Father, forgive them." The spirit of this prayer is too wonderful to be fully understood, and cannot be appreciated except by those who have come to him with the burden of sin, and with his blood he covered it up and sent them on their way full of joy. It means something to be able to truthfully sing, "My sins are all taken away," or "Jesus paid it all. All to him I owe, sin had left a

crimson stain; he washed it white as snow."

Then again let us consider the penitent thief. As the Christ hung between these two vile sinners and heard one rail on him while the other repented and asked to be remembered, Jesus readily assured him that his check was good for its face value and would be cashed. How the Christ must have been filled with joy in the very midst of his suffering, when he saw such results—a vile sinner suddenly changed to a saint, with assurance of salvation in the coming kingdom. "Thou shalt be with me in paradise." I love that verse which says:

"The dying thief rejoiced to see That fountain in his day; And there may I, tho' vile as he Wash all my sins away."

—James Lee in Present Truth Messenger.

Have faith in nothing but in industry, Be at it late and early, persevere,

And work right on, through censure and applause.

—Henry Wadsworth Longfellow.

Faith, the great executive principle of the Christian, is a far different thing from a mere assent to some creed.—Sel.

Man may direct the intellect but woman directs the heart.—Samuel Smiles.

# THE RESTITUTION HERALD.

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## PECULIARITY.

J. W. Williams.

Human nature does not like to be different from others, our pride is sensitive to criticising observation. Even though the multitude be headed for the precipice we would have company rather than go the safe way lone-some.

So although Jehovah had covenanted with Israel, saying, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation," yet when he said again, "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 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,"

they found it hard not to join the funeral customs of their neighbors, just as we do when we see expensive caskets, crepe and high tombstones, and so again it seemed galling to see their neighbor kingdoms with glorious equipage and expensive courts and chariots of war, and not follow the fashion, instead of retaining the antiquated patriarchal government of the judges of God. It was too simple to let Jehovah decide their controversies by word, and submit to that: they would appeal to the sword. So we read of their plea to be "like all the nations" with amused pity, and say to ourselves confidently as Peter that such a thing would be far from us were we in their situation.

But would we? The way to know is to get in that situation and pass through the same trial.

And we are in their exact situation, according to the words to us, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light," the exact words to Israel before us, spoken to us because only a remnant of them could meet the test of being peculiar.

Do a greater remnant of us pass it? How about popular fashions? Do we wince if someone taunts

us for being "too good" to let unworthy words pass our lips? Are we too weak to refuse to "run not with them to the same excess of riot, speaking evil of you" in regard to "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries? Do we think we do not do any of that? How about the church fairs and suppers? Any "revellings and banquetings" there? Are we willing to be confined to the Lord's instructions as to raising money? And how about tobacco and "soft drinks" and table stimulants?

"Covetousness is idolatry," according to the Word: are we spending more energy and thought for lands and money than for the service of men?

Paul says our peculiarity lies, or rather should lie, in being redeemed "from all iniquity" and being "zealous of good works." The more we live in Christian holiness before God and man, and separate ourselves from all the carnal mind, in its worldly desires and sin, the more divinely and properly peculiar we become, without any peculiar cut of beard or unusual garments to distinguish us, and shall we also say, the more we are called "too strict" and even "fanatic" by those who should be more than in name, our brethren?

For according to the language

## PRAYER.

John Montgomery.



Prayer is the soul's sincere desire, uttered or unexpressed;  
The motion of a hidden fire that trembles in the breast.

Prayer is the burden of a sigh, the falling of a tear,

The upward glancing of an eye, when none but God is near.

Prayer is the simplest form of speech that infant lips can try.

Prayer, the sublimest strains that reach the majesty on high.

Prayer is the contrite sinner's voice, returning from his ways;

While angels in their songs rejoice, and say—"Behold he prays!"

O, Thou by whom we come to God—the Life, the Truth, the Way;

The path of prayer Thyself hast trod; Lord! teach us how to pray.

above quoted, Christian peculiarity does not lie in the queer-ness or unusual sound of the doctrines of faith preached, but rather in holy conduct, an unusual thing indeed in a crooked and perverse generation."

### There is a God.

Have you walked abroad into the expanse of waters? Have you examined the earth, its structure, the fields? Have you surveyed and its form—its surface, its mountains and valleys—its spring and its rivers—its medicinal waters—its plains wide and extensive? Have you attentively considered the structure and uses of vegetables and flowers?

Have you become familiar with natural history—with the varieties of animals, birds, insects and reptiles? Have you duly reflected upon the uses and phenomena of the atmosphere? Upon the changes of the seasons, and the vicissitudes of day and night? Have you raised your wondering eyes to the heavens—have you considered the magnitude of the planets—their distance from us—the velocity and regularity of their motions—the awful magnitude of the world—the vastness of the systems? Have you done all this? And do you tell me that the result of your investigation is, there may or may not be a God? No—if you have im-

proved your opportunities, or exercised your powers of mind with any degree of faithfulness the fact that there is a God has been riveted in your minds; and you cannot, if you would, get rid of it! If you have thought at all, you have felt the conviction, that your outgoing and incoming have been beneath the eye of Omnipotence!—Sel.

### They Are Slaves.

Lowell.

They are slaves who fear to speak

For the fallen and the weak;  
They are slaves who will not choose

Hatred, scoffing and abuse,  
Rather than in silence shrink  
From the truth they needs must think.

They are slaves who dare not be

In the right with two or three.

For a woman to be wise and at the same time womanly, is to wield a tremendous influence which may be felt for good in the lives of generations to come.—David Starr Jordan.

No one but yourself can make your life beautiful, no one can be pure, honorable and loving for you.—J. R. Miller.

The essence of friendship is entireness, a total magnanimity and trust.—Emerson.

A friend is a person with whom I may be sincere. Before him, I may think aloud.—Emerson.

He who does not strive after something with eagerness, finds everything burdensome and tedious.—Francis Bacon.

It is only when good habits exist that principles can exert an ennobling influence.—Aristotle.

Everybody finds out, sooner or later, that all success worth having is founded on Christian rules of conduct.—H. M. Field.

The greatest success is confidence, or perfect understanding between sincere people.—Emerson.

A little learning is a dangerous thing, but it's not half so risky as none at all.

**Passages Showing the Bible Uses of the Word Soul.**  
C. L. Ives.

Children acquire the meaning of words from hearing their elders use them; so we learn the Bible meaning of a word by observing how it is used in the Bible. From the language of Genesis already considered, we understand that the word soul applied to a human being, denotes the man himself. If that is the correct meaning of the word, it should be found so used throughout the Bible by its different writers and speakers. Is such the case? We need but refer to the Bible to establish this point. From it we select a few of many such examples.

The Lord himself is represented as so using the word, and in a way fully to recognize the material and moral nature of the soul. He says to Moses:

Lev. 5:1: "If a soul sin, and hear the voice of swearing."

Lev. 5:2: "If a soul touch any carcase, and it be hidden from him."

Lev. 5:4: "If a soul swear, pronouncing with his lips to do," etc.

Lev. 6:1-2: "If a soul sin, and lie unto his neighbor, ... in any of all these that a man doeth," etc. Here the words "a man" are used as a virtual repetition of "a soul" in the preceding clause. And so, in each of the foregoing instances, "a soul" is evidently the same as "a man."

Lev. 17:11-12: "The blood maketh atonement for the soul. No soul of you shall eat blood."

Lev. 22:11: "But if the priest buy any soul with his money, he (as a household slave) shall eat of"—the holy things. How apparent the contrast here between Jehovah's idea of a soul and our popular conception of it! As He uses the expression, to buy or sell a soul, is simply to buy or sell a human being; the popular notion involves the hypothetical purchase of the "immortal part" of "mortal man!"

Lev. 23:30: "Whatsoever soul doeth any work in that same day, the same soul will I destroy from among his people."

Numb. 15:30: "Whatsoever soul that doeth aught presumptuously, whether he be born in the land, or a stranger, that soul shall be cut off from among his people."

Ezek. 18:4-20, the Lord says to the prophet: "The soul that sinneth, it shall die."

Nor can we find that the Lord uses the word soul in any other way; certainly never, as now used, to signify an immortal part of man. And He changes not. What He said once, is the truth for all time.

Other speakers in the Bible have the same conception of the soul; that it is the individual self, and is liable to death.

We have noticed, Num. 15:30, that the Lord speaks of "souls born in the land." Moses writes, Gen. 46:26: "All the souls that came with Jacob into Egypt, that came out of his loins." Ver. 18: "these sixteen souls she bare unto Jacob." Compare the language of Heb. 7:10: "For he was yet in the loins of his father, when Melchizedec met him."

Gen. 12:13: Abraham says, "my soul shall live because of thee;" i. e. they will not "kill me," as is his expression in the preceding verse.

Gen. 19:17: The Angels say to Lot, "Escape for thy life (Heb. nephesh, soul), lest thou be consumed." In his reply he says, ver. 19, 20: "thy mercy which thou hast showed in saving my life (Heb. nephesh, soul); lest I die.....let me escape thither, and my soul (Heb. nephesh) shall live."

Gen. 37:21: "Reuben said, Let us not kill him" (Heb. his soul). "Shed no blood," etc.

Num. 23:10: Balaam says, "Let me (Heb. my soul) die the death of the righteous." So says Samson, Judges 16:30: "Let me (Heb. my soul) die with the Philistines."

In Josh. 11:11, the writer tells us that the Israelites took Hazor, and "they smote all the souls that were therein with the edge of the sword, utterly destroying them." So Josh. 10:28, 30, 32, 35, 37, 39.

Take a few passages in the Psalms, Psalm 30:3: "O Lord thou hast brought up my soul from the grave, thou hast kept me alive that I should not go down to the pit." 33:19: "To deliver their soul from death, and to keep them alive in famine." 78:50: "He that spared not their soul from death, but gave their life over to the pestilence." 66:9: "Who holdeth our soul in life," 49:15: "God will redeem my soul from the power of the grave." 89:48: "What man liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"

In Isaiah 53:12, the prophet says of Christ: "He poured out his soul unto death." Compare now Psalm 16:10, and the same in Acts 2:27: "Thou wilt not leave my soul in hell," that is, (Heb. sheol; Gr. hades), the grave. Peter, in Acts 2:31, tells us this was spoken of Christ who was brought to life again, was not left in the grave; and so, that it was not spoken of David, who, Paul declares (Acts 13:36), did "see corruption;" and who, Peter tells us (Acts 2:34) "is not ascended into the heavens."

**Obituaries.**



**William W. Tilton**

was born to Elijah and Elizabeth Tilton in Knox Co., Ohio, Nov. 23, 1842. With them he came to Ogle Co., in 1850, settling in Pine Rock Township.

He was married at Oregon, Ill. on April 23, 1874, to Miss Alice Canavan. To this union were born three children all of whom survive and were present on this sad occasion. They are Floyd J. Mrs. Mattie E. Eyster, and Clarence M.

Bro. Tilton is survived by six sisters and one brother. They are Mrs. Philena Walls, Mrs. Elizabeth Dailey, Mrs. Mary J. Dailey, Mrs. Louise Stratford, Mrs. Lovina Cross, Mrs. Martha Gossard and James.

He was baptized in July 1898 by H. V. Reed of Chicago, since which time he has given much thought to religious subjects and stood ever ready to give a reason for his hope.

He will be missed, not only by the immediate family, but by a large circle of friends.

The large attendance at the funeral service attested the esteem in which Bro. Tilton was held. A part of Job 14 and of John 5 constituted the subject matter of the discourse. Very close attention was given.

We laid him away in the cemetery lying just out of Rochelle, Ill., there to await the Father's good pleasure.

S. J. Lindsay.

**Quotations From Some Eminent Theologians.**

Selected by R. E. Lloyd.

Rev. Dr. John Watson, D. D., better known as "Ian Maclaren" says: "No teacher ever gave such pledges of divine authority as Jesus; no people could have been better prepared for his evangel than the Jews."

"Many people have abandoned the religion of Jesus, because

they could not accept even its blessing, with monstrous views of God annexed. Both classes would have found vast relief if they had only examined the quarters from which the texts in favour of those doctrines were drawn."

"The thought of the Old Testament moves forward to the life of Jesus. Its conduct is revised by the commandments of Jesus, its piety is crowned in Jesus' last discourses. We read the 53rd of Isaiah in order that we may visit Calvary. The ten words are only eclipsed by the Law of Love. As there have been centuries of the past when art reached a lovely perfection—never again approached—so there have been centuries when religion was touched by the Divine Spirit. The fifth century before Christ was such an one in Greece, when the Parthenon was built. The eighth century before Christ was such an one for religion in Judea. If this was true of Isaiah's period, what shall be said of the country that was opened by Jesus himself, wherein St. Paul wrote, which St. John closed."

"When a biographer of Jesus, more distinguished perhaps by laborious detail than his tho't unto truth, seriously recommends Jesus to the notice of the world by certificates from Rousseau and Napoleon, or when some light-hearted man of letters embroiders a needy paragraph with a string of names where Jesus is wedged in between Zoroaster and Goethe, the Christian consciousness is aghast. This treatment is not merely bad taste, it is impossible by any means of thought. It is as if one should compare the sun with electric light, or the colour of the Titian with the bloom of the rose. We criticise every other teacher; we have an intuition of Jesus. He is not a subject of study, he is a revelation to the soul—that or nothing."

"Jesus stands above Judaism, and He is an alien to Hellenism. With Jesus, faith is the opposite of sight. It was a happy epitome of the religion of Jesus. Jesus insisted on faith for the same reason that a mathematician relies on the sense of numbers, or an artist on the sense of beauty. It was the one means of knowledge in his department. When the knight comes to the edge of the cliff, he can go no farther; then Faith, like Michael Angelo's San Michele, opens his strong wings, passes out in the lonely quest for God."

"Progress in the moral world is ever complexity to simplicity. Mine one hundred duties, afterwards they are gathered into ten commandments; then they are reduced to two; love of God, and love of man, and finally Je-



sus says his last word: "This is my commandment, that ye love one another as I have loved you."

"The man who had forethought built his house on the rock; the man who had none, built his on the sand. The rock house stood, the sand house fell. The servant who played fool because his master delayed coming was cast out. Had he persevered unto the end, he would have been accepted. Five virgins are resolved that they will on no account miss the marriage, and make their arrangements at a cost of thought. Five have other things to think about besides the marriage and do not burden themselves with the preparation. Five enter in because the Kingdom of God was first; five remain outside because for them it was an ordinary matter. The wise virgins were of the same temper as Jesus Himself, and so they were His friends.

"Every prophet of the first order has his own message and it crystallizes into a favorite idea. With Moses the ruling idea was law; with Confucius, it was morality; with Buddha, it was renunciation; with Mohammed, it was God; with Socrates it was the soul; with the Master it was the Kingdom of God. The idea owed its inspiration to the theocracy, its inspiration to Isaiah, its form to Daniel, its popularity to John the Baptist.

"What Napoleon was to his soldiers on the battlefield, Jesus has been to millions separated from Him by the chasm of centuries. One person we cannot avoid, the inevitable Christ, one dilemma we must face, 'What shall I do with Jesus which is called Christ?'

Rev. David R. Breed D. D. says; "Securing and holding attention. Say something at once that is worth hearing; 2. that the audience shall think worth hearing." Fitch; "Real attention must always be founded on the fact that you have something to say which is worth hearing, and that you say it in such a way that the hearer shall feel it to be worth hearing."

Chancellor Day; "Every man has a right to be original. He will be if he is himself."

Dr. Hoyt; "The text should be a complete thought of Scriptures."

Rev. Wm. Milligan D. D. "Let us remember that hatred of sin is the correlative of love, of goodness, and that the Kingdom of God cannot be fully established in the world until sin has been banished from it." "Men are divided into two great classes; those who are prepared to receive the truth, and those who are obstinately opposed to it."

Jesus has spoken and the church replies. Amen, even so, come Lord Jesus, Amen to all the Lord

has promised. Amen to the thought of sin and error banished, of wounded hearts healed, of tears of affliction wiped away, of the sting taken from death, and victory from the grave."

#### The Hungarian Confession.

This Confession, which was publicly prescribed and propounded to Protestants in Hungary and Germany on their reception to communion with Rome about the year 1673, is taken from "Words worth's Letters to M. Gondon," Advertisement to second edition pages 6-8; third edition, pages 73-77, and "Sequel to Letters," pages 187-194. This "Hungarian Confession" was last printed in 1838 in Germany, in the collection of Symbolical Books of the Church of Rome, edited by Streitwolf and Klener, two learned members of that church. Wordsworth says of this document that it is

"A public and authoritative one; it has even taken its place among the 'Symbolical Books' of the church of Rome, and I cite from one of the most recent editions of the dogmatical collections of that church (see 'Libri Symbolici Ecclesiae, Romano-Catholicae, editi a Streitwolf, Gotting, 1838. Tom. 2, p. 343)."

The Confession consists of the following articles:

"1. We confess that we have been brought from heresy to the true saving care of our supreme governors, spiritual and temporal, and by the diligence and aid of our masters, the fathers of the Order of Jesuits, and we desire to certify this by our mouths to the world at large.

"2. We confess that the Pope of Rome is head of the church, and cannot err.

"3. We confess and are certain, that the Pope of Rome is Vicar of Christ, and has plenary power of remitting and retaining the sins of all men according to his will; of thrusting down to hell and of excommunicating them.

"4. We confess that whatever new thing the Pope ordains whether it be in scripture or not in scripture, and whatever he commands, is divine and salvific, and therefore ought to be held by people in greater esteem than the precepts of the living God.

"5. We confess that the Most Holy Pope ought to be honored by all with divine honor, with the greater genuflection due to Christ Himself.

"6. We confess and assert that the Pope as our most holy Father is to be obeyed in all things without any exception; and that such heretics as contravene his orders are not only to be burnt, but to be delivered body and soul to hell.

"7. We confess that the reading of holy scripture is the origin of heresy and schism, and the source of blasphemy.

"8. We confess that to invoke saints, male and female, to honor their images, to kneel before them, is good, pious holy, useful and salutary.

"9. We confess that every priest is much greater than the Mother of God, the Blessed Virgin Mary, who once bro't forth Christ, and once only; but a priest of Rome, not only when he wills, but whenever he wills, creates Christ, and consumes him when created.

"10. We confess that to celebrate masses and to distribute alms and to pray for the dead is useful and salutary.

"11. We confess that the Pope has power of changing scripture and adding to it, and taking from it according to his will.

"12. We confess that souls after death are purified in purgatory, and that the masses of priests are useful to deliver them from it.

"13. We confess that to receive the eucharist under one kind is good and salutary, and to receive it under both is heretical and damnable.

"14. We confess and assent that they who receive under one kind, receive the whole Christ with flesh and blood, with the divinity and bones, and that they who receive both only enjoy and eat bare bread.

"15. We confess that there are seven true and real sacraments.

"16. We confess that God is honored in images, and through them is acknowledged by men.

"17. We confess that Mary, the Blessed Virgin, is worthy of greater honor from men and angels than Christ Himself, the Son of God.

"18. We confess that the Blessed Virgin Mary is queen of heaven, and reigns together with her Son, and that her Son ought to act in all things according to her will.

"19. We confess that the bones of saints have great virtue, and therefore ought to be honored by men, and chapels ought to be built for them.

"20. We confess that the Roman doctrine is Catholic, pure, divine, saving, ancient, and true; and the Protestant false, erroneous, blasphemous, accursed, heretical, pernicious, seditious, commentitious and fabulous. Since, therefore, entirely and fully, in all its developments, the Roman doctrine under one kind is good and salutary, therefore we curse all those who brought us up in the contrary impious heresy under both kinds. We pronounce our parents accursed who educated us in that heretical faith. We

curse those also who excited in us any doubts concerning the Roman Catholic faith, and those also who served us with that accursed cup. Yea, we curse ourselves and pronounce ourselves accursed, because we partook in that heretical cup which we ought not to have tasted.

"21. We confess that holy scripture is imperfect, and a dead letter, till it is explained by the supreme pontiff, and allowed by him to be read by the laity.

"22. We confess that one mass of a Roman priest is more useful than a hundred and more Protestant sermons. Wherefore we curse those books which we have read, containing that heretical and blasphemous doctrine. We extend our curse to all our own works performed by us in heresy, that they may not bring anything upon us in the last in the divine presence. All these things we do with a sincere heart, affirming that the Church of Rome, in these and like articles, is most true, with a solemn recantation of that other heretical doctrine, in your hearing, honorable men and matrons, young men and virgins who are here present. We swear also that we will never return to the heresy under both kinds as long as we live, although it were allowed or shall be allowed to us to do so. We swear also that as long as a drop of blood remains in our veins we will persecute that accursed Protestant doctrine, by all means in our power, secretly and openly, by violence and stratagem, by word and deed even with the sword. Finally, we swear in the divine presence, and in that of the angels, and of yourselves, that we will never depart from this saving and divine Roman Catholic Church, and never will return to the accursed Protestant heresy, nor embrace it."—The Bible Standard.

Spare moments are the gold dust of time; and Young was writing a true as well as a striking line when he taught that "Sands make the mountain and moments make the year." Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.—Sel.

In all things throughout the world, the man who looks for the crooked will see the crooked, and the man who looks for the straight will see the straight.—Ruskin.

There are people who go about the world looking for slights and they are necessarily miserable, for they find them at every turn.—Drummond.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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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.

Editorials and Church News.

Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.  
Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Through the kindness of Sister Emma Cox of Lafayette, Ind., we are in possession of three copies of "The Protestant Magazine," edited by W. W. Prescott, Washington, D. C. Anyone who wishes to read up on the present day situation regarding Romanism would do well to write this magazine for subscription particulars.

From a brother in Michigan, to whom we sent a consignment of our envelopes and letter-heads we have received the following: "Dear Bro. Lindsay: Your shipment came all right and they are very nice. Don't see how you can furnish them so cheap. It is good paper and well executed. If I knew that you wanted other business, may be I could get it for you."

We'll take all the work we can get at our prices advertized on last page.

Announcements and Programs.

To the churches and isolated ones scattered abroad:

We are planning a trip through the following states; viz. Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Texas.

We will visit churches and isolated ones residing near the center of these states. Those needing our services will please address us soon at 366 W. Main St., Salem, Ohio.

D. C. and N. B. Robison, Evangelists.

To the brethren scattered abroad:—

The brethren of Los Angeles and vicinity invite you to join them in a ten days meeting to be held at Mineral Park, Los Angeles from May 3rd to the 11th inclusive.

Arrangements are being made to have several speakers of the One Faith.

Meals will be furnished on the grounds for a nominal sum. If you desire to camp, tents and cottages are here. Bring towels, blankets and comforts. Furnished rooms near by can be had at reasonable rates.

Let us not forsake the assembling of ourselves together. The Day of the Lord is at hand. Will we be able to stand? "Then they that feared the Lord, spoke often one to another—and the Lord hearkened and heard it, and a book of remembrance was kept." Come out that we may gain spiritual strength for the last days, and having done all to stand.

Program later.  
L. V. J. Kimball

C. E. Hatch  
Jno. Allard  
Mrs. W. O. Steffa  
Miss E. Richardson.  
J. Tucker  
Committee of arrangements.

To Michigan and Indiana Brethren.

Having resigned as Ohio Conference Evangelist, I shall have some time to devote to general evangelistic work.

I am (D. V.) to be in Michigan to fill some appointments and also to attend the annual state conference at Dutton in June.

Can visit churches in Michigan or Indiana following this conference. Address all correspondence to North Ridgeville, Lorain Co., Ohio. Mail will be forwarded.

C. C. Maple.

Reports.

News and Notes.

Eld. C. C. Maple.

Our meeting at Elyria has closed. We were able to preach every evening except one when the rain prevented us having any public gathering.

We have at this point had the pleasure of presenting the gospel to some very interesting and also interested people.

Our attendance has not been very large, not as large as we had hoped or as we could expect from the number of personal calls.

We trust in years to come to hear results from this meeting.

We go now to answer a call to another part of the state. Beloved, pray for us, that the cause may prosper and much good be done.

The Lord is coming. Let us work and live for him. We have no time to stop to discuss or quibble over many of these minor matters that are attracting the attention of many. Beloved, let us preach the gospel of the kingdom and watch that we may be ready when the Lord comes.

The Sunday School.

By Anna E. Drew.

Joseph Made Ruler of Egypt. May 11, 1913. Genesis 41:1-45. Lesson Text.— Genesis 41:25-40.

Golden Text.—God giveth grace to the humble.—1 Peter 5:5.

Time.—Joseph was exalted at the close of his two years in prison B. C., 1723 (Beecher). Thus the seventh year of plenty would be B. C., 1717, and the seventh year of famine, B. C.

1710.

Place: Probably Zoan or Tanis, the modern San, near one of the mouths of the Nile.

Questions.

Where did we leave Joseph in our last lesson? Who was Pharaoh? Relate his first dream, Gen 41:1-4. His second dream, 41:4-7. How did Pharaoh try to find out the meaning of his dreams? 41:8. How did he learn of Joseph? 41:1-13. How long had Joseph been in prison? 41:9-13.

What preparation for appearing before Pharaoh did Joseph make?

"The Hebrews regarded their beard with peculiar pride, cultivated it with care, touched it at supplications, often swore by it. In mourning they shaved their beards and hair. The Egyptians, on the other hand, never allowed the hair to grow unless they were in mourning, or prisoners, or belonged to the poorer classes. To be shaved was regarded as essential to ceremonial purity, as well as to cleanliness."

What demand did the king make of Joseph? 41:15. How did Joseph answer? v. 16; 40:8.

What is the source of all the good we have or are? 2 Cor. 3:5; 1 Cor. 4:7; Jas. 1:17.

Did both dreams relate to the same event? How did Joseph interpret them?

"The ox signifies, in the sacred, symbolic writings of the Egyptians, agriculture. The principles of the interpretation appear to be these: cattle being the instruments of agriculture, are the proper emblems of harvest, good or bad; their coming up out of the river (into which they retire in the sultry heat), implies that the Nile was the source of fruitfulness with them, as rain is with us, and its inundations being too much or too little, were equally fatal. The other set of emblems are of like import. A species of Egyptian wheat does actually bear, when perfect, seven ears on one stalk, as its natural conformation, and those ears blasted with the east wind, the Simoon, which, blowing from the parched deserts of Arabia, blasts and destroys everything it reaches." Hos. 13:15.

Why had the dream been sent to Pharaoh? What of the times that were to follow? 29:31. Why had the dream been given twice? v. 32. What suggestion did Joseph make?

"It is held that the Egyptians paid annually a tenth of their produce as a tax to the throne, and Joseph's advice is that in the season of unusual abundance Pharaoh double it, or buy up one-fifth of the produce."

Who suggested the exaltation? What reasons were given for Joseph's advancement? vs. 38-39.

What do you understand by the 'Spirit of God' in man? Job 32:8.

What are its fruits? Gal. 5:22-26. What position was given Joseph? v. 40. Notice the parallels to the events in this and last Sunday's lesson in the life of Christ,—Joseph was numbered unjustly, with the transgressors, and confined in the prison house,—so was Christ. Isa. 53:9, 12, the prison house in Christ's life.—the grave. Isa. 42:7. After Joseph came forth from the prison, he was exalted to be second only to the one on the throne. So also was Christ.

How was Joseph installed in office? 41:41-43.

"These ceremonies were all characteristically Oriental. In the ring there is generally a seal on which the name of the sovereign is engraved. This signet is dipped in a coloured matter and impressed over the royal orders, instead of the king's title. The garment in which he was clothed was made of costly fabric. The gold chain was a badge of high office."

What name was given him? 41:45. See margin.

The most important step in his naturalization was the giving to him an Egyptian wife. She was the daughter of the Egyptian high priest, Potipherah, who ranked next to Pharaoh. In Egypt, the wife's rank was extended to her husband, and so his marriage with Asenath placed him on an equality with the proudest nobles of the land.

How did Joseph proceed during the years of plenty? 41:46-49. What blessings came to him in his family during these years? 41:50. What was the extent of the famine? 41:56.

Read the account of the famine and Joseph's exaltation in Psa. 105:16-22; Acts 7:9-11.

"God giveth grace to the humble."—What instances in our lesson show Joseph's humility, and the fulfillment of this, our Golden Text?

Note.—The Potiphera whose daughter Joseph married was not the Potiphar to whom Joseph was sold when brought as a slave to Egypt.

**THE KEYS OF THE KINGDOM.**

"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.

It was a word to the church, to the believers, and not to any one person in the church; for in speaking of the local congregation of believers acting in the counsel of God, the Savior repeated the assurance: "Verily I

say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." Matt. 18:18.

What are the keys of the kingdom? And what is signified by this gift to the church? We are familiar enough with one interpretation of this declaration. It is claimed in behalf of a priestly order that it holds exclusive possession of the keys of the kingdom. Those who do not acknowledge the powers of this order are supposed to have the doors of heaven closed against them. The priest alone holds the key.

A priestly caste had set up in the same claim in the days of our Savior's first advent. Christ rebuked them in the scathing words: "Ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter." Matt. 23:13.

How had the priests and the scribes closed the kingdom of heaven to men in that day? In Luke's narrative of this same denunciation of the Jewish teachers of the law we are told that Christ said: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52.

They shut the kingdom of heaven against men by taking away the key of knowledge. The knowledge of what?—Of the kingdom of heaven of course. And what is it that gives to men all the knowledge they have of the kingdom of heaven?—The Holy Scriptures. It is in the Blessed Bible that the Lord has revealed the glories of the kingdom of heaven; and there, too, he has told the way of access to it. As Paul said in his parting word to the elders of the church of Ephesus: "Now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance." Acts 20:32. The Holy Scriptures, through faith, are the keys of the kingdom.

"But," it may be asked, "how can it be said that the ecclesiastical leaders in that day had taken this key the Scriptures away from the people when the Scriptures were regularly read in the public synagogue service?" To be sure, the Scriptures were read, and handled with high profession of regard. But in reality they were covered over by ecclesiastical tradition." Christ said, "Ye have made void the word of God because of your tradition." Matt. 15:6. Traditions of the elders or fathers and ecclesiastical rules and interpretations had covered over and made void the word of

God, and the Scriptures had been shut away from the people.

So Jesus came, opening the Scriptures to the people, and showing sinners the way of life. These living oracles teaching the way of salvation had been committed to the Jewish church to give to all men. To those who claimed to be the sole interpreters and custodians of the Scriptures, but who were really shutting them away from the people, Christ said: "Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Matt. 21:43. It was the nation of the saved, believers on Jesus who henceforth were to carry the good word of the kingdom. So Jesus said to his disciples, representatives of all who should after believe on him, "I will give unto thee the keys of the kingdom of heaven."

Here the key is; we hold it in our hands.—the Blessed Bible, the book of the kingdom. It came from heaven above, as men "spoke from God, being moved by the Holy Spirit." It is God's blessed gift to all mankind; and "blessed is he that readeth, and they that hear the words." Then in the name of Jesus, let every body read and every soul hear and receive the blessedness of believing.

The office of a key is to open the way. And to the church of believers God has committed the key of the kingdom of heaven. It is for every believer to enter in daily into the kingdom of heaven's grace, and to invite and urge all others to enter in.

Thank God for the key to the heavenly treasure house. Why should any soul be poverty-stricken, or any heart remain in bondage? The promises of the Bible are living words, every one a key to the riches of infinite grace.

Christian and Hopeful were lying in Doubting Castle, going way to despair. Suddenly Christian roused himself:—

What a fool, quoth he, am I to lie in a stinking dungeon when I may as well walk at liberty! I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news; good brother, pluck it out of thy bosom, and try.

And sure enough, the key of Promise slid back every rusty bolt, and the pilgrims were out again in heaven's sunlight and liberty. The key of the kingdom lets us out of bondage, as well as into the righteousness and peace and joy of the kingdom.

The giving of the keys of the kingdom to the church is really the same as the giving of the great commission to "preach the

word"—the gospel—to every creature. The "power of the keys" is the power of the living word. The authority is in the Holy Scriptures. It is by the preaching of that word that the binding and the loosing is accomplished that is recorded in heaven. To those who receive the word comes liberty, the loosing of the bands of sin, while to the rejecters of it there can be only the abiding still in bondage.

So, accepting the blessed gift of the keys of the kingdom from the Lord Jesus, and "holding forth the word of life," the believing children of God are to go forward proclaiming the gospel that binds up the broken hearted and looses them that are bound.—W. A. S. in "The Protestant Magazine."

**BAPTISM.**

By request we give a few thoughts on baptism.

"He that believeth and is baptized."—Mark 16:16.

"But when they believed..... they were baptized, both men and women."—Acts 8:12.

While the word 'baptism' in the original means to 'dip,' to 'plunge,' to 'immerse,' yet Christian baptism means more than this.

One worldling could be baptized, or immersed, by another with no thought of religion and in so doing could meet all the requirements of the word 'baptize' as to form.

Baptism means more than this to be effective.

The texts quoted link 'belief' and 'baptism' together in a couplet with belief stated or inferred first and baptism afterwards.

There cannot be Christian baptism which is not preceded by belief, or faith. And that faith must be a definite faith.

A dipping in water preceded by a FALSE belief answers the purpose no more than a baptism preceded by no faith or belief.

What must be that faith or belief which is so necessary to be believed before immersion?

In Acts 8:12 we read: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Mark 16:16 contains a commandment to apostles to preach the gospel to sinners prior to their baptism.

Gal. 3:8 says this gospel was preached to Abraham and that it conveyed to Abraham's mind the thought that in him should all nations be blessed.

This blessing was to come after this manner: 1st, he was to inherit the land, Gen. 17:8, for an everlasting possession; and 2nd, through him and his seed,

Christ, Gal. 3:16, all the families of the earth were to be blessed. So essential is this gospel, or good news, that it is the power of God unto salvation to all who believe it. Rom. 1:16. Going in to the water for immersion without believing the gospel is useless.

After accepting and believing the gospel why will not just any form do for baptism?

We are to suffer with Christ if we are to reign with him, Rom. 8:17. He suffered death for us, was buried, and arose again the third day. This fact shows us the method by which we are to be saved from death—by a resurrection from the dead. Jesus was the one selected by the Father to show us the way. The dead are helpless and unconscious—not able to deliver themselves from the hand of death. Jesus has demonstrated his power over death by submitting to its demands and then overcoming it by a resurrection. We must believe this. We must finally experience this, else we can never have an interest in the kingdom of God.

Paul, in Rom. 6, draws the figure and makes baptism a death, burial and resurrection. Immersion of the body of a believer is a mute expression of his faith in the means provided by our Father for his deliverance.

Sprinkling and pouring convey no such expression. Every reference in the Bible where the form of baptism is either expressed or inferred, shows immersion to be that form. All others are man-made and useless.

Man, who is the rebel, has always sought to dictate to his Savior the means by which he is to be saved. He has a right to do this if he wishes, but God is under no obligation to pay any attention to his demands. It will be better for us to obey God rather than to accept the dictation of men.

S. J. Lindsay.

#### John vs. St. John's Church of Chicago.

Since the days of the poor and humble apostles, the church has departed widely from the line of Christian duty as marked out by them. This can be plainly seen by drawing a contrast between its present position and that of its early history. In those days the Gospel was preached to the poor of the world, and it was heard and believed by them. Not many rich were called, because it was a "hard thing for a rich man to enter the kingdom of heaven." Looking about in our days we conclude that the terms of the gospel must have been modified very much in respect to the rich, making it an easy matter to enter God's kingdom. At

any rate no one can deny that it is an easy matter for them to enter modern churches, inasmuch as they receive courtesies amounting almost to worship, to which the poor are entire strangers. Look at the stately temples of worship, dazzling the eyes with their internal splendor, pleasing the ears with harmonious sounds from costly instruments, and listen to the melodious notes of praise to God from a choir of polluted lips hired for the purpose. We know whereof we speak in this matter, having heard oaths of blasphemy spring uncheked from lips that a few minutes before were delighting a richly clad audience by singing God's praises at a stated salary. We ask if this is not a disgrace to the church, and a living evidence of its corruption. Such practices remind us of the Pharisees in the Lord's day, who he describes as "hypocrites, who resemble whitened sepulchers, which indeed outwardly appear beautiful, but within are full of the bones of the dead, and of all impurity."

Many of the churches have named their temples after the apostles and martyrs of the past, but we have an idea that it cannot be out of regard for the teachings of these men. Were those apostles whose names they bear to awake from the dead, and visit the various churches dedicated to them, we think they would be tempted to drive out with a scourge, the professed worshippers as Christ did the profaners of God's temple. Such mockery and outward pomp bears so little resemblance to the humble positions assigned to true Christians, that they could not fail to reprove it severely.

In this city, the strife for outward show goes on, and is regulated only by the length of the purses of the various worshippers. Men in business, who are not members of the church, but are covered from head to foot with the filthy garments of sin, are courted on account of their money, and placed on apparent equality with members; ministers seek them out and cling to them like brethren, on account of the loaves and fishes.

The members of St. John's church do not meet in as gorgeous a place of worship as some others, but the only reason is, the purse is not long enough. Their ambition is equal with any other body. Being somewhat in the outskirts of the city, it is not composed of as rich members as those on the Avenues. Not so many merchant princes lend their wealth to it. They prefer spending their money where it will make a display more in harmony with the position they occupy in society. Living in marble

palaces themselves, they of course, will patronize marble churches. Having gorgeous arrangements in their own homes they cannot think of attending church where the same grandeur is not found. Such is the order of things not only here, but everywhere.

St. John's church therefore is not so magnificent in its adornments as some of its sister churches, but its members are indefatigable in their efforts to bring it up step by step to the standard of the richer organizations. As a means to this end, they have recently adopted a new plan of raising money from the unwashed multitude, which is explained by the following advertisement:—

"Academy of Music.—Grand Exhibition of Tableaux Vivant and Musical entertainment, for the benefit of St. John's church by fifty ladies and gentlemen of the congregation, under the direction of J. Appleton Wilson."

Let us suppose the apostle who has the honor (?) of being the patron saint of the Congregation, to be present at the above entertainment. He meets one of the church officials, and interrogates him thus:—

"Brother — I have just arrived in the city, and learning that fifty ladies and gentlemen of the church were to meet here to-night, I concluded that I too would come, feeling anxious to see my brethren after so long an absence."

"Ah! and may I ask your name and place of residence?"

"Certainly. My name is John, and I was a sojourner in Judea with our Lord. In return, Bro. — may I ask if this is your usual place of worship?"

"Oh no, this is the Academy of Music, and is occupied principally by negro minstrel troupes. We meet for worship at St. John's church near Union Park."

"St. John's church! what church is that? I never knew of any but Christ's church."

"Ah yes, Christ's church is on the south side of the river. Rev. Mr. Cheney is their pastor. But there are many others besides that now. Have you never heard of St. Luke's church, St. Paul's church and others?"

"You surprise me. I feel strange. Where can I be? What does this mean? What title is this you give to pastors? Did you not style Mr. Cheney as Reverend? This is a title belonging only to our Father in heaven, and is applied to no other in His Holy Book. Can it be possible that you are worshipping men? Again, you startle me, by announcing other churches than that of Christ. Is Christ divided? Was Paul, or any other apostle crucified for you, or were you bap-

tized in their name?"

"Oh you misunderstand our position brother. We are all Christians, and all expect to go to heaven, when we die, but we meet in different houses for worship, and name them after the saints we love."

"Strange! strange! what means this? You expect to go to heaven at death! What body is this? Did you not say you were Christians? As a member and an apostle of that body, I am entirely ignorant of any such hope as you have just expressed."

"This is an Episcopalian body, and we certainly entertain a hope of heavenly bliss at death."

"Episcopalian! Christian! Reverend! St. John's church! Strange associations, and stranger hope. But may I ask when the worship will commence?"

"Worship! We have not met here for that purpose. We are about to give an entertainment instead."

"And who are those people crowding in here dressed so expensively and tossing their heads so proudly?"

"They are the people of the world, who have come here for the purpose of being entertained by our brethren."

"In what way do you propose to entertain them—by preaching the Word, or by private instruction?"

"You appear to misunderstand entirely the object of our gathering. You see we need money to fix up our Church, get carpets, an organ, new cushions for the pulpit and desk, a more elegant Bible etc. It takes nearly all we can raise among our brethren to pay the salaries of our minister and choir, so we concluded to assemble here to-night, and to give an entertainment by way of music and tableaux, and charge an admission fee to raise money for these extra expenses. Altho' we do not approve of Christians attending theaters, and other worldly exhibitions, yet in a case of this kind, we think the end sanctifies the means. The performance will soon commence, when I hope you will be entertained, if not instructed."

"Now I think I understand. The error lay in my mistaking the fifty ladies and gentlemen of the congregation as brethren of the Church of Christ. I see they are not, but are stage actors, who are catering to the already vitiated tastes of a vulgar world. The object is to raise money for the purpose of violating the injunction I urged on the brethren when last I was here, namely, to "love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the



flesh, and the lust of the eyes, and the pride of life is not of the Father, but of the world." Here you are, professed followers of the lowly Nazarene, gathering together on a polluted stage before a crowd of worldly people, many of them of impure thoughts, and all of them unholy, for the purpose of pleasing the eye, and tickling the ears, and all for what? In order that you may in turn be enabled to please your eyes, tickle your ears and gratify the pride of life, or love of outward show. All this is foreign to true Christianity, and was entirely unknown in our early days. A strict line was kept between the Church and the world, and no such intermingling and degradation was known. Men were exhorted to 'be holy,' and keep themselves 'unspotted from the world.' Our Lord distinctly taught us that we were not of the world, or it would love its own, but that he had chosen us out of the world, therefore it would hate us. We found his words proved true, as the world persecuted us. But I see that the world and you agree well together. You engage men of the world to sing praises to God for you; you call on them for money to pay your hired ministry, and of course, as you are dependent on them for so many courtesies, your mouths are sealed, and you profess smooth things to them. It would not be good policy to harass their feelings by telling them that they will be damned if they obey not the truth. They would withdraw their patronage, and the Congregation would be obliged to assemble for worship in a place of humbler pretensions though perhaps not in an upper room as we used to in Jerusalem. This would not be in harmony with the tastes or stations of your members, nor in keeping with the gorgeous raiment with which they adorn themselves. It would not look well to drive up in stately equipage to the door of some humble building. Diamonds and costly apparel would be out of place there, consequently, you are determined to pander to your pride of life, and keep pace with the world in its gratification. Oh, ye who are led away by your love of wealth and outward show, weep and wail for the miseries coming upon you. Your garments are become moth-eaten. Your gold and silver is rusted, and the rust of them will be a witness against you, and eat your flesh as fire. 'Be not deceived. God is not mocked.' You think you are rich and increased with goods, and know not that you are wretched and miserable and poor and blind and naked. I counsel you to buy of the Lord gold

tried in the fire, that you may be rich, and white raiment that you may be clothed, and the shame of your nakedness do not appear, and anoint your eyes with eyesalve, that you may see.' As I do not care to remain and witness the humiliating scene of professed Christians gratifying the wrong tastes of an unholy multitude like this, before me, you will excuse me whilst I go out in search of my brethren. Good-bye." T. Chicago, June 8, 1866.—"Gospel Banner and Millennial Advocate."

**SERMONETTE NO. 47.**  
**Discipleship.**

Text.—Then said Jesus to those Jews which believed on him. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John 8:31-32.

**I. Conditions of Discipleship.**

The claims of Jesus as being the Messiah were generally rejected by his own countrymen. His theory of conquering the world of sin by humility and love, did not seem to be understood by them. No one could be his disciple who would not follow him. His words and actions were the embodiment of truth; and to continue in his word was the condition of discipleship. The continuance in his word was the evidence of a steadfast faith in him, and constituted them disciples indeed.

**II. Christianity is a School.**

The disciple is a pupil or learner in this school. The lesson taught and to be learned is truth. We speak of certain things as truths. But there is but one truth. It is "The Truth." There may be different avenues of arriving at the truth but it is always—it is ever the same thing. It is a state or condition arrived at. It is something to be known or experienced. It is the effect of continuing in the teaching of Jesus.

**III. Know the Truth.**

Shall,—no mistake about it. Shall know the truth. Faith, trust, confidence, and continuity bring their possessor, if continued in where this experience is reached. Mark well the conditions expressed by the teacher. 1. Believe on him. 2. Continue in his word. 3. Be willing to learn—be a disciple. 4. Then the truth brings about a condition of freedom.

**IV. The Truth Shall Make You Free.**

The Jews objected to this statement on the ground that they were never in bondage to any man, and resented the implication that they were slaves. The answer of Jesus was that whoever committed sin was a

slave to sin, and therefore not free. If sin makes us slaves, then the truth must be the righteous that brings freedom. In other words, the truth is that experience which comes to us by a course of right living that brings freedom from sin, and makes us free indeed. The truth of the text is not a theory of doctrines as the word 'doctrine' is generally used, but that which is the result of moulding the life and character in harmony with the principles of righteousness. This, and this only brings freedom from sin. Peter in his letter uses the word 'truth' in this sense. After telling us to add the graces to faith, he represents the disciple as being 'Established in the present truth.' David tells us that God desires 'truth in the inward parts.' John uses the words, 'The truth,' not as a doctrine, but as representing moral conduct. His words are: "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." 3 Jno. 1:3.

By way of synecdoche, 'The Truth' is sometimes used as that message that frees us from sin by obeying the message. Such an example is Gal. 2:5. But in the same chapter, at verse 14, he uses the words as referring to conduct. "When I saw that they walked not uprightly according to the truth of the gospel, etc." The 'truth of the gospel' is therefore an upright walk. The whole Levitical system would be of no avail if 'the truth' were taken out of it; so, too, the whole gospel system would bring no returns if 'the truth' were separated from it. It would be a tree without fruit, because obedience and a Godly life alone can free the sinner from the slavery of sin.

**V. Christianity is a Work-shop.**

It is a factory where the genuine article is made. The man comes in, in the rough, but ends trimmed and polished. This work shop differs from every other. The material, while guided by the skillful artist, nevertheless, shapes and polishes itself; and besides this it becomes an active worker and a partner in the entire results. 'Except a man take up his cross and follow me, he cannot be my disciple' is the sign under which all must enter. It is not a place where outside gilding is a pass for perfection. Pride, pomp and show count for nothing. Humility, true worth, and righteousness must be the component parts of God's freeman. Then are they his disciples indeed. These have known the Truth and the truth has made them free.

"Oh! that each in the day of his coming may say, I have fought my way through,

I have wished the work thou didst give me to do. Oh! that each from his Lord, May receive the glad word, Well, and faithfully done, Enter into my joy And sit down on my throne." A. J. Eychaner.

**A Noble Beginning.**  
**C. H. Wetherbee.**

It is frequently said in the Bible that it is a blessed thing for one to serve the Lord in his youth. It teaches that there is nothing so good for one as to start early in life in the pathway of righteousness and godliness. There are those who say that children are too young to become Christians. This is an entirely false notion. It is instigated by the devil. He is all the while seeking to get young children into his own service. It is a reasonable proposition that if children are not too young to serve Satan, they are not too young to serve God. Moreover, to become a Christian in youth, is to put one's self in the way of safety, not only for time, but for eternity. The Christian life is the most blessed life in the world. It is guaranteed the special protection and providential care of God. It is kept out of the hands of the devil and his allies. It is also the foundation on which the best of moral character may be built.

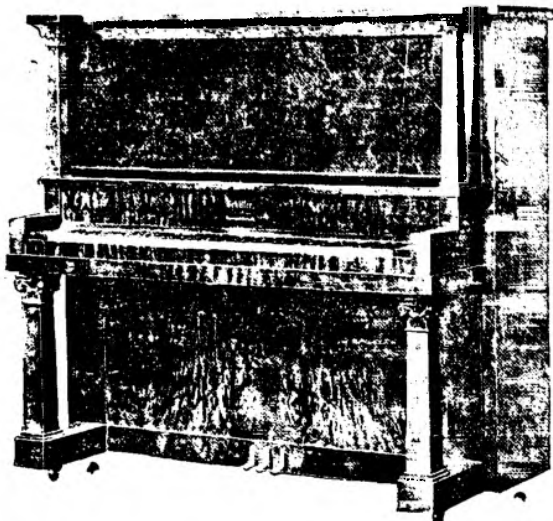
The late Dr. Joseph Parker, the great preacher of London, said: "I cannot remember the time when I did not in some degree, know the love of God's only Son. From a child I knew the Holy Scripture, for it was the book most read in our house; from a child, also, though sinning often and deeply, I have known somewhat of tender spiritual experience. From my earliest recollections I have found supreme delight in prayer—prayer in that large sense which implies intimate and continuous communion with God. From the beginning until now, my highest joy has been in solitary companionship with the Eternal Spirit, my heart going after him with ardent and tender desire."

All of us must admit that such was a noble beginning. It was the best of all of life's beginnings. And it did not soon come to an end, for the boy became a mighty spiritual giant, pursuing a most eventful ministry until death ensued. Not all children can become eminent in public life but each child should before growing up, become a true child of God, and a fragrant blessing to all.—"The World's Crisis."

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### Value of Truth.

Samuel Boy.

"Buy the truth and sell it not. Prov. 23:23.

There are some things which are of greatest value in the real sense and because of their true value. There is a difference between the cost of a thing sometimes and its real value. Some articles are made to cost more by cornering the market; other things are valuable and the price of it does not come down; in other words there is never a slump in the market.

The article referred to in the text of Scripture at the head of this article is never below par. It is a fact that many do not consider its worth as they should and are not very anxious to purchase the same, but it is to those that the exhortation of the preacher is directed— "Buy

the truth and sell it not."

The word "buy" indicates that it costs something to acquire truth, and the great value of truth is taught by the exhortation that when we have once been fortunate enough to secure it we should never let it depart from us—"Sell it not!"

How happy are those who have found out the value of truth. Jesus said "sanctify them through thy truth." He also said, "I am the truth and the life." This connection of truth with "life" shows us another reason why truth is so valuable. The following is something I have clipped from the "Montreal Witness" and seems to me to be real good and therefore pass it on:—

### Lying.

Lying is the most despicable of all faults. The last clean spot to a man's raiment turns crim-

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son when he takes up the business of lying. Truth is the highest thing a man can keep. Mark Twain spoke more than humor when he said: 'When in doubt, speak the truth.' Even the devil hates a liar, one of his own children. And nature itself closes its eyes in shame as the liar passes by. Truth is the highest thing a man keep. You— young man, young woman, business builder, doer of things, whoever you are, and in whatever groove you work your way—Listen. Starve— die, rather than lie. Flee from the presence of a lie as from the plague. Grasp the clean strong hand of truth and follow in its path through the livelong hours of every single passing day. Remembering that — truth is the highest thing a man can keep.— "The World's Crisis."

"Be cheerful. Give to this world a smile. We stay at longest but a little while."

To travel hopefully is a better thing than to arrive, and the true success is to labor.—Robert Louis Stevenson.

What do we live for if not to make the world less difficult for each other?—George Eliot.

Truth and right are above utility in all realms of thought and action.—C. W. Eliot.

Expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those who are learned.—Bacon.

After every storm the sun will smile; for every problem there is a solution, and the soul's indefensible duty is to be of good cheer.—Wm. Alger.

Resolved to ask myself at the end of every day, week, month and year wherein I could possibly in any respect have done better.—Jonathon Edwards.

Who conquers self—he is hero born; His name may die, forgotten by his peers, But yet the seed he sowed in care and tears Shall bear rich harvests through immortal years.—Shaw.

Let man have but an aim, a purpose, and opportunities to attain his end shall start forth like buds at the kiss of spring.—Spalding.

To educate the heart, one must be willing to go out of himself and to come into loving contact with others.—Clarke.

Doing right never hurt any body; doing wrong always does.—Garfield.

# THE RESTITUTION HERALD.

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Number 30.

## Beware of Little Sins.

In his garden, in Vermont, the writer had growing a large and flourishing apple tree. How long it had stood there he could not tell, probably ten years. Many severe storms had beaten against it; the biting cold of many winters had assailed it, but, in spite of wind and frost, the tree stood as firm and unharmed as ever. With the return of every spring appeared the leaves and blossoms; when autumn came the branches were freighted with an abundance of rosy fruit. But two winters ago, when a great depth of snow lay upon the ground, mice found their way to the tree, and nibbling away silently and unseen, stripped the bark to the height of three feet from the ground. What the result was one can easily imagine. With the coming of spring no more leaves or blossoms appeared, for the tree was dead. Soon it had to be cut down as an encumbrance to the ground.

What the severe storms of many winters failed to do, those tiny vermin succeeded in doing within a short time—sapping the life of that once flourishing tree.

In this story there is a moral for the young. It teaches the destructive power of little sins. When some great temptation meets a person, as a rule he will brace himself against it; he will fight the evil with all the power at his command. The same is not true, however, of our dealings with little evils. These are so small, so trivial, that we pay but little attention to them. And yet these little sinful acts do more mischief than the greater. By their silent, subtle character they often succeed in working untold harm. A boy tells a lie now and then, thinking nothing of it; but the repetition of that act will in time make him a confirmed liar, in whose word no one will have confidence. Occasionally he may utter an oath, thinking little of what he says; but if he persists in doing so, he will become a foul-mouthed swearer, whose every other word will be a curse. Oh, remember, that the little sins cherished or persisted in are sure to lead to sad and terrible results.

A short time ago an incident came under my notice illustrating forcibly this thought. The pilot of a ferry-boat was observed one day, by the superintendent,

## AN ARAB SAYING.

Selected.



Remember, three things come not back:  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed; it flies to wound or slay.

The spoken word so soon forgot  
By thee; but it has perished not:  
In other hearts 'tis living still,  
And doing work for good or ill.

And the lost opportunity,  
That cometh back no more to thee,  
In vain thou weepest, in vain dost yearn;  
Those three will nevermore return.

ent, taking two bricks from the company's yard. A watch was placed over him, when it was discovered that he repeated the same act every day. At last he was arrested on the charge of stealing; and when his house was searched, there was found in his cellar a large pile of bricks which he had in this small way stolen from his employers. Of course the man was brought to trial, receiving a sentence of several years imprisonment.

From what has been said, it is clear that to maintain our integrity, we must needs shun the very appearance of evil. To build up a noble character and preserve the same intact; to gain the respect of their fellows and win the approval of God, the young need to put in constant practice the advice of the great apostle, "Abhor that which is evil."—Young Reaper.

## "CHARITY BELIEVES ALL THINGS."

J. W. Williams.

That is, "all things which are written," as Paul says elsewhere. For though "the simple believeth every word," they are not foolish for that, but because the words too hastily credited were those of the wicked, of whom Solomon says elsewhere, "Believe him not, for there are seven abominations in his heart." Of such false prophets in the latter days Jesus also warned us, saying, "Then if any man shall say unto you, Lo here is Christ, or there, believe it not," and, "Behold he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." John also adds, "Beloved, be-

lieve not every spirit, but try the spirits." Says Jeremiah, "They have dealt treacherously with thee... believe them not, though they speak fair words unto thee." So we need to be "prudent," as Solomon went on to say.

Stated simply, then, our subject verse is, "Love has perfect faith." For Paul, who wrote the words is the same one who also said he believed "all things that are written." For Paul had been a great sinner, and according to Jesus, the one forgiven much loves much, but "to whom little is forgiven, the same loves little." So having been forgiven much, Paul loved enough to write 1 Cor. 13, in which we find our verse, stating that love is perfect in its faith, as it is in all else.

John, also, was preeminently the apostle of love, and it is significant that his gospel and epistles are the scriptures most replete in faith. So, also, in all Paul's masterly writing, faith is the key-note.

David's life was full of love, even for his enemies, as he showed by repeatedly sparing Saul's life, his would-be murderer, even when he could safely have killed Saul in pleaded self-defense; and the dominant thought of David's psalms is faith. "In thee O Lord, do I put my trust."

Were it not for Paul's love in saying he endured all his sufferings for sake of the elect, do you think his faith would have borne stripes and imprisonments, tortures and death, and then calmly say, when facing it all, "I count it all joy"? Verily, in the words of the Lord, "all things are possible to him that believes," to

which Paul's amen is, "I can do all things through Christ which strengtheneth me."

Why does a lover dare impossible feats and astonish his adversaries by success? Because Jesus "loved his own...unto the end" he could endure the cross and not reckon the shame, in hope of the joy that waited him on the other side of "bringing many sons into glory." And since he dwells in our hearts by faith, will not that same spirit of service animate and thrill our whole life with a divine courage born of the unconquerable faith he had? Will not we dare to attempt much and refuse to be defeated if we are serving men?

Why has the man who refuses to care for the needy of his own flesh "denied the faith"? Because love is service, and therefore he who loves not has no faith, since perfect love believes all things.

Talk all you please about the soundness of a man's doctrines, if his life does not bear the fruit he has no faith, for two fruits of the spirit are love and faith. Paul says all such are "reprobate (fallen backward or away) concerning faith." Though they profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate."

James says, "By works was faith made perfect." Because "faith works by love. Paul said. Since works are love, and by this a man's faith is perfected, we see how love has perfect trust.

Paul says faith is the end or purpose of all the commandments. If, then, I seek to justify myself by law, what wonder if I lack faith, since the proud cannot believe? What wonder if I lack love, since I owe my salvation to myself and not to God?

If we walk in love we shall have peace, courage, be undismayed, come off more than conquerors, and be victors even in defeat. We shall say, "Because God loves me I know he will give me what is best, and therefore I know his word is true." And that word will be 'food indeed' to build us up strong in him.

In all God's creation there is no place appointed for the idle man. —Gladstone.

Never despair, but if you do, work in despair. Burke.

## Communi- cated.

Dear brothers and sisters,

I wish to thank you all for your letters of encouragement and literature you have sent me. My husband has been sick since Jan. 1st, and the first three months of his illness was so severe I could not leave him but a few moments at a time and then I had to rest.

Your letters have all been read with the greatest appreciation, but I have not found time to answer each personally. My husband is better now and able to be up almost every day. I am so thankful that he is still with us. Oh God, hasten the time when we can be with our loved ones and never know sorrow, sickness or death. May we ever watch and pray, and when He comes may we hear His welcome voice, "Well done good and faithful servant; enter into the joy of thy Lord."

Belva Wilson Maxwell.

Dear Restitution Herald,—

It has been some time since I wrote to the paper, and thinking some one might want to hear what we are doing for the Lord away down here in the far away South, I write a few lines.

Some of you are aware that we are among the isolated ones, but we are strong in the faith of the Gospel and "are always ready to give a reason for the hope within us." We had quite a visit from Bro. W. H. Wilson. He came by to see us as he was on his way home from an extended trip through the South. He spent twelve days with us, and gave ten good discourses, besides answered many Bible questions for us during the day.

He spoke on the following subjects:— The Restitution Age; Nebuchadnezzar's Vision of the Image; The Rich Man and Lazarus; The Coming Anti-Christ; The Day on Which Christ Was Crucified and Rose From the Dead; How to Believe on the Lord Jesus Christ; The Two Fathers; and The Spirit Birth.

Several seemed interested in the truth, and I believe some good seeds were sown, that will bear fruit later. Brothers and sisters, we have found Bro. Wilson to be a deep Bible student, and when you want some one to preach for you, who never shuns to declare the whole counsel of God, you will do well to have him. And those of you that are interested in Prophecy will be greatly benefited by his books on the subject.

Now I wish to speak of our paper and close. I think, brethren,

that Bro. Lindsay is well-fitted for the position he occupies and deserves much credit for the nice clean paper he sends out each week; and the excellent articles from the brothers and sisters, too numerous to mention, but I wish to call special attention to Bro. G. W. Calder's article on "The Essentials;" and Bro. L. S. Bronson's "Where are the Dead?" I am preserving them and will send them to an out of town friend when concluded.

Our annual meeting will begin Aug. 15, and continue ten days, to be conducted by Bro. A. S. Bradley of Mullen, Texas. Let this be an invitation to each of you to attend.

Your sister in the hope,  
Mrs. Ernest Crundwell.  
Brownwood, Texas.

Dear brothers and sisters of the Blessed Hope,—

How I do thank my Heavenly Father for giving me the truth. Enclosed you will find the selections from three different papers.

Yours in love for the truth and may there may be more eyes opened. God bless you.

A. A. Johnson.  
Albion, Iowa.

## Berean Column.

### CHARITY.

"And now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity."

I am sure that all are familiar with this text. We lay so much stress upon Faith, yet Charity or love, is greater even than Faith. We are told in this same 13th chapter of 1st Corinthians, that though we have Faith to remove mountains and have not Charity, we are nothing. In the face of this fact, let us cultivate this most important of Christian graces. We can all PREACH brotherly love, let us PRACTICE it as well.

So many outside the church say, "Oh! you church members, you are always talking brotherly love, yet you are always quarreling and do not practice the brotherly love that you are forever talking about. I would rather stay out of such a church."

Isn't it quite true, Bereans, and could we not remove that stigma from our church by patient and prayerful endeavor? We know that no person or church is perfect, yet we have the perfect Example, and we know that He never spoke or thought evil things, even of his enemies.

Even though we have a griev-

ance, would it not be more like to overlook and forget it, and so save Christ's church from the criticisms of the world?

We are looking for Christ's coming soon, and we must band ourselves together and be ready with our lamps trimmed and burning. The church cannot do good work unless properly organized and we cannot hope to accomplish good until our churches work in harmony. A house divided against itself cannot stand, so let us work against division, and be "children in malice, but men in understanding" knowing full well that when the Master comes all worldly troubles will seem trivial indeed. Let us strive for the "Well done good and faithful servant." of our Lord.

Bernice Phelps Rogers.  
Oregon, Ill.

### TIME.

The Ecclesiastical writer gives us to understand that there is a time for everything. It may be we do not use our time judiciously, for we are so often hanged for the commodity.

When we are busy, instead of dragging heavily upon our hands; flies rapidly by, and we are unable to accomplish this that or the other thing that we would like to, because we haven't time.

I once had a teacher who used to say to her pupils: "You have all the time there is to get your lessons," when the lack of time was given as an excuse for poorly learned ones.

If we could only manufacture a little time by saying, as did Joshua, upon one memorable occasion, "Sun stand still," and have him obey us, what satisfaction we would get out of it.

Am quite sure that the most of us do enough, but am not so certain that we are doing the very best we can under the circumstances. There is room for improvement. Let us not settle down in contentment, but ever strive to press forward toward the mark, for the prize of the high calling of God in Christ Jesus. We need time to think in order that we may not omit the weightier matters.

Having learned from bitter experience as well as by revelation, that man's allotted time is short, let us take heed to the language of Paul, wherein he says, "It is high time to awake out of sleep, for now is our salvation nearer than when we believed." "Behold now is the day of salvation." 2 Cor. 6:2.

Let us take a retrospective view of the past to see wherein we can make better use of our time, present and future, than

we have in the past. We ought to find time and take the opportunity to scatter a little seed by the wayside, trusting the Lord for growth and for yield. There are various ways of doing this.

An excellent way, but so easy any of us can do it, is to distribute tracts by able writers. Then "a word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Various opportunities present themselves if we but take the time to embrace them.

There's no time like the present time,

The future is not ours,  
If we would make our lives sublime,

Improve the present time.

In fact, present time is the only time we can depend upon, unless we merit, by obedience and faithfulness, the gift of God, which is eternal life through Jesus Christ our Lord, and are permitted to enjoy the blessings of eternity, time without end.

Mrs. J. M. Glotfelty,  
Lanark, Ill.

Dear Bereans.—

In the 11th chapter of Hebrews, we have the definition of what faith is. It is the ground or confidence of things, hoped for, the evidence of things not seen. In this chapter there is a long list of worthies, who distinguish themselves by profound faith in God. In these last days there are times when we need to have strong faith in God, and a steadfast hope that his promises are true, and that he is able to even do all that he promises.

God's plan is to have his people work together with him. He will not do everything for us. We have to work out our salvation with fear and trembling.

Therefore beloved Bereans, be ye steadfast, unmovable always abounding in the work of the Lord for as much as you know that your labor is not in vain in the Lord. 1 Cor. 15:58.

Mittie Chandler.  
Burbank, Okla.

### BRINGING BACK THE KING. Wm. W. Ketchum.

Text.— "Why speak ye not a word of bringing the king back?" If Sam. 19:10.

Abalom's rebellion is at an end. David's best loved son, who rebelled against his father, drove him from his kingdom and usurped his throne, has been slain in the woods of Ephraim. His body flung into a deep pit, lies buried under a great heap of stones near the spot where Joab, disregarding David's command to "deal gently with the young man," had thrust him through with a dart.



Since the death of Absalom and the crushing of the rebellion, David, the true and lawful king, has not returned to Jerusalem. He is still on the other side of the Jordan, an exile from his throne. His faithful followers of the men of Judah seem to have forgotten this. Suddenly, however, they awaken to the fact that David has not resumed his throne and in astonishment they reproach one another with the question: "Why say ye never a word about bringing back the king?" It is not long before their question leads to action. Taking David with them they recross the Jordan, and with rejoicing place him on his throne.

This is the historic setting of the text. In our use of these words, we apply them to David's greater Son, our Lord, remembering that "these things happened unto them for an example and are written for our instruction." 1 Cor. 10:11. And so we ask: "Why say ye never a word about bringing back the King?"

In thinking of these words in connection with Christ, we should understand that our Lord is not now on his throne; the throne of his father David, which Jehovah, through Nathan, the prophet, promised should be his forever (2 Sam. 7:14-17).

This promise was renewed in Isaiah's time, and we hear the prophet saying: "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." Isa. 9:7. Also to the mother of our Lord the angel said: "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 1:30-33.

#### The Throne of David.

Thus, on three different occasions, in time far removed, we have this same promise given. And why should we not expect that God, who so literally fulfills promises, should just as literally fulfill this promise that "there shall be given unto him the throne of his father David?"

This promise is a prophecy, and it no more admits of spiritualizing than the prophecies already minutely fulfilled. To say that Christ reigns in the believer's heart, and in his church is true, but in no sense does such a reign fulfill the promise that he shall sit upon the throne of David. Neither the believer's heart nor the church is the throne of David. The throne of David is as real and historic as the throne of the Caesars. And though not now occupied because the lawful king was rejected, the

time is coming when there shall be given to the thorn-crowned, rejected King the throne of his father David. We may ask, "How can this be?" and Isaiah answers: "The zeal of the Lord of hosts will perform it." Isa. 9:7.

To spiritualize this prophecy is to cut the very heart out of it. Such a method permits one to spiritualize any of the facts in the life of our Lord. Take, for instance, the statement of Peter on the day of Pentecost, "God had sworn he would raise up Christ to sit upon his (David's) throne. He seeing this before, spake of the resurrection of Christ." Acts 2:30-31. Why, if we spiritualize the throne, may we not just as consistently spiritualize the resurrection? Alas, this is what many are doing, and the resurrection of our Lord is made to mean nothing more than the continued existence of his soul after death. Let us not make a similar mistake. Christ has been promised the throne of David. It is a real throne. He has never occupied it. He is "the nobleman who has gone into a far country to receive for himself a kingdom and to return." He is "on the right hand of God, from henceforth, expecting till his enemies be made his footstool." Heb. 10:12-13. In the meantime "God is visiting the Gentiles and is calling out a people for his name." After this we are told "he will return and there shall be given him the throne of his father David, and of his kingdom there shall be no end." So we ask, "Why say ye never a word about bringing back the King?"

#### The Prince of This World.

Again, in thinking of these words in connection with Christ it will help us if we understand that in this world a usurper rules and reigns. When our God was about to leave the world, he said to his disciples, "The prince of this world cometh and hath nothing in me." John 14:30.

Shortly before this he had said "Now is the judgment of this world, now is the prince of this world cast out." John 12:31; 16:11. Undoubtedly he referred to the judgment and victory of his own cross. However, the execution of this judgment has been delayed and during our Lord's absence the one whom he calls "the prince of this world" is the "god of this age." 2 Cor. 4:4. He is none other than Satan himself, who is also called "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

Our ideas of Satan have been gained largely from the way in which man has depicted him. According to the Scriptures, Satan the usurper, is not that hideous monster man so often portrays

him to be. On the contrary he is a being of great dignity; so lofty that Michael the archangel "disputing with him about the body of Moses, durst not bring against him a railing accusation, but said. The Lord rebuke thee." He is possessed of great power, wisdom, and subtlety, and "is himself transformed into an angel of light." 2 Cor. 11:14.

Now we should expect if he is the god of this age that the age will in character be like its god. This is precisely what it is, for he is "the evil one" and the age over which he reigns is called an "evil age." Gal. 1:4. R. V. To say this as the Scriptures do, does not necessarily imply that the age is grossly immoral. In fact, we believe it is the most ethical age the world has ever seen, and that it suits the god of this age to hide, as far as possible, its vice and crime. Do we not read that "his ministers also are transformed as the ministers of righteousness, whose end shall be according to their works?" 2 Cor. 11:15.

#### The Evil of the Present Age.

To prove the evil character of the age it is not necessary to deny its progress, its achievements, its civilization. In these the world has made giant strides but they do not of themselves indicate that the world is nearer God. Indeed, to these self-satisfied, self-centered, godless world points with pride. And these are the very things with which the god of this age would have us occupied. He hates the Cross and the crown, the atonement of our Lord and his crowning victory, and nothing suits his purpose better than to obscure them both. He knows that if he can only lead men to believe in their own self-righteousness, then they will feel no need of the Cross; and if he can only lead men to believe in their own power to adjust the ills of the world, then they will see no need of the crown. So we are told that as "the god of this age, he blinds the minds of them who believe not, lest the light of the Gospel of the glory of Christ should shine unto them." 2 Cor. 4:4. And it does seem as if he were succeeding very well; for we hear in these days less and less of the Cross and very little of the crown. The age, like its god is utterly and absolutely opposed to the purpose and plan of God to redeem mankind by the blood of his Cross, and the world by the coming of its King. It is satisfied with its own self-righteousness and its own self-sufficiency.

Whatever we may think of the character of this age, it is very evident from the facts of present day life that our Lord is not now reigning over the

earth as the Scriptures predict he shall reign. These facts are so palpable that no one can deny them, and unless ignorant of Satan's devices, we shall not be deceived as to the real character of this age. But no matter what our opinions may be, the Word of God declares that "the whole world lieth in the evil one" (1 John 5:19, R. V.); that he is "the god of this age." So we ask, "Why say ye never a word about bringing back the King?"

In applying these words to our Lord, we understand that he is the world's lawful King; that, as he came the first time a sin-bearer "to put away sin by the sacrifice of himself," so he is coming to earth the second time as a King to rule and reign. This means that this earth, which was the scene of his humiliation, is to be the place of his exaltation; that here, where he was crucified, he shall yet be crowned.

Such has been the hope of Christians in all ages since our Lord ascended. Sometimes it has been eclipsed, but never lost sight of altogether. "It was this hope," as Professor Denny says, "which more than anything gave its color to primitive Christianity, its unworldliness, its moral intensity, its command of the future, even on this life." The early Christians, we know, had as their watchword, "marantha" the Lord cometh, and Gibbons, the historian, says that "the hope of his return was productive of the most salutary effects on their faith and practice."

(To be continued).

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

Be sure to live on the sunny side, and even then do not expect the world to look bright, if you habitually wear gray-brown glasses.—Chas. Elliot.

A gay, serene spirit is the source of all that is noble and good.—Johann Christoph Friedrich Von Schiller.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—Ruskin.

Too often he who is impatient to become his own master, when the outward decks are removed, becomes his own slave.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.  
Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home -- say 200 miles.

If you are planning to attend the Illinois Bible school in August, will you write now, please, and let us know? It will help us much in laying our plans. Just drop us a card. A few have responded, but there should be others.

We frequently find those who are in the faith woefully lacking in their knowledge of the Bible, both in ability to quote and to locate texts. Perfection in this direction can come only by close and careful study of the scriptures. There is no short cut to this perfection. It means constant application. Do business matters appeal to you as of more interest than matters that pertain to the life eternal?

In religion, as in other lines of human endeavor, talk is cheap. A man's religion cannot be judged properly by what he may say about it. Yet, we are constantly implored to listen to talk rather than to watch for fruits. There is much energy spent trying to induce others to do right that might be put to better use if applied to self. What we need to know very much is how to overcome self.

"Where Are The Dead?" Bro. Bronson's tract, is now ready for delivery and may be had at this office or of him at his address, Dowagiac, Michigan.

These are furnished at five cents each, or six for twenty-five cents.

We begin in this issue a sermon taken from The Christian Herald of April 2, 1913, and preached by Wm. M. Ketchum, Pastor Bloomingdale Reformed Church, New York City. We are indebted to Sister Regine Boyer of Maurertown, Va., for calling our attention to it. Not only the truth expressed, but the source from which it comes, makes glad the heart.

We are at this writing in the thick of the fight putting out our first tract—the tract by Bro. L. S. Bronson, of Dowagiac, Michigan, entitled "Where Are the Dead?" It is a 6X9 inch tract with 28 pages and is price marked five cents each.

Send to him for several copies and give them out. They are good reading.

Announcements and Programs.

To Michigan and Indiana Brethren.

Having resigned as Ohio Con-

ference Evangelist, I shall have some time to devote to general evangelistic work.

I am (D. V.) to be in Michigan to fill some appointments and also to attend the annual state conference at Dutton in June.

Can visit churches in Michigan or Indiana following this conference. Address all correspondence to North Ridgeville, Lorain Co., Ohio. Mail will be forwarded.  
C. C. Maple.

EIGHTH ANNUAL MAY MEETING OF THE CHURCH OF GOD

At Fonthill Ont., May 23-25, 1913

May 1912 is hardly out of sight, but we're rushing rapidly into May 1913. How fast the years do pass! Time appears to be leaping forward as if anxious to greet the bright morn of the new day. To its section in this fast rushing car of Time the church at Fonthill, Ont. invites all who are interested in the literature descriptive of the day and peoples across the date line of the second advent of our Lord, to again meet and study such important topics as our nearness to that day; conditions which will mark and contrast that day from the present; the preparedness essential to our crossing over to engage in its majestic labors; and the means and methods now at hand for making that preparation. To assist us in such studies, Bro. L. E. Conner, Pastor of the E. 105th St. Church of God, in Cleveland, Ohio, has been engaged. For this, the Eighth Annual May meeting of the Church of God at Fonthill, Ont., we have prepared the following

Outline of Work.

Friday, 8 P. M. and Saturday at 8 P. M., addresses by L. E. Conner. On Saturday, talks and conversations pertaining to church work.

Sunday,—  
10 A. M.—S.S. and Bible Study  
11 A. M., Sermon, L. E. Conner, followed by Communion.

Dinner in church basement.  
3 P. M., Sermon, F. L. Austin.  
5:30 P. M., Luncheon in basement.

7 P. M. Service in charge of the young people.

8 P. M. Sermon, L. E. Conner. Fonthill is 14 miles from Niagara Falls, on the N. S. & T. (electric) R. R., which connects with all steamship and railway lines in this district.

Many important events have flitted past the windows of time in the last twelve months. So many, in fact, that we must have made marked progress. Some day we shall be rushed into the great divisional yards which will mark the end of this age and

the beginning of the coming one.

But time will not stop. Neither will it "slow down." It will carry us past that great event of the ages with the same rapid flight as it speeds today. No time then to forecast, or rearrange. Such all-inspiring work must be done now, enroute. May this proposed gathering assist.

Address all queries and communications relative to the meeting to Jos. H. Fletcher, Sec'y.

Evangelist Maple's Notes.

We had the pleasure of spending several days of recent date among the saints and friends of Jacksonville near the city of Springfield, in Clark County, O. We spoke in the school house every night, while there. The season was a very busy one and yet our audience did not fall below the forty mark.

On Friday afternoon, we had the pleasure of baptizing Bro. Enos Johnson. We had the pleasure also of meeting several new friends on the trip. Also of attending the sisters' meeting in Springfield.

While there we were entertained by Bro. and Sr. Overholser. Bro. Mount assisted us in the song services during the week.

That section of the state suffered much from the flood last month; however none of our brethren as far as we know were in the danger zone.

We hope to report more later of our work in this field. We hope (D. V.) to attend the Michigan conference at Dutton, Mich. this month.

C. C. Maple.

Obituaries.

Rebecca McDonald-Osborne

was born Sept. 24, 1840, near Rutland, Marshall County, Indiana. Here she grew to womanhood and received a common school education, such as the community afforded in that early day.

She was the daughter of Samuel and Eliza Porter McDonald, who were among the early pioneers of our county. Consequently she witnessed the wonderful transformation of the wilderness into fertile fields and prosperous cities that has taken place in the last half century.

She was united in marriage to George Alleman, Sept. 22, 1860, with whom she lived happily until his death March 6, 1894. She was again united in marriage to Samuel Osborn Jan. 18, 1900, and took up her residence in Culver, Indiana. Here she enjoyed the blessings of a good home and congenial companionship. She had been in poor health for the past three years, but was only confin-

ed to her bed a few days when death took her away from us. She died April 17, 1913, at her home in Culver, at the age of 72 years 6 months and 23 days.

She heard the preaching of the gospel at old Pisgah, the original Church of God, in our county, and was baptized about the year 1862. When Antioch succeeded old Pisgah her membership was transferred to that place where it has since remained. Her life has been one of faithfulness to her trust in God thro' Christ. She was loyal to the church, doing what she could with her strength and means to promote the spreading of the gospel. She was modest and unobtrusive in her disposition and made lasting friends of those she came to know. Her life record is worthy of emulation as a model of Christian virtue and rectitude. Her friendly face and kindly greetings will be greatly missed by her wide circle of friends.

She leaves her beloved husband Samuel Osborn, two sisters, Catherine Upmeyer and Florence Litter, both of Harrisburg, Oregon, and many other relatives to mourn her loss. The church loses a faithful servant, the community a kindly neighbor, and the world a good woman, in her death.

Funeral services were held from the home in Culver at 9:30 a. m. and from the home of her sister-in-law, Mrs. Jennie McDonald in Plymouth, Indiana, at 2:00 o'clock p. m., conducted by D. E. Vanvaactor, and interment was made in Oak Hill cemetery where Sister Osborn was laid to rest to await the coming of the great Life Giver, Jesus the Christ, April 19, 1913.

D. E. Vanvaactor.

# The Sunday School.

By Anna E. Drew.

**Joseph Meets His Brethren.**  
May 18, 1913. **Genesis 42.**  
Lesson Text.—Genesis 42:3-17.

Golden Text.—Whatsoever a man soweth, that shall he also reap. —Gal. 6:7.

Time.—The second year of the famine (B. C., 1715, according to Beecher), and 20 years after the sale of Joseph by his brethren. Joseph was now 38 years old and Benjamin about 24.

Place.—Probably Zoan or Tanis, near one of the mouths of the Nile.

### Questions.

In what position did we leave Joseph in our last lesson and

in what condition was the land of Egypt? Did the famine extend further than Egypt? Gen. 41:56. How many brothers had Joseph? Where did they live? Who was their father? How may Jacob have heard of plenty in Egypt?

“The word might be brought by commercial caravans, journeying along the coast from Egypt to Mesopotamia. Tradition says that the chaff of grain was by Joseph’s order, scattered upon the Nile, and by it carried to the sea, and people even in distant Canaan learned from this that there was food in Egypt.”

What did Jacob do for relief from famine? Gen. 42:2-3. Why was Benjamin kept at home? vs. 4, 38. Who is meant by ‘Israel’ in v. 5 and why had that name been given? Gen. 32:27-28. Relate how Joseph’s brethren met him. In bowing themselves down before him, what was fulfilled? Gen. 37:6, 7, 9, 10. Why did not his brothers recognize Joseph?

Twenty years had elapsed since they sold him as a slave. If still alive, they would not be looking for him as a royal officer. How did he treat them?

“An invasion from the northeast was the standing danger of Egypt, to ward off which the eastern border of Egypt had been defended by the great fortified wall from Suez to the Mediterranean.”

What answer did they make to Joseph’s accusation?

“Spies would be picked men chosen from as many families, probably, as there were men.”

What did they mean by ‘true men,’ v. 11? What reason had Joseph to be suspicious of his brothers? What test did he impose upon them? What oath did Joseph use? This was a common Egyptian oath. The king was worshiped as a god and to swear by his name was the strongest oath. Is it necessary or right to use oaths? What are Jesus’ teachings on this subject? What reasons may Joseph have had for putting his brothers in prison?

Do you think he did it for revenge? How long were they imprisoned? What change did Joseph then make in his terms? What good did the imprisonment do for the brothers? 42:21. What did Joseph learn from their conference together? 42:22. How did their words effect him? What do you think were the feelings that caused him to weep? What brother was left in prison? “Reuben was the oldest, Simeon, next. The oldest naturally would be chosen hostage. No doubt the disclosure of Reuben’s desire to save him from death twenty years before, determined his selection in this instance.”

With what kindness did Joseph send his brothers away? 42:

25. What discovery did they make on the way? 42:27. “The word ‘inn’ in this verse does not mean a building, for there were no such places of entertainment in the desert which Joseph’s brethren had to pass. It is from a word meaning ‘to stay,’ ‘lodge,’ and denotes any place to stay, a camping place, which is generally near a well, where they fill their leathern bottles with fresh water and unload their camels for rest.”

What effect had the discovery of the money in the sacks upon them? 42:28. Does this indicate a guilty conscience? What was the report they brought to their father Jacob? How did he receive it? 42:36. What proposal did Reuben make? What does this show? How did Jacob receive this proposal? What do you think of Jacob’s faith in God? Were ‘all things working together for good,’ with Jacob? Is not this the case with us, those things which seem to be against us are often working for our good? What should we, as children of God, do? Repeat the Golden Text. Contrast the ‘sowing’ of Joseph and his brethren and show what the ‘reaping’ in each case was. Are afflictions and trials necessary to develop a Christlike character? Psa. 119:67, 71; Heb. 12:10-11.

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### THE ONE FAITH. H. M. Lucas.

We should “contend earnestly for the faith once delivered to the saints.”

Paul was contending for that faith when he stood before Festus and Agrippa, saying, “None other things than the prophets said, should come to pass.”

Without faith we cannot please God. We must believe that He is and that He rewards them that diligently seek Him.

Faith cometh by hearing, and hearing by the word of God and this is the Word which by the gospel is preached unto you. Spiritual life is begotten in the heart by the gospel, which is the power of God unto salvation.

It has pleased God by the foolishness of preaching to save them that believe.

It is the gospel or glad tidings of the kingdom, that we must believe. Faith in the kingdom of God on the earth, with Christ as king, and the saints as co-rulers with Him, as he has revealed it to us, is the faith once delivered to the saints.

To believe it and contend for it is according to the gospel. The promises made to the fathers are grasped by that faith, and it is founded on the promises. Abraham believed God and it was imputed to him for righteousness. He staggered not at the

promise of God through unbelief, but was strong in faith, giving glory to God, and believing that what He had promised He was able to perform. The list of saints named by Paul in Heb. 11 all died in faith not having received (the things in) the promises, but having seen them afar off, and were persuaded of them and embraced them. This is the Abrahamic faith, and the faith once delivered to the saints.

### Baptism, The Sin Remitter.

Acts 2:37-38 “...Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...”

Since there is no salvation without remission of sins there must be in the act of a valid baptism that which remits sins, for Peter speaks of it as “the like figure whereunto even baptism doth also now save us.” The promise further in Mark 16:16 is that “he that believeth and is baptized shall be saved.” This is a positive statement. The terms of the covenant here are equal — belief and baptism. Both are necessary to the salvation promised.

We have not time for a quibble over the word “for” in our first text quoted. We have other evidence.

Belief of all that God told Noah would not have saved Noah and his family had they not gone into the ark. Just so now, Peter says baptism saves us. The ark that saves us is Christ and there is but one way to get into Christ. Gal. 3:27 says: “For as many of you as have been baptized into Christ have put on Christ.” We put on Christ, then, without which there is no salvation, by being “baptized into Christ.”

That great troop of Israel which was led out of bondage by Moses, had the boundry of their bondage marked by the passage through the Red Sea. Here they were enveloped by water. They occupied a watery grave, for the water in the form of a cloud covered them from the sight of the Egyptians by whom they were held in bondage and who closely followed determined not to let the Israelites escape. As the Israelites emerged from their watery grave, the Egyptians entered it never to emerge, for they were drowned in the depths of the sea. Our sins were our bondmasters. Not until we have passed through the Red Sea of baptism do we mark the boundry between us and them. Paul is authority for this statement: “I would not that ye should be ignorant, how that all our fathers

were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10: 1-2.

One more thought. Jesus, while in the tomb, lost mortality, overcame death, put himself beyond the possibility of mortality and corruption. In other words, he left behind in the tomb, sin and its effect (he became sin for us) death.

Our burial, then, with him by baptism (Rom. 6) symbolically covers the same points. There we leave our sins and as we rise from the watery grave it is to walk in a new life with our past sins remitted.

This being the case, there is only one way for one who is a sinner—"out of Christ"—to get into Christ—to have his sins remitted, and that is by belief of the gospel and baptism. It is useless, then for him who is out of Christ to seek to have his sins remitted by prayer, or any other than the God appointed way. If a sinner's prayers for forgiveness are effective then we could do away entirely with baptism. Study this thought carefully before allowing your mind to take action on it. "Now we know that God heareth not the sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." John 9:31. The sinner's first duty, then is to HEAR and OBEY. This places him in the relation to God of a child to a father, wherein he has a right to ask of the Father.

The smitten rock serves as an example. When the children of Israel were thirsty and greatly needed water (Ex. 17), Moses was directed to take Aaron's rod and smite the rock. Paul says that rock was Christ. After being smitten, that rock was carried with them. So must we carry our Rock with us. Thereafter, when Israel would drink, they were bidden to speak to the rock (Num. 20:8). Notice that first they are brought to the smitten rock for the life-giving fluid; after that, they are required to speak instead for the water of life. This is typical of our thought that before we do any speaking to the rock we must observe its being smitten by being buried in baptism, for being buried in baptism is symbolical of the smiting of Christ, our Rock.

S. J. Lindsay.

#### SERMONETTE NO. 48.

##### Commandment VI.

A. J. Eychaner.

Text. Thou shalt not kill. Ex. 20:13.

This command is designed primarily to protect human life. Web-

ster defines the word 'kill' "To deprive of life, animal or vegetable, in any manner or by any means: to render inanimate; to put to death, to slay. The synonyms are -- murder, assassinate, slay, butcher, destroy."

Webster's definition is quite comprehensive, but it fails to reveal the deeper meaning of this precept. By turning to the great teacher, we find his statement goes deeper into the moral obligation of this command. Jesus said that "Whosoever is angry with his brother without a cause shall be in danger of the Judgment." Webster confines his definition to the actual deprivation of life, while Jesus intimates that the crime has its beginning in the mind; and that anger toward a brother is a violation of the command.

There are two phases of this question -- the outer, the apparent destruction of life; and the secret operations of the mind filled with envy, hatred, and wrath. It is evident that the deed of actual destruction of life, is first conceived in the mind before the killing is done in fact; but God requires that the heart be loyal to the commandments he has given for the good of mankind.

Murder is justly considered as one of the greatest crimes against mankind. Jesus quotes from the ten commandments, the last six, and the one that is the subject of this sermonette, he words in this way, "Thou shalt do no murder." Matt. 19:18. This shows that to murder is equivalent to kill. John agrees with Jesus as to the hatred in the heart being regarded by Jehovah as a violation of the commandment, when he writes "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." The heart is the seat of murder, and it is here the crime is committed in thought, for Jesus said, "Out of the heart proceed evil thoughts; murders, adulteries, fornications, thefts, false witness and blasphemies." Matt. 15:19.

There are many people who pride themselves that they are under the law of Christ, but not under the "old Jewish law" who harbor malice in the heart, and who will have to account to God for murder. No theory of ours can set aside the law "Thou shalt not kill," while anger or malice or hatred hold possession within. The law is as old as man and is distinctly mentioned to the Patriarchs and enforced and emphasized after the flood to Noah. "And surely your blood of your lives will I require...at the hand of every man's brother will I require the life of man: whoso sheddeth man's blood by man shall his blood be shed, for

in the image of God made he man." Gen. 9:5-6.

So far we have been considering murder as a violation of the command "thou shalt not kill" as the result of hate, revenge or covetousness. But there is another feature which demands our attention, viz:--

Is self-defense, where life is in danger, justifiable to the extent of killing an enemy? It is said that self-defense is the first law of nature. Is it wrong to kill another to protect our own life or the lives of those dependent upon us? Is it right to engage in war and there kill our enemies in defense of our country and our homes? Is it true that the one who makes the assault with the intent to kill has forfeited his life, and we are justified in defending ourselves, even if it takes his life? When a country is invaded by a foreign foe, are we justified in taking up arms in defense of our homes and lives?

These questions may be determined at least in part, in this way--Where no malice, or evil is in our heart, and death results to the enemy in the defense, the blood should be upon his own head. And so also in war, as in individual cases. All these cases are exhibited and illustrated in the Bible so clearly, that they seem to be a sufficient guide. Consider the following as relating to the defense by war. 1. Abraham in the war when Lot was carried away as prisoner, did not hesitate to arm his servants, and placing himself at the head of the army, smote the enemy, and delivered Lot, and the priest of God blessed him for the victory he gained. Gen. 14. 2. Note the case of Israel when Sihon, king of the Amorites came against them. Moses says, "The Lord our God delivered him before us, and we smote him and all his people." Deut. 3: 32-34. 3. The book of Esther shows how the Jews stood for the defense of their lives, against their enemies. Read it carefully to see if they were justified in killing 75,000 men in that war of defense for their own lives. Many more examples might be given, but these are enough to illustrate this point.

I do not think that war for conquest generally would be justifiable. In the case of Israel, it was very different on account of the covenants God had made to give them the land of Canaan, because of the wickedness of its inhabitants. War is an awful thing, and if justifiable at all it would be upon the theory of self-defense.

There is another phase of this question we may briefly consider here. It is when anyone kills another by accident or ignorantly

without hatred in the past. In the time of Israel's occupancy of Canaan, God appointed six cities to which such a person could flee and be secure until his case be properly tried and he be legally acquitted. There seems to be no question as to innocence in case of accidental murder.

The object of this law is to preserve peace and good will in the earth. God only can determine all the cases of murder, and render just judgment. There are so many different circumstances under which human life is taken, the causes for which are unknown to us that the law should be carefully studied. The command "Thou shalt not kill" is exceedingly broad. The law is spiritual--that is, its design is to make the human heart better. It's design is to purify it by rooting out of it all malice and ill, and make us meek and lowly that we may find rest to our souls. I find no statement in the Bible to excuse wilful violation of this precept, either by murder in fact or by harboring intentions to kill or even hatred in the heart.

#### Long-faced Christians.

I often hear church members say, I don't like a long-faced Christian. A Congregational preacher here, that gave nearly universal satisfaction, said he had no use for a long-faced Christian. I wondered if he had no use for Jesus when he was on earth, for we have no account of his being full of hilarity and fun making as this man was. He quit preaching in this country place and went to Los Angeles where he could get a larger salary, for preaching the gospel. Oh no, I mean for pleasing the people. It is surely a true saying, that a Christian has a better reason for rejoicing than any other person living. We are told many times in God's words to rejoice.

In Luke 10:21, Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid those things from the (worldly) wise and prudent, and hast revealed them unto babes. See Isaiah 35:1. The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. Were there any witty jokes and laughter, in those cases of rejoicing and gladness? I think not.

Suppose I should see a fractious team hitched to a carriage, loaded with near friends, the lines broken, and the horses running at desperate speed, should I laugh, or be what is called long-faced. All will surely say, "No place for laughing



here." But we have to witness what I believe to be a thousand times worse than the runaway, which is to see loved ones that have been taught the true way of life, and did enlist for life in the Christian warfare, by being buried with Christ in baptism, making them closely related. And to see such ones, throw all of their influence with a popular church, (world's church) and as near as possible, dress in all of the latest fashions, even beyond their means, and very injurious to health. Also wearing a heavy looking yellow band on the arm, for a badge, showing that they belong with the world. Is that a cause of laughter? And I have observed in some cases, that the more parents do to please such children, the less the child will do to please the parent which will be very dishonoring to the parents, and shorten the natural life of the child. Gen. 20:12. Dear ones, what does this mean? Not only cutting short this natural life, it means a second death, which is eternal.

Is the temporal death caused by the runaway team, any comparison? Surely a thousand times no. So where would the time or place come in for hilarity and witty jokes, by one that is a Christian (or Christ like)? All signs indicate that we are now living in the last days or Christ's coming for his own. Today may be the last, for you or me. Are you satisfied with your manner of life, should he come this week? If not, lose no time in changing your ways.

Read carefully 2 Tim. 3:1-5. In the last days perilous times shall come (surely here now), for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy; traitors (deserters) heady, highminded, lovers of pleasure more than lovers of God.

Do you sometimes spend from twenty-five cents to a couple of dollars for a midnight supper that is harmful, and nothing for the spread of the gospel? If so, where does your love run? Dear ones, do any of the above statements hit you? If so, turn away from such, if it is self. See Gal. 6:7. Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. So be careful, time of sowing is short, reaping time is at hand. What do you expect to reap? What are you sowing? We read in James 4:4 that whosoever therefore will be a friend of the world, is the enemy of God. Could such an one expect a favorable harvest? If a person helps to distill into the minds of the people, the lie of the serpent, in Gen. 3:4, whom are they the friend of, God or the

world. Most of the world, heathen included, believes that statement of the serpent. We read in 2 Cor. 6:17-18, "Wherefore come out from among them, (the world), and be ye separate, sayeth the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, sayeth the Lord Almighty."

So on easy conditions, we have a plain positive promise of the Lord, who is able, and will fulfil all of the grand and glorious promises that he has made unto the faithful. But what has the world to offer, but the pleasures of sin for a season, which surely shortens this natural life. So, dear ones, which will you choose, life or death? As in Job 24:15; "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; so make a wise choice today, and serve the Lord. We read in Hesea 8:7, they have sown the wind, and they shall reap the whirlwind. I think we have good reason to believe that many of the young people that are now living, will experience the awful time we read of in Rev. 6:15-16 when people hide themselves in the dens and in rocks of the mountains; and say to the mountains and rocks, "Fall on us," (surely great anguish) and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. I don't feel like laughing to see so much indifference. But the grand and glorious promises of God have done me much good, after everything of an earthly nature failed, in giving any relief from my affliction.

Your true friend in hope of getting some one to take more interest in their own eternal welfare.

G. W. Calder.

#### OUT OF THE BODY.

There are a few portions of Scripture which some think stand opposed to the doctrine of conditional immortality.

Among these is the following, where Paul says: "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

So far as this passage goes, we think it stands opposed to the idea that a soul actually left Paul while yet alive, and visited

paradise which is not to be restored till Jesus comes again. It will be observed there is not a word in the passage about the soul; hence it proves nothing pro or con about its separate existence after death. But it does say: "I knew a MAN in Christ," etc., "how that HE was caught up," "and heard unspeakable words, which it is not lawful for a man to utter; of such an one will I glory." Wakefield renders it: "Carried away;" Thompson: "Suddenly conveyed;" Wyclif: "ravisht into paradise;" Rheims' version: "rapt into paradise." It is a man, and NOT the soul of a man, who had this wonderful experience. If Paul meant that he had a soul that went off to paradise, while he remained in Asia, why did he not say so?

The first inquiry may be, Where is paradise? Is it in existence now, or is it yet to be prepared? Did Paul see it then in actual existence, or only in vision as it will be when the meek shall inherit the earth? The right answer must give light on the subject. Paradise will be in the new earth. Proof: Jesus says: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This passage proves that 'the tree of life' is in paradise, but does not give us its location. If we can find where 'the tree of life' is to be, we shall then know where paradise will be located. This matter is settled in the last two chapters of the Revelation. After describing the new heavens and earth, and the "great city" upon it, John is instructed to say: "In the midst of the street of it, and on either side of the river, was there the tree of life." Then there is a paradise, because 'the tree of life' is in its "midst." Therefore paradise is to be upon the new earth, which is yet in the future; hence Paul was not actually taken into paradise, because it then had no existence.

We inquire, secondly, what did Paul mean by his talk about paradise? We think the answer is easily given. He had a vision of the new earth and paradise, as John did upon the isle of Patmos. When in that vision, he could not tell whether he was carried away bodily; or whether he only saw it mentally, as John beheld the same things when in vision. Paul says it was a vision, and he speaks of himself when in that vision, as a third person, and says: "I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth), such an one caught up to the third heaven, and I knew such a man," etc. 'Exetos,' ren-

dered 'out' in II Cor. 12:2, is properly rendered 'without' in I Cor. 6:18: "Every sin that man doeth is 'without' the body." Does it mean that he sins without any body, or that when man sins he goes out of his body to do it? This would be as reasonable as to assume that Paul—the 'man' that he 'knew'—went to paradise literally without any body to see and hear, while his eyes and ears were left behind with the rest of the man.

When referring to one of his visions, through the agency of an angel or spirit, Ezekiel says: "And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north." "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity."

Could not the spirit have taken up Paul as well as Ezekiel? When John was upon the isle of Patmos, he says: "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast." These events all took place when these men were alive; and therefore prove nothing about the condition of the dead.

John Locke's paraphrase of Paul's letter reads: "Whether the entire man, body and all, or out of the body in an ecstacy, I know not, God knoweth."

So far as II Cor. 12:2-4 relates to the condition of man after death, I cannot see that it affords the least proof that man is conscious between death and the resurrection.—Miles Grant in Positive Theology.

To live on, even when life seems a failure and the comforts of life are gone; to count patient living the real living, with or without comfort—that is to be truly brave.—Brooks.

Not everything that succeeds is success; a man may make a million and be a failure still.

It is not the reading of many books which is necessary to make a man wise or good, but the well reading of a few, could he be sure to have the best.—Baxter.

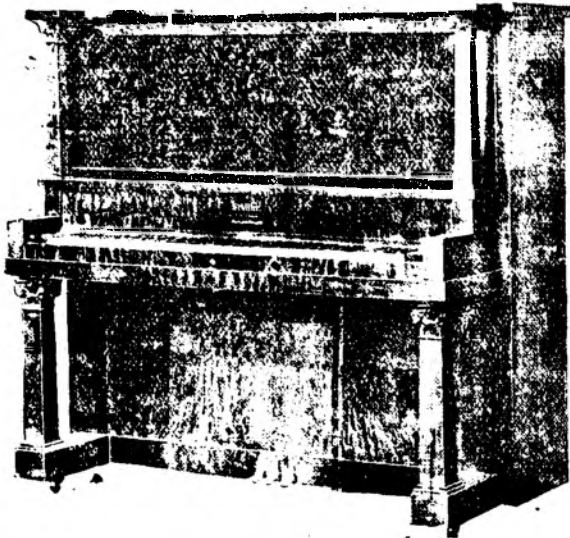
People have got to work. It is creditable for them to do so; their bodies and minds are benefited by it, and those who can and will work will be advanced by it.—Robert E. Lee.

The real comforts of life cost but a small proportion of what most of us can earn.—P. T. Barnum.

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One cannot help contrasting the irreverence of many professing Christians in mission halls, tents, camp-meetings, and meetings in chapels, with the reverence to be seen in Roman Catholic or Episcopalian places of worship. At a meeting recently I was plainly impressed with what I saw among professing Christians. One was eating peanuts, another chewing gum, another turning over the leaves of a hymn book, another whispering, another cleaning his finger nails, another assorting flowers in flower stands, another twirling his cap, and another, etc. One of the greatest wants of the age is reverence in the things of God. When we meet for worship let us remember the Holy One we profess to serve. Let us learn a lesson from the seraphim of Isa. 6. They cry "Holy, holy, ho-

ly is the Lord of hosts: the whole earth is full of his glory." And as they stand at the throne of the Holy One, we read of their six wings, "with twain he covered his face, with twain he covered his feet, and with twain he did fly." Four wings for worship and two for service. The face is covered in the light of the glorious face of the Holy One; the feet are hidden beneath the wings in the presence of the All-Glorious; and the other wings are ready for Holy business. May we have the same consciousness of the Holy One, then there will be no listlessness in manner, no laxness at God's altar, and no laziness in God's service.—Sel.

Knowledge is not extemporaneous. It is not a sudden acquisition, any more than a ship, or a palace, or a city with its splen-

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are tempted to credit him with Blessed are they who have the intuitive sagacity, with native gift of making friends, for it wisdom, whereas his rich and is one of God's best gifts. It ready speech pours its golden op- involves many things, but, above ulence only as molten metal all, the power of going out of gushes out from the open fur-nace when it has felt the purify- one's self and seeing and appre- ing fires within. Research and ciating whatever is noble and loving in another. — Thomas Hughes.

make his knowledge accurate, compact and available.—R. S. Storrs.

"It is a common delusion" says the London Hospital, "that beer, being made from malt, contains all the nourishing properties of the barley which yields the malt. As a matter of fact, these im- portant properties are convert- ed in the process of malting into sugar, which only maintains the warmth of the body and supports respiration, and into alcohol, the tendency of which is to make the body colder and to destroy healthy structures."

What a man is inwardly, that to him will the world be outwardly; his mood affects the very "quality of the day."—Bradford Torrey.

Self-control, I say, is the root virtue of all virtues. It is at the very center of character.—Henry Churchill King.

Resolve to perform what you ought; perform without fail what you promise.—Franklin. It is surely much better to pardon too much than to condemn too much.—George Eliot.

# THE RESTITUTION HERALD.

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## THE GOLDEN AGE: OR, NATURE WAITING FOR BETTER DAYS.

BY H. H. BROWN IN THE WORLD'S CRISIS.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Romans 8:10.

To be content with a mean condition when other and better conditions are possible, is not consistent with human ambition. Only he who has lost all hope will be satisfied with his mean surroundings. All things are unconsciously looking forward, and there is on every hand a vague, inexplicable sense of presaging, auguring, betokening. All nature seems to feel a thrill that better days and things are ahead that they are surely coming. And so all things are living, and living on by virtue of this undefined hope.

What is this final for which all creation is so earnestly waiting? I answer, "The Revelation of the Sons of God." What do we mean by this? If we turn to the first chapters of Genesis, we find there a wonderful beginning of the history of our planet. The whole process of the development and peopling of the earth with its various classes of living beings is given—fish for the sea, fowls for the air, wild beasts for the forests, creeping things for the earth, and domestic animals for man; but as yet no being capable, or competent to govern or control the earth with these varied forces. And then God speaks: "Let us make man in our image, and our likeness: and let them have dominion...over all the earth." And man came forth, the only being on earth with a spiritual personality. With an intellect capable of reasoning, with a conscience to know right from wrong with moral faculties, and religious faculties. A being capable of development, and with ability to dig deep into knowledge, science, and with skill to invent for the betterment of the entire world.

The Bible does not besmirch man with a protoplasmic origin, or a monkey ancestry, but dignifies him with a birthright and an ancestry that reaches back to God, and that enables man from the very beginning to stand forth in the "image and

likeness" of the Great Intelligence Himself. For this reason, as one has said, "Man is the explanation of the universe."

And that he is the chief work of God for whose sake all else was brought into being," is evident from the fact that having created man "He rested from all the work which he had created and made." Man's official position was that of ruler, next to God in ability and power, and the evidences of this are still clearly visible. Let me quote from F. B. Meyer:—

"These traces of the divine endowment still remain. They are apparent in man's gift of poetry, in his sense of the beautiful, in his love of music and rhythmic beauty, in architecture, and in his passion to invent and create, and in his exactitude in arithmetic, mathematics, and the sciences."

These are not simply developed faculties, but the marred outlines of the perfect faculties which man possessed before they had been blunted by sin.

That was a wonderful moment when the first pair entered upon the day of their coronation, with angels for their attendants and guests, and the Infinite One himself as the chief official in the installing service. The Palace Home, all complete, had ample space for the event, and everything for comfort, dignity, and beauty were within its gates. It was in keeping with the position to which man was called. It was roofed with the blue vault of heaven above, and walled with everything pleasant to the sight and good for food." Herein they were installed, and the final word that empowered them as rulers was given: "And God blessed them and said, replenish the earth and subdue it, and have dominion over every living thing upon the earth." And man and woman were from that moment king and queen of all the earth.

But now that man had consented to take, and had been ush-

ered into this exalted position, the question would naturally arise, What fitness has he for this exalted service? The answer could be given only through demonstration. His capacity must be tested, and very soon God put the man to the test. "And God brought every beast of the field and every fowl of the air unto Adam to see what he would name them." What did Adam know about biology or zoology? But how could he rule, unless he did know? A ruler must know his subjects, or make a failure of his position. And God does not appoint men to positions they cannot fill. He called Moses to deliver Israel because he was a man, and he sent Daniel to Babylon because he was a man. And he put this test to Adam because he was competent for the task. "And whatsoever Adam named every living creature, that was the name thereof. And Adam gave names to all the cattle, and to all the fowl of the air, and to every beast of the field" (Gen. 2:19-26). Thus man proved his fitness to rule the world.

But there remained one feature of man's mental make-up which had not yet been tested. For want of a better name, we will call it man's speculative faculty. It was given to man for use in mental development but because of man's will, could be used for debasing results. Adam should have used and tested this faculty to "subdue the earth, as God had told him to do, but instead he used it in a deal with the serpent, and was thereby "jockeyed" out of his kingdom, and found to his surprise that he had "swapped" it for servitude to a tyrant. That was a dark hour when they awoke to the fact that they had forfeited their birthright, and were but the fools of a new master, and that now they and their children would be the subject of disease, suffering and death. No wonder that they hid themselves from the face of God.

But could this breach in God's plan of government for the world be in any way repaired? Had the Infinite One been defeated? What could now be done? Was it really true that Adam had that dominion before he transgressed? Let me see. The Psalmist says, "Thou madest him to have dominion over the works of thy hands. Thou didst put all things under his feet." And Paul declares, "God left nothing that was not under him." It is very clear that Adam did have this dominion, and that through disobedience he lost it. And so Paul adds, "But now we see not yet all things put under him."

As we study these records of the past we discover plainly why the "whole nation groaneth and travaileth in pain." Why death, misery and suffering are on every hand and why our daily papers are filled every day with tales of murder, suicide, and crimes of every form and class. The ruin from man's failure is to be seen on every hand. But, is God defeated? No, God is not defeated. Can the breach be repaired? Yes, it can be repaired. Hear the Scriptures: "We see Jesus.....crowned with glory and honor..... having tasted death for every man." Why did he do this? "That through death he might destroy him that hath the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage." Heb 2:9, 14, 15. Cruel bondage. Men and women under the power of alcohol, the white slave traffic, the gambling dens, the robber herds, murder conspiracies, all because of Satan's snare. But Christ has overcome the tyrant, and as Dr. Morgan has said, "The man who was the norm of humanity by a mystery that goes far out beyond our explanation, bent himself to the storm and hurricane; gathered into the mystery of his own personality the virus and the poison of sin; and in one death grapple in the darkness with the forces that had

robbed man of his scepter, he mastered them. Behold, the Man. Behold him veiled, stricken, afflicted; and behold him triumphant over the dark mystery of death, and behold him seated at the right hand of power; the prophecy of the realization of the divine purpose." "For the government shall be upon his shoulder, and of the abundance of his princely power 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."

The triumph and ascension of the Christ is therefore the assurance that the Golden Age is coming; and it is for this that all creation is waiting. "The earnest expectation of the creature waiteth for the revelation of the Sons of God. 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, 19.

He will come and take the kingdom and the greatness of the kingdom under the whole heaven, and give it to the people of the saints of the Most High. Then, and not till then, shall all this be realized. For "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," and then shall he say to those who have accepted his salvation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Then the earth shall be filled with his glory as the waters fill the sea, and Paradise will be restored, with ten-fold added beauty. Then shall his people be priests and kings and reign on the earth. Man shall re-possess his lost dominion, and fulfill the purpose of his creation. And the Golden Age will then have come, for which all nature waits.—H. H. Brown in 'The World's Crisis.'

#### SERMONETTE NO. 49.

##### The Seventh Commandment.

A. J. Eychaner.

Text.—Thou shalt not commit adultery. Ex. 20:14.

This is the command as it stands upon the second Table of Stone. While its plainness is rather offensive to some people, yet it faithfully reflects God's will as relating to the conduct of humanity. There is a moral principle in this precept unlike any other of the ten upon the tables of stone, and which claim to have been written there by the finger of God. Its violation is a sin against self, or more properly a sin within one's self, as

well as against another person. Paul expresses himself as follows, in the letter to the church at Corinth: "Flee fornication. Every (other) sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Cor. 6:18.

Paul was correct in his philosophical deduction. It is a double crime. When a man commits murder the effect of the crime is upon some one else. When he is an idolater he sins against God. In either case the sin is not against himself; but when he commits adultery he not only sins against the person of another, but he also sins against his own body. With this knowledge before us Paul continues, "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God? And ye are not your own, for ye are bought with a price; therefore glorify God in your body."

There are two terms used in relation to this precept—Adultery and fornication. All fornication is adultery. But adultery is not always fornication. This sin in modern times is spoken of as "The Social Evil," or in words that do not express in a forcible way the enormity of this crime—for a crime it is of the blackest hue. This sin is seldom made the subject of pulpit discourse, or denounced editorially by the religious press; yet it was the sin which caused the destruction of the world by a flood, and the cities of the plain of Jordan by fire. It is the sin which in the last days the Bible tells us will be like it was in Sodom when the death angel could not find ten righteous persons there. Jude tells how that the cities of Sodom and Gomorrah and the cities about them in like manner gave themselves over to fornication, and for which they have suffered the vengeance due their sins. Could they have been any worse than some of our cities today?

With 300 000 saloons men and women "Rise up early in the morning that they may follow strong drink; they continue until night, until wine inflame them and the harp and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord."

Strong drink, and tobacco, and feasting until they are "inflamed," they are then ready for the sin this precept warns mankind so often to shun. But they regard not the word of the Lord. The fancy clothing, the brilliant lighting, the crowded hall, the swing of the music and the dance the inflaming effects of alcohol and fumes of tobacco all conspire to the abominable revelries and drunken sleep of the moral

nature, and the awakening of every instinct of vice; so that men and women live wholly upon the animal and sensual plane.

With such a condition of mankind about us everywhere, is it any wonder that "evil men and seducers wax worse and worse deceiving and being deceived?" The great problem of life here or hereafter can never be solved in the dance hall. Men and women brought up under the influence of vice will never be pure in heart, and can never see the face of God. The child must be carefully taught this precept of the decalogue that he may avoid its disobedience. Moses had the correct idea when he said, "Thou shalt teach diligently thy children, thou shalt talk to them when thou sittest in thy house, and when thou walkest by the way, when thou liest down and when thou risest up."

This command is violated in more than one way. This vice has always had more than its share of sinners. The history of mankind shows this to be the prevailing sin. Divorce and remarriage is condemned by Jesus in his sermon on the mount as adultery. Impure thoughts prompted by lust is adultery in the heart, and a violation of this precept. Matt. 5:28-32. Jesus did not abolish this law, but showed that it could be violated in the end. Every voluntary act is preceded by thought. Thought is the origin of all sin. Jesus declares "Out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. A careful study of the above list will show that the last six commands of the decalogue are referred to with the most prominence given to the sin of adultery. With the unqualified indorsement that James, Paul and Jesus, give the law of Moses, it is difficult to believe that any Christian could honestly say that the ten commandments are abolished or have ended by limitation.

The White Slave traffic is another form of this humiliating sin. Girls are decoyed into the large cities with advertisements that liberal salaries will be given to girls for work as domestics, who when they arrive are held as captives, and sold into this slavery of sin.

Every father and mother, every teacher and preacher should raise his voice against the violation of this command. Children must carefully be taught that purity of thought and of action are the only gateways that open

into the paradise of God. Preachers and teachers of the people must declare that God still lives, and that all must give an account to him of the deeds done in the body. There is not one redeeming feature, or the remotest suggestion of truth in the statement that Jesus abolished the Father's law against adultery. This sin is not to be condoned, but condemned. This law involves a moral principle; and a law which involves a moral principle or relationship to God or to man, cannot be changed.

The adulteration of food, comes under this command. If food is mixed with any cheap substance in order that the seller may realize a larger profit in his sales, he is guilty of adultery in another department of life from the one we have been considering. It may be said that this is under the command, "Thou shalt not steal." True, and does it not also violate the command "Thou shalt not covet anything that is thy neighbor's?" So then in reality he has broken three of God's laws.

This law applies to agriculture, and experiences of life. The farmer, the fruit grower and the herder, if he would succeed in his calling, must carefully avoid adultery. To plant an inferior corn with good seed will result in a mixture. Poor quality of fruit planted with superior fruit will result in deterioration.

God in his mercy and kindness gave special rules to help Israel, and to help us, if we would only obey them. Here are a few which I think come under the command we have been considering, viz:

1. "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled." Experience has shown that a mixed seed is not profitable—not even in sowing door yard grass. The law which Darwin called "The Survival of the Fittest" will operate until one kind will run the others all out.

2. "Thou shalt not plow with an ox and an ass together." Such a team is not companionable. Such a team is not profitable. It is an unnatural mixture. It is adultery.

3. "Thou shalt not wear a garment of divers sorts, as of woolen and linen together." The mixture of fabrics in a garment is a fruitful source of dishonesty among manufacturers and merchants, in selling a mixed or adulterated cloth to the ignorant for genuine goods. God has given us no reason why he made these rules, but it is evident that they are statutes under the command on the tables of stone. It may be said, that this is going



back to the law. No, it is going forward to a better, safer, more profitable system than we are following. When we get too wise to follow God's advice, we must suffer the penalties of violated laws.

### THE EAGLE SAINTS. W. H. Wilson.

"I tell you, that in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field, the one shall be taken and the other left. And He answered and said unto them, Whosoever the body is, thither will the eagles be gathered together." Luke 17:34-37.

The "taken" are the eagle saints. The eagle as a bird is noted for being a great watcher, they have a far-reaching vision. A man once secreted himself to watch an eagle's nest, when the parent birds were absent. After awhile the female bird returned; "ere she alighted she glanced her quick and piercing eye around, and instantly perceived her haunt had been discovered; and dropping her prey with a loud shriek communicated the alarm to her mate." It is even thus with the eagle saints, they are ever on the alert, with keen, watchful eyes. The day of the Lord will come with stealth upon the world at large, but it will never come upon the eagle saints unawares, their prophetic vision is too keen to admit of a surprise.

The early fathers regarded the word "eagles" in the above text, as symbolic of the wide awake saints.

"Eagles are the saints whose youth is renewed like the eagles (Psa. 103:5), and who according to the saying of Isaiah (40:31), mount up with wings as eagles, that they may ascend to Christ."—Jerome.

"The congregated eagles are the assembly of saints and martyrs."—Chrysostom.

"All the saints fly to Christ wherever he is, and hereafter as eagles will be caught up to him in the clouds."—Augustine.

These eagle saints have not yet neglected to feed upon the body of the Lord, as many do. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day; for my flesh is meat indeed and blood is drink indeed, and as eagles they have fed upon it." John 6:53-55.

These eagle saints are further symbolized in the fifth chapter of Revelation, as "twenty-four

elders." Verses 9, 10 show that they were "taken" BEFORE the "seven seals" have been opened: "And they sing a new song, saying, Thou art worthy to take the roll, and to open the seals thereof: because thou wast slain, and has redeemed us to God by thy blood out of every tribe and tongue and people and nation; and madest them unto our God a Kingdom and priests; and they reign on earth."

The saints under the symbol of "eagles" again are seen in Rev. 8:13. Under the opening of the fifth seal, one of these eagles is sent on a mission to proclaim: "Woe, woe, woe, to those who dwell upon the earth by reason of the rest of the voices of the trumpet of the three angels, who are about to sound."

Hence, we see from this, that at the time referred to, the eagle saints are not upon the earth, they having been gathered unto the Lord, before the opening of the first seal, Rev. 5:1-10.

You will notice in the Common Version Rev. 8:13, reads angels in place of eagles. But its appearance there is without warrant. The oldest and best manuscripts such as the Codex Alexandrinus, the Vatican and Sinaiticus, read "eagles." The Griesbach, Stuart, Tischendorf, Tregellis, the Syriac, Schol, Lachman, Diaglott and Revised Version has eagle instead of angel.

As it is a fact the eagle saints are indebted to the slain Christ for the higher life which will enable them to mount up as eagles; so it may not be inapt to draw a comparison with eagles, who derive their life and vitality from the bodies of the dead.

A beautiful comparison may be drawn from the eagle-eyed vision and watchfulness of eagles. The repeated injunction of our Lord is, "Watch! Watch, Watch! It may not be inappropriate to use a homely phrase: "Keep your eyes peeled." There is a great and terrible day near at hand. Be eagle-eyed that you may be gathered unto the Lord as eagle saints.

### THE JUDGMENT DAY. The Signs of its Approach. F. M. Howell.

After Jesus had told his disciples that the temple in Jerusalem would be destroyed, they came to him privately on the mount of Olives and asked him to tell them when this would be and the signs of his coming and the end of the world.

Jesus said unto them, "Take heed that no man deceive you." This is first in importance because, as Jesus told them, false teachers will come in his name, and will deceive many. He said that false Christs and false

prophets will show signs and wonders, inasmuch that, if it were possible, they will deceive the very elect. He told them if these false teachers should say he is in the desert, or in the secret chambers, believe it not. He explained to them that when he comes, his presence in the earth will be like the lightning that shines from the east to the west, that the world will know it. St. John, quoting from the prophet Zechariah, says that every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him.

These theories of the secret and invisible coming of Christ, either as a servant to waft the soul of the dying body to a spirit world, or as the King now sitting on his throne with the spirits of his departed saints reigning over the world, as many are now teaching, are the results of the devil's lie that man do not surely die, but by a process of evolution or transition becomes a spiritual being like the angels, and that the soul is therefore, immortal and its faculties never cease their living activities.

This false theory directly contradicts the testimony of God's inspired prophets who told of the condition of the dead, and it perverts and detracts from the office and power and glory of our coming Lord who has taught us that the dead will be in their graves from which they will come forth at his call when he comes to quicken his saints with their spirit of eternal life which has been hid with him in God.

Jesus said that wars and famines and earthquakes and pestilences will occur in divers places, but he said these are only the beginning of sorrows, so we can not regard them as signs of his near coming; but the conditions existing politically, socially, and religiously, if rightly interpreted are sure indications to the watching Christian of the fulfillment of prophecy.

After Jesus had told his disciples the signs and trouble that would occur when Jerusalem would be captured and the temple destroyed (which was fulfilled in A. D. 70), he said, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glo-

ry."

This prophecy of our Lord may now be in the process of fulfillment. There is now great distress among the nations with perplexity. The great powers are now fearing a world's war. Gog (the national enemy of the Christ) has been turned back with the hooks in his jaws. The Jewish fig tree is beginning to shoot forth by the settling of the Jews in and near Jerusalem preparatory to becoming a nation under the King "whose right it is."—Ezek. 21:27.

One very serious and alarming condition that Jesus said will exist on the earth at the time of his coming is the indifference of the world to that important event.

It is not only that class called sinners who are in this state of apathy and indifference to the coming of Christ, but also a large percent of church members are absorbed in the business, the cares and the pleasures of the world.

In Paul's letter to Timothy he said that in the last days perilous times shall come. Men will be lovers of pleasure more than lovers of God. They shall turn away their ears from the truth, and be turned unto fables. They will have a form of godliness but deny the power thereof.

These conditions are now being fulfilled, and fables are being used for doctrine. That which is popular with the world must be preached. They say we should be broad in our views, and accept all faiths as valid with God provided the believer is sincere and righteous, and so they ignore and contradict Jesus and his apostles.

Some great ministers acknowledge that they can not prove the immortality of the soul by the Scriptures, but they say they have learned that the wording of the Bible is wrong, and they must not tell how it should be.

These are men of science, and their worldly wisdom is overthrowing the faith of many, but their wresting of the Scriptures is the cause of indifference to Truth, and absorption in the business and pleasures of the world.

After Jesus had described these conditions that existed before the flood, he said, "Even thus shall it be when the Son of man is revealed."

F. M. Howell.

Let your first effort be not for wealth, but independence. Whatever be your talents, whatever your prospects, never be tempted to speculate away, on the chance of a palace, that which you need as a provision against workhouse. Lytton.

## 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 teaches 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. 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."

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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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Rensselaer, Indiana, on the third Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Work is begun on the addition to our print-shop and we hope within a week or two to have much more room for our work.

Please bear in mind that all matter for publication should be on hand not later than Friday morning for the issue of the following week. Do not send matter in the first of the week and expect us to publish it the same week for we cannot do it.

Bro. L. S. Bronson's tract is starting in well. A dollar's worth was sold from this office in less than a week after it was issued. Better send for some and serve the double purpose of getting the truth on the subject and also to see what kind of work we can do on a tract. Send either to Bro. Bronson, 405 Courtland St., Dowagiac, Mich., or to this office.

As we are about to go to press we learn from Bro. G. E. Marsh of the death of Bro. John Garton, Marathon, Iowa. A full obituary will be given later.

## Announcements and Programs.

## EIGHTH ANNUAL MAY MEETING OF THE CHURCH OF GOD

At Fonthill Ont., May 23-25, 1913

May 1912 is hardly out of sight, but we're rushing rapidly into May 1913. How fast the years do pass! Time appears to be leaping forward as if anxious to greet the bright morn of the new day. To its section in this fast rushing car of Time the church at Fonthill, Ont. invites all who are interested in the literature descriptive of the day and peoples across the date line of the second advent of our Lord, to again meet and study such important topics as our nearness to that day; conditions which will mark and contrast that day from the present; the preparedness essential to our crossing over to engage in its majestic labors; and the means and methods now at hand for making that preparation. To assist us in such studies, Bro. L. E. Conner, Pastor of the E. 105th St. Church of God, in Cleveland, Ohio, has been engaged. For this, the Eighth Annual May meeting of the Church of God at Fonthill, Ont., we have prepared the following

## Outline of Work.

Friday, 8 P. M. and Saturday at 8 P. M., addresses by L. E. Conner. On Saturday, talks and conversations pertaining to church work.

Sunday,—

10 A. M. —S.S. and Bible Study

11 A. M., Sermon, L. E. Conner, followed by Communion.

Dinner in church basement.

3 P. M., Sermon, P. L. Austin, 5:30 P. M. Luncheon in basement.

7 P. M. Service in charge of the young people.

8 P. M. Sermon, L. E. Conner. Fonthill is 14 miles from Niagara Falls, on the N. S. & T. (electric) R. R., which connects with all steamship and railway lines in this district.

Many important events have flitted past the windows of time in the last twelve months. So many, in fact, that we must have made marked progress. Some day we shall be rushed into the great divisional yards which will mark the end of this age and the beginning of the coming one.

But time will not stop. Neither will it "slow down." It will carry us past that great event of the ages with the same rapid flight as it speeds today. No time then to forecast, or re-arrange. Such all-inspiring work must be done now.—enroute. May this proposed gathering assist.

Address all queries and communications relative to the meeting to Jos. H. Fletcher, Sec'y.

## MICHIGAN CONFERENCE NOTICE.

To the brethren of Michigan and elsewhere, greeting:

And in the language of the prophets we say, Come let us go up to the house of the Lord where we have received blessings and inspirations which have helped us to stand firm for the Master and endure trials and temptations of the past.

The Annual Conference will convene at Dutton commencing May 28, and continuing over the following Sunday.

We expect to have with us as speakers, Bros. H. V. Reed of Chicago, and L. E. Conner of Cleveland.

We feel it unnecessary to urge any, who had the privilege of attending the fall Conference at Coats Grove, to come. But to those who have never heard these able brethren defend the Truth we urge you to come, promising that you will lose nothing and gain everything. For Christ said, "He that gathereth not with me, scattereth abroad." Which are we doing?

As Dutton seems the home for the Annual Meeting, let us lay aside everything which prevents and go home at least once a year.

Come yourself, bring a friend—your neighbor, and with the Master's blessing make this a successful meeting.

In His name,

Rose Miller. (Sec'y)

## Obituaries.

## Katie Stevens

daughter of Herman I. and Julia Adams Stevens, born and reared on the romantic farm where her father settled as a pioneer in 1839, died May 2, 1913.

Frail from childhood, she suffered much, but her strong will and brave, cheerful and ambitious spirit upbore her through periods when others would have given up all hold on life.

Following in the footsteps of her truly Christian mother and grandmother, she sometime during the '80's put on her Savior's name in baptism and was faithful unto death.

Of a loving, generous disposition, she would have given away the last thing she had, — fruit, flowers, dainty pieces of needlework and delicate things to eat, coming from her hand into the homes of many a sick and aged one, to cheer and bless.

She was a lovely character. She will be missed and mourned for as few are missed and mourned, for we have naught but sweet memories of Katie. But she was so tired, she wanted to close her eyes and rest. She did not want to see another day. Yet, "Strength for today. 'Tis all I ask, for there never may be a to-morrow," was to her a comforting prayer.

She talked of the golden streets of the city of God, no pain, no tears, no death would be there. She sang the last day she lived, listened with delight to the song of the red bird at twilight and to the varied notes of the little denizens of the pond, spoke of the beautiful flowers, and ere midnight, fell asleep to wake no more till Jesus comes."

The above is Sister Wince's tribute to Sister Stevens, of Pierceton, Ind. She lived alone with another unmarried sister. The only full brother, who lives at Jireh, Wyoming, was present. A half brother, William, is a member of the body at Freedom, Neb., and a half sister lives at El Reno, Oklahoma.

A private funeral service was held at home before a good number of invited neighbors, then we laid her tenderly to rest at Warsaw, beside the pretty lake.

J. W. Williams.

On April 23rd, 1913, we were called to sympathize with Bro. and Sister Poland, of Emory Gap Tenn., in the death of their little girl, aged 2 years, 1 month.

After a severe attack of measles, then pneumonia set in. Funeral services were conducted at the home by the writer, since the oldest daughter was not able to leave her room.

We showed from the Bible where the dead are and a good sized audience was in attendance. Some present, while interested in what was said, seemed not to be able to agree with what was said.

After the service we laid her away to rest in the Emory Gap cemetery to await the time when there shall be no more thence an infant of days nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.

In the blessed hope,  
C. T. Stevenson,  
Harriman, Tenn.

Myron Shugart

the little son of brother and sister Clyde Shugart of Elberon, Ia., was born May 30, 1909, and died April 17, 1913, aged 3 years, 10 months and 17 days.

The funeral was conducted by the writer in the M. E. Church of Elberon. An unusually large and attentive audience listened to the discourse, which was in effect as follows.

Once more the cruel and relentless hand of Death, the great enemy of happiness, home and humanity, has been stretched forth to pluck from the garden of parental affection a blossom of love. Another home is made desolate by the absence of the little flower of joy and gladness that once was ours but so soon was claimed by death!

We are not alone in our sorrow for scarcely a home in all the world has escaped the ravages of that grim and terrible monster. A thousand hearts are bleeding now with yours, a thousand faces furrowed now with sorrow's tears. For not a moment passes that does not take in its train the light and joy of some one's fireside. "There is one event unto all, they go to the dead!"

We fear death because of the mystery that surrounds it. With the natural eye we cannot penetrate the veil that separates the known from the unknown, the living from the dead. There is but one source to which we may go in search of comfort God's precious word. And there we read that "The soul that sins shall die," and that "all have sinned and come short of the glory of God." Sin is the initial cause of all pain, disease sorrow and death. Not that this child has reaped the penalty of its own transgressions, but like David, and all the rest of mankind, it was born in sin. So long as sin bathes the world in sorrow's tears, just that long will Death continue to snatch from us the objects of our affections.

But while sorrow reigns for a time we have the comforting assurance that "Weeping may endure for a night, but joy cometh in the morning."

A child falling asleep with tears upon its cheeks, awakes with sparkling eyes and joyous laughter, when the sunbeams crown the hills with morning glory. Ah childhood! beautiful, innocent, sweet! Thrilling the heart with tenderness, love and devotion. Filling the home with the silvery music of childish laughter. With gentle fingers drawing sweet melodies from the quick, responsive chords of our affections. Who has robbed us of this our chiefest joy? Who has torn asunder with ruthless hand these tenderest ties of life? Who is it that has desolated our home and snatched our loved one from our lingering embrace? Is it a friend? Is it God? Ah no! Truly an enemy hath done this! It is not God who has robbed us but satan. It is not love but sin. It is not right but wrong.

"A voice was heard in Ramah lamentation, and bitter weeping. Rachael weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, refrain thy voice from weeping, and thy eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in their end, saith the Lord, that thy children shall come again to their own border." Jer. 31:15-17.

Our loved one has not gone to God: but has fallen asleep. And He, who once with loving hands, clasped those little ones in tender arms and said "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven:" surely will not forsake them while they sleep. And "This SAME Jesus" is soon coming back to the earth again to bless, and comfort and uplift.

"Oh thou wilt burst this transient sleep,  
And thou wilt wake, my Babe,  
to weep  
No more when Jesus comes."

G. Eldred Marsh

The Sunday School.

By Anna E. Drew.

Joseph and Benjamin.

May 25, 1913. Gen. 43:18-19, 23-34

Golden Text.—He that loveth his brother abideth in the light.—1 John 2:10.

Time.—Several months after the

events of the last lesson, in the second or third year of the famine, B. C. 1715 or 1714 according to Beecher.

Place.—Hebron and Zoan in Egypt.

Questions.

Why did not the brothers of Joseph return at once to Egypt with Benjamin, after Simeon? What caused Jacob to suggest a second journey? Gen. 43:1-2. Of what did Judah remind his father? 43:3-5. What fault did Jacob find with his sons? 43:6. What answer did they make to his complaint? What was Judah's proposal? When Jacob consented, what did he propose? (He had formerly made gifts to his brother Esau to make peace, and he no doubt, believed the motive of the Egyptian governor was to gain something; and by making him a present, he might receive them with kindness, Prov. 18:16). Mention the articles to be given. (It is not easy to ascertain the precise nature of the articles here enumerated. The first seems to have been a fragrant gum; by Spices, the Hebrew meant perfumes; the nuts were probably Pistachio nuts, now rare in Palestine, but once common throughout the country. The whole were doubtless what might be esteemed rarities in Egypt. These same articles were what the Ishmaelites were carrying down to Egypt when they passed through the plain of Dothan and bought Joseph, Gen. 37:25. All these fruits may have grown in the land of Canaan tho' the grain harvest may have utterly failed). Into whose care did Joseph commit his sons? Had he learned from previous experiences that God was a very present help in time of trouble? Mention some of the promises of God to those who trust in him? In what way did Joseph receive the brothers when they reached Egypt? Gen. 43:16-17. Why were they alarmed at this reception? What did they do? How were their fears quieted? What meeting further reassured them? 43:23. What preparations did they make for the dinner? How did the brothers meet Joseph? A second time they fulfilled Joseph's boyhood dreams in hewing themselves down to him.

What was Joseph's greeting? Whom did he specially notice? What did he say to him? v. 29. (This was not an uncommon form of salutation from an elder or superior to a young person). How did the sight of Benjamin affect Joseph? (Benjamin was the only full brother of Joseph, son of his mother Rachael, who died at the time of his birth. He was a young child when Joseph was taken from home). How did Joseph regain self-control? What order was then given? How were

the diners placed? "At Egyptian feasts the guests did not sit around a table, as with us; they were anointed and wreathed with flowers by attendants, and sat on rows of chairs facing a side-board: the viands, interspersed with rich floral decorations, were arranged on this, and carried around to them by servants. Musicians with harps, lutes, small drums and flutes, and dancing girls were also regularly in attendance."

Joseph sat apart from the rest. Egyptian etiquette required that a monarch, also priests, should eat apart. By marriage to Asenath, daughter of an Egyptian priest, Joseph had been made a member of the priestly order, and was also viceroy, only Pharaoh being above him in rank. The Egyptians who were present, sat apart from the Hebrews. The Egyptians feared to eat with foreigners, chiefly because they dreaded pollution from such as killed and ate cows, which animals were held in highest veneration in Egypt. They were also rendered unclean in their eyes, by their unshorn beards. What arrangement especially astonished the brothers? v. 33. How did Joseph distinguish Benjamin? v. 34. "Messes," derived from the latin, messum, sent,—so a dish of meat sent. The manner of eating among the ancients was not for all the company to be supplied from one dish, but everyone to have one or more dishes to himself. The whole was set before the master of the feast and he had distributed to every one his portion. His treatment of Benjamin was a mark of honor.

What do you think was Joseph's purpose in thus honoring Benjamin? "It was an expression of his strong fraternal affection and perhaps also a test of his brethren to ascertain if they were free from that spirit of envy which had prompted their former cruelty to him." What effect had this upon the others? v. 34. "It is not to be supposed that more is meant by the reference to their drinking than simply that their hearts became exhilarated because their cares were dissipated by the kindness they were receiving, the presence of Simeon, and the attention paid to Benjamin."

What marked characteristic of Joseph in this lesson? Brotherly love, True brotherly love is proof of love toward God, 1 John 4:20-21, and the reflection of the love of Christ, 1 John 3:16. It is one of the fruits of the spirit, one of the attributes we must cultivate if we would secure an abundant entrance into the kingdom of our Lord and Savior, Jesus Christ.

**Obituaries.**

**Francis L. Bendy**

of Alvin, Texas, fell asleep in Jesus, April 13, 1913. She was born at Marietta, Georgia, Feb. 17, 1841 and was laid to rest at El Paso Texas, beside her husband, to await the call of the angelic reaper to gather her with the company of the Royal Elders, unto the Lord prior to the opening of the judgment seals.

She was one of the old-time defenders of the faith of the gospel, having been baptized into the name of the Lord Jesus by our esteemed Bro. Blessing, now of Fort Worth, Texas. She maintained her firmness in the faith unto the end. She also lived a life in harmony with the gospel.

Her first husband's name was John D. Rogers, who lived only 4 months and 20 days after his marriage. When she was twenty years old she married N. B. Bendy. By this union, six children were born unto them, but only two are now living, viz: Sister Anne Carlton, of Alvin, Texas, and her sister Carlotta, wife of Dr. W. P. Perkins. They were brought up in Galveston, Texas.

Sister Bendy passed thro' the terrible flood which swept over Galveston some years ago, which snuffed out some nine thousand lives in a few minutes time. I have listened to her thrilling experience, which I never can forget.

Bro. Bendy, the husband of Sister Bendy, died nearly nineteen years ago, at the age of 55. He was born July 3, 1838. He was an able defender of the gospel of the Kingdom and its kindred truth, and lived a practical Christian life.

It is sweet to bear record of those who not only maintained a consistent firmness in the faith, but also lived it out.

"Behold the western evening light!

It melts in deepening gloom,

So calmly Christians sink away,

Descending to the tomb,

How beautiful on all the hills,

The Christian light is shed,

'Tis like the peace the Christian gives

To mourners round his bed,

Night falls, but soon the morning light

Its glories shall restore;

And thus the eyes that sleep in death

Shall wake to close no more."

W. H. Wilson.

**ANNOUNCEMENTS.**

**Indiana Bible School.**

The Churches of God in Indiana will hold their seventh annual Bible School at Plymouth

the week beginning June 9, and your committee having provided place and teachers, it will devolve upon the church membership to furnish the rest. Bro. and Sr. D. C. Robison and Bro. Williams have been secured as teachers again and all else will be done to make the session a success. The usual mode of securing funds will be employed—contributions, which send to Mrs. F. M. McCrory, secretary and treasurer

Brethren, these young people must take our places in the near future, and it is our duty to fit them for this work; therefore let each church in Indiana send a goodly number. All those from other states who attended before are invited to come again and bring friends. Those coming can help by notifying Mrs. F. M. McCrory or Mrs. Chas. Stauffer that lodging places may be secured.

In His name,

Asa O. Roose,

Mrs. F. M. McCrory,

Mrs. Charles Stauffer.

Committee.

To the sisters of E. A. Society of the Church of God in Michigan, greeting:

At the Lemon Lake meeting a year ago, there were very few members of the sister's aid society present, and no money was handed to the treasurer (Sister Emma Jackman). We have great need this year of doubling our efforts as we have an opportunity of securing an evangelist for the coming year, if the Conference so directs. Besides our helping in that direction, other very worthy work is calling for our help. Let us double our efforts, sisters, for the Master will call for our account some day, and we want to hear "Well done good and faithful servant," enter into the kingdom.

Several names are on our list who have not paid any dues for several years. That makes it harder for the faithful ones. You will notice in the program the time given us for our meeting. Let us all try and be present and do what we can.

Yours in the Master's work,

Mary A. Woodward, Pres.

(Obituary and notices too late for regular column).

**DOES FORETELLING SIN EXCUSE THE SINNER?**

J. W. Williams.

Was Judas righteous in treason because "Jesus knew from the beginning who they were that believed not, and who should betray him," and foretold it at the last supper? And will believers escape judgment because fore-known? Will Jew and Gentile escape the awful guilt of the

Lord's blood because they were gathered together for to do whatsoever thy hand and thy counsel determined before to be done," and because it was foretold so minutely? Did Samuel praise Israel for desiring a king even though Moses foretold it?

If so, why did Judas end his life, why did Peter bitterly cry when he fulfilled his Lord's prophecy of triple denial, and why did three thousand Jews repent in one day of murdering their king? Jacob lied to his dying father to fulfill the prophecy that Esau should be his inferior and serve him. But was it a "white lie"? Were Pharaoh's ten plagues only a dream, in that God had said he raised him up as Jehovah's vessel to carry the glory of his renown to the ends of earth?

Paul forestalls the objector's query as to no man resisting his will, and therefore none are at fault, by replying, Let the objector see if he can plan or work better. If we think there is cause of finding fault with the eternal and infinite, it is because of our insignificance, and ignorance of heavenly wisdom. Only that can make the wrath of man praise him, as he says he does. Only he can turn Balaam's curse into a blessing, and make all things work together for our good. Under that transforming Hand the crucifixion of the King becomes a resurrection of life, and the hope of the world; and whereas Joseph's brethren purposed evil in his Egyptian slavery, he said, "God meant it for good" and saved Jacob's household of seventy souls from famine.

When we comprehend Jehovah's wise working in evil to bring it about for good we will understand the devil problem and the whole mystery of evil, for it is the same puzzle whether satan be a fallen angel, a snake or "free moral agency." God made that which became the devil, in any case, and no groping after the key is honest which blinks its eyes at him who is the real Creator of all things and is back of it all.

But the fact that God foreshadowed the first sin before it came and slew his sin-offering "from the foundation of the world" did not cause Adam to escape guilt, nor the race to escape death. If God must be ignorant of what Adam will do in order to punish sin, John can not say of him that he "is light, and in him is no darkness," nor James that known unto him, "are all his works from the beginning." Nor can he say himself of Israel, "I knew that thou wouldst deal very treacherously. But he did no sin in creating that which sinned. He cleanses sin and makes all creation hon-

or him and work his will. Predestination ends well. So therefore we are guilty if we partake of the sins of the last days, even though they are foretold, and we need not argue that though God can work thro' wicked rulers to do his will, therefore he wants us help make an image to the beast.

**The Duty of Assembling.**

Much has been said and written by men of ability regarding the duty of assembling or meeting together. And yet, we feel that in our weak way we would like to call the attention of the followers of Christ to this duty. Not that we think this should be made a hobby, and perhaps neglect other things equally important, but we do believe that if we meet together for public worship that we will derive strength so that we will be more able to meet and overcome the trials and temptations of every day life.

The text to which we call attention, is the old familiar one found in Heb. 10:5, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching." We probably all agree as to the day to which Paul referred. "The day when the Master returns to reckon with His servants;" "When He comes with power and great glory;" "To reward every man according as his work shall be." That day is certainly fast approaching, and the fact should be an incentive to us to meet with those of like faith and strive to do the things that are well pleasing in His sight. And besides, there is no congregation but needs each member. (Read 1 Cor. 12). In congregations that afford a regular pastor, the pastor needs the presence of each member, to encourage him and help him on in the study of God's word. Each member needs the instruction of his pastor, and needs the light that he may be able to give them by having studied the word more than they.

In congregations that have no pastor, the need of a full attendance is all the more apparent. The one who is chosen leader needs the help and co-operation of every member. If the leader of such congregation is able to instruct and exhort to a Godly life, every member needs such in instruction and exhortation. If not, we turn to Eph. 5:19 and find there what to do.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." So we are not left without know-



ing what course to pursue.

While writing these few lines upon this subject, we would not lose sight of the fact that we are governed largely by circumstances in the matter of church going, the same as we are in anything else. But, as a rule, let us try to be present at our meetings when we can and feel as the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord."

Your brother in the faith,

J. W. Cooper.

**BRINGING BACK THE KING.**

Wm. W. Ketchum.

(concluded).

**Christ Is Coming in Person.**

Enough has already been said to indicate that by the second coming of Christ we understand the personal literal return of Jesus Christ to this earth; that he is coming back in person to occupy his throne.

"Once," we are told, "at the end of the ages he appeared to put away sin by sacrifice of himself." That was a personal, literal appearing of our Lord upon the earth. Then we read, "he entered into heaven itself now to appear in the presence of God for us." That was a literal, personal return to heaven and refers to his present work as our advocate before the Father. Further, we read, "Unto them that look for him shall he appear the second time unto salvation" (Heb 9:24-28). Now, if the first two appearings are to be understood as literal and personal, as without question they are, surely the third appearing here promised must be also literal and personal. When our Lord ascended into heaven, the promise given the men of Galilee who witnessed his ascension was that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

That is, just as his ascension was literal and personal, so his return shall be. It is not the spiritual coming of Christ into the believer's heart that is meant by the second coming, but the actual return of the Lord himself from heaven.

Critics do not deny that Christ predicted his personal, literal return in glory; they do not and cannot deny that such is the teaching of the New Testament, and that the Apostolic Church expected his personal return. What they do is to say that Christ and the writers of the New Testament and all who expected the Lord to return from heaven were mistaken. "The passing of time," they say, "has demonstrated it to be a prodigious error." One cannot refrain from noticing the modesty (1) of critics who set

themselves up above the word of our Lord and the teachings of the Scriptures. The fallacy of the argument that time has vitiated the promise is at once evident. Four thousand years passed before Christ came the first time, and to say that because almost two thousand years have passed since he went away, therefore he will not return, is simply foolishness. "The Lord," we are told, "is not slack concerning his promises, as some men count slackness," and "one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8-9.

Unwittingly, those who scoff at the second coming of Christ are fulfilling the Scriptures, just as the men of Israel did who in ignorance crucified the Lord of glory. For it is written 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. 3:3-4. Let men then scoff, if they choose, at the second coming of Christ; it is for us who believe the Word to await patiently for our Lord's return from heaven, just as the "husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

We do not know when our Lord may come, but we do know he will come. "Of that day and that hour, says our Lord, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Notwithstanding this, men have set times and seasons for our Lord's return, thereby bringing into disrepute this most precious truth. If we have this expectancy of his imminent return, we shall "watch and pray" remembering it was he who said, "At such an hour as ye think not the Son of man cometh." "Surely I come quickly" is the last promise of our ascended Lord.

So far as we know, there is no reason why he should delay his coming. There is nothing, so far as we can see, to cause him to tarry within the veil. The times are ripe for his return. And the world, as never before, needs its King. This, of course, could have been said in every age since our Lord promised his return. For it is the purpose of God that his people should always have the expectancy of the immediate return of the Lord, and so prophecy and history unfold in concentric circles. Every day, however, that passes brings his coming nearer. "Yet a little while and he that shall come will come, and will not tarry." Heb. 10:37.

And what a day that will be when the King comes back again. Then they will "bring forth the royal diadem and crown him Lord of all." No longer shall it be said, that "he is despised and rejected of men," for "at the name of Jesus every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father." Phil. 2:10-11.

Then this old earth which so freely drank his blood and has borne so long the marks and scars of sin, groaning and traveling in pain, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21-22. Responding to his presence, "the desert shall rejoice and blossom as the rose." Isa. 35:1. "Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree." Isa. 55:13. And there shall be nothing to hurt nor destroy, for "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9.

Then "the god of this age" shall have its rightful and lawful King to reign over it. Instead of the prince of the power of the air, the Prince of Peace shall reign, and his sway shall be absolute and powerful. The golden age will have dawned, and the tangled skein of this world's affairs shall be unraveled. For David's greater Son will have recrossed the Jordan and ascended his throne. "In that day shall ye say, Praise the Lord, proclaim his name, declare his doings among the people, make mention that his name is exalted." Isa. 12:4.

"Why then say ye never a word about bringing back the king?"

**SOME SAYINGS OF EMINENT MEN.**

Selected by R. E. Lloyd.

David Roland—Men must not suffer a single sin to survive. If Saul had destroyed all the Amalekites, no Amalekite would have lived to destroy him.

Augustine—Christ is not valued at all unless he be valued above all.

Ralph Robinson—What a rich inheritance have all those who are truly interested in Jesus Christ. Christus meus et omnia. They possess him that is all in all, and in possessing him, they possess all. A true believer, let him be ever so poor outwardly, is in truth the richest man in all the world.

William Carosso—Oh, what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am.

D. Israeli tells the story of two persons, members of the Port Royal Society. Arnauld desired

Nicholle to help him in a new work, when the latter exclaimed, "We are now old; is it not time to rest?" "Rest!" cried Arnauld, "have we not all eternity to rest?" (But how does this agree with Isa. 65:18-25; Amos 11-15)?

Samuel Rodgers—Think nothing done while aught remains to do.

G. S. Bowes—An infidel was introduced by a gentleman to a minister with the remark, "He never attends public worship." "Ah, I hope you are mistaken," said the minister. "By no means," said the stranger. "I always spend Sunday in settling my accounts." "Then alas!" was the calm, but solemn reply, "you will find sir, that the day of judgment will be spent in the same manner."

Dr. Pusey—The truth is more incomprehensible than water. If compressed in one way, it will exude through the compressing mass, the more visible thro' the attempts to compress it.

Andrew Carnegie, at the International Peace Congress in St. Louis, Mo., last week—The most dishonored word in our language is dishonor. No country was ever dishonored that did not dishonor itself. A man who hires himself out as a soldier to slay his fellow-men is behind his age, and not in accord with present day civilization and progress. It is true man came to know the greatest crime he can commit is to shed his brother's blood. I think the human race in America, has outgrown the age of war.

Dean Matthews, University of Chicago, Divinity School—Nothing is settled until it is settled right. A constant battle is being waged between the ideal and the practical Christianity, and the ideal which is the better, must in the long run, win. And in this ideal, the church must teach us that it is better to give than to receive justice.

Dr. David Starr Jordan, National Peace Advocate and Instructor—The best men are destroyed as soldiers, and the weaklings left to perpetuate the race. Wars are not paid for in advance, the bills come after.

Varied Quotations. — John Trapp—Corrections are pledges of our adoption, and badges of our sonship. One Son God hath without sin, but none without sorrow. A God corrects none but his own, so all that are His shall be sure to have it, and they shall take it for a favor too, 1 Cor. 11:32.

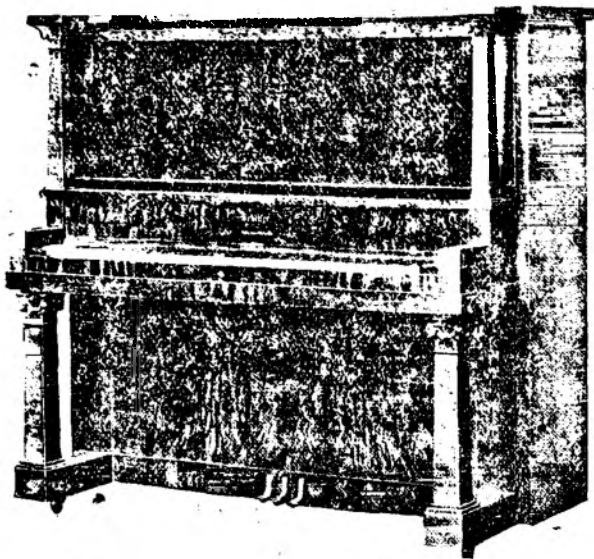
Luther—I never knew the meaning of God's word, until I came into affliction, I have always found it one of my best school masters.

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### The Coming Age.

The war in the Balkans still continues to go against Turkey, which is now almost crushed out of existence in Europe. The Allied Powers have won everything, and have suffered no serious checks. The fall of Adrianople and its occupation by Bulgarian troops is like the capitulation of Salonika to the Greeks, another severe blow to the Sultan's government. Turkey in Europe now lies east of the Chatalja Forts, and Constantinople hears the guns of their victorious enemy.

It is hardly likely that this Balkan war will be followed by any permanent peace, for Turkey is still the custodian of Palestine, God's promised land to Israel, and which land Israel must soon have, for the days

of her restoration draw nigh.

The interference of Austria in the operations of Montenegro is a disturbing element, which carries with it very great danger of serious complications; for if any one of the Six Great Powers of Europe gets to work in the Balkan peninsula, the others are almost sure to be involved.

The determination of Germany to make herself strong for every condition of war—on land and sea, and specially, perhaps, in the air, is to our thinking, the most serious sign of the times, full of the gravest portent. The prospect—and the dread—of a pan-European war is becoming more and more certain, which no statesmanship will be able to prevent. Arbitration will fail, peace societies are doomed to disappointment, and the so-called civilization of the nations is no

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synonym for practical Christianity. The end of this age must come, and war, which is the abomination of desolation, will be the first great factor to bring it about. It is as true in the anti-type as in the type, that "the end shall be with flood, at the end shall be war, desolations are determined." Dan. 9:26.

I beheld (says Daniel) till thrones were cast down, and the Ancient of Days did sit, thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him, the judgment was set, and the Books were opened.

The judgment of the whole human race is to follow the destruction of all earthly thrones, and the setting up of God's kingdom, which will be universal, and shall last forever, even for ever and ever. And God Himself says:—

Therefore wait ye for Me until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured by the fire of my jealousy." Zeph. 3:8.

If this present time be the end of the age, we can no more stop this devouring destruction of war than Canute could stay the waves of the sea.

God will rise up to smite the

nations, and then sit down to judge them, but He has committed all judgment unto His son. The character of that judgment will be a surprise of grace to all the earth, for when the devouring fire has done its work God will turn to the peoples a pure language, that they may all call upon the name of the Lord to serve Him with one consent. Zeph. 3:9.—Good News of the Coming Age.

“What we call a turning point is simply an occasion which sums up and brings to a result previous training. Accidental circumstances are nothing except to men who have been trained to take advantage of them.”

Love is the purification of the heart from self; it strengthens and ennobles the character, gives higher motives and a nobler aim to every action of life, and makes both man and woman strong, noble and courageous.—Jewsbury.

I cannot remain idle. Ever since I was a child, I have had this feeling. Time means everything. If you cannot do a thing here, do it elsewhere. In an hour gained may be accomplished the one thing you have been striving for.—G. Marconi.

“Take the weather as it comes growling at the sky is very poor and unprofitable business.”

# THE RESTITUTION HERALD.

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Number 32

## Feeling Saved.

Salvation does not depend upon feeling, but upon faith—believing upon the only begotten Son of God. If it depend upon feeling, there are times when it would be next to impossible to be saved. In times of sickness and of great suffering, or of great weakness, it may be impossible to feel saved, altho' it may be easily possible at such times to know the fact and trust in it beyond all doubt or hesitancy. John Ireland Ward forcefully says: "St. Paul did not say, 'Believe on the Lord Jesus Christ, and thou shalt feel that thou art saved,' but thou art saved. He that believeth on me hath everlasting life,' not shall feel that he has everlasting life. 'Whoso believeth that Jesus is the Christ is born of God;' believeth, not feels, that he is the Son of God. 'God dwelleth in him, and he in God.'

"Suppose we read that we have to feel that God dwells in us, and unless, we do feel it there can be no union! Few there would be indeed who would have this indwelling. There is no such word as feeling in any of these assurances. The Bible is not built upon feeling, but upon facts. The desire to feel and the reluctance in taking the Lord at his word is what stands between many a repentant sinner and a life of great service. It stands between us often and a full in-dwelling of Christ. He wants to come and 'sup with' us; to enter in and dwell with us; but as long as we cannot feel that we are his, we turn away all unsatisfied, losing the great blessing he longs to give."

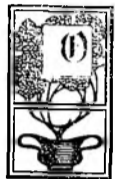
Martin Luther was once asked, "Do you feel as if your sins were forgiven?" "No," he returned stoutly. "I don't feel that they are forgiven, but I know that they are, because God says so in his word."—Lutheran Observer.

## Pharisees, Their Character.

They were a religious sect of powerful influence in the time of our Savior. Josephus, the Jewish historian who was a member of the sect gives the fullest account of their belief, and it corresponds with the New Testament account. They prided themselves in the strictness of their notions, and in the exactness of

## A WORLD OF JOY.

Martha E. Williams.



Oh, the fresh earth, the green earth,  
How sweet it is, to me,  
When myriad flowers have their birth,  
And sunshine's on the sea.

Or when the clouds drop fulness,  
And sheets of rushing rain,  
Enshroud in veil of silver  
The hillside and the plain;

When opening buds and leaf and flower,  
Are trembling in the breeze,  
And cover every wayside bush  
And all the forest trees.

Oh, the white earth, the drear earth,  
When winter's dreadful cold  
Doth hold all nature in its grasp,  
And every flower enfold.

But the new earth, the glad earth,  
Beyond Time's hastening stream!  
Above the city round about  
The lustrous mountains gleam.

Transcendent glory yet unknown,  
Shall greet our longing eyes.  
When they shall open on that earth,  
The Coming Paradise!

—The World's Crisis.

their obedience to the law,—and to which law they added many unauthorized traditions. In a word, they were the Jesuits of their day.

From the notice of them in the Scripture, we learn they perverted the scriptures, were zealous in making proselytes, obscured the light of the truth to the people, imposed burdens on others from which they shrank themselves, were great hypocrites and formalists, ostentatious in their religious observances, and great observers of useless traditions. No wonder our Lord was unsparing in his rebukes and exposures of their imperious and influential sect. They avenged themselves by a deadly hatred and persecution of him and his followers. While such appears to have been their general character, there were some noble exceptions, such as Nicodemus and Joseph of Arimathea, etc. These were friends of Jesus and took his part in certain emergencies, as we read in John 7:50. Joseph was also a member of the Jewish Sanhedrim a man of high reputation and wealth. He resided in Jerusalem and there became acquainted with Christ; he believed in him, not-

withstanding that he had not made a public avowal of his discipleship; and showed the sincerity of his attachment by refusing his consent to his condemnation, and by his boldly asking for the body of Jesus; and he and Nicodemus embalmed it and placed it in his own new tomb.

J. O. Woodruff.

## This Generation.

Jesus said: "This generation shall not pass away till all be fulfilled." Lu. 21:32. See also Matt. 24:34; Mark 13:30.

Some have construed "generation" to mean a time of thirty or forty years; and, as Jerusalem was destroyed within forty years after Christ spoke, they refer all he said to that event. **Israel the Generation That Passes Not Away.**

We believe "generation," as there used, means the whole existence of the Israelitish race. Compare the following passages where the same Greek word is used.

In Psa. 22:30, we read: "A seed shall serve Him; it shall be accounted to the Lord for a gen-

eration." And in Psa. 24:6: "This is the generation of them that seek Him."

In Prov. 30:11-14, the generation of the righteous and the generations of the wicked are clearly distinguished. Hence we conclude that the generation of the Israelites were not only to see the destruction of Jerusalem, but the Coming of Christ (at the revelation) and the end of the age. Matt. 24:3.

And their wonderful preservation, as a distinct people, through all the persecutions, vicissitudes and wanderings of the past eighteen centuries down to the present moment, is a standing miracle, attesting the truth of God's word, and assuring us of His purposes in their future history.

Said Frederick the Great to his chaplain: "Doctor, if your religion is a true one, it ought to be capable of very brief and simple proof. Will you give me evidence of its truth in One Word?" The good man answered "Israel."

Other nations come and go, but Israel remains. She passes not away. God says of her, "For a small moment 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." Isa. 54:7-8.—From "Jesus is Coming."

The entire object of true education is to make people not merely do the right things, but enjoy them—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—John Ruskin.

"Economy is of priceless value. The loss of the top hoop means the loss of the barrel." Pick up a grain a day and add to your heap. You will soon learn by happy experience, the power of little as applies to intellectual processes and gains.—J. S. Hart.

"Life is full of golden opportunities for doing what we do not want to do."

Man is his own star, and the soul that can be honest is the only perfect man.—Fletcher.

**THE GERGESENES MYSTERY.**

We were requested to write an article on the incident recorded in Matt. 8:28-33.

This Scripture is often given to prove the existence of an immortal, intelligent spirit that can act and think separate from the body. They were supposed to be the result of an immortal personal devil. This devil they say was present with our parents in the garden. Moses gave us the incident recorded in Gen. 3. His statement is that "the serpent was more subtle than any beast of the field." This serpent is said to be an agent of the devil. That is the devil entered into the serpent. Now if this be true, the judgment passed upon the serpent was unjust.

The judgment was that the seed of the woman should bruise the head of the serpent's seed. In 1 Jno. 3:8 we read: "For this purpose the Son of man was manifested that he might destroy the works of the devil or adversary. Now if a personal devil stood behind the serpent as the real liar, he should have been punished. It is not so recorded. The serpent was the actor in this incident. Moses knew nothing about a personal immortal devil, at least did not reveal one in his writings. Man has always sought for a scapegoat upon which to place his personal sins. It originated with our foreparent Eve. She said to the Lord God: "The serpent beguiled me and I did eat." Why did she not say: "The devil through the serpent beguiled me and I did eat? Let us accept the simple statement made by Moses. We should bear in mind also the statement made by the apostle James. 1:14-15. Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin. When it is finished, bringeth forth death. This makes every man responsible for his own sins. There is no place in the purpose of Jehovah for such an agent of evil as a personal immortal devil. We are asked then, from whence came this doctrine? It is evolved from the serpent's lie "thou shalt NOT surely die."

Our space will not permit us to trace the evolution of the doctrine of Satan.

We have accepted the task of explaining what seems to be a mystery as given in Matt. 8:28-33. The record states that Jesus met two possessed with devils. They were exceedingly fierce, so that no man could pass by. A correct understanding of this text depends upon what may be known concerning the word devil. The revisers of the present version were unfair in the use of the word Satan and devil. The

ordinary reader would see no difference in the use of these words. Hebrew and Greek scholars make a difference. The words devil and devils occur over one hundred times in the common translation. From what we can glean from the word we would suppose that these words are represented by the same word in the original scriptures. An examination reveals the fact that this is not true. Two radically distinct words are used. In 37 passages in the New Testament the word devil and devils are translated from the Greek word "diabolos." It is derived from diabollo, a compound from dia, through, and ballo, to strike or pierce. It signifies to pierce thro. The true meaning is a false accuser. In 1 Tim. 3:11, slanderers is translated from diaboloi, not devils. In 2 Tim. 3:3, it is translated false accusers, not devils. In John 6:70 "diabolos" is translated devil and should be false accuser. We have given these few passages to show that a diabolos, devil, is one who brings a false charge against another.

In 77 passages in the N. T., the words devil and devils are translated from a different Greek word, daimon, daimonion, daimonigomai. These three words are radically distinct from the words diabolos, diaboloi. These words refer to personal false accusers, liars, false witnesses etc. There is but one way to determine the correct use of a word whether it be an English, Greek or Hebrew word and that is to consult the best and most reliable writers. In so doing we find that the word daimon, was used by ancient Greek writers to refer to departed human spirits whom the ancients deified and worshipped. They were their gods. They believed and taught that these deified human spirits had the power to possess individual persons.

In the days of Jesus, these ideas prevailed. The Pharisees believed in "spirits." The apostles believed that Jesus was a spirit when he appeared with them in an upper room in Jerusalem. This idea came from ancient mythology. With these thoughts in our minds, let us examine the incident recorded in Matt. 8:28-33. These men whom Jesus met were possessed with devils, daimonion, departed spirits. The Diaglott translates this word demoniac. In the word for word translation we have, "being demonized." To use an English expression we would say, they were violently insane. If you want to see such characters, visit any of our insane hospitals. In other places in the New Testament these characters are called lunatics. The people then believ-

ed they were affected by the moon. In Matt. 8:16, we read that they brought to Jesus many who were possessed with devils, daimonion. Many demoniacs. (Diaglot). He expelled the spirits with a word and cured all the sick. These persons were made demoniacs by being possessed with the spirits cast out. The only reasonable conclusion is that Jesus cured these demoniacs, and restored them their normal condition. One point in this incident is that these possessions spoke and desired to be permitted to possess the swine herd.

Have we asked ourselves the question, how did these supposed spirits of the dead speak? They could only speak through the persons whom it is supposed they possessed. Is there any incident on record where a physical organization ever spoke a word? As far as we have examined we can truthfully say no. So the devils besought him to permit them to go into the swine. The demons or the demonized implored him to send them to the herd of swine. The only reasonable conclusion to be drawn from the whole scripture is that these persons were afflicted with some malady that produced insanity of a malignant character.

Now whatever possessed these persons, went into the swine, and they became insane and rushed into the sea and perished. We are asked what became of these possessions? We will answer this question by asking another. What becomes of any disease when it is expelled from the person possessing it? A disease is an abnormal condition of any person. When the cause is removed, the condition is changed. Mark's record is that he was clothed and in his right mind. Before we can understand this and other scripture of the same kind we must understand the social and religious condition of the people in the day when Jesus cured diseases and cast out these spirits.

I do not know whether I have made my subject clear to the readers of The Herald. I realize that many good people honestly believe in an immortal personal devil, and at the same time deny the personality of Jehovah. At one time I submitted these questions to a number of persons. How many believe in the personality of the devil? All believed it. How many believe in the personality of God? Not one believed it. We placed these people among the intelligent people of their section. To get a correct understanding of God's purpose, we must get rid of such error.

Yours searching for the truth,

D. C. Robicon.

**Communi-  
cated.**

Niagara Falls, N. Y.

May 5th, 1913.

Restitution Herald:

As I have not written for the Herald for some time and have been asked why I did not, I thought I would write a few random thoughts and extend greeting to all of like precious faith by way of encouragement, for though scattered far and wide over the face of the earth, we still belong to the household of God, and that brings us near together, and all have one common interest.

May 4th, the church of Niagara Falls spent a most enjoyable day, there being three services conducted by Bros. Austin and Oakley; also Sunday School.

Quite a number of visiting brethren were present to share the treat with us whom we are always glad to welcome. Perhaps the day was especially enjoyable to me because it was my birthday and it was being celebrated without any one knowing it. To enhance the pleasure of the day, was the beautiful sunshine of God's beneficent smile resting upon all. The encouraging words from all gave evidence of the spirit which pervaded the meeting.

To change the subject to a little story:

Long, long ago, in May, the birds sang sweetly one day and a little object of nature sprang into existence, and a beautiful mother was told that dame nature had presented her with a little girl. This little production of nature sprang into existence on the 4th day of May, just a little in the spring time, and with a darling bud, mother's kind care, it developed into a little girl with white, curly hair, and they called her name Angeline Adelia Lent. And like her birth month, so has been her life, sunny, but not without its clouds, for the loss of a loving mother almost ere her childish lips were taught to praise or realize that one sweet life had gone out forever, and the little girl missed a mother's loving care and encouragement, and she grew into womanhood very much after the order of all nature's creatures, sometimes good and sometimes not so good, having left undone many things she ought to have done, and all through life that shadow that fell on her childhood has followed, the want of a mother's love. O, you who have a mother dear, let not a word give pain, but cherish—love her with your life, you never can love her like again. Then when from you she is called away across death's



dark and troubled tide, in pain with me you need not say I'm lonely since my mother died.

Well, this little mite of nature that came in the sunny month of May has now reached the zenith of life and as she glides down the stream of time of life's shortning years she can point with index finger backward to a life of many happy scenes and many sad ones, and with the other point forward perhaps only a few short years to atone for the things left undone. As I stand today in the great scale of God's judgment, shall I be weighed in the balance and be found wanting? Life is so short and we have only a few short years to atone for sins small and great. But God holds the key; He guides us with unerring hand. Sometime, with tearless eyes we'll see and then sometime we'll understand. We all do fade as a leaf. We are nature's creatures, and as all nature, we grow and fade. We are not favored as the leaves, for they have their season to grow and fade, while we at any time in the grave may be laid. Length of days is uncertain.

So, Father, hold thou my hand. The way is steep. I cannot see the path.

My feet must creep, I cannot walk.

So dark the tangled way.

This much we know, that if we are faithful unto death we will receive a crown of life, and there will be a spring time more precious, sweet and fair, when we shall like the flowers, new robes of beauty wear. Then we shall rise together and walk these fields again, and sing with all the ransomed, redemption's joyful strain. Then by the grace of God, at the Crystal River's brink. Some sweet day, by and by. We shall find each broken link. Some sweet day, by and by.

It has not even entered the heart of man to know the things that are laid up in store for the children of God. Let us give him the glory, and press forward toward the mark of the high calling which is in Christ Jesus, the only name under heaven whereby we must be saved.

Submitted in love,

Angeline A. Lent.

Blackwell, Oklahoma.

April 28, 1913.

S. J. Lindsay.

Dear brother in hope:

I thought I would write you a few lines this beautiful Sunday. There were a few of us who met here this morning at the home of Sister Carrie Chambers and had an interesting Bible class composed of Bro. Butcher, Bro. Bert McClain, Sister Cramer, my wife and myself. Our number was small but it was interesting and

instructive all the same. On Saturday, April 19, my wife and I boarded the train for Arkansas City, Kansas, to attend our annual communion service, where we met a large number of the brethren who had gathered there at the residence of Bro. A. J. Chaplin for that purpose. After the singing of a few beautiful pieces led by Sister Mabel Chaplin, and a short talk by the writer, we repaired to the dining room where Sister Chaplin had prepared a large table for the occasion at which those sat who had been anxiously waiting for the occasion. It was a solemn, but grand and glorious time, indeed, and our minds were carried back to the last supper that Jesus ate with his disciples, when he said unto them, This do in remembrance of me. We continued the meeting over Sunday, assisted by Bro. H. N. Williams, of Ashton, Kansas, and it was the most pleasant and enjoyable meeting the writer ever had the privilege of attending. Every one seemed to be filled with love for the truth and for one another. It seemed good to be there. In the spring of 1883, when the country was new and very thinly settled, a few of the faith met at the home of the writer in Harper Co., Kansas, near where the town of Attica now is located to show the Lord's death by partaking of the emblems and the brethren there have never failed to meet on the return of that date for that purpose, and this was the second time that the writer was not with them.

I am surprised that the Brethren of the faith are so careless and unconcerned about that ordinance. I tell you, Bro. Lindsay, that we need more love for the cause and for one another. Paul says, 'Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice. And be ye kind to one another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you.' Why is all this strife and division among us today? Is it not for the lack of the spirit of love? Again we hear Paul advise, 'I, therefore, the prisoner in the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering and forbearing one another in love. Endeavoring to keep the unity of the spirit in the bond of peace.' And again we hear him say, 'Though I speak with the tongues of men and of angels and have not charity (love), I am become as sounding brass or a tinkling cym-

bal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind, Charity envieth not. Charity vaunteth not itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, endureth all things.

Charity never faileth..... And now abidieth faith, hope, and charity, but the greatest of these is charity.' But without faith it is impossible to please God. And charity is greater than faith.

Even so faith: if it hath not works, is dead, being alone.

Then we may have all the faith, know all the Bible by heart and be able to tell it to others, and have the gift of speech, so that we can command high sounding words and gain the applause of men, if we have not charity, love, it will do us no good. Jesus says, 'Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you. Every man that hath this hope in him purifieth himself, even as he is pure. We now are being purified. Then baptism did not purify us, but brought us into a condition where we can purify our old sinful nature, and put on the divine, which will not be fully accomplished until we put off our old sinful and corruptible natures by a gradual process, and put on the divine which is incorruptible at the resurrection of the just. Peter, in his exhortation 'to them that have obtained like precious faith with us through the righteousness of God and our Savior, Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.'

This growth commences at our begetting in the spirit which takes place in the baptismal waters, and if we make the proper spirit growth, we will put off this sinful, corruptible nature and be made free from sin, and be born of the spirit, and become God's sons on the spirit plane, and put on the divine nature, 'clothed with immortality.'

S. C. Oliver.

A considerable proportion of failure in business, and ninety per cent of the defalcations, theft and ruin of youths among those who are employed in places of trust, are due directly to gambling. I have seen, in my vast employment, so much misery caused by the head of the family neglecting its support and squandering his earnings in a policy shop, and promising young men led astray in a small way and finally becoming fugitives or landing in the criminal dock, that I come to believe that the community which licenses and tolerates public gambling cannot have prosperity in business.—Chauncey Depew.

To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole, a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, that these without capitulation: above all, on the same condition, to keep friends with himself, here is a task for all a man has of fortitude and delicacy.—Robert Louis Stevenson.

God's goodness has been great to thee;

Let never day or night unhallowed pass,

But still remember what the Lord hath done.—Shakespeare.

Promptness is a grand leader, which Procrastination limps behind. Today is the master of the situation; Tomorrow is an imposter, who is almost sure to bring Failure with him.—James T. Field.

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 teaches 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-creation 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. 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."

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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.

Editorials and Church News.

Editor's Appointments.

- Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.
- Rensselaer, Indiana, on the third Sunday in each month.
- Roll, Indiana, the second Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Bro. G. E. Marsh is holding a series of meetings at Letcher, So. Dakota. We hope for report later.

A letter from Bro. Conner reports good interest at Seven Fountains, Va., but that more time should be given than he is able to give at this time. We have many able defenders of the truth in this locality.

It sometime occurs that we have plenty of the longer articles for our paper, but not enough of the shorter ones. Suppose we are making up our paper forms and we still need five columns of matter and we have two long articles which contain together six columns. Of course you can see that we can run but one. Then the rest of the space must be filled in with shorter articles ranging from a few lines to a hundred or more. You can help us by sending us clippings of this sort.

There are many who are calling for practical sermons. There is a crying need for our brethren everywhere to cry out loudly against sin. Yet there is a still greater need and that is to be very zealous to lead right lives and to receive Bible reproof in meekness for the sins which we ourselves commit. God's direction to us is not so much to make the effort to save the world now as it is to love ourselves from this untoward generation and by saving ourselves, to save others.

Announcements and Programs.

To the sisters of E. A. Society of the Church of God in Michigan, greeting:

At the Lemon Lake meeting a year ago, there were very few members of the sister's aid society present, and no money was handed to the treasurer (Sister Emma Jackman). We have great need this year of doubling our efforts as we have an opportunity of securing an evangelist for the coming year, if the Conference so directs. Besides our helping in that direction, other very worthy work is calling for our help. Let us double our efforts, sisters, for the Master will call for our account some day, and we want to hear "Well done good and faithful servant," enter into the kingdom.

Several names are on our list who have not paid any dues for several years. That makes it harder for the faithful ones. You will notice in the program the time given us for our meeting.

Let us all try and be present and do what we can.

Yours in the Master's work,  
Mary A. Woodward, Pres.

Indiana Bible School.

The Churches of God in Indiana will hold their seventh annual Bible School at Plymouth the week beginning June 9, and your committee having provided place and teachers, it will devolve upon the church membership to furnish the rest. Bro. and Sr. D. C. Robison and Bro. Williams have been secured as teachers again and all else will be done to make the session a success. The usual mode of securing funds will be employed—contributions, which send to Mrs. F. M. McCrory, secretary and treasurer.

Brethren, these young people must take our places in the near future, and it is our duty to fit them for this work; therefore let each church in Indiana send a goodly number. All those from other states who attended before are invited to come again and bring friends. Those coming can help by notifying Mrs. F. M. McCrory or Mrs. Chas. Stauffer that lodging places may be secured.

In His name,  
Asa O. Roose,  
Mrs. F. M. McCrory,  
Mrs. Charles Stauffer.  
Committee.

EIGHTH ANNUAL MAY MEETING OF THE CHURCH OF GOD

At Fonthill Ont., May 23-25, 1913

May 1912 is hardly out of sight, but we're rushing rapidly into May 1913. How fast the years do pass! Time appears to be leaping forward as if anxious to greet the bright morn of the new day. To its section in this fast rushing car of Time the church at Fonthill, Ont. invites all who are interested in the literature descriptive of the day and peoples across the date line of the second advent of our Lord, to again meet and study such important topics as our nearness to that day; conditions which will mark and contrast that day from the present; the preparedness essential to our crossing over to engage in its majestic labors; and the means and methods now at hand for making that preparation. To assist us in such studies, Bro. L. E. Conner, Pastor of the E. 105th St. Church of God, in Cleveland, Ohio, has been engaged. For this, the Eighth Annual May meeting of the Church of God at Fonthill, Ont., we have prepared the following

Outline of Work.

Friday, 8 P. M. and Saturday at 8 P. M., addresses by L. E. Conner. On Saturday, talks and con-

versations pertaining to church work.

- Sunday,—
  - 10 A. M.—S.S. and Bible Study
  - 11 A. M., Sermon, L. E. Conner, followed by Communion.
  - Dinner in church basement.
  - 3 P. M., Sermon, F. L. Austin.
  - 5:30 P. M. Luncheon in basement.
  - 7 P. M. Service in charge of the young people.
  - 8 P. M. Sermon, L. E. Conner.
- Fonthill is 14 miles from Niagara Falls, on the N. S & T. (electric) R. R., which connects with all steamship and railway lines in this district.

Many important events have flitted past the windows of time in the last twelve months, so many, in fact, that we must have made marked progress. Some day we shall be rushed into the great divisional yards which will mark the end of this age and the beginning of the coming one.

But time will not stop. Neither will it "slow down." It will carry us past that great event of the ages with the same rapid flight as it speeds today. No time then to forecast, or rearrange. Such all-inspiring work must be done now.—enroute. May this proposed gathering assist.

Address all queries and communications relative to the meeting to Jos. H. Fletcher, Sec'y.

ILLINOIS BEREANS.

Will the societies and isolated members, who pay their dues quarterly, please be prompt in sending the third quarter; and those who are behind, please send all that is due to the end of the third quarter. Please have all moneys in by the first of June and DO NOT NEGLECT THIS MATTER. As our treasury was emptied last year by the heavy expense of publishing our lesson books, we are sending out a call for freewill offerings. Many of our members have often contributed a dollar to the state treasury, beside the dues; but we do most sincerely assure you that we will not refuse any amount, small or great, that you are pleased to send.

We would call your attention to the fact that only 2 cents a month, per member, from the 10 cents monthly dues, goes to the state treasury; and when all members pay, the treasury does not wax fat on this amount.

The treasurer's address is Mrs. Wm. Lindsay, 404 S. Cottage St., Kewanee, Illinois.

Anna E. Drew, Pres.

Obituaries.

Edna Ella Logan,

daughter of Nathan C. and Alice Smith, born near Culver, Indiana, October 24, 1886. Died at Niles,

Michigan, Saturday, May 10, 1913. Age, 26 years, 6 months and 17 days. Was united in marriage to I. Ward Logan, son of Bro. and Sister Mede Logan, of Plymouth, Indiana, March 19, 1907. To this union two children were born, Harold, aged 5, and Helen, aged 3. With these the kind and affectionate husband survives her. She leaves besides the afflicted husband and children, her mother Mrs. Alice Jones, and a brother, Nye Smith, of Ellinwood, Kansas, and many other relatives and friends in and about Plymouth.

The funeral services were held at the Church of God in Plymouth on Tuesday, May 13th, at 2 P. M., conducted by Eld. J. W. Williams.

in Arkansas. His work has been principally confined, however, to Marathon and vicinity.

He was a Bible student of much ability. His sermons were clearly expressed and always instructive and helpful. While he was decisive in his belief and utterances, he was broad minded and charitable when considering the views of others.

He leaves a wife, one son and one daughter, three brothers and a sister to mourn his absence. Three sons and one daughter preceded him in death.

The sympathy of the brotherhood should surely be extended to our bereaved Sister Garton, who, during the past six months has lost a son, a daughter and a husband. May God's comforting arms be placed about her.

The funeral was held from the home by the writer, and burial followed in the Marathon cemetery.

G. Eldred Marsh.

## The Sunday School.

By Anna E. Drew.

Joseph Tests His Brethren. June 1, 1913. Gen. 44:4-17.

Lesson Text.—Gen. 44:4-17.

Golden Text.—Confess therefore your sins one to another, and pray one for another, that ye may be healed. Jas. 5:16. Time.—The same as the last lesson, in the second or third year of the famine, B. C. 1715 or 1714. (Beecher). Place.—Zoan in Egypt.

### Questions.

Where did we leave Joseph and his brethren in our last lesson? They were now about to start on their return to Canaan. What did Joseph command his steward to do? Gen. 44:1-2. What kind of an officer was the steward? See margin of Bible. He was Joseph's chief servant, usually a free man, sometimes a slave. What do you think were the feelings of the brothers as they started homeward? After they had gone out of the city, what did Joseph instruct his steward to do further? With what were they charged? What was the 'good' referred to in verse 4? What was the use of Joseph's silver cup? Divination (foretelling) by means of a cup was a branch of ancient magic, and consisted in throwing fragments of gold and silver into cups, and drawing conclusions from the arrangements into which they fell. We might compare telling fortunes by means of tea leaves or coffee

## PROGRAM OF MICHIGAN CONFERENCE. AT DUTTON, MICHIGAN.

Thursday May 29.

7:30 P. M. Song Service.  
8:00 Address of Welcome B. W. Woodward.  
Response L. D. Decker.  
Sermon L. E. Conner.

Friday May 30.

10:00 A. M. Song Service.  
Sermon H. V. Reed.  
2:00 P. M. Sermon C. C. Maple.  
3:00 Business Meeting.  
7:30 Praise Service  
8:00 Sermon L. E. Conner.

Saturday, May 31.

10:00 A. M. Song Service.  
Sermon H. V. Reed.  
1:00 P. M. Sister's Meeting.  
2:00 Sermon B. W. Woodward.  
3:00 Business Meeting.  
7:30 Praise Service.  
8:00 Sermon L. E. Conner.

Sunday, June 1.

10:00 A. M. Song Service.  
Sermon L. E. Conner.  
2:00 P. M. Service followed by Communion Service.  
7:30 Praise Service.  
8:00 Sermon H. V. Reed.

Beginning with Friday morning all meals will be served at the dining tent near the church. Breakfast at 7, dinner at 12, and supper at 5:30. Ample accommodations are being provided, and under the new plan of entertainment, it is hoped that many more than usual will attend. Following breakfast each morning, all are requested to gather at the church building for Devotional Service at 8 o'clock.



Elder John Garton

a well known and highly respected local minister of this state, fell asleep in Jesus at his home near Marathon, Iowa, Wednesday, April 30, 1913, aged 70 yrs. and 16 days.

Brother Garton was born in the state of Wisconsin, April 14, 1843. He was married to Miss Emily J. Latton, Mar. 3, 1860. More than forty years ago he removed with his family to north western Iowa, and took up a homestead on the quarter section of government land where he has since resided.

Before leaving Wisconsin he heard the glad tidings of the kingdom of God, and was baptized. He has since remained true to his early profession, and an active worker in the Master's vineyard. Many years ago he was ordained by the Iowa Conference as a minister of the gospel, and has served in that capacity in various places in this state and

grounds in a cup."

Some writers claim this cup in Joseph's case was a cup of office, that it was a present from Pharaoh and given Joseph for the purpose of divining, though not so employed by him, for they are unwilling to believe that Joseph practiced divination, yet according to the superstition of those times, to preserve appearances, he might inspect his cup as others did, without any faith in its discoveries. The whole transaction was to deceive his brethren. What do you think was Joseph's reason for still further testing his brethren? What was the first feeling of the brethren when charged with the theft? What previous action had shown they were honest men? What proposal did they make to show their sincerity? How did the steward answer?

What was the result of the search? How were the brothers affected by this discovery?

"Rent their clothes." — This was one of the most ancient modes of expressing extreme grief and sorrow. "Here was the test,—would these ten men go away and leave Benjamin alone, in the grasp of Egyptian justice, to suffer for his supposed offence? Twenty-two years ago they would have done it." What did they do? What should we do when appearances seem against us? 1 Pet. 2:11-12, 19-23. How did they meet Joseph? v. 14.

What did this position indicate? What did Joseph say to them? Who seems to be the rec-

ognized leader among the brethren? How does Judah answer Joseph? Though not guilty of the charge made against them, yet they are conscious that God knows the iniquity of their lives, and that this trouble is brought upon them as punishment. Joseph's object through all this part of his history is evidently to bring his brethren to deep reflection and contrition, and Judah's confession seems to imply that they had reached that point.

What proposal did Joseph make? From v. 18-34 is recorded Judah's plea to Joseph. It is considered one of the most tender and pathetic pieces of natural oratory ever spoken or penned. Why did Judah speak for the brothers? He had already become security for his safety. Gen. 43:8-9. Why could he speak with such certainty of Joseph as dead? What in his plea do you think would touch Joseph most deeply? What in it shows Judah's changed nature? vs. 33-34. What is the chief characteristic? Self-sacrifice.

1 Jno. 3:16. "In behalf of one whom he knew was preferred to a higher place in his father's affection than himself, he was willing to renounce his liberty rather than see his aged parent die of a broken heart." What in today's lesson of Joseph and his brothers is foreshadowed in the history of Christ and His brethren? What application has the Golden Text to the lesson?

Paul says to Christ's follow-

ers. "Examine yourselves whether ye be in the faith, prove yourselves"—1 Cor. 13:5. How are we to do this? By what standard are we to measure? What is the purpose of tests? Heb. 12: 6-11.

"But all their works they do to be seen of men."—Matt. 23:5.

What a rock to avoid—so difficult to avoid. If all of that spirit were taken out of the religion of today, how much of the true article would be left? We know that there is much inentional show in religion, but we believe that there is much more that is innocently or unconsciously done. How easy it is to fall into this error in the making of reports where church statistics are concerned. In the report, the statistics show that one society has made extravagant gains in numbers while another has lost. The one is exalted, and the other humiliated. How often is quality considered? We make just that mistake every time we strive for numbers to the ruin of quality. We feel the strength of great numbers while God distinctly shows us that His strength is always shown in weakness. How noiseless does the firmament do its work—the great river wend its way. The great battles that are won for Christianity are not won in the public prayer, testimony or other religious service, but in the still quiet of the human heart, when alone, where none but God can see. To overcome self is the great battle for salvation and there is little need to tell others about it for if the work is well done, it will speak for itself all that is needed for God's glory and the good of others.

Remember that God is not striving at this time to save the world (numbers), but He is taking out from among the Gentiles a people for His name.

S. J. Lindsay.

#### Which Will You Choose?

We can have our choice. See Rev. 22:17. Whosoever will, let him take the water of life freely. Many say and think that they believe God's word is true and what reason have we to dispute it. To illustrate, if I should tell my neighbor, who is destitute, that I had a gold mine in the mountains, not more than forty miles distant, and he could easily take out from ten to fifteen hundred dollars per day, and that he was welcome to use my tools, and work the mine for the two weeks I am away, which will net you from twenty-four to thirty-six thousand dollars, he says, I surely believe what you say,

and am glad to know that I can get money to relieve my wants, and get a good home, I will go at once. He doesn't go to work the mine, but spends part of the time looking for a job, the balance of the time, he works for low wages. Did he believe what I said, or think he believed it? Surely the latter.

Just as the actions of us that say we believe God's word, some times prove that we only think we believe it, God's word doesn't fail. He is able and will fulfill all of his promises.

I will now speak of two classes. You can choose to which you will belong?

1 Thess. 4:16-17. 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. Rev. 6:15-19. They hid themselves in the dens and in the rocks of the mountain and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne. Rev. 20:6. 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. James 5:1. Weep and howl for your miseries that shall come upon you. Rev. 22:4-5. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light. Psa., 37:2-10. For they shall soon be cut down like the grass, and wither as the green herb. The wicked shall not be, thou shalt diligently consider his place, and it shall not be.

Rev. 21:4. 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. Mal. 4:1. 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, sayeth the Lord of hosts. Mal. 4:2. To you that fear my name shall the Son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. Psa. 37:20, 36, 38. The wicked shall perish, he as the fat of lambs; they shall consume: into smoke shall they consume away. Passed away, could not be found; transgressors destroyed together; the end of the wicked shall be cut off. Matt. 5:7-12. Blessed are the merciful, for they shall obtain mercy; the pure in heart, shall see God; the peacemakers, called the children of God; those persecuted for right

eousness, theirs is the kingdom of heaven. Psa. 49:12, 14. Man being in honor abideth not; he is like the beasts that perish, like sheep they are laid in the grave; death shall feed on them; and their beauty shall consume in the grave. Psa. 37:3, 11. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. The meek shall inherit the earth; and shall delight themselves in the abundance of peace. Rom. 6:23. The wages of sin is death. Psa. 37:18-19. The inheritance of the upright shall be forever. In the day of famine they shall be satisfied. Matt. 25:41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2 Tim. 2:11-12. If we be dead with him, we shall also live with him, we shall also reign with him. Psa. 9:17. The wicked shall be turned into hell, (where their throats perish); and all the nations that forget God. Gal. 3:29. If ye be Christ's, then ye are Abraham's seed, and heirs according to the promise. Rev. 22:15, 18, 19. With out are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. If any man shall add to or take from, God shall take away his part out of the book of life, and out of the holy city, from the things which are written in this book. It is surely awful for the careless.

Dear ones, be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap. Gal. 6:7. We can have our choice in the sowing, but not so with the reaping, for we are compelled to reap what we sow. Thinking that we believe God's word is not sufficient, so we should prove by all our words and actions to self and others, that we do believe God's word. Then we shall have our choice in the reaping, as well as in the sowing. Precious thought, that we can have our choice, in such a grand and glorious matter.

Your brother and true friend, hoping we may have our choice in what we reap.

G.W. Calder.

#### TARES. J. W. Williams.

Two harvests are foreshown in scripture: the first being the rewarding of the faithful followers with crowns of life, and the other being the dispensing of due judgment to the ungodly world at the same period of His coming. Both are represented in figure in Rev. 14, the first evidently being the gathering of the saints unto him who comes sitting upon a cloud, carrying his sickle for the harvest of this wheat, and later the gather-

ing of the ungodly nations under figure of grape clusters, to be put into the winepress of judgment at their gathering to the conflict by Jerusalem, just after the saints are taken away from this, the greatest time of trouble ever to be. For the Lord said his own should pray not to be in that trouble.

So in the parable of the tares there are two harvests. That it applies at present is evident from the Lord's statement that the harvest is the end of "this world." The only objection raised against this interpretation is that it is a parable of the kingdom. But there are many uses of the word "kingdom" in scripture which manifestly have a present meaning. Then, too, the Master's interpretation has it that the tare gathering is the separating of the ungodly seed of the serpent from the rest of the kingdom, after it begins, and casting them into judgment. The judgment part of the parable runs over into the age of judgment when the wheat has been harvested into the barn by him who comes on the cloud crowned with gold, and therefore reigning, bearing the sickle to gather his wheat. The kingdom has, then, begun before the saints are saved. Begun, in the sense that the King has received the kingdom from the Father, and is returning, as Luke's parable has it. Likewise Daniel shows this for when he comes in the clouds first he comes before the Ancient of Days and receives his crown; then the saints take and possess the kingdom "under the whole heaven," or as Jesus says in our parable, they shine out in the kingdom as the sun. Daniel and Paul both show this shining in varying intensity to be the glory of different degrees of resurrection power. The kingdom has begun in the above sense before this resurrection.

Then the tares are cast into the fire of judgment and become ashes under the feet of the rulers in the sense that they become subjects of judgment in that kingdom. Thus Jesus and John are in accord as to the order of the two harvests, that first the righteous are gathered then the wicked enter the judgment fire. But our Lord adds the information that the wicked are bound into organizations even before the just are harvested in resurrection. We believe that this, our reward, is near. Can we then see any bundles?

There never was a time when so many organizations existed. The most numerous sects ever known are to be seen in religion human organizations, under human names and creeds. Not only so, but within each sect are sub-organizations, as aid societies and



clubs, even aid societies of first, second and third sections.

In the world are clubs, societies, lodges, political parties, business organizations, separate nations, anything but the body of Christ.

Will the angels make the mistake of sorting any heads of wheat into tare bundles? Will the Lord of harvest gather any tares into his barn?

He answers it himself: "Every plant which my heavenly Father has not planted shall be rooted up," and he was talking of a religious sect, too, and Paul says that no strife or divisions shall enter that kingdom. If God has planted religious denominations, since he "is not the author of confusion," is he Catholic, Mormon or Protestant? And where in his word is his catechism, creed and discipline?

But religious weeds are not the only ones: Is God Republican or Socialist, Odd Fellow or Freemason, progressive eunuch or bridge, to what moral or civic club does he belong, and where in his word is the pass word, plat form or constitution and by-laws?

Just as weeds each contend for the supremacy of the field, so does each party, club, lodge insurance or business organization and each nation, claim before you that it is best.

When harvest day comes will you be in the prayer meeting addressed to the rocks and hills, or singing the glad song of redemption before the throne of glory? Say it now.

#### PASSAGES SHOWING THE BIBLE USAGE OF THE WORD SOUL.

C. L. Ives.

In Isaiah 38:17, Hezekiah, on receiving fifteen additional years of life, exclaims: "Thou hast in love to my soul delivered it from the pit of corruption" — from the grave, referring unquestionably to the threatened loss of his life, for the word brought him from the Lord (same chap. ver. 1) admits of no misconception: "Thou shalt die and not live." There was no continuing to live in any other place for him! Modern theology must find here two very awkward cases: one, David, certainly not gone to heaven; the other, Hezekiah, not to be allowed to live, as it claims all the rest of the dead have been. The latter of these difficulties is not met by adding an explanatory clause: "Thou shalt not die, and not live" on earth i. e., thou shalt still live in heaven. For, if such meaning was intended, why was it not so announced? Certainly Hezekiah did not so understand it. Or, why should he so bitterly mourn his

approaching fate, if God had just sent to tell him He was about to call him to His presence, and to the supreme bliss of heaven? And why was such lack of faith rewarded with those additional fifteen years of life?

But not alone is the death of souls referred to as a matter of course; we actually find a soul, as an object lying dead before us, spoken of in the original Hebrew,—not in our English version by any means.

Numb. 6:6: Of the Nazarite it is said: "All the days that he separateth himself unto the Lord, he shall come at no dead soul;" so the Hebrew, the E. V. has dead body.

Lev. 21: 10-11: "The high priest shall not rend his clothes neither shall he go into any dead soul;" E. V. dead body.

In the New Testament, the language of the Old is found.

Rev. 16:3: "Every living soul died in the sea." It is interesting to find this last book of the Canon adopting precisely the language of near two thousand years before.

Acts 3:23: "Every soul, who will not hear that prophet, shall be destroyed from among the people."

Jas. 5:20: "Shall save a soul from death."

Matt. 10:28: What means this passage, if not just what it says? In it we are warned to "fear Him who is able to destroy soul and body in hell;" gehenna, as he elsewhere styles it, "gehenna of the fire." There is no question as to what destroy means when applied to the body, and as effected by fire; it is a literal destruction. "Destroy" here thus used, is then of course literal. And so the warning is lest your body and soul be literally destroyed. But modern theology informs us that in fact the soul cannot be literally destroyed; that though, of course, God, as its Creator and the One "holding it in life" (Psa. 66:9), can destroy any soul, yet it is certain that He never will. A queer commentary this on the intelligence, or honesty, of our Divine Lord, if he thus solemnly bids us stand in fear of that which will never take place!

Matt. 16:25: "For whosoever will save his (Gr. psyche) life shall lose it; and whosoever will lose his (Gr. psyche) life, shall find it." Ver. 26: "For what is a man profited if he shall gain the whole world and lose his (Gr. psyche) soul, or what shall a man give in exchange for his (Gr. psyche) soul?" Thus to translate in a continuous paragraph the same Greek word by two different English ones, can only be excused on account of the perplexing difference between the popular conception of

the soul and that of the sacred writings. Psyche is the only Greek word that can be translated soul in the N. T., and of course it is as appropriate a rendering in the former verse as in the latter.—Thus rendering it and other words more exactly, we read: "For whosoever will save his soul, shall (Gr. apollumi) destroy it, and whosoever will (Gr. destroy his soul (Luke adds, for my sake) shall find it. For what is a man profited, if he gain the whole world, and (Gr. zemioo) forfeit as a penalty his soul, or what shall a man give in exchange for his soul?" Luke repeats (9:24-25) the former verse exactly, but makes a suggestive variation in the second; translating literally, it is: "For what is a man advantaged, having gained the whole world, but (Gr. apollumi) having destroyed or (Gr. zemioo) forfeited himself;" where himself is plainly used as equivalent to psyche in the preceding verse, in accordance with O. T. usage. Destroying oneself, or one's soul is to destroy one's very existence, his life; what advantageth the world to one whose very existence is to be taken in exchange or as a forfeit, for what he has gained?

1 Pet. 1:24 (quoted from Isa. 40:6): "All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away." The special glory of man, in the estimation of modern theology, must include the immortal soul, which is said to distinguish him from animals — this immortal soul then "falleth away," as a flower decays.

A full quotation of proof texts on the material and mortal nature of the soul, as established by Bible usage, will be found in the Appendix, Arts. B, C, D.

We may conclude this section with the statement of a fact, which must be exceedingly puzzling to modern theology. The Hebrew and Greek words denoting soul and spirit occur sixteen hundred times in the Bible. "Immortal soul," or "Immortal spirit," in the original or in our translation, we can find NOT ONCE!! although so common a phrase in hymn-books, and on our lips.

On the other hand we do find that Bible usage does not restrict the word soul to a part of a man; but designates by it the man himself, the individual. Instead of declaring or even hinting at the dogma, that the soul is inherently immortal, we find Bible usage treats of the soul, as that which is unquestionably mortal: as that which is about to die, as dying, as dead, and as in the grave, whence it can only be redeemed by the Almighty One.

We have now an answer to our opening question: Is the Bible doctrine of the soul identical with the popular conception of the same? The answer is decided—No. The Bible teaches that the soul is not part of man: it is not immaterial: it is not immortal: it is not restricted to man. These are the essential elements of a soul in the popular conception. On these points the Bible is radically at variance with popular belief.

Precisely what is the Bible doctrine of the soul will be considered in a subsequent chapter.

"Behold, I Come As a Thief!" "Behold," saith the Lord Jesus, "I come as a thief" — that is, unexpectedly. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up: therefore be ye ready for, in such an hour as ye think not, the Son of man cometh." Matt. 24:44.

"Behold I come as a thief" — that is to find men unprepared. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came and took them all way; so shall also the coming of the Son of man be."

"Behold, I come as a thief" — that is suddenly. "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be."

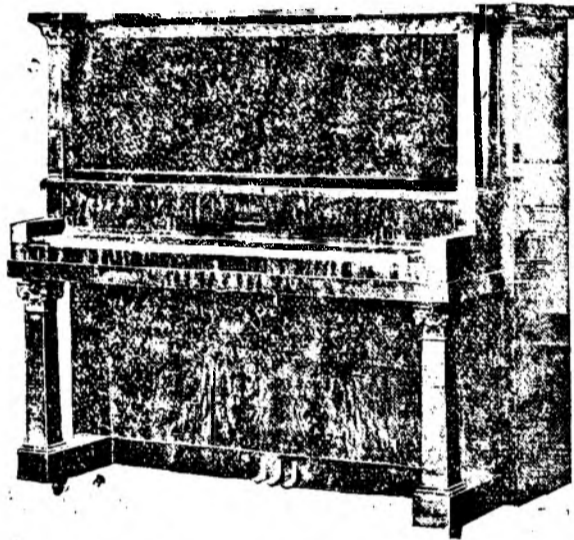
Solemn, awful, startling words! full of comfort indeed, to those who know and love the Lord Jesus Christ as their Savior and their Friend—"whose they are, and whom they serve"—but full of terror to those who know him not and love him not.

Yes, there is an awful day coming for the world. Some morning when all are going about their business or pleasure, just as usual—or some night, when people are asleep in their beds, or awake for deeds of darkness,—suddenly, in a moment, in the twinkling of an eye, the heavens will open—a light brighter than the sun will make the noonday look pale, or break in upon the darkness of night—and "then shall they see the Son of man coming in the clouds of heaven with power and great glory." Then what will sinners do, when the angel's trumpet-blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have trifled too long and that now it is too late, and all is lost forever and ever?—British Evangelist.

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### SOME SAYINGS OF EMINENT MEN.

Selected by R. E. Lloyd.

commandments of Jesus. See John 14:15-21; 15:10; 1 John 2:1-5; 3:22-24; 4:21; 5:1-3. It is evident that the same terms, by the same writer in Revelation means the commandments of Christ as in the other cases. Reference 1, John 2:1-4—"His commandments" in this text, means the precepts of Christ, as the writer shows.

Charles Haddon Spurgeon—If one door be shut, God will open another. The best remedy for all afflictions is submitting to Providence. Praise God more, and blame neighbors less.

Dr. DeWitt Talmage—Our disposition is much of our own making. Some people were born cross.

the Greek word for commandment occurs in the New Testament in its singular and plural forms, 68 times. In at least 48 of these cases, it cannot mean the decalogue, and in over half of the others, it is used in a general way. In not a single case is it certain that it means all the 10, and nothing more. There is not a hint that it means the decalogue in any of the three passages where it occurs in Revelation. To claim that it does, is to assume without proof the very point to be proved. John, who wrote the book of Revelation, also wrote the gospel of John, and the three apostles of John. He uses the word 'commandments' plural and singular 28 times, and not in a single case does it refer to the 10 commandments; but in nearly every case if not in all, it refers to the

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### Eld. D. M. Canright—Entole,

#### The Federated Churches.

"The Federal Council of the Churches of Christ in America, representing thirty-two denominations and over 17,000,000 members of the church, will hold its second quadrennial meeting in Chicago, Dec. 3-10. A mass meeting to which labor unions, brotherhoods and all men's organizations will be especially invited, will be held Sunday afternoon in the Olympic theater, with provisions made for overflow meetings."—Secular Press.

This federal council of thirty-two denominations, can make a great show and worldly splurge, by winking at the sins of labor unions and all men's organizations. If they could and would put the ax at the root of the tree, and hew at the sins of our time, they would not need any places for overflow meetings. If they had the true spirit of Christianity, lodges and unions of all kind would not have any use for them.

This federated council is a sham union of thirty-two divisions. They seek not to unify on a real basis of unity, but to unify by a plan of separation, and this false unity will be a devil power against the unity which is distinct from the world and all kinds of worldliness.—The Gospel Searchlight.

### Borrowing Religion.

Someone has appropriately referred to the request of the foolish virgins for oil at the hands of the wise, as related by our Lord in one of his parables, as an attempt to borrow religion. This is one of the marked evils of the times—trying to borrow religion. Sometimes one thinks all is well because he has religious parents or a devout wife, or he looks back over the years to early Christian experience, and lives on the strength of that, borrowing from the past. All of which may seem plausible at times; but the fact is the borrowers of the parable were deemed to be foolish. And there is no authority for a different judgment concerning the modern borrower.—Zion's Herald.

I respect a man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not sufficiently understand their own whims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut.—Goethe.

I pity no man because he has no work. If he is worth his salt, he will work. I envy the man who has a work worth doing, and does it well.—Roosevelt.

# THE RESTITUTION HERALD.

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Number 33.

## WHO ARE THE TARE-BINDERS?

J. W. Williams.

What constitutes pulling up tares contrary to instructions of the Lord of harvest? Must we tolerate all kinds of corruption in the fellowship of the church lest we be found hunting for tares? So some have argued.

But what says the owner of the field? That "the field is the world," not the church; that wheat is his followers; and that tares are the children of the devil, or ungodly people. Then his instruction to you and me is, "Do not try now to judge the world. Do not judge among the ungodly before the Lord comes. Do not say to the saloon keeper, "You are worthy of being fined one hundred dollars or of six months in jail. Fret not yourself because of evil doers, because of the man who brings wicked devices to pass, neither be envious of the workers of iniquity, when you see the wicked prosper as a green bay tree and evil stalks defiantly in the open. Wait the time of harvest. Do not waste your time, money and sweetness of temper forming clubs for civic improvement and suppression of evil, for green tares will not burn in the spring."

This instruction is identical with that given the churches thro Paul, for he also says, "What have I to do to judge them also that are without?.....Them that are without, God judges." But that was not all he said, for he adds, "Do not you judge them that are within?" Let us answer him by asking ourselves, "Do we put away from our fellowship all the unclean that he names, and refuse to eat the passover bread and wine of common membership with them or do we say that the field is the church and that our Lord has said let corruption and purity mingle in the leaven pot till all is soured, lest if we try to judge such things we shall be pulling up tares if we try to correct a brother?"

Religious tares are not the only ones which the Lord has refused to make into the unleavened loaf of his body and has said to us to refuse to eat in symbol of fellowship with all kinds of faith, but Paul's instruction is very explicit about fornication, drunkenness, covetousness, idolatry, abusive tongues, "and such like."

## COMING.

Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh."—Matt. 24:44.



He will come perhaps at morning,  
When to simply live is sweet;  
When the arm is strong, unwearied  
By the noonday toil and heat;  
When the undimmed eye looks tearless  
Up the shining heights of life,  
And the eager soul is panting,  
Yearning for some noble strife.

He will come perhaps at noontide,  
When the pulse of life throbs high;  
When the fruits of toil are ripening,  
And the harvest time is nigh;  
Then, through all the full-orbed splendor  
Of the sun's meridian blaze,  
There may shine the strange new beauty  
Of the Lord's transfigured face.

Or it may be in the evening—  
Gray and sombre is the sky,  
Clouds around the sunset gather,  
Far and dark the shadows lie,  
When we long for rest and slumber  
And some tender thoughts of home  
Fill the heart with vague sad yearning  
Then perhaps, the Lord will come.

If he only finds us ready,  
In the morning's happy light,  
In the strong and fiery noontide,  
Or the coming of the night,—  
If He only finds us waiting,  
Listening for His sudden call,  
Then His coming when we think not  
Is the sweetest hope of all.

Raymond H. Stearns, in The Church Union.

Brethren, we are living in times when we are repeating what existed in the days when our Lord was rejected for his faithfulness, and we do not realize it. It is to our interest to learn the truth and be faithful to it, or we may get ourselves bound into wrong bundles.

The objection may arise that Paul executed judgment upon a man of the world when he smote Elymas with blindness, that Jesus did so on those who were nominally his brethren in cleansing the temple, and that Peter did likewise on brethren in the matter of Ananias and Sapphira. This is true. The gospel then was, "The kingdom of heaven is at hand," and power in all these three cases confirmed that message. This explains how parables of the kingdom did apply then. The conditions of the kingdom were then made present by those who had this power in the sense of authority as well

as of ability. So since judgment is one element of the kingdom, and since then confirmed the gospel of the kingdom by making the conditions of it present at that time, therefore they executed judgment. If we had the power they had, it would be proper for us to make our message fact by it, but the proof is manifest that we lack the power, because all organizations combined are powerless to check church and worldly evils, whether in errors of faith or extreme vice.

### Israel's Restoration Permanent.

"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 their God." Amos 9:15.  
"And they shall no more be 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.

"And I will settle you after your old estates, and will do better unto you than at your beginnings:—yea, I will cause men to walk upon you, even my people Israel;—and thou shalt no more henceforth bereave them of men." Ezek. 36:11-12.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shall suck the breast of kings, and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob." Isa. 60:15-16.—Sel.

### Brought to Light.

As we examine the Old Testament, we find about 600 predictions, more than 300 of which center upon the person, character and career of Jesus Christ as the Messiah. These prophecies cover the line of his descent, the time of birth and manifestation, the place of nativity, and all the great leading circumstances of his life, death, resurrection, and ascension, with many subordinate details. These prophecies were in their complete form at least four centuries before his birth, inasmuch as both the Hebrew Scriptures and the Septuagint, or Greek translation were both in the hands of the Jews, one about two, and the other five centuries, at least, before Christ was born. The circumstances which these prophecies describe are not only unprecedented in character, but there was no possibility, humanly speaking of these predictions being fulfilled. In fact, they were largely couched in paradoxes or seeming contradictions. God has designed to present a mystery wholly inexplicable until history proved itself the key fitted to the lock.—A. T. Pearson in The Bible Advocate.

In battle or business, whatever the game,  
In law or in love, it's ever the same;  
In your struggle for power or scramble for pelf,  
Let this be your motto: "Rely on yourself."—John Saxe.

First make your arrangements, then trust in heaven; and in no case worry.—Prof. Jowett.

Notes By Evangelist Maple.

Since last report we have held a short meeting at Butternut Ridge, Lorain Co., Ohio. Elder L. E. Conner of Cleveland preached one sermon, and Bro. Wm. Mount of Glouster assisted with the song services.

We found the farmers very busy, yet the attendance was good. It seemed that this was the only time we could get to hold the meeting before going to Michigan. We hope at some future time to hold another series of meetings at this place under more favorable circumstances, and trust that we may reap some of the harvest at that time.

On First Day morning, May 18, it was our privilege to speak at the East 105th St. Church in Cleveland, Eld. L. E. Conner, the regular pastor, being away. We had a most delightful day with these dear people. We found a large Sunday School and a good attendance at the morning preaching service. We are to speak there again (D. V.) next Sunday.

In the evening of the 18th, we by invitation, preached the Memorial sermon to the G. A. R. at Fields, our home town. On next Sunday evening we have been invited to preach in the city of Norwalk, the county seat of Huron County. Mr. J. E. Wicks of that city has secured the appointment for us and invited us to speak.

We leave (D. V.) on Monday evening for Grand Rapids Michigan. Over Sunday, June 1, our address will be Box 21, Dutton Kent Co., Michigan. All mail addressed to North Ridgeville Lorain Co., O., will reach us at any time.

We hope to meet many Michigan and Indiana brethren at the Michigan Conference at Dutton. C. C. Maple.

EDOM OR IDUMEA.

This country is known not only by these names in the scriptures, but also as Mt. Seir. The name Idumea is the Greek form of the word Edom. It is a country about one hundred miles long, by about twenty miles wide mostly of a mountainous character, but containing what was once many rich and fertile valleys. It lies between Palestine and an arm of the Red Sea. Its capital was Bozrah; Eziongeber was one of its seaports. Its people were at one time very prosperous and powerful. The country was conquered by David. See 2 Sam. 8:13-14.

They had striven on various occasions to destroy the children of Israel. For this they were to be destroyed as a people. See

Is. 34; Ezek. 35 and Obadiah. This destruction to the people and the desolation of their land came about gradually. Some of their cities were hewn out of the solid rock, and they prided themselves on their greatness and strength. Obadiah 4 "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down saith the Lord. The city of Petra still stands with its wonderful buildings hewn out up in the face of the mountain, but there are none of its ancient peoples left to possess it. Several hundred years before Christ, the Idumeans were driven out of Petra and much of their possession was taken by the Nabatheans, apparently an Arab tribe, but they spoke the language of Babylonia, showing that they had come from that region. They drove the Idumeans down toward Palestine and they kept possession of that part of Idumea until the third or fourth century after Christ. They were conquered by the Romans and their government suppressed the Idumeans who were left likewise conquered.

Josephus tells us that at the time that the Romans conquered and destroyed Jerusalem, large numbers of the Idumeans joined with the Zealots in slaying great numbers of the people of Jerusalem. After this time, we hear very little more about the Idumean people, their land gradually falling into decay. Its people were destroyed for God had said: "For my sword shall be bathed in heaven; behold it shall come down upon Idumea and upon the people of my curse to judgment." Isa. 34:5. Ver. 12: "They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be as nothing." This chapter is one of the best almost in the whole of the scriptures to help us to get a clear understanding of oriental imagery.

V. 9. The streams thereof shall be turned into pitch and the dust thereof into brimstone and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever, from generation to generation. It shall lie waste, none shall pass through it forever and ever. But the following verses prove most conclusively that this must be metaphorical language, because the various beasts and birds are enumerated that were to inhabit it, when it was lying waste without inhabitants. These animals and birds have all been found there by modern travelers. There is no indication however, that the streams have been literally turned into burn-

ing pitch, but all the testimonies of modern travelers agree that the streams are dried up and that there is always very great difficulty in getting water in that once fertile land.

Fire is frequently used in the scriptures as a type of utter destruction, and here such is its usage. When Christ told his hearers that unless they repented that they would be cast into Gehenna fire, he was using oriental language quite familiar to his hearers as typifying destruction, for they had not absorbed the heathen doctrine of man's inherent immortality that a soul could be roasted for ever and ever in a fire without being destroyed. In regard to the word translated forever, it is the Hebrew word olam, and does not necessarily convey the idea that the English reader attaches to the word forever, in that time is unending. This common idea imported into the scriptures is misleading in many passages when understood as unending. For instance, the word olam occurs in the following passages, where time is clearly limited: Ex. 21:5-6. If the servant shall plainly say ..... I will not go out free ..... and he shall serve him forever. Ex. 40:15. An everlasting priesthood through their generations. 1 Chron. 28:4. David is speaking. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever. Prov. 22:28. Remove not the ancient landmark which thy fathers have set. Here the word translated ancient is olam. The meaning of the word depends upon its context in the Hebrew. So with the equivalent word Aion in the Greek, translated forever. These words have a plural but there could be no plural to our English word everlasting.

Idumea has lain waste for ages. In my next article, I will show the condition it is in now and some of the surrounding countries according to the testimony of recent travelers.

A. Wallace Mason M. D.

SERMONETTE, NO. 50.

Theft.

A. J. Eychaner.

Text.—Thou shalt not steal. Ex. 30:15.

Stealing is wrong. Not simply because the Bible says so, but because it violates man's relation to his fellowman. It is a violation of a primary principle in human life. Stealing may be defined as taking from another, that which belongs to him. Stealing implies ownership. There are three ways of acquiring property, viz.—

1. By gift. If you are presented

with any article whatever and it passes into your possession, it becomes your property. No one has a claim upon it. No one may take it from you without your consent. You are said to be its owner.

God is the primary owner of everything, because he is the creator. He has given the earth or the land to man with all that is in it, or upon it. "The heaven, even the heavens are the Lord's but the earth hath he given to the children of men."

To man was given the dominion of the earth, because all wealth, all food, all water, all timber, all minerals, all vegetables, and all animals were placed in his care. The earth therefore is the source of all wealth. It is the gift of God to man. Man is God's tenant upon Jehovah's great farm. This may be seen in God's dealings with Israel. When he put Israel into Canaan he dictated the terms upon which they might hold it, and states to them distinctly that they were only tenants. "The land shall not be sold forever, for the land is mine. For ye are strangers and sojourners with (under) me." Lev. 25:23.

David made magnificent preparations and gifts for the temple to be built, and in his thanksgiving prayer expressed the same thought. He says: Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding. 1 Chron. 29:14-15.

Our rights therefore to property are derived from God by gift. To deprive us in any way or by any method of its possession or use is stealing under the meaning of God's law.

2. The second way of acquiring ownership is BY LABOR. Labor is a broad, comprehensive term, including all effort whether of the hand or heart or brain. If you plant any seed, that God has made for you, in the ground and cultivate and care for it until fruitage; that fruit is yours. No one can claim it, It is the reward of your labor.

If by thought you produce a machine, the invention is yours, and the results of your machinery, are your property. If your hand is skillful under the direction of your mind in painting or sculpture, the value of the work of art belongs to you. It is the fruit of your labor. So in every department of human endeavor, God has encouraged labor and defended it by this simple law, "Thou shalt not steal."

That enactment has never been



changed, never can change, so long as man is man and God is God. It is the same under all conditions and among all nations and in all ages.

3. The third way of getting wealth is BY FRAUD, and its name is legion. There are innumerable ways of getting wealth by fraud. This is not legitimate ownership. It is only possession and not ownership. So that in reality there are only two ways of acquiring ownership. To obtain wealth by fraud is stealing, and a violation of the command or the law protecting ownership.

Neglecting a duty you owe to another is stealing. A failure to meet an appointment with a person or persons at a given time is stealing. False representation of value is stealing. Taking advantage of another's ignorance or necessities, is stealing. A combination of capital to force prices, is stealing. A hired servant may steal by not laboring faithfully. A contractor may steal by slighting work or using cheaper material. A person may steal in many ways and not know it, because ignorant of the wide area of this command. Slandering is a form of stealing. You may steal from another his good name by misrepresenting his motive. Shakespeare said: "He who steals my purse steals trash, but he who filches from me my good name, robs me of that which does him no good, but makes me poor indeed." The Bible says: "A good name is rather to be chosen than great riches and loving favor is better than silver or gold."

There are three factors which work together to supply the comforts of life—land, labor and capital. If either one is withheld from the people by stealing, the others suffer. If lands are monopolized, capital is not used and labor stops activity. If wages are less than its share in the production of wealth, they have been kept back by fraud and that is stealing. God has arranged and made these three interdependent to the end that they may help each other to balance the scale of human existence.

The liquor traffic robs labor of nine hundred millions of dollars in this country every year. This gigantic annual theft is one of the reasons why we always have the idle poor with us. It not only takes away from labor the fruit of toil, but leaves the workman sick and disabled, a care for capital tied up in almshouses, prisons, and insane asylums. If "Thou shalt not steal" has its applications as a law anywhere it is against the liquor traffic.

Extortion and other forms of stealing grow with civilization.

The growth of machinery lessens the need of hand labor. And as monopoly always gets possession of labor saving machines, it withholds the profits or steals the profits from the laborers. Invention, material progress and refined civilization increase poverty. Division of labor is but a scheme to steal from the poor. The more "government," falsely so called, the more officers, commissioners, sheriffs, policemen, auditors, assessors, collectors and taxes, until the burdens become intolerable to the people. Poverty can never be removed nor the burdens of labor lightened while stealing in almost every form is systematically carried on. No one can be called a pessimist who calls attention to these thefts for they may be seen by all who have eyes to see and ears to hear. The only thing that can put a stop to this flood of crime that is sweeping over the world is the blast from the trump of the archangel calling men and monopolies to judgment to answer the violations against the law "Thou shalt not steal."



Nellie Congleton.

Sunday, May 18th, was a sad day for our little band of believers as well as for the whole community about Moriah, Ill., because on that day there was laid away from their sight one who was universally loved. Seldom do we see such a tribute of respect to one in the common walk of life as was shown our sister on this sad occasion. Though our church will accommodate 300 people, there was little room left after the women were seated. We heard the audience variously estimated to be between five and six hundred people.

Sister Nellie Congleton combined in her makeup just the right proportion of all those elements which are needed for making a noble Christian character. She is loved by all.

Born on the home farm near Casey, Ill., March 14, 1875, she

died there May 15, 1913, at the age of 38 years, 2 months and 1 day, thus being cut off out of the land of the living at that time of life when her usefulness was at its zenith. Surely, "an enemy hath done this."

Sister Congleton was always of a highly religious turn of mind, intelligent and compassionate, loved by all because she loved all. About two years ago it became necessary for her to submit to a serious operation from which she had reason to believe she might not recover and after reaching the hospital she wrote her aged mother the contents of the 23rd Psalm. She had apparently recovered from this operation, however, and so far as human knowledge goes, it had nothing to do with her death.

Pneumonia and a complication of trouble laid fast hold upon her and within a week our sister was laid low in death.

When about 14 years of age she united with the Christian church and was ever faithful to that body of workers until she heard the preaching of the gospel at our meetings in Moriah. She studied these matters for herself and at our conference there in the fall of 1909, she was baptized by Bro. L. E. Conner. Because of this fact, it was her request that he speak the words of comfort to her friends at her burial, but because of his being in Virginia doing special work, he could not be had in time and the writer was called upon for the sad service.

Her father having died, Oct. 12, 1898, she leaves her aged and faithful mother and a brother James. Besides these there is a large number of relatives and friends who mourn the loss of a true friend.

We bid her farewell until that morning when she will answer the call to come forth, for

"There is a land where beauty does not fade,  
Nor sorrow dim the eye;  
Where true love shall not droop  
nor be dismayed,  
And none shall ever die."

S. J. Lindsay.

The Coming of the Lord.

Dear Bereans:

We read that after our Lord's resurrection he ascended into heaven, which must receive him until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

As he ascended into heaven and while the apostles looked toward heaven as he went up, two men stood by them in white apparel and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you in-

to heaven, shall so come in like manner as ye have seen him go into heaven."

This same Jesus who, after his resurrection, walked and talked with his disciples, who took bread, blessed it, brake and gave to them, who ate before them, showed them his hands, his feet and his pierced side, and opened their understanding, is to return. Only a few witnessed his going, and only a few will welcome his return.

In 2 Thess. 4:16, 17 we have a beautiful pen picture of our Lord's return: "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."

We earnestly wish for his return that we may be numbered with the living, but if death should claim us before he comes, because of the hope of a resurrection we can say with Job: "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."

He has suffered death, even the death on the cross; has gone down into the tomb, and has come forth alive forever more. He is our example in all things. Let us not be afraid to go where he has gone. He is the captain of our salvation, made perfect thro' sufferings. He has the keys of the grave and of death. He will unlock the grave and set the captive free.

May we ever be found faithful in our Master's service, and may we live such a life that when he comes we may hear the welcome words: "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Your sister in Christ,  
Nellie Congleton.  
(Recently written for Berean Column by Sister Congleton).

He who, forgetting self, makes the object of his life service helpfulness and kindness to others, finds his whole nature growing and expanding, himself becoming large-hearted, magnanimous, kind, sympathetic, joyous and happy; his life becoming rich and beautiful.—Ralph Waldo Trine.

If you would please your neighbor, say less than you think.

## 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 teaches 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. 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."

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

Address, The Restitution Herald, Oregon, Ill.

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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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maceabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Rensselaer, Indiana, on the third Sunday in each month.

Roll, Indiana, the second Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Word from Bro. Conner tells of the baptism of four during his stay in Virginia and promises a full report later on.

The addition to our shop is done and now awaits a little paint to put it in readiness for service.

Brethren, J. A. Grant and Dr. F. H. Hemphill, of Rensselaer, Ind recently spent a few days with us inspecting the machinery and equipment with which we put together the Restitution Herald.

Owing to our call to Moriah, Sunday, May 18, we were obliged to forego the pleasure of meeting with the Rensselaer brethren, but we know that when they learn of the addition of two more by baptism they will be satisfied.

There came to our desk a few days ago the announcement of the birth of another son to Bro. and Sister Lewis Romine, formerly of South Bend, Indiana, but now at home at 1320 A St., Lincoln, Neb. Father, mother and babe are doing nicely according to the announcement. May this happy family continue in the fear of the Lord and all finally have a home in the everlasting kingdom of our Lord.

## Baptism.

Not having met with the brethren at Moriah, Ill., for something over two years and having been called there to the sorrowful service of speaking words of comfort to the sorrowing friends and relatives of Sister Congleton, we made further use of our time by calling a meeting for the afternoon at 5 o'clock. Although such an unusual hour, there was a very fair sized audience; in fact, in a certain sense it was a big audience for after the service two young men made known their desire to be baptized and by so doing be inducted into the body of Christ.

Bro. Chas. Hickox, whose interest had been aroused by Bro. Huggins, and fed in some measure by Sister Congleton in that they studied together, and Bro. Benj. F. Woods, son of our esteemed Bro. B. J. Woods, were those who made this stand for truth and righteousness. Though we had but about two hours until train time and about nine miles from the point where we must meet it, yet, thanks to the automobile, we were able to prepare ourselves for the service, perform it, and reach the train in plenty of time.

May our heavenly father be to these young men what he has been to the rest of us. Let us pray that they may come off

victors in the race for eternal life.

## Announcements and Programs.

## BOOKS WANTED.

Has any one copies of Barnes' Notes on the New Testament for sale?

Please state what volumes you have; also condition and price. Am very anxious for notes on Revelation.

Address, C. C. Maple, North Ridgeville, Ohio.

## Indiana Bible School.

The Churches of God in Indiana will hold their seventh annual Bible School at Plymouth the week beginning June 9, and your committee having provided place and teachers, it will devolve upon the church membership to furnish the rest. Bro. and Sr. D. C. Robison and Bro. Williams have been secured as teachers again and all else will be done to make the session a success. The usual mode of securing funds will be employed—contributions, which send to Mrs. P. M. McCrory, secretary and treasurer

Brethren, these young people must take our places in the near future, and it is our duty to fit them for this work; therefore let each church in Indiana send a goodly number. All those from other states who attended before are invited to come again and bring friends. Those coming can help by notifying Mrs. P. M. McCrory or Mrs. Chas. Stauffer that lodging places may be secured.

In His name,

Asa O. Roose,

Mrs. F. M. McCrory.

Mrs. Charles Stauffer.

Committee.

## ILLINOIS BEREANS.

Will the societies and isolated members, who pay their dues quarterly, please be prompt in sending the third quarter; and those who are behind, please send all that is due to the end of the third quarter. Please have all moneys in by the first of June and DO NOT NEGLECT THIS MATTER. As our treasury was emptied last year by the heavy expense of publishing our lesson books, we are sending out a call for freewill offerings. Many of our members have often contributed a dollar to the state treasury, beside the dues; but we do most sincerely assure you that we will not refuse any amount, small or great, that you are pleased to send.

We would call your attention to the fact that only 2 cents a month, per member, from the

10 cents monthly dues, goes to the state treasury; and when all members pay, the treasury does not wax fat on this amount.

The treasurer's address is Mrs. Wm. Lindsay, 404 S. Cottage St., Kewanee, Illinois.

Anna E. Drew, Pres.

## Obituaries.



Ezra K. Barnhill.

was born in Marion county near Indianapolis, on July 6, 1841, and died at his home on Alexandria St., this city, at 6:15 the morning of Wednesday, April 30, aged 71 years, 9 months and 24 days.

He was the son of Mr. and Mrs. Hugh S. Barnhill, his father being one of the pioneer preachers of the gospel in this county. His father's home was for many years before his death, a mile north of Argos, on the Michigan road, the family having settled in this county in September, 1846.

Ezra Barnhill was married to Miss Nancy Kirkpatrick in Indianapolis on Oct. 1, 1868, and to this union were born a son, Madison, who died July 22, 1891, and a daughter Stella, who lives at the present home, having devoted her life to the care of her parents.

Besides his wife and daughter he leaves three brothers, Robert of this city, Othniel of Hunter, Kansas, and Hugh W. of Washington. Five sisters, Mrs. Bathia Chapman of Walkerton, Mrs. Sallie Bucher, Mrs. Fannie Cleveland, and Mrs. Mary Whited of Los Angeles, and Mrs. Nancy Parry of near that city in California.

Mr. Barnhill was a soldier in the war of the rebellion, serving till honorably discharged, with his comrades of Company D, 73d Indiana. His record in this conflict, and with the G. A. R. Post and as secretary for the reunion events of his regiment, will furnish a volume, which is in the keeping of the history of the Post of which he was an honored member.

He was from early manhood a member of the Church of God serving the membership in various positions, and while in active life a devoted and earnest worker in the cause. He was in business in this city in the grocery trade for a number of years, and clerked in the store of W. M. Kendall before his death. For a number of years, Mr. Barnhill has been inactive, being a sufferer with rheumatism which has rendered him helpless. He also suffered from a stroke of paralysis, which further crippled him, and he lost the power of speech to a large degree. He had not been down town since early last fall, till one day a week ago he was wheeled out by his daughter and Mr. McQueen, and met a number of friends as he passed along the street.

He was about as usual on Tuesday, and did not require more than the usual amount of attention during the night. He arose and was dressed as usual, and told his wife he felt about the same as ever as he sat in his chair. She was preparing to get breakfast, when happening to look toward him saw he was about to fall, and hastened to catch him. He died in a few moments.

The funeral was held at two o'clock Saturday afternoon, at the family residence. Eld. D. E. Vanvactor had charge of the services, assisted by Eld. Jos. Williams. The burial was in Oak Hill cemetery.—Ex.

## The Sunday School.

By Anna E. Drew.

Joseph Forgives His Brethren.

June 8, 1913. Gen. 45:1 to 46:7.  
Lesson Text.— Gen. 45:1-15.

Golden Text.—Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

Time.—The same as the last lesson, in the second or third year of the famine. B. C., 1715 or

1714, according to Beecher.  
Place. Zaan in Egypt, Hebron, and Berr-sheba.

### Questions.

Who made a plea to Joseph and for what purpose in our last lesson? What led Joseph to disclose himself to his brothers?

“The effect which Judah’s plea produced upon his heart.—he ‘could not refrain himself’—the word in the Hebrew is very emphatic; it signifies, to force

## ANTIOCH MEETING NOTICE.

The brethren of the Antioch Congregation have decided to hold a two day’s session at this familiar meeting house at the usual time—over the second Sunday in June, but beginning Saturday, and may be reached from Argos or Plymouth.

Bro. H. V. Reed, who preached the dedication sermon 49 years ago, will be the principal speaker. Come prepared to stay for the Bible School at Plymouth the following week.

### PROGRAM.

Saturday, 10:00 A. M.	Opening address by the President of the Conference,	F. M. McCrory.
10:30 A. M.	Sermon	J. F. Wagoner.
12:00	Dinner on grounds.	
2:00 P. M.	Sermon	J. W. Williams.
7:00	Sermon	H. V. Reed.
Sunday, 9:45 A. M.	Social Meeting	R. C. Railsback.
10:30	Sermon	H. V. Reed.
12:00	Dinner on grounds.	
2:00 P. M.	Sermon	W. H. Geiselman
3:00	Communion Service	D. E. Vanvactor.
6:00	Social and Song Service	J. H. Willey.
7:00	Sermon	H. V. Reed.

one’s self to do something against nature, to do violence to one’s self. Joseph could no longer constrain himself to act a feigned part.

Why did Joseph send all the Egyptianis from the room? How did he show his emotion? (Loud weeping is characteristic of Orientals). How did Joseph make himself known? Why did he ask again whether his father was alive? See Gen. 43:27-28.

“Before it was a question of courtesy. The marginal rendering for ‘welfare’ in above text is ‘peace’,—the Hebrews comprised every blessing in peace. This time the question was one of love.”

What was the effect upon the brothers, of Joseph’s announcement? How did he reassure them? How did he seek to relieve his brothers’ shame? vs. 5-8. What does this show of Joseph’s character? Should such a spirit govern our dealings with one another? II Cor. 2:7-8; Gal. 6:1.

Do his words mean they were to forget their sin?

“No; but that they should trace the hand of God in this, that all the good that arose out of it was from God and to Him they must give the praise.”

How much longer was the famine to continue? v. 6. “Earing” in the verse is an obsolete English word meaning ‘ploughing.’ How did Joseph speak of his relation to Pharaoh? v. 8.

“This was probably an honorific title of the chief minister.”

What did Joseph tell his brothers to do? v. 9. (Jacob’s home was at Hebron, 250 or more miles distant). What promise did he make to them?

“Goshen evidently included the fertile, low-lying lands extending eastward from the Delta of the Nile to the Isthmus of Suez and the desert. In the days of Joseph these level plains were evidently still given up to flocks and herds. The land of Goshen there-

fore, furnished an ideal home for these men from the wilderness. They could still retain their tribal organization, their nomadic habits, and to a great extent their independence. Through this territory ran the great caravan route from Egypt, back through the wilderness to Palestine, so that the Hebrews were able to keep in close touch with their kinsmen in Canaan and the south country.”

How did Joseph confirm his promise? v. 12. He was now speaking in their own language and not through an interpreter. What message did he send to his father?

“This was not said in pride, but to convince Jacob that Joseph was able to perform what he had promised.”

How was the reconciliation completed? vs. 14-15. How did they show they trusted him? How did the Egyptians receive the news that Joseph’s brothers had come? 45:16. What did Pharaoh command? 17-20. What presents did Joseph give to his brothers?

“Presenting garments is one of the modes of complimenting persons, in the East. It would seem from the various instances here cited, that these garments were intended for them in which to appear at court on their return.”

What does he send to his father? “The good things of Egypt.”—probably refers to rich clothing, jewels, ivory, etc. It is tho’t that by meat here is meant prepared meat. In Asiatic countries they have several curious methods of preserving by potting, by which it may be kept for any length of time, sweet and wholesome. Some delicacy, probably, sent to Jacob in consideration of his age and to testify the respect of his son, for of other kinds of meat he would have no need, as he had large flocks and herds and could kill whenever he pleased.”

What was Joseph’s parting injunction to his brothers? v. 4.

Was it a necessary caution? How did Jacob receive the good news? What persuaded him of the truth of their story?

“The wagons which Joseph had sent to carry him were unknown in Palestine. These carriages were small, two-wheeled vehicles suitable for a flat country like Egypt or for traversing roadless deserts. They were usually drawn by cattle and employed for carrying agriculture produce.”

How was Jacob confirmed regarding his journey to Egypt? Gen. 46:1-4. Repeat our Golden Text. How may such a condition be sustained among brethren? Eph. 4:2, 3, 31, 32; Col. 3:13-14.

### Have Faith in God.

These four words mean a great deal to me. We sometimes have friends in the world who seem to take an interest in our lives and we say we have faith in them. That is, we think from their words and actions that they would stand by us in the hours of our deepest sorrows, when the clouds of doubt are hanging over us making life dark and dreary. But earthly friendship is like a beautiful bubble. It is bright and sparkling for a little while, and soon it vanishes away.

While you are happy, having the comforts of life around you, and money to spend in the pleasures of the world, you are tho’t very well to do and friends will flock around you. But when poverty comes and sickness and sorrow overwhelm you, your friends (?) leave your side. You find yourself standing alone to face the cold, dark world, having to bear your own heavy burden of poverty, sickness and sorrow; no one to even speak a word of consolation to you, and it seems that even God has forgotten you, and your hope has turned to despair. Perhaps you are living a fast business life of some kind and you look far out into the future and say in your heart, this is going to be a success.

You have faith enough in your own business abilities to believe that you will get great profit. You rush madly along, not taking a moment’s time for reading God’s word or asking his help, but you feel that the one great thing to live for is to accomplish your task. And perhaps about the time that you are almost ready to reach the goal your plans are destroyed and your hopes lay in ashes at your feet. So in these instances and in many others the majority of the people of this world have failed to find the thing that they really can have faith in. We

find as we read the word what we should have faith in, and that is God. So while we fail to find our heart's desire in the world, if we will listen to the voice from heaven and believe that "he is and that he is a rewarder of those who diligently seek him" we can find a Friend who is worthy of all honor and confidence, one who speaks in sweetest tones consoling our sorrows. Jesus is a friend to all; he suffers while we suffer and weeps while we weep, so let us have faith in God and trust him to the end.—Matilda Boyd in *The Bible Advocate*.

#### Indiana Berean Notice.

Dear Bereans:

The annual Berean business meeting will be held as heretofore during the Bible School at Plymouth on Wednesday, P. M., June 11. I hope that a great many of the young people are planning to attend the Bible School and also be present at this meeting of the Bereans, and will bring reports and suggestions to help us plan for another year's work. We may feel sometimes that our efforts accomplish very little, but let us be faithful unto the end. Yes, let us resolve not to doubt our efforts in the Master's cause.

The trying conditions under which we are living have been foretold, and no doubt, we are all often tempted to cease our efforts to further the cause of truth, but let us be willing to suffer persecutions and afflictions like Paul, knowing that the Lord will deliver us likewise, if we continue in prayer and supplications to him and humble ourselves before him.

Have we ever looked back over a day in which we have made mistakes and failures, have shown ourselves weak in the Christian graces and realized that it was the sin of pride that caused us to take offense easily and then to say things to give offense to others? Do we stop and ask ourselves if we have gone to the great fountain head at the beginning of that day for strength, for grace, for a sweet spirit to help us meet the trials of the day and then realized that we have failed to do this? And then on the other hand have we ever felt that the day before us was going to be filled with trials hard to endure, feeling our weakness to meet them, and then remember the promise of Him who said I will never leave thee nor forsake thee, and also I will not tempt you above what you are able to bear, and having availed ourselves of this help, do we make a failure of that day? How often we forget our weakness and trust in self. We will

never be overcomers in our own strength.

I want to urge brethren and young people from other states to "come over and help us" by your presence and advice. Remember that the Berean and Bible School work do not exclude the older people. There is no expense to you outside of your transportation.

In hope of life,

Emma C. Railsback

#### BAPTISM.

"Is baptism a saving ordinance?" was a question asked the writer not long ago. The answer to that question largely depends upon the Bible authority on the subject. Whatever Christ and His apostles commanded and taught will be found, aye and amen. For we are told in Heb. 13:8, "God is the same yesterday, today, and forever." The commission or plan of salvation for mankind is given by Christ to His apostles as recorded in Mark 16:15-16, reads as follows: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

We do not read in the scriptures of any time or place since that command was given by Christ to His apostles where any changes in those conditions have ever occurred. As far as the Bible teachings extend, God has ever held mankind to a strict obedience to His law in order to be His children. To be a child of God we must become a new creature. Old things must pass away (put away) and all things become new. 2 Cor. 5:14. "For in Christ neither circumcision availeth anything (under the new law or gospel dispensation), nor uncircumcision, but a new creature is the result. Gal. 6:15. The next question that arises in our mind, and must be answered by the scriptures, is, how are we to get into Christ in order to change our nature and become a new creature in Christ Jesus? Answer: "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

Any value or importance attached to baptism? We see no way for any to become a child of God and a new creature without a change in our present nature desires, and life. We know of no promise of life and sonship without baptism and accepting God's plan of salvation as far as this dispensation is concerned. Why quibble a single moment over such a question? "If ye love me you will keep my commandments," is the Bible saying. But if we do not love

God, we are apt to do as we please. But will He change His plans and purposes in order to please us and adapt Himself to our desires and circumstances? But says one, "How about the thief on the cross? He was not baptized." Oh no, I know that. But do you know another thing? It is this, The gospel commission as given by Christ to His apostles recorded in Mark 16 did not exist at the time the thief was crucified. Therefore he could not have been condemned for neglecting or violating a law that did not exist for 40 or 50 days after his death. Please do not forget that fact when you attempt to prove salvation without baptism by referring to the thief on the cross.

But just before Christ ascended to His Father, the gospel plan of salvation was given to His disciples in these words: "Go preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned" or condemned. And ever after His apostles taught and practiced the same as recorded in the following quotations: Acts 2:38-41; 8: 12, 13, 18; 10:17-42; 16:15-33; 18:8; 18:35; 22: 16; 8:36-38; 9:18. We know of no excuse for not obeying God's command in the matter.

As well might we ask, was it a saving, cleansing, healing ordinance in the case of Naaman when told by the prophet of God if he would be healed of his leprosy he must go and dip seven times in the river Jordan. Would he have been healed had he dipped any of the lesser number of times than the one the prophet had named? Would he have been healed had he dipped seven times in any of the rivers in Damascus, where he first desired to go? No, he would not. He must go to Jordan as commanded and there dip seven times. Do you hear? Did the obeying of that command by Naaman prove it to be to him a saving, cleansing ordinance from his desire as the prophet of God had promised if he obeyed? Yes, you say. Then apply the same rule to the act of baptism and you have an affirmative reply to the question at the beginning of this article.

L. S. Bronson.

#### Sword Points.

R. E. Lloyd.

As he first preached in the Garden of Eden, heard, believed and obeyed, caused man to lose the favor of God, and the truth on the other hand preached, believed, and obeyed, brings him back to God's favor. John 8:32-33; Mark 16:15-16; Acts 2:37-38; Rom. 10; Acts 8:12.

Man did not lose heaven by his fall, but the earth was cursed, and he was driven out of Eden Paradise. Now what was lost through the first Adam, he must expect to gain through the second Adam, our Lord Jesus Christ. Acts 3:19-21; Rev. 2:7.

So many professors of religion refer to the dying thief in *Lut.* 23:42-43. It reminds me of what Evangelist Updike used to tell them, although I do not regard paradise as heaven. "If I could not go to heaven without riding on a thief's back, I'd stay out." The thief was not talking of death, nor heaven, but desired to be remembered in Christ's coming kingdom. "Lord remember me, when thou comest in thy kingdom," and when Jesus sets up his kingdom here, after he comes, paradise which was lost on account of man's sin will be restored. Acts 3:19-21; Ez. 31; Acts 9:11; Acts 15:15-16.

Moody said there are 20,000 promises in the Bible, and an old Christian lady had her Bible marked so much with "T." and "P." that when asked to explain, she said: "T. means I have tried, and P. I have proven."

God did not promise Abraham and his seed heaven where God and Jesus and the holy angels are. Read Gen. 16; Jno. 3:13; Gal. 3; Acts 2:34; Ps. 37:29. But most of the preachers talk about heaven alone. Let us stick to the promises, brethren.

Paul tells us the law would not give life, and that it was made for evil doers. That as many as are justified by the law are fallen from grace. How is your spiritual footing. Take heed.

So many people think 2 Cor. 5:6-9 proves the Christian goes to heaven at death. "At home in the body" refers to our present mortal condition in which it is impossible to make our home with Christ, for it is a mortal situation. In 1 Cor. 15:51-53. Paul shows that when Christ comes, the second time personally, the living saints will be made immortal, and the dead ones will be raised and immortalized. So the living saints and the sleeping ones do not put on immortality until then.

Read Jno. 14:3. Heaven shows Christians will not be with him until he comes. Read also Col. 3:1; 2 Thess. 4:16.

The saints living and dead will meet Jesus in the air, where they stay awhile, then come and reign on earth. Matt. 5:5; Rev. 5:10; Rev. 20.

#### "DESIRE TO DEPART."

Another objection is found in Phil. 1:20-24, as follows; "Ac-



ording to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."

It is believed that a careful examination will show that this Scripture affords no proof that man has a soul that lives on in a conscious state after the death of the physical organism. Paul says: "Christ shall be magnified in my body, whether it be by life or death." It will be observed that "life" and "death" are attributes to the body, not the spirit. There is not a word about soul or spirit in all the apostle says upon the subject. Why should we assume that he means what he does not say? If he meant that his real self was an immortal soul that would leave him at death, and go to be with the Lord, why does he not say so somewhere in his fourteen letters? Why has he kept the matter as secret as murder? He says: "I kept back nothing that was profitable unto you: but he has kept back everything about an immortal soul or spirit; therefore that subject is not profitable. He says again: "I have not shunned to declare unto you all the counsel of God." As he has not declared a word about any immortal nature in man, it cannot be the "counsel of God." Paul must be in harmony with himself. He places all his hope of a future life in the resurrection of the dead.

We will now attend more particularly to what he says in Phil. 1:20-24.

1. The question is asked, "How could death be gain, if it only reduced him to a state of unconsciousness?" Just as it would be to Job, who said: "O that thou wouldst hide me in the grave." Paul had been "in perils of waters, in perils of robbers, ... in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; ... in weariness and painfulness, ... in hunger and thirst, in fastings often, in cold and nakedness;" "in stripes above measure;" "of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once I was stoned," till his enemies supposed they had killed him. This was the fruit of his labor; and would he still death should end the scene. Hence he could well say: "To

die is gain," because, like Job, he would then be at rest.

If we consider all that Paul says, his language implies that he meant it would be gain to Christ. After saying: "Christ shall be magnified in my body, whether it be by life or by death," he then says, "for me to live is Christ," i. e., gain to Christ, "and to die is gain" also to Christ; for he "shall be magnified in my body, whether by life or by death." Whichever takes place he will magnify Christ. Paul was not seeking his own gain, but to magnify the Lord.

(2.) Again it is asked: "How could it be better to depart and be with Christ, unless he was in a state of conscious bliss?" If Paul did depart and go to be with Christ, then, of course, he would be translated, and thus be personally with Christ without dying. Paul says, "I am in a strait betwixt two." What does he mean by "two"? He had been speaking of living in this state of things, amidst many perils, and of dying. He did not know which of the two he should choose; but there was a third consideration, which was "far better," and that was "to depart and be with Christ." We think this feeling is common among Christians. Paul does not hint that his essential self was going to be with Christ, while the rest of him would be dead, and laid in the grave. He no where intimates that he should be alive between death and the resurrection. If he died, his only hope of a future life was in the resurrection of the dead.

Another fact should be considered in the examination of this subject. The word "analsua," from "analu," rendered "depart," in Phil. 1:23, occurs in one other passage (Luke 12:36), where it is rendered "return"—"When he will return from the wedding." Which of these renderings should have the preference? The following facts may aid us in deciding: "In twenty-two manuscripts of the Septuagint, including the Oxford, it (analsua) is used in Joshua 22:8, for the Hebrew word 'shoov,' which always signifies 'to return.'"—Hudson.

The Emphatic Diaglott renders the passage as follows: "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred."

This rendering is in harmony with all that Paul has written; but if any contend for the word "depart" instead of return, then all that can be made out of the passage is an expressed desire for translation.

J. L. Forster renders this: "Having a desire for the returning, and to be with Christ." He says: "The words ana and luo from which analsua is derived, mean to 'loose back again'—

that is, to return."

We do not see any proof in the language of Paul that he thought he could live out of "the flesh." To be in harmony with himself, all he can mean was simply that it was better for the church to have him live than to die. Wakefield renders the passage as follows: "Nevertheless, to continue in this life," etc. By abiding in the flesh, we understand him to mean being alive, in opposition to death. The idea that he could live out of the flesh is mere assumption, and opposed to the whole Scripture, common sense, and philosophy.

Many consider the passage just examined the strongest in the Bible to prove that man is immortal; but we cannot see the least evidence in it to prove such a doctrine.—Positive Theology by Miles Grant.

#### I'm Quite Contented As I Am.

Passing along the street one morning I observed a strange looking creature in front of me. Whether a man or a boy I could not tell. A more unshapely distorted specimen of human nature I never saw. His head was hanging over on one side, his body was twisted, and he was horribly lame; every step with the aid of a stick, which he took, was a most ungainly jerk. Every one who passed looked on him with a wondering curiosity, or a shrinking pity.

I felt I must speak to him, so I joined up to him and walked with him. Passing a remark as to the weather, I found he was a man of about thirty years of age, with a somewhat repellent but intelligent face. "You get along pretty well," I said. "Yes; I go a great many miles in a day," he replied in a cheerful voice. "Is your complaint paralytic?" I asked. "No! a spinal affection. I fell off a hay cart and injured my back." "Are you better than you were?" "Yes," he said; "I have suffered terribly." "Is there any hope of your being still better?" "No," he replied. "Well," said I, "you might have been killed when you fell; your life may be spared for a good purpose." "Yes, I'm quite contented as I am!" he replied.

As I left him I thought how wonderful, that God's spirit should so fill a distorted and comparatively useless man with such contentment, while there are thousands with beauty of face, and proportion of limb, and use of all their faculties, who yet are discontented and murmuring. The beauty of disposition and character exemplified in those words, "I'm quite contented as I am," more than compensated

for the ugliness and deformity of his physical frame.—J. Comley Page in *The World's Crisis*.

"Well done," are beautiful words. When spoken are borne to other hearts on wings of love and praise. We know of no two word as valuable, and that carry with them to other hearts and lives as much comfort, joy and encouragement, to mankind at all times and under all conditions of life as the short words "Well done."

In Matt. 25:21, when addressing those that had ministered to the wants of the poor and needy Christ said unto them, "Well done good and faithful servants." How cheering those words came to all who received them. Should your children do well encourage them by saying well done. If your minister preaches a good and true sermon, say to him well done. It will not cost any thing, and yet it may be worth very much to him. If your editor is printing a good paper and has written a good editorial, say to him, well done.

If you send to him a job of printing as I sent to Bro. Lindsay some time ago, and he is as careful, kind, and patient, to you as he was to me and does as good a piece of work as he did on my tract, "Where Are The Dead?" you will feel like saying to him, "Well done, brother." It will cost you nothing, and I am sure he (as we all do) will appreciate the words and may help to send a little joy to his heart and sunshine into his pathway of life. Try it and see.

L. S. Bronson.

We lead but one life here on earth, we must make that beautiful. And to do this, health and elasticity of mind are needful; and whatever endangers or impedes these must be avoided.—Longfellow.

We never know for what God is preparing us in his schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott.

Endeavor to be patient in bearing the defects and infirmities of others, of what sort so ever they be; for thou thyself also hast many failings which must be borne with by others.—Kempis.

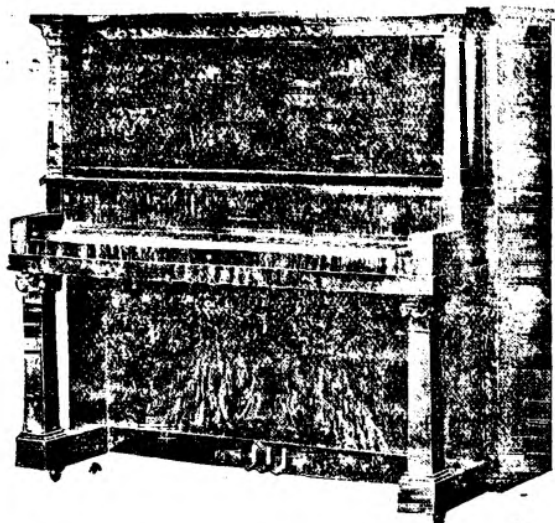
"God will never leave you without light enough to take one step. Don't stop walking till the light gives out."

"Better be conceited, and know something than be humble in ignorance."

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This is a great error, and we believe it has arisen principally from a misunderstanding of Paul's arguments in his epistles. He does not confound Israel with the church when he says, "They are not all Israel which are of Israel." Nor does he confound the church with Israel when he makes us the children of Abraham by faith, but he demon-

strates that we all stand by faith alone. In 1 Cor. 10:32, he makes a clear distinction between the Jews, the Gentiles, and the church of God. There are special blessings for the church and special blessings for Israel. He plainly shows that not all the natural seed are true Israelites. He only is a Jew who has circumcision of heart in the spirit. And though multitudes of Israel have passed away in unbelief, still Paul distinctly declares that there is a remnant which shall be saved. He so loved them that he could sacrifice himself, and even be separated from Christ for their sakes. He saw their future glory, as the natural branches yet to be grafted into their own olive tree, which should be nothing less than life from the dead. Jesus said in Luke 21:24, "And

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they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And Paul understood this mystery, that when "the fullness of the Gentiles be come in," "there should come out of Zion, the Deliverer, who should turn away ungodliness from Jacob." Rom. 11:25-26.

And this is fully confirmed by the following: In Amos 8 and 9, we read of the awful calamities which would come upon Israel. And not until they had been sifted among all nations would the Lord gather and plant them and raise up the tabernacle of David that is fallen. When the apostles and elders were gathered in the first council at Jerusalem, considering the same question about Israelites and the church, the Holy Spirit directed the mind of James to this very prophecy in Amos, to show that during this sifting of Israel, God was to take out a people to his name, and after this to build again the tabernacle of David. Acts 15:13-17. So we see that these restoration prophecies cannot be applied to the church which is to be taken out before Israel and Jerusalem are to be restored.

Again, one of the most specific prophecies of their restoration is addressed, not to the people but to the mountains of Israel,

which leaves no possible doubt as to the literal meaning intended.—*From "The Son Is Coming."*

Intemperance wipes out God's image and stamps it with counterfeit die of the devil; intemperance smites a healthy body with disease from head to heel, and makes it more loathsome than the leprosy of Naaman or the sores of Lazarus; intemperance dethrones man's reason, and hides her bright beams in the mystic clouds that roll round the shattered temple in the human soul, curtained with midnight.—John B. Gough.

I look upon that man as happy, who, when there is a question of success, looks into his work for a reply; not into the market, not into opinion, not into patronage. Work is victory. You want but one verdict; if you have your own, you are secure of the rest.—Emerson.

Mother! how much there is in that word! if there is one earthly blessing for which more than another I feel thankful it is that she is still spared to me to whom I can apply that endearing name.—Whittier.

Begin, live, aspire, realize the best ideal of the moment; and this earnest effort shall lead the way to greater achievement.—H. W. Dresser.

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## Cigars and Cigarettes.

"He's such a little fellow!"

"Little or big, the boy's been stealing, and prison's the place for thieves."

"I didn't mean to steal; I only just took two rolls cause I was so hungry," sobbed the boy.

"But didn't you know it was wrong to take them?" said a gentleman who, with two well dressed little boys, stood looking quietly on while the constable grabbed little Jake Melbourne by the collar and shook him till the little fellow's teeth chattered in his head.

"Why, he's Mary Fellowes' boy," said the baker's wife, coming out of the shop, "and she's lying dead and cold in her grave. Constable, let him go; I'll see that he's taken care of." And the kind hearted woman took the frightened little fellow away to warm and comfort him as his own mother might have done.

Across the street stood a miserable looking man with red eyes and slouching gait, who only a few years ago had held Jake, then a fair little baby, in his arm while the baby's mother looked on with delight and thought of the time when her boy would be as fine a fellow as his father.

Now she was dead, and her poor little boy, with no one to care for him or teach him any better, wandered about the streets and stole his breakfast, when he could not stand his hunger any longer.

"Do you know what makes the difference?" asked the gentleman of his own two little boys.

"Drink," said one of them. "John Fellowes is a regular old sot."

"Yes; but there was a time when he was as fine and well-dressed as either of you. I went to the same school with him, and there wasn't a smarter fellow in the class. But he thought it manly to smoke cigarettes, and to drink cider, and then as he grew older, cigars and juleps. After he was married, and had a boy of his own, he couldn't make money enough to support his wife and baby and pay for smoking and drinking, too, so he first broke his wife's heart, and now lets his boy go round the streets neglected while he gets more and more worthless every day. Do you wonder I am

## THE TWO WORDS.



One day a harsh word rashly said  
Upon an evil journey sped,  
And like a sharp and cruel dart  
It pierced a fond and loving heart;  
It turned a friend into a foe,  
And everywhere brought pain and woe.

A kind word followed it one day,  
Flew swiftly on its blessed way;  
It healed the wound, it soothed the pain,  
And friends of old were friends again;  
It made the hate and anger cease,  
And everywhere brought joy and peace.

But yet the harsh word left a trace  
The kind word could not quite efface;  
And, though the heart its love regained,  
It bore a scar that long remained;  
Friends could forgive, but not forget,  
Or lose the sense of keen regret.

Oh, if we could but learn to know  
How swift and sure one word can go,  
How would we weigh with utmost care  
Each thought before it sought the air,  
And only speak the words that move!  
Like white winged messengers of love!

Selected.

not willing that my boys should learn to smoke cigarettes or drink cider?"—Banner.

### Few, But Right.

Do not think you are any more likely to be wrong because you are in a very small minority. Majorities have always been wrong, especially in religion, from the fall of man until now. When the flood came, who knew it? Who were saved? Noah and his family—eight persons! Only these in all the world were right; not a single convert gained during his long preaching of righteousness outside of his own family, and perhaps not these. When the cities of Sodom were destroyed, who knew it beforehand, besides Abraham? And who were saved, besides Lot and his two daughters? When Nebuchadnezzar was monarch of the world and made a ponderous image, and commanded all the world to worship it, who were right, save the three that would not obey the sinful command.

### Religious Notes and Opinions.

A danger to which Protestantism—particularly progressive Protestantism—in America is exposed is that its

churches shall become mere agents of social service.

There are many people, who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform. The danger is particularly strong in America just now, because social workers have come to see that the church, instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalent of prayer meetings, and Sunday School base ball leagues have not yet developed into revivals.

"To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love

of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers or now and again a thirsty sheep; and to do this, always, and not for the praise of man, but for the sake of God—this makes life great."

Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation as presents to the posterity of those who are yet unborn.—Addison.

In all ages man has been stimulated to sowing by the certainty of reaping. To-morrow's sheaves and shoutings support today's tearful sowing. Certainty of victory wins battles before they are fought.—Hillis.

"No talent will enable us to do any work worth while without drudgery, but no childishness must tempt us to give it up because it is hard. No work can be well done by any one who is unwilling to sacrifice ease to its accomplishment. Perseverance is not only the price of success, but the price of manhood also."

A genuinely good character is one that is not afraid to be good; a bad character is one that is neither afraid to be good or afraid to be bad.—Dr. Frank Crane.

Do thoroughly whatever God may give you to do, and cultivate all your talents besides.—Archibald Hodge.

Remember that every man at times stumbles and must be helped up; if he's down, you can not carry him. The only way in which any man can be helped permanently is to help himself.—Theodore Roosevelt.

"Instead of wishing that all men were of our mind, we should account it one of the first blessings of life that there are men who do not agree with us. The currents of sea and air are not more necessary than the currents of thought."

He who meets life as though it meant something worth finding out, and who expresses his best self, is the one who has the permanent basis of happiness.—H. W. Dresser.

## IDUMEA.

In Deut. 29:22-24, this was foretold as to what was to happen to the land of Palestine, and other prophets denounced the surrounding nations, and foretold what was to happen to them, and their countries, "so that the generation that shall arise up after you, and the stranger that shall come from a far land, shall say when they see the plagues of that land, and the sickness which the Lord hath laid upon it.....even all nations shall say Wherefore hath the Lord done this unto the land? What meaneth the heat of this great anger." This prophecy was literally fulfilled. This very question was asked by one of the rankest infidels in the latter half of the eighteenth century. Volney, who was one of the leaders, and who, by his writings, helped to bring about the French Revolution, was a great traveler, and an acute observer. He was in the east and this is what he wrote in the beginning of his book "Ruins of Empires:"

"Every day I found in my route, fields abandoned by the plow, villages deserted and cities in ruins. Frequently, I met with antique monuments, wrecks of temples, palaces and fortifications; pillars, aqueducts, sepulchers. By these objects, my thoughts were directed to past ages, and my mind absorbed in serious and profound meditation. The history of past ages strongly presented itself to my thought. I called to mind when twenty celebrated nations inhabited the country around me. I pictured to myself the Assyrian on the banks of the Tigris; the Persian whose power extended from the Indus to the Mediterranean. I enumerated the kingdom of Damascus, Idumea, Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns and villages and hamlets.....What has become of those ages of abundance and life? Where are those ramparts of Ninevah, those walls of Babylon, those palaces of Persepolis, those temples of Balbeck and Jerusalem?.... Alas, I have traversed this desolate country; I have visited the places that were the theaters of so much splendor, and I have beheld nothing but solitude and desolation. I looked for these ancient people and their work, and all I could trace was like that a passenger leaves with his foot on the sand.

"The earth stripped of its inhabitants seems like a dreary burying place. Great God, from whence proceed such melancholy revolutions?"

We can reply, they proceed from God, and are witnesses of his wonderful power and knowledge. Idumea shared in this destruction and desolation so vividly set forth by Volney. There were comparatively few travelers and writers, previous to Volney, who described these desolated countries, but there have been many since his time, and they all described Idumea as still a land of desolation. One of the best brief descriptions of Idumea at the present time that I have seen is by Professor Ellsworth Huntington of Yale University. His book was published in 1909. He says far up on the heights of Edom, trees darken the upper crags, although all the lower crags were utterly barren. Once we came to a place where the water of the Wadi Fedan makes the desert literally blossom as the rose, for the banks of the brook, even beyond its terminus in the gravel, are lined, not only with reeds and tamarisks, but with pink oleanders in full bloom at the time of our visit. Toward nightfall, we were in the desert once more in a plain of soft silt, and dotted with small green bushes.....At sunset, the guide rode anxiously on, looking from sand hill to sand hill, looking for the insignificant marks by which his practiced eye made find the location of the spring. .... That such a desert was once the scene of active traffic, seems incredible. Yet the next day as we left our desert spring of dark sulphurous water, and rode south over the vast wastes of rough gravel and boulders, we were following the track of thousands of ancient caravans; when we turned to the south-east, up a splendid gorge of red granite. We followed the traces of a Roman road, which once ran from Gaz across the desert regions south of Palestine, to Petra, the city of stone, and then on to the Gulf of Akaba, on the one hand, and the Persian Gulf on the other. The road is entirely destroyed, except in a few level places, and the long, steep climb of 2500 feet above the Mediterranean Sea must be made over an almost invisible trail composed of angular granite fragments..... Toward night we came to higher valleys, 3000 feet above the sea, and there we began to find ancient canals and walls of fields although now they have no water for irrigation. Then we reached the caves of El Beida, houses, temples, hewn out of the solid white sandstone. A long narrow slit in the rock leads into great depths, where the sun never enters, and where the foot treads upon that rarest of treasures in this dry land, a carpet of green turf. On the other side, pure

white cliffs tower almost perpendicular for a hundred feet or more, and then break away a little and at much greater heights form innumerable domes whose white tops suggested drifted snow. .... Some of the caves are cisterns into which rain water was once cleverly led, by means of narrow flights of steps which served as troughs. Several of the tombs are curved as graceful Roman temples with pillars, arches and pediments, while others simulate Nabathean houses with stepped roofs. From El Beida, we proceeded to the we encamped in the Treasury or metropolis of Petra. .... There Pharaoh, which is in reality a temple of Isis, cut in the side of a narrow gorge like that already described at El Beida, except that the sandstone is red, and weathers into fine square masses instead of being white and forming graceful domes, and the floor is covered with pebbles instead of soft green grass.

From the door one looks out at the Sik. It suggests a great crack, opening to a width of 20 to a 100 feet at its bottom, and widening somewhat upwards, but in reality it is the work of a stream, which has carved a valley with great rapidity on account of the uplift of the plateau. It is hard to realize how greatly Petra has changed. Today, its ruins lie in a desolate valley, whose only inhabitants are Bedouin who camp with their sheep, among the fallen temples for a few weeks each year. At the time of our visit in April, in spite of the rains of the last three days, water could only be found by going half a mile or more, either above or below the ruins. Even the small village, Elechi, higher up the valley, was suffering for want of water to irrigate part of the fields upon which the inhabitants depended for food. Yet in the past there was water enough not only for Eleki and its dry fields, and for other fields and orchards whose walls appear on every side of Petra, but for the city itself, which must have had at least 20 or 30 thousand inhabitants and possibly more. It is almost past belief that such a city could exist in such a dry situation. The inhabitants were not poor like those of modern Herak and Elechi. They were among the really opulent people of their day.

The ancient road from Petra to the head of the Gulf of Akaba is marked by abundant ruins of towns and caravan-seris. Stabo says that in his day, when many Romans were numbered among the inhabitants of the prosperous city of Petra, a large mart called Luce was situated on the east side

of the Red Sea near its northern end. To this place, he says, the camel traders traveled with ease and safety from Petra and back again with so large a body of men and camels, as to differ in no respect to an army. At present, the whole region is a desert, and the only water is in a few poor little springs.

Even more remarkable than the road south from Petra is the one eastward across the Syrian desert to the head of the Persian Gulf. Today no travelers can possibly cross this desert waste 800 miles wide. No explorer even appears to have made the journey. The distance from water to water is so great as this route for commercial purposes, absolutely to preclude the use of. Yet in the past, it is spoken of as a great trade route. Beyond Maan, 20 miles east of Petra, the first inhabited spot is Jauf, 25 miles distant in a straight line. The desert between Maan and Jauf is so waterless that the Arabs never travel it except when out bent on plunder."

Such are the testimonies by two writers concerning the destruction that has come upon Idumea and its people and who had no idea in writing these descriptions to prove the truth of the testimony of the living God.

A. Wallace Mason M. D.

## SERMONETTE NO. 51.

## The Ninth Commandment.

A. J. Eychaner.

Text.—Thou shalt not bear false witness against thy neighbor. Ex. 20:16.

There are three terms in the text we should know the meaning of.

1. Bear. Bear means to convey, to carry, to convey intelligence.

2. False witness. Witness, one who gives testimony; one who carries a message; one who furnishes evidence or proof. A false witness therefore is one who gives false testimony, one who furnishes false evidence or is a carrier of false reports.

3. Neighbor, one who is near or close to; an acquaintance; a member of a community.

Here we have the scope, or ground work of the ninth command. We are related to those about us. Our interests in the same community, are in a measure, common. Any evidence that affects a neighbor affects ourselves in some degree.

A person's reputation in any business is often as valuable to him as the capital which he uses. To mar that reputation is to do him a positive injury, by lessening his standing among his fellow citizens, both socially and financially. This may be done ig-



norantly or for want of duly considering his rights, or it may be done intentionally with malice of heart. In either case, it is the violation of the command. It is against our neighbor. It is false and therefore wrong. Let us study this precept under appropriate headings in order to give definiteness of thought.

1. Court Evidence.

Men and women are often called to testify in cases where property and even life depend upon the testimony of witnesses. To be a competent witness in any case, the person giving the testimony should be careful that he possesses exact knowledge. Then the use of appropriate, plain words should be selected to express what is known. Then tell no more, and no less, than the exact truth. Think of what should be said. Leave nothing to conjecture or to imagination; remembering that "with what measure ye mete, it shall be measured to us again." David asks and answers the following question in Ps. 15: 1-3. "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, 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 thy neighbor." How can a false witness speak the truth in his heart? When he does evil to his neighbor how can he dwell in God's holy hill, or abide in his tabernacle? On the evidence given to the court and jury, the case is decided. How important that the command be strictly observed. "Thou shalt not bear false witness against thy neighbor."

A faithful witness will not lie, but a false witness will utter lies. Prov. 14:5. There is one class of witnesses who evidently belong to the latter class. If they fear exposure or do not want their true character known, it is truly astonishing what poor memories they have. "Did you ever buy any whiskey in the Drug Store? I do not remember that I ever did. Did you see Smith buy beer at Jones' saloon the day I went in and you were there? I don't know what he bought? Did Smith call for beer or butter milk? Well, I can't say just what he called for. What do you think it was? I don't know."

If ever the reader has been in court when the law had been violated in selling beer or whiskey he will recall similar statements by witnesses, and be impressed with the truth of the Bible, that "A false witness will utter lies." "An ungodly witness scorneth judgment." Prov. 19:28. "The law is made for liars." 1 Tim. 1:

ANTIOCH MEETING NOTICE.

The brethren of the Antioch Congregation have decided to hold a two day's session at this familiar meeting house at the usual time—over the second Sunday in June, but beginning Saturday, and may be reached from Argos or Plymouth.

Bro. H. V. Reed, who preached the dedication sermon 49 years ago, will be the principal speaker. Come prepared to stay for the Bible School at Plymouth the following week.

PROGRAM.

Saturday, 10:00 A. M. Opening address by the President of the Conference, F. M. McCrory. 10:30 A. M. Sermon J. F. Wagoner. 12:00 Dinner on grounds. 2:00 P. M. Sermon J. W. Williams. 7:00 Sermon H. V. Reed. Sunday, 9:45 A. M. Social Meeting R. C. Railsback. 10:30 Sermon H. V. Reed. 12:00 Dinner on grounds. 2:00 P. M. Sermon W. H. Geiselman. 3:00 Communion Service D. E. Vanvactor. 6:00 Social and Song Service J. H. Willey. 7:00 Sermon H. V. Reed.

10. "A poor man is better than a liar." Prov. 19:22. God will punish the liar. Rev. 21:8.

2. Deception.

Deception is one form of lying. Covering up a defect, thus deceiving a purchaser of goods or a piece of land, or anything, whereby an advantage is gained, is bearing false witness, and a violation of the command: because it is wrong in principle. The commandments are all related. Some in one way and some in another. Thus while deception is lying, and a violation of this command, it is also a form of stealing, and has its foundation in covetousness. So that three commands are violated by deceiving, in order to gain an advantage of a neighbor.

It is perhaps well to mention another item of deception or of bearing false witness, that leads to any amount of trouble. Persons who contemplate matrimony, where the partnership is for life, often hide physical defects, and financial standing, until marriage reveals the deception. Then they are ready to seek divorce because confidence has been destroyed. The proper study of God's commandments with an abiding conviction of our responsibility to observe them, will be a help to us to keep us in the narrow way that leads to life. "For the commandment is a lamp, and the law is light." Prov 6:23.

3. Slander.

This form of bearing false witness against a neighbor may be defined as "A false tale or report maliciously uttered, and tending to injure the reputation of another;" a false report—slandering a good name. Backbiting, and even repeating to another anything that is derogatory to goodness concerning a neighbor; imagination of evil, and everything which would downgrade, defame or destroy good will toward another, is forbid-

den. "He that hideth hatred with lying lips, and he that uttereth a slander is a fool." Prov. 10:18. "Whoso privily slandereth his neighbor, him will I cut off." Prov. 101:5.

The effect of circulating a falsehood is a boomerang, and comes back with interest upon the one who does it; for the apostle Paul says: "Evil communications corrupt good manners." 1 Cor. 15:33 "Wherefore laying aside all malice, and all guile, and hypocrisie and envies, and all evil speaking, as newborn babes desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:1.

The violation of God's law brings trouble in the home, in the neighborhood, in the state and nation. Every precept of the decalogue is kindly advice, to keep us from sin and make us happy in this life, and school us for usefulness in the life to come; while the gospel holds out golden promises that are exceeding great and precious, as a reward for faith and obedience. Let us look upon the law as a suggestion to help us to imitate the life of Jesus and our pattern, and not as a burden. It is a divine help in the hour of temptation.

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 by 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.

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 hatred, 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, below, because in heaven the law of love is universally obeyed.—Sel.

The Law of Love.

"Dig channels for the streams of love,

Where they may broadly run,— And love has overflowing streams To fill them, every one.

But if at any time thou fail Such channels to provide, The very fount of love itself Will soon be parched and dried: For thou must share, if thou wouldst keep

This good thing from above; Ceasing to share, you cease to have—

Such is the law of love."

There is great danger in constant dissatisfaction. Sooner or later, it will involve the health, or finances, or both, for it destroys the mental balance, and impairs the judgment.—C. B. Newcomb.

Pay as you go—but don't go too often.

It is alright to get out your little hammer — when you have occasion to drive nails.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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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.

Editorials and Church News.

Editor's Appointments.

- Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.
- Rensselaer, Indiana, on the third Sunday in each month.
- Roll, Indiana, the second Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

Thus far only two of our ministers have manifested a desire for their names to appear with their addresses once a month in the Herald. Brethren, if you want names to appear, drop us a card saying so.

Some have answered our call to send in short, spicy clippings from any source where truth may be found. We are thankful and they save us much time. Thanks for those sent in.

On Sunday evening, May 25th, we had the pleasure of delivering the baccalaureate address to the graduating class of our home school. The pleasure was the more gratifying because our daughter, Hazel, is a member of the class.

Bro. C. T. Stevenson of Harri-man, Tennessee, is about to visit his old home in N. Carolina. He expects to do some preaching while there. Bro. Stevenson is poor in this world's goods, but rich in faith. As he goes, he would like to distribute tracts. He cannot afford to buy them after paying his other expenses. Will you send him a bundle of good tracts? They will be wisely and faithfully distributed.

Born, on Wednesday, May 21, at 10:30 a.m. to Dr. and Mrs. Allison Chisholm, 527 South Park street, at Borgess hospital, a son, name Gordon Fletcher Chisholm. Mrs. Chisholm is a daughter of Dr. and Mrs. John Fletcher of this city and is a graduate of Kalamazoo College."

The foregoing news item, clipped from the Kalamazoo (Mich.) Gazette, tells of the joy that has come to Sister Helen (Fletcher) Chisholm's home. May the boy grow up to be a joy to his parents in their declining years.

Announcements and Programs.

Indiana Bible School.

The Churches of God in Indiana will hold their seventh annual Bible School at Plymouth the week beginning June 9, and your committee having provided place and teachers, it will devolve upon the church membership to furnish the rest. Bro. and Sr. D. C. Robison and Bro. Williams have been secured as teachers again and all else will be done to make the session a success. The usual mode of securing funds will be employed—contributions, which send to Mrs. F. M. McCrory, secretary and treasurer. Brethren, these young people must take our places in the near

future, and it is our duty to fit them for this work; therefore let each church in Indiana send a goodly number. All those from other states who attended before are invited to come again and bring friends. Those coming can help by notifying Mrs. F. M. McCrory or Mrs. Chas. Stauffer that lodging places may be secured.

In His name,  
Asa O. Roose,  
Mrs. F. M. McCrory,  
Mrs. Charles Stauffer.  
Committee.

BOOKS WANTED.

Has any one copies of Barnes' Notes on the New Testament for sale?

Please state what volumes you have; also condition and price. Am very anxious for notes on Revelation.

Address, C. C. Maple, North Ridgeville, Ohio.

"The Book of Revelaticn Made Easy to Understand."

The above is the title of a new book, which I am about to issue, which will contain 96 pages bound in cloth, to cost 25 cents each.

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W. H. Wilson,  
625 N. Willow Ave., Austin Sta.,  
Chicago, Ill.

Reports.

Report of Meeting at Letcher, South Dakota.

Bro. G. E. Marsh came over and began meetings May 18th, continuing over the 25th, preaching eight sermons. We labored under very unfavorable circumstances, as it rained most every day, and three evenings the rain prevented us from having services at all. We surely enjoyed his stay with us, and to talk over those precious truths we prize so dearly.

As we listened from time to time to Bro. Marsh so ably present the truth to us, how we longed that some might except those truths, separate themselves from the world, and seek an entrance into the everlasting

kingdom of our Lord and Savior Jesus Christ.

We had very good attendance, considering the weather and roads, and many expressed a desire to hear more.

Bro. Marsh has sown the good word of the kingdom here. And I believe it will bear fruit. It is my earnest desire that he may visit us again soon.

Inez M. Titus

Pelton, Va., May 21, 1913.

Dear Bro. Lindsay:

Your esteemed favor received and we found Bro. Conner all you claimed for him. We had quite a good meeting. Began May 7th at Dry Run and closed there the night of the 15th, with good attendance and fine attention, and we trust much good may result as Bro. Conner very faithfully, forcibly and plainly unfolded God's plan to redeem man and the blessings in store for those who love, serve and obey Him.

The result of this meeting was two additions to our membership and with pleasure we introduce to the brotherhood our new brothers in Christ, Cyril H. Munch and R. S. Funk. May God bless and keep them till the glorious appearing of our Lord and Savior, Jesus Christ.

From here Bro. Conner went to our church near Maurertown and preached four discourses to appreciative audiences, closing the meeting Sunday night, May 18th. Here we had the pleasure of enrolling upon our list, after their baptism by Bro. Conner, the son and daughter-in-law of our brother, G. A. Boyer. May God's blessing attend them. We, therefore, also introduce to the brethren Bro. Clarence Boyer and Sister Basha, his wife.

We would gladly have kept Bro. Conner with us, but could not. We hope to have him visit us soon again. Others were almost persuaded.

Your brother,

S. E. Boyer.

The Sunday School.

By Anna E. Drew.

Jacob Before Pharaoh.

June 15, 1913. Gen. 46:28 to 47:12, 28-31.

Lesson Text.— Genesis 47:1-12.

Golden Text.—All things work together for good to them that love God.—Rom. 8:28.

Time.—Professor Beecher gives B. C. 1715 as the year when Jacob went to Egypt; B. C.

1698 as the year of Jacob's death and burial; B. C. 1643 as the year of Joseph's death. B. C. 164, six years after the death of Joseph is the conjectural date of the birth of Amram, great-grandson of Jacob, and father of Moses.

Place.—Probably Zoan or Tanis near one of the mouths of the Nile. The land of Goshen, in the eastern part of the Delta.

**Questions.**

How large a company of Joseph's kindred came to Egypt? Gen. 46:5-7, 26. Compare with Gen. 46:27 and Acts 7:14. Dr. Hale thus reckons them: Jacob's eleven sons and one daughter (Dinah), 12; the children of his eleven sons, 54; these are those of his own blood which came with him into Egypt, 66. Add to these Jacob himself, Joseph and his two sons (v. 26), these made his house, 70. But add to the former number, nine of the wives of Jacob's sons, some being dead, and we have 75, the number mentioned by Stephen in Acts 7:14.

Where did Joseph meet Jacob? 46:28. How did Jacob greet him? What did Joseph purpose to say to Pharaoh? How did he tell his brothers to answer Pharaoh?

Several reasons have been given for the shepherd being "an abomination to the Egyptians," but the principal one seems to have been that they sacrificed animals which the Egyptians held sacred.

How many brothers did Joseph present to Pharaoh? What question did Pharaoh ask them? Was their confession of being shepherds a brave one? Why? What was the petition of the brothers to the king? How did he answer? How was he willing to honor such of the brothers as were capable? For whom else did Joseph procure a special audience with Pharaoh? How did Jacob greet him? What question did Pharaoh ask of Jacob? "This was not an impertinent question, but a most courteous one to address to an aged person. How did Jacob answer? What does Jacob call his life? In what other sense was he a pilgrim? Heb. 11:9, 13. What were some of the evils of his life? Were these evils mostly of his own making? What were the ages of his 'fathers'? Gen. 25:7; 35:28. Where did Joseph place his father and brothers?

"Rameses was probably some special district of the land of Goshen, for Goshen was a territory of vast extent."

How did Joseph care for his people? How did Jacob pass the last years of his life? 47:27-28. What promise did he ask of Joseph? 29-31. What were the names of Joseph's two sons? 48:

1. What was Jacob's prophecy for these sons? 48:5, 3-20. He adopts these as his own sons with privileges equal to the others, thus making them heads of distinct tribes. By so doing, he gives to Joseph, the eldest son of Rachael, whom he probably regarded as his true wife, the position of first born with a double portion of his inheritance."

Read Jacob's prophecy for his own sons in chapter 49. He shows in this, each one's distinguishing characteristic and also the fortunes which these characteristics would bring to the tribes descended from them. How did Jacob look back upon his life? 48:15, 17. Where does he refer to the covenant God made with his fathers and confirmed the same to him? When Jacob died, what preparations were made for his burial? 50:2. The process of embalming which was so thorough that mummies of Joseph's time may be seen in our museums in a state of good preservation, was briefly as follows: The brain and intestines were removed, and the stomach cleansed and filled with spices. The body was then steeped in a mixture of salt and soda, called natron, for forty days or more. Gen. 50:3, to preserve it from decay. Next, it was bound up in strips of linen smeared with a sort of gum; and finally it was placed in a wooden case, shaped like the human body, and deposited in a sepulchral chamber.

How long did the Egyptians mourn for Jacob? Where was he buried? 50:13.

"This cave is covered now by a great Mohammedan mosque. The entrance is so sacredly guarded that none save Mohammedans can enter it. There are shrines in the mosque for each of the dead who sleep beneath. In the interior of the sacred building is a small circular opening which leads down into the ancient cave, where, no doubt, the twelve sons of Jacob laid the embalmed body of their father.

What did Joseph's brothers fear after Jacob's death? 50:15-17. How did Joseph remove that fear? 50:19-21. What does he mean by verse 19? Rom. 12:19; Heb. 10:30. How long did Joseph live? What was his last request? 50:24, 25. With this lesson ends the story of Joseph. Point out the characteristics in Joseph that are worthy of imitation.

Trace through the story of Joseph, that of Jesus Christ. Loved of the Father, Matt. 3:17.

Sent by the Father, John 6:57. Testifying to future exaltation, Mark 8:38; Matt. 26:64.

Blated without cause, Jno. 15:18.

25. Rejected by His own, Jno. 1:11. Plotted against thro' envy, Matt. 27:18. Stripped of his raiment, Matt. 27:35. Sold, Matt. 27:3-4. Forsaken, Matt. 26:56. Tempted in vain, Heb. 4:15; 1 Pet. 2:22. God was with Him, Acts 7:10; 10:38.

Cast into prison, Isa. 53:8. Numbered with the transgressors, Luke 22:37. Forgave his enemies, Luke 23:34. Exalted to save, Acts 5:31. Exalted to honor, Phil. 2:9-10. Bringing his people to live with him, Jno. 17:24; Rev. 5:10.

There are others that the pupils may bring out. Which, if any of the above, are yet unfulfilled by Christ?

**The Scientific and Biological View of Death.**

Many thoughts and quotations which will be brought out, are gleaned from Drummond. "Death" wrote Faber, "is an un-surveyed land, an unarranged science."

Q. How long has death been a factor in the world?

A. From the time the dread sentence was pronounced in Paradise, "Dust thou art, and unto dust shalt thou return."

Q. In a Biological sense, what is life?

A. A person who is said to be in correspondence with his environment."

Q. What is death?

A. "If from any cause such a person fails to adjust himself to the altered circumstances, his body which is thrown out of correspondence with his environment, his internal relations are no longer adjusted to his external relations, and his life must cease."

Q. Explain what is meant by correspondence and environment.

A. Different organisms require different environments and correspondences; take for example a whale. Its environment of water suits its organism; it is built for the water. In the water it finds the kind of food which corresponds with the construction of its organism.

Now remove the whale from its watery environment, and it must die; it could have no power of locomotion on land, because its organism is not built for a land environment; neither could it have power to secure the kind of food which would correspond with its organism, and hence it must die. The organism of an elephant is not suited to the water environment. Neither would the food found in that environment correspond with its organism, and hence it must also die.

A living man is said to be in correspondence with his environment. Suppose a famine should strike any given locality, those living in that locality would be in an environment where no correspondences exist, which would sustain life. He would have to move to another environment where correspondence which would suit his organism could be found. Again, suppose a person's lungs should fail to correspond with the air, in his environment; then he is put out of correspondence with his environment, and must either seek an environment where the air will correspond with his lungs, or he must die.

Mr. Herbert Spencer says: "Death by natural decay occurs because of old age, the relations between assimilation, oxidation and genesis of force going on in the organism gradually will fall out of correspondence with the relations between oxygen and food, and absorption of heat by the environment."

Death is a want of correspondence between the organism and environment.

W. H. Wilson

**NOT HOW MANY.  
Eld. C. C. Maple.**

In the Herald of May 21, our editor has an article on the question of the character of our work, a thought to my mind that needs presenting to our people. Not that any are guilty, to my knowledge, but as a note of warning, lest we fall into the same "rut" that so many of our popular, present day church workers are in.

The question is generally asked, "How many additions?" and the evangelist who can get the larger number to join the church is the one in the greatest demand. The church with the largest following is the popular one and the one that the majority will attend if they are in search of a place of worship. I know personally of evangelists in a certain body of people, who make a practice of sending telegrams to the church papers each week in order to make a boast of the numbers added to the church, and I am sorry to say among some the reports are often made to sound much greater than they are, when the facts are known.

I am much pleased to see reports in our papers, and many of our people do not report the work as often as they should. These reports are very encouraging, but beloved, let us not simply report to exalt the work we are doing. I am many times reminded, when I hear or read of these reports such as I have mentioned, of the people we read of in Matt. 6. Read these over and

let us not be as they.

The meek are they in whom the Lord's delight is. Lord keep us meek.

#### WHAT IS DEATH?

#### And How Man Can be Delivered Therefrom.

The greatest fact in human experience, the most unfriendly and dreaded event that can befall the human race, the rich and the poor, the high and low, bond or free,—all alike are brought to a common level in death. The millionaire who dwells in a palace, and the beggar who shelters in a hut, are equally rich and equally poor in the gloom of hades.

A costly monument may mark the resting place of one, and possibly a rough stone, the other, but both alike are the victims of an enemy that ignores the opulence of the rich, and the poverty of the poor: both came into the world naked, and go out empty handed. Is death an enemy, or a friend; a benefactor or a destroyer? Is it a leap in the dark that ends all? Or on the other hand, is it a messenger of life and love sent to bid us welcome to a higher and better world?

These are questions that have agitated the minds of men, wise and unwise, in all past ages, with in the scope of historic records, and still questions of controversy among the learned, and unlearned.

No common ground of agreement has as yet been found, and the smoke of battle still raging, is as thick and dark today as it was in the time of Plato and Aristotle. Some one has said: "There are two sides to all questions." Most assuredly there is a right side and a wrong side, but there is no necessity of going wrong on this subject, if proper credit is given to revealed testimony, the only true standard of authority. Death is defined by lexicographers as the extinction of life, a state or condition in which the organs of life have ceased to perform their functions. This definition is in harmony with the Bible, and in accord with all that we know of death. There are, however, a large number of religious persons, who, while they assent to the above definition as applied to the irresponsible animals, nevertheless dissent from it, as related to man. When man dies, they say it does not mean cessation of life and consciousness, but rather a birth into a new and higher life in what is termed the spirit world.

It is true a distinction is made between the good and bad as to their final condition and destiny, but both classes, whether worthy or unworthy, survive

the stroke of death. That is, death does not really kill man, as it does the beasts of the field. This may be styled the religio-philosophical view of death. In other words, it is a mixture of the ethical teaching of the scriptures, with pagan philosophy. The outgrowth of this mixture of truth and error is seen in the immortal soul theory handed out from the pulpit and published in the religious literature of our time. Philosophical dreamers and sentimentalists have tried in vain to overcome the instinctive and natural conception of death as an enemy, by arraying the enemy in the apparel and plumage of an angel of light and love. Nevertheless man, notwithstanding his religious belief, shrinks back from death as if it really killed, he hardly trusts his theological sentiment, his dogma of innate immortality, when it comes to choosing between life and death, for he invariably prefers life. Only the broken hearted, the insane, and possibly the hopeless victim of a painful disease welcomes death. No man in a normal condition of health and strength desires to die.

I have said death is an enemy, and it is so spoken of in the Scriptures, for says the apostle in speaking of the future reign of Christ: "He must reign until all enemies are put under his feet, and the last enemy that shall be destroyed is death." 1 Cor. 15. It will be seen therefore, that in the plan and purpose of God, death is doomed to destruction. It is apparently incidental to a condition of things that is destined to pass away.

Moreover this will appear still more evident when we consider how death came into the world. "By one man," says the apostle, "sin entered the world, and death by sin; so death passed upon all men in that all have sinned." All men sinned in Adam because all were in him when he sinned, and therefore inherit the death-stricken nature, transmitted to all his posterity. The apostle here refers to the first man in the garden of Eden, who was placed under law to his Creator. God said to Adam "of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die, or as in the margin. "Dying thou shalt die." Gen. 2:16-17.

Through the deceptive influence of the serpent, the man and his wife transgressed the law, and incurred the penalty, death. They were expelled from the garden lest they should eat of the tree of life and live forever, or for an age. If man was by nature

immortal, his eating of the tree of life could not have affected him one way or another. If death signifies birth into the spirit world, as the multitude of church goers believe, it is difficult to see how death, as the penalty of sin, was in any sense the punishment for disobedience. On the other hand, if death meant cessation of animate existence, we can see very distinctly that it should deprive man of life and being, and therefore an affliction in every way undesirable.

We are not left however to guess at the meaning of death, for the law giver defines it as follows: "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. It is hardly possible to misunderstand the nature and meaning of death, the wages of sin, as given in the foregoing decree of the Creator, and Law-Giver himself. "Dust thou art, and unto dust shalt thou return." The record is absolutely silent as to the popular conception that death signifies separation of soul and body. If the theological meaning of death were true, the Creator would certainly have made mention thereof, but he did not, and we are therefore justified in rejecting it as purely fabulous. If the popular notion of an immortal soul, dwelling in a body of flesh and blood is true, it is incredible to think that no mention thereof is made in the record of man's creation, nor in the decree of the death penalty for sin. If there is any such thing as surviving death in a state of consciousness, it certainly would have been made known in the beginning of man's career as a responsible being under law to God. "Dust thou art and unto dust shalt thou return," and hence it is written: "Adam lived 930 years, and he died;" returned to the ground from whence he was taken.

The narrative of man's creation, the garden of Eden, the forbidden tree, and the serpent conversing with the woman, has given rise to more or less speculation, and even jesting on the part of the irreverent. Men have taxed their ingenuity and their imagination to the limit in order to make some improvement on what is written. Some have treated it as mythical, others as allegorical, to be interpreted not as a literal history of facts, but as representing something that is a thousand fold more mysterious than the record itself. All that imaginative minds have offered is not only superfluous and vainly presumption, but absolutely unbelievable. For example, the

serpent has been treated as the willing agent of some invisible malicious and superhuman being, controlling and inspiring the serpent to practice fraud and deception for the purpose, not only to intensify human suffering in a future state, but to oppose and defeat more, if possible, the work and designs of the Almighty.

"The serpent was more subtle than any beast of the field the Lord God had made." Gen. 3:1; classing him with the beasts of the field, though gifted with the organs of speech, and therefore able to converse about material things, but incapable of reasoning as to what is morally right or wrong. The serpent was neither a snake nor an ape, but simply a creature, by virtue of his organic make up, devoid of spiritual perception. Jesus in speaking of him as the devil, says: "He abode not in the truth, because there was no truth in him." It was impossible for him to reason correctly concerning moral principles as expressed in the law of God, given to Adam and Eve.

The serpent could not rise higher than the limited possibilities of his organic endowment, and hence could not apprehend the result of disobedience to moral law, nor could he understand how faith or belief of the Deity's word would insure life to the obedient. He was purely a creature of sight; what he saw he knew, and no more. The man and woman were on a higher plane, capable of instruction by hearing and understanding what they heard, and therefore responsible to the degree of exercising faith, in what God had promised as the reward of obedience.

If men and women would divert themselves of superstition and theological tradition and be content with what the Bible really says, there would be no necessity of drawing on their imagination for a supply of invisible demons, devils, and fallen angels to deceive and ruin man either in the garden of Eden or elsewhere. The serpent in his effort to reason about things too high and wonderful for him, gave utterance to a lie, not designedly, with evil intent, for as yet there was no enmity between the serpent and the woman, but after sin or disobedience had done its work, the Creator said to the serpent: "I will put enmity between thy seed and her seed, thou shalt bruise his heel, and he shall bruise thy head."

The enmity soon manifested itself in the murder of Abel by Cain, and continued all along the history of the world, even to the present day, but more intensely bitter in the crucifixion



of Jesus who was emphatically the woman's seed. A wound in the heel is not necessarily fatal to a man whom God approves, for he was raised from the dead to die no more. The time is approaching when the woman's seed will bruise the serpent's head, that is, destroy the sin power, and put an end to its dominion. The woman's seed is the appointed heir of all things, and destined to rule the world in righteousness. "Ask of me," says the Father to the Son, "and I will give thee the heathen of the earth for an inheritance, and the uttermost parts of the earth for a possession."

To affirm that man is immortal is to reiterate the serpent's lie, "thou shalt not surely die." It is in effect to deny the word of the living God, and treat him with dishonor and contempt. The fact that men and women may do this ignorantly, in no way palliates the effect upon themselves; nor does it furnish an excuse for neglecting the requirements of the Almighty. God is just and merciful, and therefore planted the germ of hope in the promise of a Savior who as the seed of the woman, would in turn bruise the serpent's head, destroy the sin power of death and bring life and incorruptibility to light, by resurrection from the dead.

To be born under the operation of the law of sin and death involuntarily, with no means, or opportunity of escape, would appear to be not only unjust but without mercy, yet such would have been the condition of all, if God their Creator had left them without promise, hopeless. If, however, they were made subject to frailty, they were also made subject to hope, not however involuntarily, as in the case of those inheriting death from the first man. Deliverance from death by the second man is promised only to those who in good faith respond to the call. "Today if you will hear his voice harden not your hearts," says the apostle. It is to be regretted that comparatively so few hear (understand) his voice, and respond joyfully to the call "seek first the kingdom of God and his righteousness." This is the all important turning point, in man's present life. It gives form to his character, fixes his destiny to remain in the congregation of the dead, or to live with the general assembly of the first born in the age to come.

Some one is ready to say, that there are thousands upon thousands of the Adamic race, who have had no chance to hear the gospel call. Must they remain in the death state with no opportunity to hear? Where nothing

is given, nothing is required. The knowledge of God has always been extended to such as were capable intellectually of understanding, and responding, or disposed to take kindly to it. The apostle Paul declares, "if our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds, not the eye of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." 2 Cor. 4:3. Worldly mindedness has in all ages been the curse of the human race. The captivating influence of things visible and the fascinating pleasures of unrestrained desires of the flesh, degrades human nature, and disqualifies, or, as Paul states it, blinds the mind, making it impossible for them to see or understand the truth. If God has withheld favor from nations who have become morally degenerate steeped in ignorance and idolatry he has done them no injustice. Not being responsible to his law, they are neither approved, nor condemned, simply permitted to live out their days and perish in death. The apostle's words are: "They that sin without law, shall perish without law."

And again he says: "They that sin by the law shall be judged by the law," and rewarded according to their works. When a man enters into covenant relationship to God, he assumes or voluntarily imposes upon himself the responsibility of holding fast to his agreement. If he turns back and breaks his agreement or covenant that has been ratified by blood, he is guilty of a breach of trust and will be judged according to the law he has broken. Jesus declares, "He that putteth his hands to the plow and looks backward is unfit for the Kingdom of God."

George Moyer.

#### Our Earthly House.

The following is another objection sometimes presented: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit."

Relative to the "tabernacle" to be "dissolved," and the "build-

ing of God," not made with hands, we would say, we think there is no good reason to believe that Paul meant that when he died, he would go to live in an eternal body "in the heavens, and thus deny the resurrection of the dead, and the declaration that he made to the Corinthians, that "this corruptible must put on incorruption, and this mortal must put on immortality." Paul is very positive in his declarations, that "if the dead rise not, then is not Christ raised;...then they also which are fallen asleep in Christ are perished."

This shows that his only hope is in the resurrection of the dead. In harmony with this he says: "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 to-morrow we die." It would be hard to reconcile such plain statements with the idea that he expected to move at death into an eternal body in the heavens. We might well inquire, What would he do with the resurrected body that is to come forth from the grave, and put on incorruption and immortality? If he has one eternal body "in the heavens," and another coming from the grave, what will he do with them both? Such a position is too absurd to be believed.

The question arises, What does the apostle mean by "earthly house of this tabernacle," which is to be dissolved? Other scriptures make this plain. In the preceding verse he has been contrasting temporal and eternal things; and says: "The things which are seen are temporal; but the things which are not seen are eternal." Hence he is contrasting the present world with the future. This earth is to continue as it now is only for a limited time; but the one to come is to be eternal. In its present state, it may be compared to the tent by the wayside; and its future condition to the happy home of the pilgrim at the end of the journey.

When the Psalmist was speaking of the wonderful works of the Lord, he says: "Who stretched out the heavens like a curtain." Says Isaiah: "It is he that sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Peter tells us that these heavens shall be dissolved and the elements shall melt with fervent heat. These are the temporal things, the "tabernacle" or tent to be "dissolved," to make room for the eternal.

Wakefield renders this passage as follows: "For we know, that

if this tent, wherein we dwell, which is fixed on the ground, be taken in pieces, we have a divine building, a house not made with hands, eternal in the heavens; for indeed in this tent we sigh with an earnest desire of clothing ourselves with that heavenly habitation."

Now we are prepared to inquire, What does he mean by "that heavenly habitation," or "building of God, an house not made with hands?" The Savior makes this point plain in his last revelation to John upon the isle of Patmos. Says John: "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 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."

Now we can understand what the apostle means in 2 Cor. 5:1. It is simply this: The present state of things is temporal, and must be dissolved, and pass away; but when that takes place, "we have a divine building," "the tabernacle of God," which shall not be destroyed. That is "eternal," and is now in the heavens. This is the city, or tabernacle, that Abraham "looked for," which "hath foundations, whose builder and maker is God;" not an eternal "body in the heavens."—"Positive Theology."

#### Washington Said:

Undertake not what you cannot perform; but be careful to keep your promise.

Vile words should not be used in jest or in earnest. Scoff at none, although they give occasion.

Haste not to relate news if you know not the truth thereof. In talking of things you have heard, name not your author always. A secret dispose not.

Associate yourself with men of good quality if you value your reputation, for it is better to be alone than in bad company.

Speak not when others speak, sit not when others stand, walk not when others stop.

Zealously strive to keep alive in your breast that little spark of celestial fire called conscience.

Speak no evil of the absent; it is unjust.

Be not hasty to believe flying reports to the disparagement of any.

"If what shone afar so grand turned to ashes in the hand;

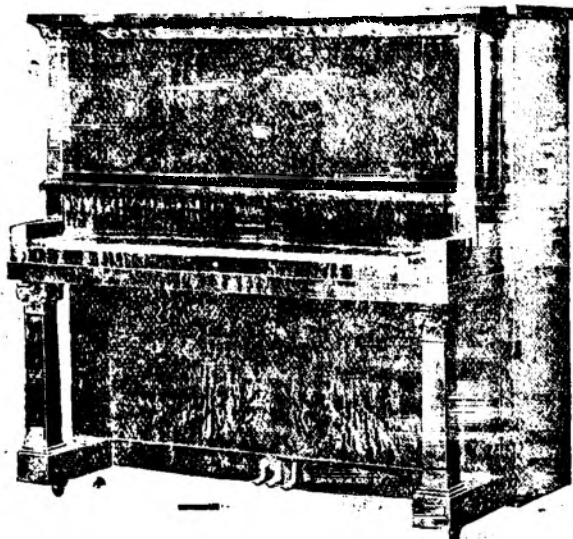
On again, the virtue lies

In the struggle, not the prize.

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the rich given of their abundance but the poor of their little. The following letter from a Wisconsin man, intended for one of the homeless strangers in Dayton, is a beautiful example of the spirit of universal brotherhood which the disaster brought to light.

"Mein Lieber Herr: I gif you good cheer. Years ago, mein hause ist by the flood at Galveston destroyed. I know then your feelings when you are stricken. If you would seek for new lands, we will gif you a home with us. All we ask is a character from your last employer. Mein frau and I are old, and was of Vaterland; if you too speak the language, it is much better. Your family bring; our name iss large. I am poor and cannot offer the ticket here, but I can gif a home and a job un-

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til you get your feet again."

It is a wonderful help when discouraged to have someone say "I give you good cheer."

Those who have suffered know how to reach out and help others similarly grieved. "It took me years to see a blessing in the loss of my first-born child at birth," said a grandmother, "but that sorrow has helped me to carry comfort where otherwise I would never have been received. It has given me understanding."

"Your family bring, our name iss large. I am poor, but I can give you a home and a job until you get your feet again." The warmth of that invitation extended to any one of the homeless whom those in authority should see fit to give it to, is enough to renew one's faith in man though faith had gone.—"From Wallace's Farmer, Des Moines, Ia."

#### Sentence Sermons.

Sorrow is sympathy's school. Character is the fruitage of daily choices.

Love makes the heaviest load seem light.

To be willing to be saved alone, is to be lost.

The truly godly see something divine in all.

Your appreciation may be another's inspiration.

Learn to find life's worth in

your work more than in your wages.

It's no use praying for power until you are sure of your purpose.

You cannot find full truth until you obey the truth you have to the full.

Many mistake a derangement of the stomach for a change of heart.

How many a time have we missed perfection while hunting for praise.

You cannot judge aright until you love, and then you may not judge at all.

Success is the ability of making stepping stones out of stumbling blocks.

Faith is not preserved by wrapping it in verbage that has been dead for centuries.—Sel.

"It is said that every word whispered into the air starts vibrations which will quiver on and on forever in space. The same is true also of influences which go out from our lives in the commonest ways—they will go on forever."

We are born to grow—this is the world which religion, philosophy, literature, and art ceaselessly utter; and we can grow only by keeping ourselves in vital communion with the world with in and without us.—John Lancaster Spalding.

# THE RESTITUTION HERALD.

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## INFINITE LOVE.

J. W. Williams.

We read of the Father in his word that he is infinite. In our finite conditions we cannot comprehend the infinite. People say, "Who made God?" David answers, or rather Moses does in one of the Psalms, that God is "from everlasting." Let your mind run back as far as it pleases to find a beginning: God is farther back. Theology says, "What is eternity?" and tries to illustrate it by the bird carrying sand and the like. This same Psalm says God is "everlasting." Let your mind run forward till you are tired and satisfied, and turn back: God is farther on, just as it was with you in trying to get back to the first. Both beginning and end are infinite, and so the human mind must stop without finding either. Solomon has represented infinite things to us as circles in Ecclesiastes, for a circle has no beginning nor end: it is all the same, just as God is "the same yesterday, today and forever," as it says of the Son. Eternal life is, then, incomprehensible, but that does not diminish its value any more than the value of astronomical space, or the omnipresence and omniscience of God, shown in Psalm 139. It rather increases the prize to be told that its value cannot be measured nor expressed.

And God is love, and love is service, and God is eternal. Therefore, in eternity an endless service will be performed by the blessed of the Lord, for somebody or something. People have said, we shall sit on thrones and sing praises to God continually in the ages to come, to the tune of heavenly harps. No, not so. "To do good and to communicate forget not, for with such sacrifices God is well pleased," it says, after exhorting us to "offer the sacrifice of thanksgiving, the fruit of our lips giving thanks to his name." Then if the thanksgiving of service is what he likes, the gift of endless life shall be crowned with infinite opportunity to do endless service. So there will be an infinite progression and work in the ages to come. The scriptures reveal a glimpse of this work, in the thousand first years, especially. But beyond this stretches the infinite. What then? We cannot comprehend. It is too vast, too wonderful, too glorious. The

## THE WANDERING JEW.

L. S. Bronson.



he Jews are scattered far and wide,  
Among the nations round.  
They feel oppressed on every side,  
By stern oppression bound.

This land is covered with the blight,  
Of eighteen hundred years;  
And Gentile rule has quenched their light,  
And all seems dark and drear.

The Gentile people scoff and sneer  
At God's own chosen race,  
But the bright day is drawing near  
When freedom they will taste.

Oh joyous hour and bright the morn,  
When gathered they will be  
Back to their own bright olive bourn,  
And with their king to be.

Oh yes, the day is coming fast,  
When God will gather them,  
From every nation, country, where  
In wrath He scattered them.

Jerusalem again shall stand,  
Upon her smouldering heaps  
From thence shall laws go forth to man,  
Nations God's law shall keep.

The box and pine will soon appear  
To beautify the spot,  
Where all has been so dark and drear,  
And life appeared as naught.

Then Gentiles cease thy scoffs and bow  
Before the Jewish king,  
Oh yes, they are the olive bough  
And we are grafted in.

little that we see is sufficient to inspire and comfort the finite mind to the full.

What that service is to be we cannot now see. It has been argued that endless generation of the human species on the mortal plane will continue then. Reason would say this would be one way infinite service would be required. Again, the thought arises, will the animal creation of lower forms be uplifted into the spiritual and eternal? This might be another possible way. But reason is unsafe, and since revelation cannot bring the infinite into the comprehension of the finite, we will wait. Meanwhile we will serve now. And while we serve in love, we are satisfied, for the present satisfies the finite, for love is bright and perfect, and therefore eternal service will satisfy the infinite life of eternity.

Since God is infinite, "there is no searching of his understanding" and his ways are "past finding out," so we cannot comprehend Him altogether. But we know Him as love, as He is revealed in the Son. And since love is service, we need never lack something to do, now or forever.

## Late At Church.

As you came into church last Sunday with your creaking shoes, after services commenced, you disturbed the whole congregation, and many of the young folks turned round to see who you were. And yet you were not in the least disconcerted, and entered your pew with as much complacency as if you had respected the house of God and the opinions of your Christian neighbors. Was it right? If this had been

the first time of your dereliction, I was going to say, there might be a slight excuse for you; a second though tells me there is none. A person has no business to be late at church or anywhere else. I know of a man more than threescore and ten years of age who was never late at the house of God even for a minute. In future see if you cannot pay some little respect to the services of the sanctuary.—Religious Herald.

## 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.

Nothing can be more contrary to the divine nature and attributes than for a God all-wise, all-powerful, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and He would rather not have given life than render that life a torment and curse to all eternity. Imagine such a state of misery you may, but you cannot seriously believe it, nor reconcile it to God and goodness.—Bishop Newton.

Pray and read, and read and pray; for a little from God is better than a great deal from men. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things is because they are content with what comes from men's mouths, without searching and kneeling before God to know of him the truth.—John Bunyan.

Many a man has to be scared into being good.

## THE FOUNDATION OF GOD STANDETH SURE.

There is nothing truer than the above statement. Man may lay foundations deep and seemingly secure, but an earthquake shock or a cyclone may destroy his work. Not so with The Eternal One. "He laid the foundations of the earth, that it should not be removed forever." Ps. 104:5. Buildings costing millions of dollars have been rendered almost useless, because of an insecure foundation. The destruction of San Francisco proved that its foundations were not sure. The foundations built by man are subject to decay and death as is the builder.

The foundation of Jehovah is not laid in concrete and iron and rock, but in faith. The promise was made that the seed of the woman should bruise the serpent's head. It was required that the sons of Adam should make an offering in faith. The record is that Abel's sacrifice was accepted. He brought of his flock and the fat thereof. Cain offered the fruits of the field and God regarded it not. It was not offered in faith. Paul writes in Heb. 11 that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift. Abel obtained this through faith. Faith, this same apostle says, is the basis of things hoped for, a conviction of things unseen. (Diaglott). In Jehovah's school, the ancients were taught that righteousness could only be obtained through the shedding of animal blood. This began in the garden, when the Lord God offered the first sacrifice to atone for the sin of our foreparents. Gen. 3:21. This was the lamb slain from the foundation of the world. (Cosmôs). Cain had no regard for this incident. Here began the two foundations and they have continued to this date. One has for its basis, faith in the one seed. The other is found in human creeds. Abel built on the rock. Cain built on the sand. This is the beginning of two religious systems. The one has changed to suit human requirements. Today it fills the earth with deception and fraud. Jehovah's word is mystified that but few can see his purpose in creating the earth and man. This human system survived the flood and was revived in the day of Nimrod, the mighty hunter, and the founder of the kingdom of Babylon. There was a civic Babylon; also an ecclesiastical Babylon. One has fallen; the other will suffer the same fate. Rev. 18.

Seeing that Jehovah has based his plan upon faith, we should

seek to find out the full meaning of the word. Church creeds believe as belief. This may mean anything. Faith, as taught and developed in the Bible, as the basis of things hoped for also a confidence of things unseen. Further we read, "In faith, we perceive that the ages have been so thoroughly adjusted by God's command that not from things then manifest the things now seen have come to pass. Heb. 11:3 (Diaglott). Faith then refers to what was to be developed in future ages in conformity to God's promises. Will it not be well to seek for Jehovah's plan through his promise? The faith that saves then is confidence in Jehovah. Our foreparents were promised dominion and were directed to fill the earth with their offspring, and subdue it. It is evident that Jehovah purposed in the beginning, to fill the earth with a righteous race. Righteousness could only be obtained through obedience to Jehovah's commandments. This faith system began in the single concept of the unity or oneness of the Deity. This is plainly taught in the promised seed that is to destroy all evil from the face of the earth.

Mother Eve thought that her first son would restore them to the garden and to the favor of the Deity. Her faith is seen in her language, 'I have gotten a man from the Lord.' Gen. 4:1. This gospel promise evolved as the race multiplied. To Abraham, the promise was made that this seed should become numerous. Abraham was a worshiper of the only true God. Those around him worshiped false gods. This concept originated with the false worship of Cain and his descendants. Among them there were lords many and gods many. The basis of their faith was Pantheistic. When a civic system was established, a religious system must follow. It soon became common to demonize their great men. In this system originated the doctrine of the immortality of the soul. It would not do to teach that their gods were unconscious. Therefore an intermediate state where all were conscious must exist. In this system, the earth was only a breeding place for the race. Ancient and modern mythology are so closely blended that they cannot be separated. Modern mythology is presented in terms suited to the worshiper. Fifty years ago people were terrorized with the existence of a burning hell. Today, they teach the goodness of God. The nominal churches of today make the word of God void by their traditions. These traditions are the commandments of men. The faith of God has

evolved from the unit seed to the promise that this seed shall multiply as the stars of heaven and the sands of the sea shore.

This seed is first to subdue and then to bless. Abraham rejoiced to see the day of Christ. It assured him of a resurrection and a place in the kingdom of God. This system was further evolved. David was promised a seed (son), who would establish his throne and kingdom forever. This kingdom is to fill the earth with God's glory. Jehovah adjusted the ages from the beginning. The faith of Jehovah must embrace the full development of these ages. The apostle Paul sheds some light on this subject in his letter to the Ephesian church, when he wrote, God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together, and made us sit together in heavenly places in Christ Jesus; that in AGES TO COME, he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph. 2:4-8.

D. C. Robison.

## SERMONETTE NO. 52. Covetousness.

Text.—Jesus said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesses." Lu. 12:15.

God gave the following commandment affecting covetousness, at Sinai, and wrote it upon the table of stone, viz, "Thou shalt not covet thy neighbor's house, nor his wife, nor his manservant nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's. Ex. 20:21.

Coveting is defined as "A desire for that which belongs to another, or what it is in his power to grant."

God created man with the power of choice. Covetousness is a growth founded upon the power to choose. We are influenced favorably or unfavorably by the things by which we are surrounded. If favorably, then desire springs up in the mind. After desire comes the wish. Then we long for, then we hanker after, and finally reach the condition of the mind known as covetousness.

Beginning at the decision of the mind in choice, selfishness within us draws us on step by step through desire, wish, longing for, hankering after, then coveting that which belongs to another.

Covetousness is the foundation of all our sins against self, and human kind. Upon this passion rests the violation of the com-

mandments upon the second table of stone. Self love and the love of others are exact opposites. He who loves another has fulfilled the law, but he who loves self most, has violated the law—that part of the decalogue that regulates our conduct so far as it relates to man. Paul says "I had not known sin but by the law; for I had not known just cept the law had said, "Thou shalt not covet." Rom. 7:7.

As the last command if kept—if we are not covetous—will aid in keeping the other five on the second table, so too the last one on the first table if kept will aid in keeping the other three.

The love of self must be regulated by the love we bear our neighbor. There can be no danger of violating the last six commands of the decalogue so long as we love every one as well as we love ourselves. "Love worketh no ill to his neighbor. Therefore love is the fulfilling of the law." Rom. 3:10. Love to a neighbor fulfills that part of the law which relates to the neighbor, but no more. So too, love to God fulfills that part of the law which relates to God. He who loves man will keep the law that relates to man, and he who loves God will keep that part that relates to God. So then love to God and love to man is all there is to the whole law, in its final analysis. Upon these two directions of manifesting love hang all the precepts of obligation. If this be true, then I should have written that "The greatest of all is charity." Charity or love is the cable which ties the world to itself and to God. Egotism is not love. Self esteem is not love. Pride is not love. Covetousness is not love. "Take heed," said Jesus, "and beware of covetousness." It is a selfish propensity leading its possessor into all the avenues of sin against human kind. The Lord abhors a covetous person. Ps. 10:3. A covetous man God classes with extortioners, fornicators, idolaters, thieves and drunkards; none of which can ever enter the Kingdom of God. On the other hand, love is associated with righteousness, humility, grace, good works, obedience, wisdom, virtue, godliness, kindness, patience, and temperance. For those whose love is thus put into practical fruitage, there is a home awaiting when the paradise of God shall bloom upon the earth redeemed.

I would impress the reader with the exceeding broadness of God's commands, and that he may see them more clearly it would be well to point out a few things that are not generally in the foreground. There are men and women who are covet-



ous and are unconscious that they are violating this law.

To be self-willed, or want our own way is really selfishness. It is not humility, it is not love seeking the good of another, but covetousness built upon self pride. "Let no man seek his own, but every man another's wealth" or another person's good 1 Cor. 10:24.

The habits are nearly all the outgrowth of covetousness. Look at the tobacco habit, especially the smoker. Wherever you go, he seems almost omnipresent. He is in the store, the post office, the railroad station, the street, in the home; on the boat, at the picnic, everywhere where men are found. No matter how much you dislike to be smoked, nor how sick some are on account of his smoke, he is so wrapped up in self-indulgence, that he cannot see what a nuisance he is to decent people. He does not know or does not care how much his smoke deprives others of pure air and happiness, if he can only enjoy a good smoke himself. He forgets to be a gentleman. People who do not like to be smoked, are cranks to him. Does he love his neighbor as he loves himself? You know he is the supreme ego of the hour by the way he holds that cigar, and forces the smoke through his nose, or puffs it into smoke rings for himself to admire. If his actions are any criterion by which a person may form an opinion, it could be safely said, to find a more selfish violator of the 10th command, would be a problem of the times. Nor is the man far behind who is sucking that old black nicotine scented pipe, except he is not quite as showy, but he stinks much farther.

Then there is the man whose eating appetite is the source of his covetousness. He is imperious. He has forgotten or never knew the suggestion of the great apostle of Jesus when he advised his brethren to "Eat such things as are set before you." The bread is too crusty; the egg is too hard or too soft; the coffee is not fit to drink. (That is true enough for no one should drink it at all). The butter is too hard in winter and too soft in summer. The meat is too done, and the potatoes are water soaked. There seems to be nothing fit to eat, and his highness is thoroughly out of sorts, and leaves the table with the remark that he can find something down town to eat. The poor wife has done her best. She made the fire as best she could, while he was drowsing in bed. The wood was wet and he had not provided any better for her. The baby had to have her attention while the meat burned, and the pota-

toes were spoiled. And so, sad and discouraged, she sank into a seat to cry at her failure to please her selfish, ungrateful, unkind, covetous husband. And yet he was a church member and did not know what a bad man he was. It is said "Love is blind." It is a lie. Selfishness is blind. Blind in both eyes, blind in heart. Too blind to see the reflection of its image in the mirror before it. Love believeth all things, covetousness believes only in self. Love seeketh not her own. Covetousness seeks self continually. Love endures all things. Selfishness cannot endure the least annoyance. The covetous man does not understand what self denial is. It is foolishness to him.

The tobacco habit is not the only outgrowth of covetousness. All forms of self indulgence, to the hurt of others comes under the ban of this law. The grumbler at the table is only a type of selfishness whose name is legion. Beware of covetousness. Life does not consist in the abundance of things we possess. Solomon tried abundance. There was only one way in which it is profitable. This he expresses in the following words: "God giveth to a man that which is good in his sight, wisdom, and knowledge and joy. But to the sinner, he giveth travail, to gather and to heap up, that he may give to him that is good before God." Jesus taught self-denial as one of the conditions necessary to be his disciple.

That covetousness precedes theft is seen in the case of Achan. Josh. 7. He coveted, then took the forbidden goods. Covetousness precedes disobedience to parents. It is often the cause of murder and always of adultery and theft and false witnessing against a neighbor. A tree that bears so much bitter fruit deserves no place in the garden of the human heart. "Take heed and beware of covetousness," is a warning of danger from the Nazarene philosopher, teacher and Savior, that no one can lightly ignore.

A. J. Eychaner.

#### Is the Gospel Good Tidings to You Concerning the Kingdom of God?

By comparing Isaiah 61:6, with Luke 4:18, as quoted by Christ, and applied to himself, we discover that what the one terms good tidings, the other terms the gospel, thus showing that they are equivalent terms. According to Greek scholars, the original signifies good news or glad tidings. It is derived from "eu" an adjective of quality, signifying good, and "angelia," a message.

As a commentary on what Jesus preached, as the gospel, we are told by Luke, that "he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent." Luke 4:43. When "Philip went down to the city of Samaria, and preached Christ unto them," he did so by preaching the things concerning the kingdom of God, and the name of Jesus Christ." Acts 8:5, 12. "The gospel," which Paul said, "is the power of God unto salvation," and of which he was "not ashamed," included the kingdom of God, as well as those things which concern the Lord Jesus Christ. Rom. 1:16; Acts 19:8; 28:23-31. The way the twelve apostles preached the gospel was by preaching the kingdom of God. Luke 9:2-6. Their message to be in harmony with Jesus' preaching would necessarily have to include the glad tidings of the kingdom of God. Luke 8:1. See also Matt. 4:23; 9:35; 24:14.

Does your faith include the things concerning the kingdom of God, that the Bible reveals, as well as those things which concern the Lord Jesus Christ? Paul's advice is pertinent here. "Examine yourselves, whether ye be in the faith, prove your own selves." 2 Cor. 13:5. As the Bible reveals but one faith, as truly as it reveals but one God, as well might we argue for a plurality of Gods, as a plurality of faiths. The faith of many professed believers, is expressed by the following stanza which has often been sung with great fervor,—

With thee we'll reign,  
With thee we'll rise,  
And kingdoms gain  
Beyond the skies.

It is better poetry than theology. As these imaginary kingdoms beyond the skies bear no resemblance to the literal kingdoms of this world, that are to become the kingdoms of our Lord, and his Christ, under the whole heaven, we willingly let them go, and will be content to reign on the earth with Jesus, and inherit it forever. Rev. 11:15 Dan. 7:27; Rev. 5:9, 10; Ps. 37:29; Prov. 2:21,22. It will prove just as disastrous to receive another gospel as it would to receive another Jesus, whom the apostles have not preached. 2 Cor 11:11,3-4; Gal. 1:6-9. "Be not moved away from the hope of the gospel." Col. 1:23. I append the following verses, written by our esteemed Bro. J. F. Waggoner, and published many years ago.

They may speak of the splendor and glory of earth,  
(Of the mighty who boast of their name—of their birth,  
But no theme can delight me, on life's rugged road,

Like the themes of the prophets  
'The kingdom of God.'

They may tell of the pleasure enjoyed by the great,  
As they revel at banquets or are honored in state;  
But no pleasure can equal that which is bestowed,  
On those who are heirs of the kingdom of God.

They may tell us of rulers ascending the throne,  
Amid glory and grandeur that brilliantly shone;  
But a scene far surpassing will soon be enjoyed,  
When Jehovah shall set up the Kingdom of God.

They may tell of the victor who in triumph is crowned,  
For his valorous deeds on the battle-stained ground;  
But we look for a crown that will not be destroyed,  
That is promised each heir of the Kingdom of God.

Rufus A. Curtis.  
Fountain City, Ind.

The mountain top must be reached no matter how many times we fall in reaching it. The falling is not counted, it does not register; the picking up and going on counts in life. Howard.

My own experience and development deepens every day my conviction that our moral progress may be measured by the degree in which we sympathize with individual suffering and individual joy.—George Eliot.

Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy, or within himself an evil he can hope to overcome.—Chas. H. Eliot.

The man who attends strictly to his own business avoids competition.

No one was ever wise enough to understand life, but even the simplest person knows it is a duty, and pleasure to make the best possible use of one's own life.

"While every good wish is a prayer, every good deed is an answer to prayer." Read that wonderful little book, "John, the Unafraid." Act religion, instead of talking theology!

It is better to act on the spur of the moment, than to sit around until you are run down by the wheels of time.

It is the doing, not the saying that makes the hero.

It is not necessarily true that the worst is yet to come.

## 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.

## Editorials and Church News.

## Editor's Appointments.

Dixon, Illinois, the first Sunday in each month at the Maccabees' Hall, third floor, second stairway west from the corner of Galena St. on First St.

Rensselaer, Indiana, on the third Sunday in each month.

Roll, Indiana, the second Sunday in each month.

Since workers are so few the editor of this paper will answer funeral calls within a reasonable distance from home — say 200 miles.

We are now expecting to be with the Adeline, Ill., church the 4th Sunday in June and with the Ripley, Ill., church on the 5th Sunday. Recently we have missed two regular appointments to preach funerals at other points. Since we have so few preaching brethren and the field so large, would it not be a good plan to avoid holding funerals on Sunday where it is possible? Where it is absolutely necessary, of course, as is sometimes the case, the funeral should have the precedence. We ask the brethren wherever a call may be made for us to preach a funeral to use their influence to have it held on some other day in the week than Sunday.

## Peace and Unity.

It is well to make a plea for peace and unity provided these may be had without the sacrifice of righteousness and a clear conscience. To prefer peace and harmony at such a cost will in the end prove to be too fearful a price. What God wants of us as individuals first, last and all the time is to do righteously. It is for us to reprove, rebuke and exhort with all long-suffering and doctrine, let present results be what they may. Sin cannot stand this and it is bound to make its protest, and this breaks the peace and harmony. Lack of peace and harmony is no sign that the work of God's grace is not accomplishing its purpose among men.

## Announcements and Programs.

## Quarterly Conference Notice.

This is rather late to notify the brethren of the Quarterly conference for Illinois which is to convene in Oregon, Illinois, June 14-15, but by an oversight it is so. Bro. and Sister Robinson, of Salem, Ohio, will be the speakers. All are invited.

## "The Book of Revelation Made Easy to Understand."

The above is the title of a new book, which I am about to issue, which will contain 96 pages bound in cloth, to cost 25 cents each.

In order to meet necessary expenses, it will be necessary for each one to pledge for as many copies as he may feel that he can afford. The Book of Revelation is far from being an inextricable book of riddles as many suppose, but a clear and important message from God to his "servants." It is a message which is important for them to comprehend. All the mystery there is about it, is that which

men have injected into it. It would be an accommodation to me, if each one would respond at once, as to how many copies each will pledge for.

W. H. Wilson,  
625 N. Willow Ave., Austin Sta.,  
Chicago, Ill.

## Reports.

The eighth annual May meeting of the Church of God, at Fonthill, Ontario, Canada, began on Friday evening, the 23rd and closed on Sunday evening, the 25th. The two ministers present were L. E. Conner, of Cleveland, Ohio, and F. L. Austin, of the Fonthill church. We were pleased to have Bro. Conner in our midst again. The weather during the meeting was fine, but cool. Many of the isolated brethren scattered around for miles attended this meeting. Everything indicated that the Fonthill brethren spared nothing in providing for the comfort of each and all who came. A debt of gratitude belongs to them. The committee have no small task to wait upon 200 at dinner and 175 for luncheon and attend every service.

The two week-night services were fairly well attended. Sunday was a big day with us, not for temporal food only, but one of unusual feast upon strong spiritual food. The church was well filled every service—even the aisles were packed. One or two brothers and sisters were absent on account of sickness, including Bro. Wm. Platts, Sr., who has been one of the most active workers. Bro. Conner's opening address was based upon God's greatest, highest, and noblest principle; namely, love, the test of which is obedience. Love not producing obedience was seen to be nothing more than vain delusion. Saturday evening the question arose as to the nature or line of thought best to follow—practical or doctrinal. The subject taken for our consideration was the nature of man. This picture of mortal man in death would be dark indeed had it not been followed on Sunday morning by a beautiful discourse on the subject of resurrection and the importance of our preparation for that event, preparing to live and not to die. Such has been passed upon man.

Bro. Ivy, of Port Dover, took the men's Bible class Sunday morning. He is a very able and competent teacher. After the morning service 105 stayed for communion. A special meeting was held in the afternoon. Bro. Reece, of Jordan, taking the lead. Our experience has taught us to sympathize with the isolated ones who have not the privilege as some of us have of

meeting together on the first day of each week listening to such things as the May meetings are but samples of, yet these brethren give abundant testimony of God's keeping power. The young people's meeting Sunday afternoon lacked nothing to prove by their essays that their minds were readily taking hold of the things pertaining to the kingdom of God. At 3 P. M., a discourse by Bro. Austin was, leaving behind the first principles and going on unto perfection. Truly impressed were the minds of all intelligent believers as applying to the new creature in Christ Jesus. The last address by Bro. Conner showed how the growth of a Godly life is the result of loving our neighbor as ourselves. How inspiring to those who are looking for that blessed hope and what encouragement we can give each other when we meet together on these special occasions. And as those who continue to work among us as ministers, working out for themselves and to tell others, God's wonderful plan of salvation. What growth and development continue. Truth new to some is scattered far and wide and each year brings us to know and love each other more. Bro. Conner and Bro. Austin thanked the congregation for their presence and attention. One remarkable feature of these meetings is that the truth is presented in such an inoffensive manner, but still with an abundance of material to fortify and build up the individual sufficient for all.

J. H. Fletcher, Sec.

## Obituaries.

## Spencer Tilton

was born January 1st, 1822, at Virginia, Ohio. He was united in marriage with Amy Hardesty in April 1845, and came to Illinois in 1846, settling in Ogle Co., where he has since continuously resided. Here he amassed for himself quite a fortune. He leaves five sons, twenty-three grandchildren, and twenty-one great-grandchildren, his wife having preceded him in death by some years.

He became a member of the Church of God forty years or more ago; when such men as Collins, Hall and Stephenson were in their prime as ministers among us, and he has always been found contending for the faith of the gospel. He lived and died in the hope of a resurrection from the dead when Jesus comes.

He died May 29th, 1913, aged 90 years, 4 months and 29 days.

Thus they pass one by one. It is ours to move along and take their places. When the Good

Shepherd comes this will all be changed. We long for the time to come. Come, Lord Jesus, and quickly come.

S. J. Lindsay.

## The Sunday School.

By Anna E. Drew.

### The Blinding Effect of Sin. (Temperance lesson).

June 22, 1913. Amos 6:1-8.

Golden text.—Seek good, and not evil that ye may live.—Amos 5:14

Time.—Amos prophesied (Beecher) about B. C. 793, in the reigns of Uzziah, King of Judah, and Jeroboam II, king of Israel.

Place.—Amos lived in Tekoa six miles south of Bethlehem, and prophesied in Bethel in the northern kingdom, twenty-five miles north of Tekoa.

Amos was a herdsman of Tekoa, and also cared for sycamores,—trees that bore a small fruit like a fig. He was not a prophet by profession or education, but was called to the prophetic office. Amos 7:14-15. At this time "society from the highest to the lowest had become corrupt. Drunkenness and debauchery spread. Even the women were given to their cups. The great ladies of Samaria are described as greedy for drink. Such conditions led to all other vices. The passion for money became general. Tumults from such oppression filled the streets of Samaria. The mansions of the great were stored with the plunder of their poorer neighbors. Swearing, lying, homicide, stealing, adultery, house-breaking and murder ran riot. The message of Amos was a call to repentance and a prophecy of dire ruin, if the warning should go unheeded. We are to study one of the prophet's denunciations of sin, and we shall find it quite as pointed for our times as for his."

#### Questions.

On whom does Amos prophecy woe? Amos 6:1. Meaning of Zion. "While this refers especially to Jerusalem, the capital of Judah, the southern kingdom, it may perhaps be taken here as David often used it, as a designating term for Israelites in a religious aspect. The people of both kingdoms were professed worshippers of Jehovah. Samaria was the capital of the northern kingdom, situated on a hill.

These countries, Judah and Israel were the chief of the nations, flourishing extraordinarily at that time. Amos addressed particularly their leaders or notable men,—R. V. to whom the people of both kingdoms went for instruction and guidance, and who were therefore, responsible for the nation's character and conduct. In what were they trusting for the security of their nation? What is it that can make a city secure? Ps. 127:1. What neighboring cities did Samaria surpass? "Calneh, probably a city in Babylonia, Hamath, the great, on the Orontes, was a celebrated city in Syria; and Gath, one of the five principal cities of the Philistines. These were heathen cities while those of Judah and Israel were professedly devoted to the true God and to Him they owed their prosperity, and hence their baseness ingratitude for departing from His ways of righteousness." How did these evil rulers of Israel show their folly? What is meant by "the evil day", v. 3? Amos 5:18. In what sense could they put it "far away?" What is meant by "seat of violence come near?" Amos 5:12; Ps. 94:20, 23. What is mentioned to signify the luxury of the palaces?

Beds of ivory were couches to recline on at a table, or beds to sleep on which were ornamented with inlaid ivory. Lying stretched on couches while eating was commonly practiced later by the people of every class, but in Amos' day was looked upon as one of the abominable customs of the idle rich. What luxury of the table? (This was the daintiest and tenderest food). How had they debased music? See R. V. Idle songs formed accompaniments to their drunken feasts. They may have thought they were imitating David, but he dedicated all his instruments to the service of God. 1 Chron. 23:5.

What else was found at their feasts? v. 6. (This probably refers to the costliness and magnificence of the drinking vessels as well as the quantity they drank. Their anointing was with the choicest perfumes). What showed the hardness of heart of these notable men? "The affliction of Joseph" seems to have been a proverbial expression, derived from the sorrowful experiences of Joseph which we have just studied. The chief tribes of the northern kingdom, Ephraim and Manassah, were descended from Joseph's two sons, and therefore the occasional reference to it as "the house of Joseph." Amos 5:6. How the poor in Israel were oppressed by the rich is told in Amos 2:6-8.

Why are high living and high character seldom found together? How are most young men led

into intemperance? By the desire to have a "good time"

What does Amos say will happen to these false leaders of the people? What does he say will happen to these luxurious and extravagant banqueters? What to the city of Samaria? By what does Amos confirm his prophecies? Can we dally with temptation without danger? Isa. 5:20; Jno. 8:34. Mention the different forms of intemperance? What does idleness invariably lead to? What is that which is preying most insistently upon the young of our land? The cigarette evil. It is a daily sight to see little boys on their way to and from school, smoking these. Do their parents know it, do they realize what a bad habit it is? It produces unsteady nerves, stunted forms, weakened brains and early graves. Do you think that truths of the gospel coming from professed followers of Christ, whose lips are stained with tobacco juice, or ornamented with a pipe or cigar, or whose breath is tainted with the supplies from the saloon, can have much influence for good? What is the duty of the children of God? 2 Cor 7:1; 1 Jno. 3:2-3.

## Berean Column.

In the death of Sister Nellie Congleton, one has gone from our midst who will be greatly missed. She was second vice-president of the Illinois Berean organization and president of the society at Moriah; one so true and faithful to all her duties, so devoted to any work in the Master's cause, one it seems we could not well spare; but "God's ways are not our ways," and though we cannot understand why these things must be, yet we can trust Him who doeth all things well, and "Sometime when all life's lessons have been learned.....the things over which we grieve with lashes wet, will flash before us out of life's dark night, and we shall see how all God's plans were right, and we shall say that He knew best."

In a letter written a few weeks before her death, she spoke regretfully of the fact that the Moriah Society was forced to discontinue its meetings on account of so much sickness in the community, saying how helpful the lessons had been, and that she was looking forward to an early date for meeting again, speaking hopefully of the work before her in the interest of the society. So we would say to you who are members of that little band, you can do honor to her memory in no better way, than to take up the

work she has left behind, and with God's help carry it forward in the way that you know she would wish it done. Let us all strive to be as faithful and true as our dear sister was, that we may meet with her in that kingdom where partings shall never come.

One who knew and loved her,  
Anna E. Drew.

Dear Bereans:

Doesn't it seem sometimes that our trials are almost too hard to bear? And doesn't it seem that surely no one else could have troubles quite so hard? But with it all we must remember that "the Lord trieth the hearts." Prov. 27:3. And that He will give us no more to bear than strength to bear it, if we only ask Him for it.

Peter said, 1 Pet. 1:7. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." In the end may we be able to say as did Job (23:11), "My foot hath held his steps, his ways have I kept and not inclined." and may we receive the crown of life which the Lord hath promised to them that love him (James 1:12).

Your sister in Christ.

Ruth A. Van Antwerp

#### Bible Study.

"Thy word is a lamp unto my feet," said the Psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry and polish the glass chimney; you keep the shade clean. But let the dust gather, and the smoke make its sooty deposit; and the wick becomes crisp and hard and black, and the light upon the open page is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it.

The figure may be homely, but it is true. What the Bible brings to you, will depend in large measures upon what you bring to it. You may have a crumb or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface. There are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study. But every one of us can do his utmost in its patient, loving study, and no labors will bring a surer or a richer reward.—Selected by Ada Drew.

When a fool gets angry, he furnishes the proof of his foolishness.

His satanic majesty seldom wastes any time trying to tempt a busy man.

### Harmony is Truly Grand.

And God's word is harmonious from beginning to end. I will give a few quotations from God's word, and leave it to the reader, to say whether it is in harmony with the popular theory, among heathen and Christian nations, that man has an immortal conscious entity (soul or spirit) that survives the body in death; (not spoken of in the scriptures).

Now notice closely what part of man receives the threat of punishment and promises of reward. God said to Adam, in Gen. 2:17: "The day thou eatest thereof thou shalt surely die." (margin—dying thou shalt die) Surely the threat was to the man that God said in Gen. 2:7, became a living soul, for the immortal part could not die, so it has to bear none of the punishment for the sin that has caused all of the sickness, sorrow, pain and death from Adam until now.

I hope the reader will give strict heed to the few references that I give, so as to understand who, or what part is addressed. Rev. 1:18: "I am he that liveth and was dead, and behold I am alive forever more." He said nothing about where the immortal soul was while he was dead, or whether there was such a thing. Mark 16:6: "Ye seek Jesus of Nazareth which was crucified; he is risen." How dare we say it was just the house, tabernacle, or shell, that bore all of the suffering, thus disputing our own selves, in saying that we believe that Christ died, and rose again, when we believe it was only the inferior part that died, and rose. 1 Cor. 15:17: "If Christ be not raised, your faith is vain, ye are yet in your sins." So the part that was buried is the part we have interest in. See the parable in Luke 16:22-23, that popular teachers call literal. The beggar died and was carried by the angels into Abraham's bosom; (if literal, surely not very agreeable to Abraham), the rich man also died, (not partly died), and was buried, and in hell lift up his eyes, being in torment. There is not one hint of what became of the immortal soul of the beggar or the rich man, when they died.

Psa. 37:20: "The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." That can't include the immortal part for it is indestructible. Doesn't it seem hard, if this mortal body has to pay all of the penalty for sin. Mal. 4:1: "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The

deathless entity escapes unhurt. Rom. 6:23: "The wages of sin is death." The immortal part commits no sin, for it cannot die. So the mortal body that God said in Gen. 2:7, became a living soul, has to suffer all of the penalty for sin, which is eternal death. See Rev. 21:8: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars, (which are many) shall have their part in the lake which burneth with fire and brimstone; which is the second death."

With due consideration, no one will say that the immortal soul has to suffer the death penalty for committing any, or all of the above sins, because immortality can never die. But as the body of the wicked is destroyed as shown above, the immortal souls have to flit around thro' all eternity without any bodies; we are not told in God's word how much pleasure they will have, but we have a good reason to believe that they will not suffer any, or enjoy life very much, for we are told in Psa. 146:4, that the very day a man dies, his thoughts perish. We have no account of the immortal soul having any eyes, ears or brain. weighs nothing, and according to God's word, it is absolutely nothing, on account of the many places in the Bible that speak of the death of the soul, the hungry soul, thirsty soul, lean soul, weary or tired soul, souls bo't, sold and eaten, souls being saved from death, the soul that sinneth it shall die, souls being killed with the edge of the sword, and such like passages, have caused some to quit speaking of the soul as a conscious entity apart from the body. But as the saying is, "Some have jumped out of the frying pan into the fire," by saying that the spirit is immortal and conscious, after the death of the body, and quote Eccl. 12:7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

They believe what Solomon says in this verse; but have no use for what he says in chapter 3:18-21, where he says speaking of man, that they might see that they themselves are beasts, for that which befallth the sons of men, befallth beasts; as the one dieth, so dieth the other. (Oh no, Solomon, beasts have not immortal spirits), they all have one breath, (spirit), so that man (in death) hath no preeminence above a beast. So if man has a part that never dies, so has the beast, or the wise man told an awful falsehood. Let Job settle the matter. Job 27:3: "All the while my breath is in me, and the spirit of God is in my

nostrils." The margin says, the breath which God gave him, instead of the spirit of God, plainly showing breath and spirit to be one.

Job 34:14: "If he (God) gather unto himself his spirit and his breath, all flesh shall perish together, man (not house), shall turn again unto dust." So you can plainly see that Job and Solomon are in harmony with each other; if one made a blunder, so did the other. One more thought concerning the spirit that returns to God. The spirit of all men, (not just the good), or the breath that God breathed into man's nostrils, causing man to become a living soul, is the part that returns to God. I will say in conclusion to any that believe they have an immortal conscious entity, that survives the body in death; if you cut out of your Bible all that is not in harmony with that belief, you will have a ragged looking Bible, and will have nothing left on the nature of man, except Gen. 3:4, where the serpent said unto the woman, "Ye shall not surely die." That is in harmony with the popular belief.

I don't believe it for God says in speaking of the devil in Jno. 8:44. "He is a liar, and the father of it." I believe it, for I have been a reader of the Bible for fifty years, and have found nothing that was in harmony with the statement of the serpent. When I am wondering why a Bible reader will believe and teach that the principal part of man never dies, thus throwing God in the lie, instead of the devil, I then think of Noah, a preacher of righteousness, for a hundred and twenty years, getting no one to believe except his family. The people probably taught tradition as they do nowadays, instead of God's word. But see their awful fate in Matt. 24:27-29. It says, "So shall also the coming of the Son of man be," and all signs indicate that his coming is very near upon us.

So dear ones, be not deceived, God is not mocked; his threats to the careless and his grand faithful, are sure, and are addressed to the material, tangible part. The part that has substance, ears to hear, and brains to understand what God has promised, instead of the imaginary, immaterial part; that is of no more importance separated from the body than steam is separated from the engine. I am making my letter too long, so close for this time, with lots of love for every person and the truth. Try to learn what God is talking to, so as to have harmony. It is grand.

G. W. Calder.

### Some Sayings of Eminent Men. Selected by R. E. Lloyd.

Rev. Llewellyn, N. Caley, B. D.  
"The church has two special duties set before her. She is to preach and teach. A Christian should know in his own experience the truths he is to teach. As a blind man cannot teach colors, nor a deaf man music, so only those can impart spiritual truths who have received them and know their value by experience. Every teacher is either a sign post teacher, merely pointing out the way or a guide teacher, one who not only points out the way to others, but is also travelling it himself. And it is the guide teachers who are needed, for we can really teach what we know ourselves. We must practice what we preach, otherwise, it will have but little effect.

"True teaching is that which not merely gives knowledge, but that which leads the scholar to gain it, for as the eye must do its own seeing, and the ear its own hearing, so the mind must do its own learning. "Bless the Lord," said a farmer who had listened to a good sermon expressed in simple language, "the preacher put the hay in a low rack today, so that the sheep could get it." To hear some men preach you would think the Lord had said "Feed the giraffes." A word to the wise is sufficient.

"You remember that when Jesus Christ, the master teacher, wanted to gain the attention of the woman of Samaria at Sychar, he did so by first speaking to her of that which interested her, the water she had come to draw, saying, 'Give me to drink;' and then passing from the known to the unknown, he led the woman on until he taught her that God is a Spirit, and revealed himself to her as the Christ. St. Paul used the same means at Athens, when he preached on Mar's Hill, for he began by speaking about the altar to the unknown God, which he had seen in the streets of the city, and with which all hearers were familiar. From that as a point of contact, he went on to speak to the Athenians of the God who made the world, and who commanded all men to repent, because they would be judged by Jesus Christ, whom he had raised from the dead. Acts 17:23-31."

Rev. Alfred A. Butler, D. D. :  
"You cannot understand the Bible by studying this manual, or any other. The word of God itself must be your text book. The first five books of the Bible are ascribed to Moses by all tradition, Christian, Jewish, and heathen, and are so quoted by the authors of later sacred writ-



ings. The Pentateuch is a portion of the gospel, the fulfilled revelation. The Pentateuch as a revelation. The Pentateuch as a continue to be true so long as we accept Jesus Christ as the standard of religious truth."

Rev. A. C. A. Hall, D. D. LL. D., Bishop of Vermont: "Jesus Christ is not only the greatest of all the teachers that God has raised up, he is himself God's son in our nature. So he makes God known not only by what he said, but also by what he did, and most of all by what he was. He is himself the word of God, the expression or utterance of God's mind, as our words utter our thoughts. This is what John means in the beginning of his gospel when he says, 'In the beginning was the word,' etc.

"What Jesus was, man should be and by his help may more and more become. He constantly spoke of himself as the Son of man, that is the pattern man.

Rev. Charles Carroll Edmunds B. A. B. D.: "We accept the works of Homer and Virgil, of Thucydides and Caesar on the witness of a few manuscripts of late date. Of the New Testament we have about 100 early manuscripts in capital or uncial letters, and about 3000 later manuscripts in a cursive or running hand. The uncials are all older than the ninth century, two dating from the fourth and several from the fifth century. Each of course was copied from a yet older manuscript. A further witness to the original is found in the various versions. Some of these are very ancient, the old Latin and Syriac for instance.

"Going back to the second century, they show how the books of the New Testament were read in that early age. Other testimony is found in the quotations in the Fathers of the church. (Dr. Edmunds is professor of the literature and interpretation of the New Testament in the general Theological Seminary, New York). The universal presence of sin ought to convince all that neither natural nor revealed law can enable men to be truly righteous before God. The real use of the law is to awaken men to the consciousness of sin. What law could not do has been done for men by God in Jesus Christ."

Rev. Hosea W. Jones D. D. Dean of the Theological Department of Kenyon College, Gambier, Ohio: "The church of the apostles. We should appreciate the three stages which its history reveals. The first leads up to the death of Stephen and shows the church living in close contact with Jewish institutions and wholly made up of Jewish beliefs. The second stage is that of the founding of the gentile

churches. Here appears St. Paul the apostle to the gentiles, whose several missionary journeys should be noted. The third is that of adjustment of ideas regarding the relation of the church to the old law. There was a Jewish party which held that all who would enter the church should become Jews to begin with, that for them and for those who were Jews by birth, the law of ceremonies was binding. Another party insisted that for the gentiles, faith and baptism were enough. In the end, the church became one on the question of the sufficiency of faith and baptism.

"With the decay of the empire (Roman) in the 5th century, came the rise of the papacy. The earliest Christian literature tells us little or nothing of the Bishop of Rome. The papal theory finds no standing in the second century. But in the fifth century there comes to light a well defined theory of the papacy—the theory that the church is an absolute monarchy with the pope at its head. Pope Leo, 440-461, has been regarded as the real founder of the papal monarchy, although before him popes had asserted claims of supremacy."

Rev. Richard W. Micon, M. A. D. D., Professor of Systematic Divinity and Apologetics in the Prot. Episcopal Theological Seminary in Virginia says: "Scripture gives no information as to exact nature or effect of Christ's preaching the gospel to the dead. The earliest fathers, e. g., Justin Martyr, Irenaeus, Tertullian, knew nothing of the latter belief that he delivered many saints from Hades and exalted them to heaven."

Rev. Wm. Porcher DuBose, M. A. L. L. D.: "Truth will continue to be mighty and prevail. Do the truth, live the truth, and you shall know it. As nature ends in man, so man ends in Christ, and through Christ in God. We must live religion in order to know it." Jno. 8:32-33.

Charles Haddon Spurgeon: "Live and let live, say I, but I don't include sluggards in that license, for they who will not work, neither let them eat. I do wish that all Christians would be industrious, for religion was never designed to make us idle. Jesus was a great worker, and his disciples must not be afraid of work. I have no patience with those who throw the blame on God when it belongs to themselves. When a man has a particularly empty head, he generally sits up for a great judge, especially in religion. None so wise as the man who knows nothing. His ignorance is the mother of his obstinacy, and although he

does not know it from a bull's foot, he settles matters as if all wisdom were at his fingers' ends. The pope himself is not more infallible."

Rev. Dr. J. Dewitt Talmadge: "Too much hobby-riding belittles the mind, distorts the truth, and cripples influence. All our faculties were made for use. He who is always on one theme cannot give full play to judgment, imagination, fancy, reason, wit and humor. We want harmony of intellect, all the parts carried, treble, alto, tenor, and bass, accompanied by full orchestra, sackbut, violincello, cornet, drum, flute and cymbals. He who goes through life using one faculty, hops on one foot, instead of taking the gait of a healthy walker."

### OUR PRESENT DUTY.

Eld. C. C. Maple.

In a recent sermon I found the words of Paul in Titus 2:12 very rich in thought upon our duty as Christians in the present world (age). Turn and read his words to Titus and let us notice what he teaches us in these few lines.

#### I. Live soberly in this age.

In these words our duty to ourselves is very plainly set forth. Charity begins at home. So does religion. "What manner of persons," says Peter, how about your conversation? Sober in all things. Let your light so shine before men that they may see by you.

Again, "Ye are my witnesses."

So a good rule for all will be to examine our own life and find out our own individual need and be right with ourselves.

#### II. Live righteously in this age.

Here is our duty toward our neighbor. Now if a man has religion, his neighbors will find it out, because he will live it, for religion is not a thing we get but a life we live. Please examine James 1:26-27. Righteousness is doing right. The people who do right, the righteous, shall inherit the earth. (2 Peter 3:13).

#### III. Live Godly in this age.

Our duty to our God. We may be sober in our living and righteous in our dealings with our fellow-men and be good moral people, honorable citizens, yet one thing is lacking. We must seek first the kingdom of God and his righteousness before life is truly the successful life, then to add the Christian virtues and graces taught us in the word and an abundant entrance into the kingdom is promised.

No. Ridgeville, O., May 1913.

### Jews' Wailing Place.

The following are the very

words used by the Jews at their wailing place at the foot of the great wall built by Solomon. Their special meeting is Friday afternoon. These words are sung and recited in chorus between the Rabbi and the people:

Rabbi.—"For the palace that has been laid waste,

People.—We have remained solitary and weep.

Rabbi.—"For the temple that has been destroyed,

People.—We have remained solitary and weep.

Rabbi.—"For the walls that have been demolished,

People.—We have remained solitary and weep.

Rabbi.—"For our sovereignty that has passed away,

People.—We have remained solitary and weep.

Rabbi.—"For our great men who have passed away,

People.—We have remained solitary and weep.

Rabbi.—"For our priesthood whose office has fallen,

People.—We have remained solitary and weep.

Rabbi.—"For our kings who have been despised,

People.—We have remained solitary and weep.

Rabbi.—"Jehovah, we beseech thee to have pity on Zion.

People.—"Assemble the children of Jerusalem.

Rabbi.—"Hasten, oh hasten. Savior of Zion.

People.—"Speak in favor of Zion.

Rabbi.—"May beauty and majesty encompass Zion.

People.—"Return in pity towards Jerusalem.

Rabbi.—"May royalty soon be established in Zion.

People.—"Comfort those that mourn in Jerusalem.

Rabbi.—"May peace and happiness enter Zion.

People.—"May the rod of power be raised in Jerusalem." —Positive Theology.

He who lives twice as fast as he should is apt to see double.

It is a good policy to look ahead if you are headed in the wrong direction.

No man can ever be great who is not willing that many should think little of him.—Sel.

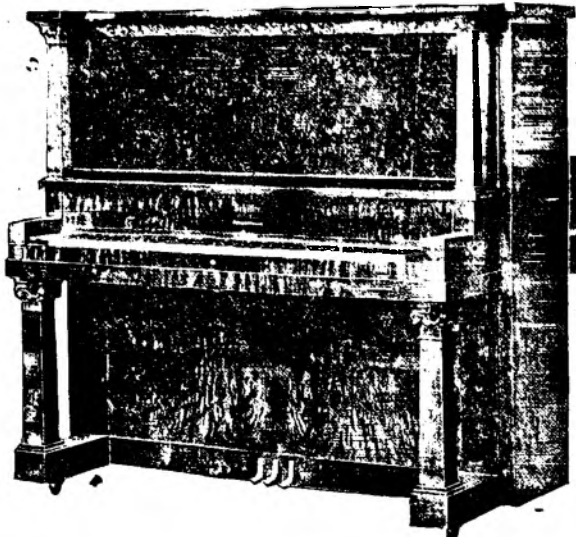
Accustom yourself to master and overcome things of difficulty: for if you observe—the left hand for want of practice is insignificant—and not adapted to general business; yet it holds the bridle better than the right—from constant use.—Pliny.

The making of friends, who are real friends, is the best token we have of man's success in life.—Edward Everett Hale.

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### PAUL'S THORN IN THE FLESH. W. H. Gardenhire.

Text, 2 Cor. 12:7. "And lest I should be exalted above measure thru the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

"What was the Thorn in the Flesh," is a very common question; and there are many different answers given. Some say it was neuralgia, headache, toothache, sore eyes, or some kind of fever. But Paul said it was "a messenger of satan" sent to "buffet" him. And he also tells what that buffeting was sent for.

The Greek word from which we get the word "buffet" means "to rap with the fist." So says Dr. Strong.

Other commentators say that the buffeting was continuous, as the text implies. So that it began soon after his "visions and dreams" early in his ministry and continued thru his whole Christian life.

It is my humble belief that the "Thorn in the Flesh" included all of Paul's trials, afflictions, sorrows and humiliating sufferings as are given partly in 2 Cor. 11:23-30 inclusive. And the Lord showed him "how great things he must suffer for my name's sake," (Acts 9:16) when he was converted.

He besought the Lord thrice that it might depart from him," but the answer was, "My grace is sufficient for thee." Vs. 8, 9, of the 12th chapter.

Now the Lord Jesus was buffeted during his great trial. "And the men that held Jesus

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mocked him, and smote him." Luke 22:63. "And they clothed him with 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." Mark 15:17, 19.

Now "the servant is not above his lord," Matt. 11:24. So Paul felt like the other apostles in Acts 5:41, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." But Saul may have been one of that council.

Now we in this advanced Christian age have no thorn in the flesh as Paul had, but I am sure every true Christian has his fiery trials; and we do well to bear them patiently for his name. Jesus said: "My grace is sufficient for thee."

The Apostle Peter wrote, 1 Peter 4:12, 13: "Beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings."

O, yes, we all have our own buffetings; but O the grace! grace! Amen.—In Day Dawn.

### Let's Boost, Not Knock.

Show your faith in your own neighborhood, township, county and state. Make the most there-

of your own labor, brains, capital. Have confidence in your fellows. Remember that your people right here in your own region possess the ability and means to develop the most perfect civilization right where you live.

Constructive working together is vastly better than destructive criticism. It is easy to find fault but difficult to build up. Be a booster, rather than a knocker.—Sel.

Health is that harmonious condition of the mind and the body which enables the physical organs to perform their functions properly and which promotes the development of the positive qualities of the mental and physical man to a marked degree. Health's worst enemies are worry, anger, fear and hate.

There is one thing that is almost as sacred as the marriage relation—that is an appointment. A man who fails to meet his appointment, unless he has a good reason, is practically a liar, and the world treats him as such.—Orison S. Marden.

I am surprised that intelligent men do not see the immense value of good temper in their homes; and am amazed that they will take such pains to have costly houses and fine furniture, and yet sometimes neglect to bring home with them good temper.

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## The Lower Lights.

Mr. Moody was just finishing his sermon pleading with sinners to come to the Savior, and with Christians to so live as would lead others observing them to that Savior, and he told the following incident:

"On a dark, stormy night, when the waves rolled like mountains and not a star was to be seen, a boat rocking and plunging, neared the Cleveland harbor. 'Are you sure this is Cleveland?' asked the captain, seeing only one light from the lighthouse. 'Where are the lower lights?' 'Gone out, sir.' 'Can you make the harbor?' 'We must, or perish, sir!'

With a strong hand and a brave heart the old pilot turned the wheel. But alas! in the darkness he missed the channel, and with a dash upon the rocks, the boat was shattered, and many a life lost in a watery grave. Brethren, the Master will take care of the great lighthouse let us keep the lower lights burning!"

The incident, says Ira D. Sank-ey, in his "Story of My Life and of the Gospel Hymns," made such impression on P. P. Bliss that he wrote the hymn:

"Brightly beams our Father's mercy

From the lighthouse evermore,  
But to us he gives the keeping

Of the lights along the shore."

—Home Herald.

## Shiloh.

We read: "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." It is claimed by many that Shiloh means Christ: and that this scripture is a prophecy referring to his first coming. Dr. William Smith says in his Dictionary of the Bible: "There are three objections to this translation, which taken collectively seem fatal to it. 1. The word Shiloh occurs nowhere else in Hebrew as the name..... of a person. 2. The only other Hebrew word apparently of the same form is Giloh (Josh. 15:51; 2 Sam. 15:12), and this is the name of the city in Ephraim, where the ark of the covenant remained during such a long period, a sufficiently good meaning is given to the passage without

## NOT WHEN I'M DEAD.

Selected by L. S. Bronson.

In your garden are many roses;  
Some of them are white and some are red.  
Really I am very fond of roses,  
But I want them now; not when I'm dead.

Don't wait to show me affection;  
When the earth is piled above my head.  
In your garden there are many roses,  
But I want them now; not when I'm dead.

Why wait until my labor's ended,  
Don't you think it better if you said,  
Please accept this little bunch of roses;  
You need them now; not when you are dead.

For in your garden there are many roses,  
And their blossoms like our years, are sped.  
Really I am very fond of roses,  
But I want them now; not when I'm dead.

any violence to the Hebrew language." "The simple translation is— 'The scepter shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh.' This is favored by 'numerous learned men belonging to various schools of theology.' 'The translation..... of Shiloh as the name of a city is to be regarded as the soundest.' 'Whatever interpretation of the present reading may be adopted, the one which must be pronounced entitled to the least consideration is that which supposes the prophecy relates to the birth of Christ.' 'He forsook the tabernacle of Shiloh, the tent which he placed among them.' 'Go ye now unto my place which was in Shiloh, where I set my name at the first.' 'Therefore, will I do unto this house,..... as I have done to Shiloh.'

## Healing.

In Rev. 22:2, we read: "The leaves of the tree were for the healing of the nations." This is "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month."

The word healing is from therapia, which occurs in three other passages, rendered 'household' in two: "Whom his lord made ruler over his household."

"Whom his lord shall make ruler of his household." "And healed them that had need of healing." Greenfield defines the rapia: "Service, attendance, aid, help," etc. Therapuo is the word to express healing and curing, and occurs forty-four times, Gov-

ernments may be healed. Healing does not always refer to physical diseases. Says James: "Confess your faults one to another, and pray one for another that ye may be healed." "And he (Elisha) went forth unto the spring of the waters, and cast the salt in thee, and said, Thus saith the Lord, I have healed these waters." "The waters shall be healed." It would be in harmony with the original to say— "the leaves of the trees were for the service of the nations." —Positive Theology.

## Turn on Your Flashlight.

A storm had swept down the electric lights of a coast town. The people were groping their way on through the shadowed streets, when all at once a flood of light turned night into day, into every alley, down the rain dripping streets, up the path to every home, the welcome gleams shot their way, bringing joy and gladness once more. What had happened?

Riding at anchor in the harbor outside, the commander of a warship had learned of the plight of the people of the town.

"Turn your flashlight upon the town," he signalled the officer in charge of the wonderful lamps used to light up the ocean way for the vessel. And the next moment darkness fled from the gloomy place.

In a time of loneliness, when hearts are sad and the way seems hard and long, let a young person with a glad face and a sun-

ny smile enter the room and how the darkness flies away! He may not say a great deal. That is not always necessary. Only to take one after another by the hand and look light and love into the eyes of all; just to show that one cares—that is enough to drive away the mists and the gloom.

Somehow there are many in this old world of ours that seem to be out where the light does not shine very brightly. They find the way stormy. The light wires are all down in every direction. But your flashlight will make all bright again. Give the command to the good, kind heart within you, "Turn on your flashlight."

How can you do this? Just by keeping the heart pure and strong and living near to the source of all light.

The only way the officer on board that warship could be sure that his lamp would shed any ray on the gloom of that sea-coast town was to look well to it that the reflectors were connected with the dynamos down below.

Jesus Christ is your dynamo. Keep in close touch with him.

But will he respond when you need power and light? He never yet has failed any man in all this world; he never will. We have his promise, and that is as sure as heaven and God.

Somebody needs you. Turn on your flashlight.—Sel.

## What Can Be Done in a Minute.

Just stop and reflect on what can be accomplished in 60 seconds. It takes no more than a minute to speak a few kind words to somebody who will be made much happier by hearing them. It takes no more than a minute to give a sweet smile to some poor, forlorn child who is carrying a burden too heavy for its tender heart. It often takes no more than a minute to make up a quarrel between brothers and sisters, and neighbors and friends.

Of what shall a man be proud, if he is not proud of his friends?—Stevenson.

Self-reverence, self-knowledge, self-control; these three alone lead life to sovereign power.—Tennyson.

## SALVATION.

By Jas. W. Wilson. (Deceased).

—o—

I shall talk today on the most important theme that can occupy the human tongue—salvation.

When God in His splendid mercy shook the foundations of the prison, opened the doors and broke the bands with which human bigotry had bound his faithful servants, Paul and Silas, the Jailer, in the agony of his soul, cried out, "Sirs, what must I do to be saved?" Acts 16:30.

What is salvation? What is it to be saved? The word defined means deliverance. Deliverance from what? What is the impending danger to the human family from which they seek deliverance? What danger did the converted jailer fear? What was feared by the Jews on the Day of Pentecost, who were pricked in their hearts by the convincing power of Peter's sermon, when they cried, "Men and brethren, what shall we do?" Acts 2:37.

We call Jesus our Savior. The Bible says He is our Savior. The name Jesus means Savior. From what danger will He save us, and in what position of security will He place us? These are pertinent questions to which, among Christians conversant with the word of God, there should be but one common answer.

Surely so great a danger, to redeem us from which God sent His only begotten Son, is plain to all and needs no defining. And yet, strange as it may seem, plainly as it is portrayed in the Bible and strongly as it enters into the influences almost every phase of human thought and action, there is a wide divergence of opinion as to the nature of this common danger.

In one thing Pagan, Mohammedan, and many Christian sects are agreed, viz: that man is already an immortal being, possessing inherent life which cannot perish or be destroyed but must continue to exist in one condition or another to all eternity. The danger, therefore, as usually defined by those who so hold, consists of perpetual existence, or at least a prolonged existence, in some evil or unhappy condition, while salvation is a deliverance from the possibility of being immersed into that condition after death.

Another thing upon which those who so believe are agreed is that it is the disembodied intelligence which suffers the pain or unhappiness of the evil place or enjoys the pleasures of the Elysian Fields, but what the punishment of the alleged immortal wicked consists of or where the place of their confinement is located, or what are the pleasures of the righteous or

the place of their enjoyment, is variously stated but not clearly defined.

The Buddhist, in common with nearly all religionists of Asia, believe in the transmigration of this embodied intelligence from one species of life to another. Thus if the life of the person has been evil, punishment will follow by being born again into a lower order of being, or into one of 136 places of punishment, graded according to the measure of demerit.

The shortest term of punishment in one of these hells is 10,000,000 years, the longest beyond human calculation of numbers. If he has not been quite bad enough to warrant punishment in one of these places, he will probably be born a person of lower caste or degree of position in life, or a woman, a slave, or a persecuted or disgusting animal, reptile, plant, or even a piece of inanimate substance.

If his merits have exceeded his demerits he will go up higher, being born a person of higher degree or caste among his fellows or an angel, until finally as the highest of all rewards he will enter into the state of Nerva or nothingness. Thus Buddha himself before entering into the condition of Nerva was transformed 500 different times, covering nearly all the range of human, animal, and so-called spirit of life.

The Mohammedan hell has seven apartments, assigned respectively to bad Mohammedans, Jews, Christians, Sabians, Majaians, idolators, and lowest of all, as seems proper, to the hypocrites of all religions. The punishment in these various apartments consists of degrees of heat and cold applied according to the degree of wickedness. Those however, who believe in the unity of God, such as Mohammedans, Jews, and those Christians who do not believe in the Trinity, will ultimately be released, but to others, the punishment is final and eternal.

It must be very different in Mohammedan countries than with us. In Christian lands, especially Protestant Christian lands, the women constitute the majority of those who uphold religion and religious societies, but the majority of the inhabitants of these seven precincts, of the Mohammedan hell are women. There is also a separate apartment for those women who are fortunate enough to enter Paradise.

The Koran abounds in such "orthodox" sentiments as these: "The unbelievers shall be companions of hell-fire forever;" "Those who disbelieve we will surely cast to be broiled in hell-fire; so often as their skins

shall be burned, we will give them other skins in exchange, that they may taste the sharper torment." "They shall be dragged on their faces into hell, and it shall be said unto them: 'Taste ye that torment of hell-fire which ye rejected as a falsehood;' " "They shall be taken by the forelocks and the feet and flung into hell, where they shall drink scalding water." "The true believers, lying on couches, shall look down upon the infidels in hell and laugh them to scorn." Mahomet.

In the Mohammedan heaven there are five apartments for men, the first of which is occupied by prophets, second by religious teachers, third martyrs, fourth and fifth, common believers. There is also a sixth place—a kind of a middle country, which is provided for the "worldly-wise men"—like warm believers who are neither hot nor cold. This, with the other five apartments and the apartment for women, makes seven heavens, the delights of which or the degree of happiness enjoyed by those who enter depends upon the degree of merit or the work which they have brought forth while in the body. The so-called enjoyment of Paradise, so far as men are concerned, seems to be wholly of a sensual character.

The Roman Catholic hell is a place of fire and brimstone, where the devil and his angels preside where the unfortunate souls who have lived a wicked life, especially those who dare to disobey the priests or hold opinions of their own which are heretical to the decrees of the popes and councils, are tormented to all eternity. If Dante's Inferno may be accepted as an orthodox description of the Catholic hell, it is an infernal region indeed, in which, if the unfortunate sinner's punishment is not fitted to his crime in degree it is at least graded according to his measure of demerit.

The pain inflicted is what the Catholic writers call "the pain of sense;" that is, such a pain as fire would inflict upon our corporal being in this life. Thus "Bloody Mary" of England, in defending her acts in condemning Protestants to be burned at the stake, said: "As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the Divine vengeance by burning them on earth." Queen Mary as quoted by Bishop Burnet.

The Catholics also have an intermediate state called purgatory, in which those immortal intelligences which have not been sufficiently good or too bad are purged of their sins by

the agency of fire before they can enter into the holy presence of God. This is also a place of the "pain of sense," where the purging process is by fire, inflicted doubtless so that those who have passed through it will better appreciate the mercy of God in delivering them from the greater and eternal torments of hell. The duration of the purging process seems to largely depend upon the liberality of the relatives and friends of the deceased in contributing of their substance to the coffers of the church.

In the Mohammedan scheme the rich are handicapped 500 years, the poor getting into heaven 500 years before the rich, but in the Catholic scheme of purgatory, the rich seem to have the advantage as they can employ more priests to pray for them and to offer more and longer prayers, so that in getting through purgatory and into heaven they have an immense advantage over the poor.

The Catholic heaven is an undefined place somewhere above, in which the righteous soul enjoys an undefined bliss throughout eternity.

The idea of heaven and hell, as held a few years ago by the majority of Protestant sects, with the exception of purgatory which they reject, was borrowed from the Catholic church.

(To be continued).

Matt. 24:14.

—o—

"And the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24:14.

Many Advent people and other foreign missionary workers who feel zealously inclined in that direction, feel they have a great burden resting upon themselves in order to hasten the day of the Lord. The thought with these people is, If I am faithful in assisting in spreading the gospel to ALL THE WORLD we will hasten the time of our Lord's return. If unfaithful to that mission, it will delay his return.

Now is that supposition a good one and well founded? No, I think not; yet I may not be correct, but I think I am.

Proof: It is stated in scripture "God knoweth the end from the beginning." Isa. 46:10. "And the time of this ignorance God winked at (passed it by), but NOW commandeth all men every where to repent, (why?) because he hath appointed a day (a set time established,—Diaglott) in which he will judge the world."—Acts 17:30-31. Please look up the following passages: Dan. 8:19; 10:1; 11:35.

Will our neglect or our unfaith



fulness, or great zeal affect God's appointed time in carrying out any of his purposes? We think not. Now let us go back to Matt 24:14 and see what we there find.

"And the gospel shall be preached in all the world for a witness unto all nations and then shall the end come." What end?

Without stopping here to prove the statement, I will ask, May it not be the end of the Jewish dispensation, as the following 6 or 8 verses appear to teach. Was that gospel mission spoken of in the 14th verse ever fulfilled during the following closing years of that dispensation? Let us see.

"By two or three witnesses every word shall be established." Remember the wording of the commission given by Christ to his apostles recorded in Mark 16: 15. "Go ye (the apostles) into all the world and preach the gospel to every creature," etc. Again, "Go ye (the apostles) therefore and teach all nations, baptizing them in 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 (the apostles, even baptism), and lo, I am with you (the apostles) always, even to the end of the world." Matt. 28:13-20.

Did the apostles ever fulfill that command during the latter years of the Jewish dispensation? Let us see. Rom. 10: 17-18 will help answer that question. It reads as follows:—"So then (conclusion from what had gone before) faith cometh by hearing and hearing by the word of God. But I say, have they not all heard? Yea verily, truly, their sound went into all the earth and their words unto the ends of the world." Again, Col. 1:6-23. After alluding to the gospel in verse 5, Paul then in verse 6 says: "Which gospel is come unto you as it is in all the world and bringeth forth fruit," etc.

Then after having shown his brethren the value of faithfulness as recorded in verse 22. Paul then in verse 23 says, "If you continue in the faith grounded and settled and be not moved away from the hope of the gospel which was preached to every creature which is under heaven (all the world) whereof I Paul (good authority) am made a minister." Did not the apostles fulfill that gospel, commanded them by Christ? Would it look reasonable to demand or expect yet in the future another fulfillment of that commission before Christ returns, any more perfectly than the one Paul declared he took part in during the declining years of the gospel dispensation? Has God promised to fulfill his word with the children of

men more than one time? Think on these things. Perhaps I am entirely wrong.

L. S. Bronson.

## Reports.

### Report of Michigan Conference.

The Annual Michigan Conference for the year 1913 convened at Dutton, May 29 to June 1, inclusive. It indeed proved a season of refreshing from the hand of the Lord. The rain of Thursday did not prevent the gathering of a goodly number from all parts of the state and elsewhere for the opening session at 7:30. Song service was in charge of Bro. F. V. Blakely. In the absence of Bro. B. W. Woodward, Bro. Blakely extended all a very cordial welcome. Bro. L. D. Decker, Pres., responded with a few well chosen remarks, after which he introduced Bro. L. E. Conner of Cleveland, as the speaker of the evening. His discourse on "Awake and Arise" proved a most fitting one for the opening sermon. It was full of encouraging and helpful thoughts.

On Friday, the mists cleared away and instead of showers of rain, we received showers of blessing. The brethren continued to come from the different parts of the state, Ohio, and Indiana, until Sunday found more than a house-full of those of like precious faith eager to know more about Jesus and His coming kingdom. Many who could not be with us sent words of greeting and Christian love; dear loved ones, this was indeed a token of faithfulness to the Master and gave inspiration to all present, and we pray that each may be blessed accordingly.

Our hearts were made to rejoice when a young sister, Bernice Clark, daughter of Sr. Clark of Middleville, followed her Savior in the waters of baptism, Bro Conner assisting her in putting on the all-saving name of Jesus.

The program was carried out as printed with the addition of a Young Peoples' Meeting Sunday at 6:30.

We were especially favored in having with us Sr. Elizabeth Reed of Chicago, who gave a paper on "The Symbolism of the Skies," followed by an address on "The Star and Scepter" by Bro. H. V. Reed. This was indeed a rare privilege to listen to two so gifted and learned and yet humble workers in the service.

Bros. C. C. Maple, F. V. Blakely, Bro. and Sr. Woodward with the before mentioned speakers, comprised the ministerial force. And to these able expounders of the Truth cling much of the credit for one of the most helpful and successful Conference

meetings.

It was voted to employ Bro. C. C. Maple, former evangelist for Ohio, as our State Evangelist for one year. The money necessary to carry on this work is being met by pledges. A paper was drawn up, stating amount needed for the purpose of receiving pledges payable to Bro. A. K. Richardson, weekly, monthly, or in such amounts during the year as will be most convenient. A copy of said paper will be sent to each church and isolated member, by Sr. M. A. Woodward, Field Secretary.

Brethren, here is a chance to prove our loyalty to Christ. Let us not be found wanting in well doing, for we shall reap if we faint not.

Result of election of officers:— Pres. —F. V. Blakely, 1037 S. Lafayette St., Grand Rapids.

Vice Pres. —Frank Richardson, Sec'y. —Emma Jackman, Burton St., S. E., R. F. D. 11, Grand Rapids.

Treas. —A. K. Richardson, Hastings, R. F. D. 2.

Field Sec'y. —M. A. Woodward, Dutton, Mich.

Work of Field Sec'y is to look up new fields of labor and the needs of the state and thereby help plan and direct the evangelistic campaign.

It was voted to hold the Fall Quarterly Conference at Millbrook.

Time and place for the Summer Bible School was left to the decision of the executive board. Notice of which will appear later.

Full notice of the Sisters' Meeting will be given later.

May God sustain His gospel workers that much may be done till He comes.

Rose Miller, Secretary.

### Knowledge and Wisdom.

Knowledge and wisdom, far from being one,

Have oftentimes no connection. Knowledge dwells

In heads replete with thoughts of other men;

Wisdom in minds attentive in their own.

Knowledge—a rude, unprofitable mass.

The mere material with which Wisdom builds,

Till smoothed and squared, and fitted to place—

Does but encumber whom it seems to enrich.

Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more.—William Cowper

### Help Others.

Have you sorrows or trials that seem very heavy to bear? Then let me tell you that one of the best ways in the world to lighten and sweeten them is

to lose yourself in the service of others, in helping to bear and lighten those of a fellow being whose, perchance, are much more grievous than your own....When turned in this way, sorrow is the most beautiful soul-refiner of which the world knows, and hence not to be shunned, but, to be welcomed and rightly turned —R. W. Trine.

### Sentence Sermons.

It is not what you say to men but what you are to men that counts.

The graces of character grow not through special efforts but in ordinary duties.

Religion will never mean much until you find it in the least things.

One of the uses of adversity may be to teach us patience in judging others.

The Christian who follows his Master cannot fail to find chances to help.

It is a bad thing to feel stirred over wrong and not stir yourself to right it.

Hoping for the best from a man helps him toward it.

At the national convention of a great brotherhood, last November, there was one report on church efficiency that brought the matter of being useful in the church up to the assembled men. Every church needs this idea, for many efficient business men, though Christians, never carry their efficiency inside the church doors.

The man who desires to be great—if he clings to his own will, does he not always stay small and limited? The truly great man is he who loves and wills and desires great ends. Therefore the soul that dedicates itself sincerely to God, must grow larger just as surely as God is larger than the measure of man's mind.

Slander has been compared to the Greek fire of ancient wars, which burned the more when water was thrown upon it. Nothing is more cruel and more persistent than what some may call excusingly, just a bit of gossip. No girl should ever allow herself to repeat such unkind things if she wishes to be a true Christian.

Truth does not always bring peace. Sometimes it brings warfare, and warfare of the sharpest, most agonizing kinds. But it also brings strength for that warfare, and sure confidence of ultimate victory. The soul that would rather have a comfortable easeful delusion than the hardest truth is choosing misery and weakness.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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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.

Editorials and Church News.

Editor's Appointments.

- Adeline, Illinois, . . . . . June 22.
- Ripley, Illinois, . . . . . June 29.
- Dixon, Illinois, . . . . . July 6.
- Roll, Indiana, . . . . . July 13.
- Rensselaer, Indiana, . . . . . July 20.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

Another Sunday School has added Sister Anna Drew's Lesson Leaflets to their list of helps.

Her questions are of the kind that lead the student to search the Bible. They come as nearly

meeting the requirements of a real help as anything we have seen, and since Sister Drew is such a safe teacher you may rest assured she points out only sound doctrine.

Our next young peoples' edition of The Restitution Herald will be the one of date, July 9, 1913. Let our young people between the ages of 8 and 25 send in their best for that issue. We would like to fill that edition with their contributions.

We have been very busy moving machinery, hanging shafting, etc. We are also painting our building and by the time that brethren come to annual conference, we'll be all fixed up. Be sure to call and see us then.

From almost every locality comes the word of sickness among the brethren. Nearly all of these reports appeal to us in a personal way since our wide range of evangelism has brought us in touch with a wide circle of brethren. Brethren, sickness and death are sure. Time is passing. O, let us give more attention to things eternal. Let us strive more ourselves and do all we can to get others to see their need.

A letter from Bro. F. V. Blakely tells of the death of Sr. Alpha Coburn's mother at Eastport, Mich., to which place he was called to preach her funeral on Tuesday, with burial made at Central Lake. Our prayers go out for the comfort of Sister Alpha in her hour of distress. Were it not for hope, such experiences would be unbearable.

Good reports are coming to us from various directions regarding the Michigan Conference. The brethren of the state have waked up to the need of doing some work and have engaged Bro. Maple to evangelize for them for a year. We have many earnest workers in Michigan and we look for good results.

Sister Bertie Drew, after a sojourn of twelve weeks at the hospital, is again at her sister's home, 1309 W. First St., Dixon, Illinois. She was very much benefited by the treatment received and wishes us to express her thanks for the many and various remembrances she received from the hands of friends and brethren while there. How such things help to wear the weary hours away.

The editor is receiving so many calls for work in Bible School and conference during the month of August that in all probability we shall drop on a number of

The Restitution Herald in that month instead of doing so at holiday time as we are privileged to do by the terms of our contract.

We are beginning in this issue a serial article by Jas. W. Wilson (deceased) on the subject of Salvation. It is a tract that was published by the Illinois Conference some years since and will be found to contain a great amount of truth forcibly put.

Reports.

The Iowa Field.

Through the kindness of several of our Iowa churches who released us from our regular appointments for the purpose, we were able to assist our brethren in South Dakota and Minnesota in a series of meetings.

Our services near Letcher, So. Dakota, Sister Inez M. Titus has already reported through these columns. The weather was very unfavorable and consequently the attendance was small.

Sister Titus deserves much credit for the untiring efforts she has put forth to spread the gospel in that locality. Alone she has organized and is conducting a most excellent Sunday School, and it was due entirely to her zeal and faithfulness that we were able to hold a meeting there.

Near Reading, Minnesota we have a number of earnest workers who have united their hearts and hands in the Lord's work. By their invitation we were with them a week and delivered seven discourses. As a result we baptized three intelligent young people in the waters of Summit Lake. They were Sister Geneva C. Howard, Sister Mae M. Mayclin, and Brother John B. Boyour. May God's richest blessing attend them.

We did not conduct a service on Wednesday evening, as, upon the advice of brethren, we accepted the invitation of the Reading Board of Education to deliver the annual address to the graduating class of the high school in that place. Our subject on that occasion was "Ammunition for the Battles of Peace."

G. Eldred Marsh, Evangelist.

Among the Brethren.  
Eld. C. C. Maple.

From the annual conference at Dutton, we came to Grand Rapids and preached at the Fairmount Ave. Mission three evenings. While here we were the guest of our conference president, Eld. F. V. Blakely and fam-

ily. Our brethren have been able to interest some at this mission. Bro. Blakely preaches here quite often. We had the pleasure also of spending one day with Bro. and Sr. Frank Richardson near Jamestown, Mich. On Friday, we came to the city of Adrian, a beautiful city of 12000 people. We preached here for three evenings in the homes of the members. On Sunday evening a very interesting audience listened to the sermon after which we broke bread and enjoyed a season of fellowship.

We hope to open regular services in Adrian this fall. The friends here are expecting to entertain the Bible School this summer, which will be a great help in starting the work. We spent Sunday morning at the little Hope church near Rasin Center with very pleasing services and good attendance. This was the home of Eld. Levi Chase. Sister M. A. Woodward is the present pastor of the church.

They enjoy preaching services once each month and meet every first day to "break bread" and to hold Bible study. On Monday morning we came to Delta, Ohio, where we are now holding a series of services at the old Raker church south of the city. We have a good class here and the people show much interest in the work. Several of our ministers have been here and preached in days past. We do not know how long the meeting will continue.

To Michigan brethren, if you desire meetings held in your section of the state, correspond at once with Sr. M. A. Woodward, Field Secretary, Dutton, Mich., or with the writer, who is now the State Evangelist. Our address is North Ridgeville, O.

We hope to do more for the work in Northern Ohio and Michigan during the coming year. If any one knows of brethren in north-western Ohio, please send us your friend's address. We desire to know all of our brethren.

In the Blessed Hope,  
C. C. Maple.

Report of Antioch Meeting.

The meeting at old Antioch near Plymouth, Indiana, was carried out according to published program with but few exceptions, and was in every particular "a feast of season and flow of soul." The brethren were welcomed by a few well chosen words by F. M. McCrory, the president of the state conference, after which Elder Joseph Williams delivered one of his characteristic sermons on the subject, "Saved from Sin," which gave food for much thought and was especially instructing and

uplifting.

Bro. J. F. Wagoner and wife came before noon, and the brethren were gratified to hear him deliver a grand sermon from the pulpit he has graced so many times during the fifty years this church has been in use. In the evening, Bro. H. V. Reed of Chicago spoke to a large and attentive audience. On Sunday morning Bro. Richard C. Rallsback of South Bend, a veteran in the faith had charge of the social meeting hour and many feeling words of love and adoration to the Lord were spoken from young and old in the faith of Christ.

At the prescribed hour, Bro. Reed delivered the sermon of the meeting series on the subject, "The Signs of the Times." To all those who have heard Bro. Reed, it is needless to say that the soon coming of the Savior is clearly portrayed in the signs now so plainly set before us.

At 2:00 P. M., the large audience was again assembled and ably entertained by Evangelist D. C. Robison of Salem, Ohio, in the absence of N. H. Geiselman, on the subject: "Life thro' the resurrection." After which D. E. Vanvactor of Argos had charge of the emblems and the brethren communed together in remembrance of our Lord.

Realizing that this may be the last meeting to be held here and that Old Antioch may from hence pass into history, while the audience arose and sang that grand closing song, "God be with you till we meet again," the brethren passed by the altar shaking hands with each other and the speakers who have for so many years heralded from this place the glad tidings of great joy, for while it was said before that Bro. Reed preached the dedication sermon 49 years ago, Bro. Wagoner has been in the good work for fully as long. However Bro. Reed made known that he had been preaching the gospel that saves, for 61 years.

The scheduled evening services were transferred to the Argos church where Bro. Reed again preached to a splendid audience, and with this we bid good-bye to old Antioch, from whence the Gospel has been heralded so long by nearly all, if not all, of the leading speakers of the one faith.

F. M. McCrory.

## The Sunday School.

By Anna E. Drew.

The Victories of Faith.

June 29, 1913.

Review.

Reading Lesson. Acts 7:9-16. Heb. 11:20-22.

Golden Text.—This is the victory that hath overcome the world, even our faith. 1 John 5:4.

Lesson I. Gen. 27:22-34.

Name the two sons of Isaac. Give meaning of names. To which by right, belonged the birthright? What was this birthright? How did Esau show that he despised it? Gen. 25:29-34. Tell the story of the plot that was made to deceive Isaac, that Jacob might receive the blessing of the first born. What was the blessing? What did Esau receive? How were Rebekah and Jacob punished for their sin?

Lesson II. Gen. 28:10-22.

Where was Jacob's home? Gen. 28:10. To what place did he journey and why? 27:42-46; 28:1-2. What vision did he have on night, on the way? What did this teach him? What was included in the promise and how far reaching was it? What memorial did he set up and what resolutions make? What trick did his uncle Laban play upon him when he reached Haran? 29:20, 22-25. How did he take this deception?

Lesson III. Gen. 33:1-15.

What journey was Jacob now making? 31:17, 18. Through what country was he to pass and who lived there? 32:3. Why did he fear to meet his brother? What message and present did he send to him? 32:4, 5, 13-15. To whom did Jacob go while troubled? 32:9-12. What great experience did Jacob have at Peniel? 32:24-30. What was the purpose of this struggle? What spirit did Esau manifest? How did the brothers part?

Lesson IV. Gen. 37.

How many sons had Jacob? Who was the favorite? How did he show his love for him? What effect had this upon his brothers? What dreams did Joseph have? Where was Joseph sent? Tell the story of his reception by his brothers and how they finally disposed of him. How did they explain his absence to their father?

Lesson V. Gen. 40.

To whom was Joseph sold in Egypt? How was he treated? What caused him to be cast into prison? What noted persons were also confined there? What occurred to trouble these men? Relate the dreams of each and the interpretation of Joseph. Were they fulfilled?

Lesson VI. Gen. 41:1-45.

How long was Joseph in pris-

on? What brought him to Pharaoh's notice? Tell of the dream and its interpretation. What suggestion did Joseph make? Who suggested his exaltation? What reason was given for his advancement? Tell of the honors and duties placed upon him.

Lesson VII. Gen. 42.

What took the older sons of Jacob to Egypt? Who was left at home and why? To whom did they go to buy supplies? How was Joseph's early dream fulfilled? How did Joseph treat them? Why? How many returned home? What had Joseph commanded them to do? What discovery did they make on the way and after their return? How did Jacob receive their report?

Lesson VIII. Gen. 43.

Why did not the brothers return at once to Egypt after Simeon? What moved Jacob to suggest a second journey? How did they gain their father's consent to take Benjamin? What safeguards did Jacob propose? In what unexpected way did Joseph receive them? How did the sight of Benjamin affect Joseph? Why? How did he entertain them?

Lesson IX. Gen. 44.

What plot did Joseph lay to further test his brothers? What was the use of Joseph's silver cup? Tell the story of the charge against them and the result. Tell of their conversation with Joseph, and his proposal. How did they remain loyal to their younger brother?

Lesson X. Gen. 45:1; 46:7.

What led Joseph to make himself known to his brothers? How did they receive the announcement? How did Joseph quiet their fears? What promise did he make them? What presents did he make them and for his father? What was his parting injunction to his brothers as they started on the return to Canaan?

Lesson XI. 46:28; 47:12; 28:31.

How large a company of Joseph's kindred came to Egypt? Acts 7:14. Where in Egypt did they live? What of Jacob's death and burial? What did Joseph's brothers fear after Jacob's death? How long did Joseph live? Joseph's life is a beautiful type of Christ. Trace the parallels.

Lesson XII. Amos 6:1-8.

Where do we find our temperance lesson? To whom did Amos bear God's message? Tell what you can of Amos and the conditions existing at that time in the kingdoms of Judah and Israel? Do any of those conditions exist in our day? Mention

the different forms of intemperance. What can we do toward some of these evils?

## Letters.

By request we give a short account of how we came to know and appreciate the Truth. Our many efforts to serve the Lord were not, I presume, in vain. Our desire was to have "Thus saith the Lord." The creeds of men did not appeal to us as sufficient to save us. Realizing the fact that a Christian's hope, based and founded upon the sacred oracles of the Lord was superior to that of one who resided out of the ark of safety, I desired to comply with the commands of God. The truth was the only medium through, and by which a person could be saved during apostolic days; therefore I also, could be saved by the same message. I sought not to serve the Lord because I was scared of a tormenting hell of an endless duration, on account of the fact no man can believe in such a place and be a child of God.

I declined to believe that the foundation doctrine upon which this theme rooted was true, that is the immortality of the soul or spirit. In accepting the Gospel, "The power of God unto salvation,"—I believed the scriptures told the truth when they asserted that Christ died, according to the word. Thus believing the record to be true, I could not accept the idea that Christ's body was the only thing that was crucified, the only thing that was buried, the only thing that rose and revived to save us from our sins: while his body was in the grave, His spirit—in fact the real Christ—was off on an errand telling the good news to the spirits in prison. Such was not Bible doctrine. Therefore, how could it be accepted as such? I accepted the Gospel as truth, was baptized, because—"He that believeth and is baptized shall be saved."

I began my efforts to serve the Lord among the so-called Christian people, (sometimes called Campbellites against their will). I continued to grow in grace and knowledge of the truth concerning the great salvation. Believing that I could successfully defend the truth as I understood it, I undertook to do so. But oh! how the opposition did frown. How they hated to hear the Truth presented, was manifested in their actions. Shame on the system that professes to believe the truth, when in fact they only mock at God, trying to place something in the Lord's truth that tends to destroy themselves. The leaders asked me to retract and make acknowledg-

ments for preaching as I did, or cease preaching among them.

Rather than to forsake the Truth, I refused to be enslaved to their creed discipline. Therefore from the face of them who professed to love, accept, and believe the truth, I went. I contended that the gospel I taught was good news concerning the kingdom that Christ would establish at His coming. The Immortality of the Soul was the foundation of their many errors. I could not accept such, because it was, and is, unscriptural. It denies the Bible. Its claims are that man is already saved. Therefore endeavoring to destroy the Bible doctrine of redemption.

May the Lord's blessings attend them who serve Him.

T. A. Drinkard.  
Glen-Rose, Texas.

### THE JUDGMENT DAY. Our Responsibility.

Jesus said "For unto whomsoever much is given, of him shall much be required." Luke 12:48.

Our responsibility is therefore according to our ability and our opportunity. We are now living in the gospel age, the purpose of which is for the Lord to take out from among the Gentiles a people for his name. (Acts 15:14-16), for his bride to reign with him when he returns to restore the earth to its Edenic beauty, and to subdue it, and replenish it with a righteous people, as has been foretold by all the holy prophets. Acts 3:21.

The first Adam and his bride were given an opportunity to replenish the earth and subdue it, but the bride was beguiled by the devil and caused to disbelieve God's word as to the result of disobedience, and so they failed in their trial for dominion, and were doomed to death and a return to dust. That God's purpose might prevail and the earth be filled with a righteous people who would glorify his name, he gave his only begotten Son to die as a ransom for all, to be testified in due time. "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. 15:22, 23.

As the disobedience of the first Adam caused him to fail in his trial for the dominion of the earth, so the second Adam "became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that

every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:8-11.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

As the bride of the first Adam was deceived and caused to disbelieve God, so the bride of the second Adam is required to pass a trial of her faith in God's word, so when she is presented to the Bridegroom, she will have been tried and found true. We shall give two examples or types where trials of faith were required, and which were written for our admonition. After God had promised Abraham that in his seed all nations should be blessed; he commanded him to take Isaac, his only son whom he loved, and offer him for a burnt offering; and Abraham believing that God would raise his son from the dead, and fulfill his promises, proceeded to obey him until God stayed his hand. After the Israelites had been promised the land of Canaan for a possession, they were required to pass the trial of their faith in God's word before they were permitted to cross the river Jordan into the promised land, and for lack of faith and obedience all but three, who were over 20 years old when they left Egypt, had to perish in the wilderness. David said they believed not God's word, and Paul said they were not allowed to enter in because of unbelief. See *Psa. 106:24; Heb. 3:19*. So the church today is passing the trial of her faith in God's promises, so that she "may be found unto praise, and honour, and glory at the appearing of Jesus Christ." 1 Peter 1:7.

The wisdom of this divine provision must be apparent to all who have observed the effects on what should be a harmonious government, when the chief ruler's assistants do not have perfect confidence in his word.

Wherein Adam lost by disobedience, Christ won by perfect obedience, and wherein Eve lost through unbelief, the church triumphant must win thro' perfect faith in all of God's promises.

All nations must be represented in Christ's kingdom, so in order that all may have the opportunity during this gospel age to pass the trial of their faith, Jesus commanded his disciples to preach the gospel of his kingdom in all the world for a witness unto all nations, and then the end will come. He said that those who believe and are baptized shall be saved, and those who believe not shall be damned. This does not mean that all peo-

ple will have an opportunity now but that some from every nation will pass their trial now, and will represent their respective nations in the great judgment tribunal for a similar reason that caused the Father to give his son authority to execute judgment, because he is the Son of man, *Rev. 5:9-10; St. John 5:27*.

Remember that this gospel of the kingdom that Jesus preached, and that he commanded his disciples to preach, and that all who are chosen must believe and obey, is the testimony that God gave of his Son by all his holy prophets, and Jesus said that these are his words, that all these things must be fulfilled, and he said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him the word that I have spoken, the same shall judge him in the last day." *John 12:48*. Jesus said to the Jews, "But if ye believe not his (Moses') writings, how shall ye believe my words?" implying that they could not do so. It was Moses who wrote that God told man that because of disobedience he must return to the dust of the earth. It was Moses' writings that first told that the seed of the woman (meaning Christ) should bruise the serpent's head.

It was the writings of the prophets that explained to the people that the dead are sleeping in the dust, and have no conscious existence as the devil had caused them to believe, but that their future life depended upon a resurrection from the dead through the power and at the coming of Jesus the Son of God. It is impossible for any one to believe the words of Jesus when he does not believe the words of the Prophets, for these prophecies were verified by Jesus, and Paul said that he believed all of them.

Every member of Christ's church, who is chosen among the faithful to reign with him when he comes to sit on his throne, and judge the world, must pass the trial of his faith in this age. God's words that we are required to believe are plain and easily understood by those who believe them; but the difficulty is that many who prefer to believe the devil are blinded by the God of this world, and refer to difficult passages of scripture to try to prove that God didn't mean just what he said, and that the serpent told the truth.

Concluded in next number.

F. M. Howell.

### INSPIRED IMPRECATIONS. J. W. Williams.

Are the prayers of cursing which are recorded in scripture but the vengeful venom of cruel-

hearted men, speaking by their own spirit, and the Bible thus open to the charge of the high or critics, that it is a faulty book? Or are these prayers inspired by the God of heaven, and in that case must we believe our Father cruel?

Take a few examples: "Cursed be Canaan; a servant of servants shall he be unto his brethren."—Noah.

"Cursed be every one that curseth thee."—Isaac.

"Cursed be the man before the Lord that useth up and buildeth this city Jericho."—Joshua.

The following by David: "Cursed be they before the Lord."

"Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name."

"Render unto our neighbors seven-fold into their bosom their reproach wherewith they have reproached thee, O Lord."

"Let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless and his wife a widow." (Prophecies of Judas Iscariot).

"Happy shall he be that taketh and dasheth thy little ones against the stones."

By Paul: "If any man love not the Lord Jesus Christ, let him be Anathema Marantha."

"If any man preach any other gospel ..... let him be accursed."

"I would they were even cut off which trouble you."

"Alexander the coppersmith did me much evil. The Lord reward him according to his works."

Jesus cursed the fig tree, saying, "Let no man eat fruit of thee hereafter forever," and says to the goats in the parable, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Even Jehovah uses the curse. He cursed the serpent, and cursed the ground for man's sake. He cursed Cain for murder, and said to Abraham, "I will ..... curse him that curseth thee." In Deut. 27 and 28 he warns Israel of the coming curses for disobedience. He used Shimei to curse David, so David said.

Did you never pray for curses upon the ungodly? Did you ever repeat "the Lord's prayer," saying, "Thy kingdom come, when the ungodly shall reap what they have sown. Let the worst time of trouble come that has ever been or shall be. Let Armageddon be fought, when five-sixths of the Gentiles and two-thirds of Israel fall in battle. Let there be famines, and pestilences, wars and false prophets, and hailstones the weight of a talent. Let them cry for the rocks and hills to cover them, and from



the face of the mighty judge, let the earth and the heaven flee.

No worse than David prayed, is it? Why do we say it? Because in view of executing this judgment David said, "Let the saints be joyful in glory." For Isaiah says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." So David explains why he prays in such manner "Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none." Quite a way to pray for his enemies, after all, isn't it? And again, "So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame, that they may seek thy name, O Lord. That men may know that thou, whose name alone is Jehovah, art the most high over all the earth."

Not a bad thing to pray for your enemies to be made perfect through suffering as the Lord was, and as you have experienced it, is it? So David, and Paul and Jesus have prayed, and so Jehovah has purposed, and is working, for he assumes responsibility for the sickness, sorrow and death that are in the world for good purpose, and will be so in judgment to come, then why should such prayers and prophecies alarm? If we pray vengefully, to be sure, it is cruel, but he who gets in a truly prayerful spirit and comprehends the love of God, will ask only good for the ungodly and his enemies, even a petition for their chastening. You punish your child, and God chastens his. David and Jeremiah even prayed for trouble to correct themselves, and if we are in common with the Father we will ask for purifying adversity, for ourselves and the same good to be shared by our neighbors; for God has declared this to be his will, so if we say, "Thy will be done," it means that, and we must confess that to be a family matter, and no reproach. But if we desire judgment for others only to see them get what is coming to them, are we not vengeful or cruel, and fail to catch the God-love? But if good comes to the sufferer or to some one by his suffering, why hesitate to acknowledge the likeness of our Father? Else quit pulling up weeds, cutting off cabbage heads and killing pests.

The refusal of fellowship by the church to a perverse member is for the purpose that the Head shall correct and purify and perfect such a one by this same suffering, as Paul shows, but if done in vengefulness, it is only carnal, however, when done for the offender's own good and the good of the body, it is done in true brotherly love, and cor-

rect dis fellowship may be expected to be followed by the Lord chastening the erring one.

#### FIGHT FOR THE JEWS BEGINS IN GERMANY.

**In Germany the Jews Hold High Places in Every Walk of Life Except in the Military and Naval Service.**

Berlin, May 29:—With "Equal ability and capacity, equal opportunities and privileges" for a motto, the "Berlin Tageblatt," one of the largest and most influential liberal papers in Germany has opened a trenchant campaign and agitation for the right and privilege and opportunity for Jews to become officers in the German army. Numerous other liberal papers have joined in what promises to become the most vigorous agitation of the kind yet attempted.

In theory, the Jews in Germany have equal opportunities with the Christian elements in becoming officers of the army. In practice they are virtually debarred except from serving in the ranks. There is no legal obstacle but there is the anti-semitic feeling and exclusiveness of the officers' corps which it is practically impossible for a Jew to overcome.

The "Tageblatt" and other papers have seized upon the present opportunity while the government's demand for an increase of 136,000 men in the army and war tax bill for \$262,000,000 is before the Reichstag, as a favorable moment to impress the Reichstag, the government and the public, with the justice of the demand for equal rights, privileges and opportunities in the army for Jews and Gentiles alike. It is pointed out that in the government's sacrificial willingness for the good of the Fatherland, to increase the army and strengthen the nation's defense, Jews are among those who will have to make the biggest "sacrifices" in the form of taxes. It is contended that Jews, not only may, but must serve in the ranks—and in case of war, will give their blood and life for their country the same as those of other religious faiths. It is argued that the Jews in Germany are among its best educated and most intelligent people. They hold high places in almost every walk of life—in the worlds of finance, commerce, business, education, music, medicine, law, science and literature. It is asked, "then why not in the army and navy?"

The "why not" lies in the hands of the different officers' corps. They have the say largely as to who shall join their corps. And even the kaiser, who numbers Jews among his best

and most intimate friends would not care to attempt to break the traditional and anti-semitic spirit that prevails there. This sentiment among German officers may or may not be correctly expressed by Lieutenant General von Liebert, a member of the imperial party, in his recent speech in the Reichstag, when touching upon the aspirations of Jews for commissions in the army said "The Turkish army has shown what may happen to an officers' corps when alien elements are introduced."

This brought from the "Tagblatt" what is almost an unprecedented attack by a newspaper in Germany upon an officer in the army. The paper took the severest exceptions to the characterization of German Jews as "alien elements." It asked of what use were army increases and strengthening of the nation's defense when the highest and most responsible places in the army are delivered over so lacking in intelligence. It declared that no feeling of security could be created despite all new military increases, when in the hour of danger, "one of so limited intelligence and unfair spirit should be trusted with a decisive role." The paper charges that it was due to Liebert's incapacity when governor of German East Africa from 1897 to 1901, that eleven uprisings took place there.

A row between Baron Colonel von Senden, commander of one of the guard regiments at Potsdam and aide-de-camp to the kaiser, and a Jewish merchant is also being made use of as showing the feeling of army officers toward civilians in general and Jews in particular. Baron Senden occupied a first class compartment by himself. Owing to an accident to another train, the passengers of which had to be taken on, a Jewish merchant and his family were placed in Senden's compartments. The remonstrances of the kaiser's aide-de-camp brought on a wordy dispute with the merchant and as Senden left the compartment at the station he is alleged to have said "Schweineerei" (hogs). The merchant sued but the court dismissed the charges.

In many quarters it is questioned whether the press campaign will have any other effect than to intensify and fan the old anti-semitic spirit which has been on the wane in Germany for some time, except in the army.—Cedar Rapids Evening Times.

#### Having and Using.

In our Lord's parable of the Talents, the unprofitable servant

was condemned, not because he had squandered his lord's money, but solely because he made no use of it whatever. When the single talent was taken away from him in the reckoning, and bestowed upon the thrifty servant who had ten talents already, Jesus justified the act by saying, "From him that hath not, even that which he hath shall be taken away."

There is no real possession without use. What we use is ours. What we do not use is not ours. The buried talent was in a safe place, the servant knew just where it was hidden, he could have made good his boast of possessing it at any time, by digging it up and showing it; but, so far as any real benefit to him was concerned, it might as well have been in the owner's purse.

The miser who hoards his gold might as well be a poor man. The girl who flings aside her books when she finishes her course in high school, and does not make the little she has learned a stepping stone to broader knowledge soon loses a large part of what she has acquired. The young man who disowns his conscience by giving no heed to his warnings will presently have no conscience to trouble him. The Christian who gets a little glimpse of God's truth, and fails to put that into practice in his daily life, will receive no clearer revelation.—Sel.

Some people, because of their own happiness, feel moved to help others. But more people, out of their sorrows, learn to minister to those who need love and kindness. There is no enlargener and deepener of the life like that unwished for guest, Trouble, which carries rich gifts under its black cloak.

It is a queer fact of human nature that the more a man speaks of his good intentions, the less he is likely to fulfill them. In the mere speaking, the will seems to evaporate little by little. The kettle makes steam best with the lid on, and the steam engine carries the principle on still further.

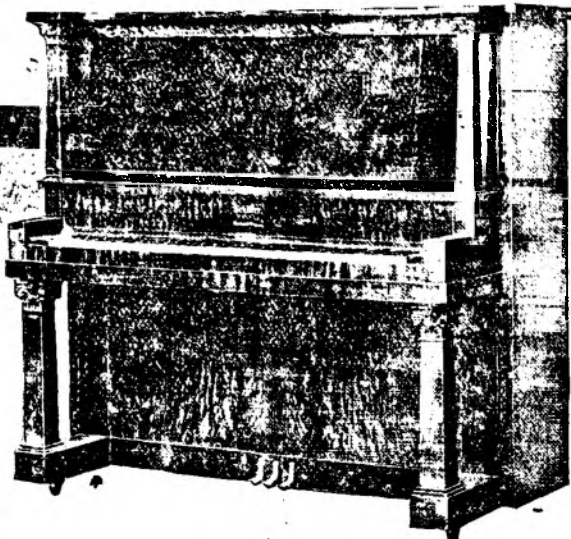
Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. The nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant things from his enemies; they are ready enough to tell them.—Holmes.

Come what will, I will keep my faith with friend and foe.—Lincoln.

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**CHURCH FEDERATION.**  
Eld. C. C. Maple.

My attention has been called of late to a recent article in The Restitution Herald, taken from The Gospel Searchlight, upon the theme of "The Federated Churches." This is a theme that we hear much about these days. Leading churchmen say the spirit of the age is co-operation and we must 'get together.' We all agree that those who are the Lord's people should be united. Christ prayed for this (Jno. 17:20-21) and if we love him and desire to do his will we will ever keep in mind his request and do our part to answer his prayer.

Now what is the unity that the federated churches are pleading for? They ask all to come together, lay aside our many differences and be one. Now when

we come to 'sift' the matter down we shall find in their plan the form of unity is simply an advancement for the denominational interests.

1. You must not preach upon any doctrinal themes or you destroy the unity. You may talk on 'the birds, the trees, the flowers,' but to preach the gospel of the kingdom, you will find the theme out of harmony with the spirit of the movement. Beloved, how can there be any unity between a scriptural people and those who do not believe the gospel. do not preach the gospel, neither will they allow you to preach it?

2. This movement has this understanding: A certain denomination has a strong church in a certain place and they are to furnish the preaching for that place and you must not go there

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THE RESTITUTION PUB. CO., Oregon, Illinois.

to preach unless they give you the permission. I had an experience some years ago in a northern Michigan town with a denomination upon this question. In my reply to a letter to their state president I said: "The word of God commands us to go into all the world and preach the gospel, and where the door is open it is our duty to preach and I believe we would be responsible if we did not." Just because some sect, no doubt teaching contrary to God's word in nearly all of their doctrines, are 'holding the fort,' it is no reason for us to 'stay out.' What fellowship hath light with darkness? I do not see where the gospel can in any way be benefited by any church federation of the order now abroad in the land.

I do not think the movement will appeal to our people, but we should be on our guard, for these are days of deception. The scripture says, "Be not deceived." Let us stand by the old Jerusalem gospel, and preach it, obey it and live it. As to the question of unity, I am ready to unite with any one any time and any place upon the Bible and upon it alone.

If they speak not according to the word there is no light in them, is the teaching of God's word, and therefore a unity not upon that foundation could not have the approval of God.

### Doing, not Thinking.

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything unless the thought be followed by determined will to execute. Not the faithful talker, but the faithful toiler, leaves the broad mark of work accomplished. "Not he that saith Lord, Lord, but he that doeth my Father's will." Not the son that promised, but he that went, was the one who received the reward. "This one thing I do," "This one thing I think," made a Paul. "Whatsoever ye do, do it heartily." Going about continually doing good was the example left by Christ: and the promise is given, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

So I will trudge with heart e late,  
And fret with courage shod,  
For that which men call chance and fate,  
Is the handiwork of God.

—Alice Cary.

New occasions teach new duties  
Time makes ancient good uncouth;  
They must upward still, and onward,  
Who would keep abreast of truth.—Lowell.

# THE RESTITUTION HERALD.

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## MIGHT EXPLAIN MEMORY.

Possible to Photograph the Bible Eight Times on a Square Inch.

A maker of these "test plates" named Webb, many years ago made for the army medical museum at Washington a specimen of microscopic writing on glass. This writing consists of the words of the Lord's prayer, and occupies a rectangular space measuring 1-244 by 1-441 of an inch, or an area 1-129654 of a square inch. The lines of this writing are about as broad as those on the test plates, which are about 1-50,000 of an inch apart. They are, therefore, about as wide as average light waves. Now, then, to get some idea of the magnitude or minuteness of this writing. There are in the Lord's prayer 227 letters, and if, as here, this occupies the 1-129655 of an inch, there would be room in an entire square inch for 29-431468 such letters similarly placed. Now the entire Bible, Old and New Testaments contains but 3,566,480 letters, and there would therefore, be room enough to write the entire Bible eight times over on one square inch of glass, in the same manner as the words of the Lord's prayer have been written on this specimen.

Such a statement without doubt, staggers the imagination, admits the lens, but the figures are easily verified and are certainly correct, and the whole statement at least serves to bring home to us the limited nature of our mental capacities as compared with the facts of the universe. It also furnishes an interesting suggestion in a very different subject. It has been stated that a physical basis of memory may exist in permanent structural modification of the brain matter constituting the surface of the furrows. In a highly developed brain this surface amounts to 340 square inches, and it would therefore appear that the entire memories of a life time might be written out in the English language on such a surface, in characters capable of mechanical execution, such as those of the Web plate at Washington.—Sel. by Ella Fitz.

## SWORD POINTS.

R. E. Lloyd.

Jesus did not say, "Go ye into

## Things We Cannot Afford.

We can't afford to win the gain  
That means another's loss;  
We can't afford to miss the crown  
By stumbling at the cross.  
We can't afford the heedless jest  
That robs us of a friend;  
We can't afford the laugh that finds  
In bitter tears an end.  
We can't afford the feast to-day  
That brings tomorrow's fast;  
We can't afford the farce that comes  
To tragedy at last.  
We can't afford to play with fire,  
Or tempt a serpent's bite;  
We can't afford to think that sin  
Brings any true delight.  
We can't afford with serious heed  
To treat the cynic's sneer;  
We can't afford the wise man's words  
To turn a careless ear.  
We can't afford for that to give  
Like hatred in return;  
We can't afford to feed a flame  
And make it fiercer burn.  
We can't afford to lose the soul  
For this world's fleeting breath;  
We can't afford to barter life  
In mad exchange for death.  
But blind to good are we apart  
From thee, all-seeing Lord;  
O grant us light that we may know  
The things we can't afford!  
—Coleman's Rural World.

all the world and preach the law to every creature. He that believeth the law and is baptized shall be saved." But, Mark 16-15 "Preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved."

While the law was alright in its place, Gal. 3:24, "Christians" are not under the law, but under grace. Rom. 6:14. Neither are they justified by it. Gal. 4. Then why not preach more gospel, and less law? Phil. 3:9-14; Gal. 5:1-18.

There is a man here in East St. Louis, Ill., preaching water baptism was only for the Jews, but is that so? Read Mat. 28:8-20, Mark 16:15-16, Acts 2:37-38, Acts 8, about the Ethiopian Eunuch.

He says Paul did not think water baptism essential, for he said in 1 Cor. 1: "I thank God I baptized none of you save Crispus and Gaius and the household of Stephanus." Also "For Christ sent me not to baptize but to not tell us why Paul said this, preach the gospel." But he does. It was because those people were glorying in men, and not in

Christ, for in Rom. 6, he shows he believes it necessary. Also in Gal. 3:26-27.

"Yes," says one, "but Paul meant the Holy Ghost baptism." Did he? We must emphatically deny it. 1st—Because that was a promise, "Ye shall be baptized with the Holy Ghost, not many days hence." Acts 1:5. 2nd—You cannot obey a promise, but you can a command. Hence in Acts 2:38, we have water baptism. Besides the Holy Spirit baptism had already occurred. Read context. Again in Cornelius' house hold the Holy Ghost baptism had already occurred before Peter said, "Can any man forbid water?" Acts 10. If this preacher and the Quakers had been there, they would have said, "Yes, we need Holy Ghost baptism."

Again when Saul was commanded to be baptized, it was not Holy Ghost baptism, for he could have received that while sitting like the disciples on Pentecost. Read Acts 16 about the Philippian Jailor. Acts 8:5-12. The Eunuch. Acts 8, 1 Pet. 3:18-22, John 3:5, 1 Jno. 5:5-9.

It matters not where or what we are, so we be His servants. They are happy who have a wide field and great strength to fulfill His missions of compassion; and they, too, are blessed who, in sheltered homes and narrow ways of duty, wait upon Him in lowly services of love. Wise or simple, gifted or slender in knowledge, in the world's gaze or in hidden paths, high or low, encompassed by affections and joys of home, or lonely and content in God alone, what matters so that they bear the seal of the living God? Blessed company, unknown to each other, unknowing even themselves!—H. E. Manning.

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. 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, and never to think that we have done enough.—St. Francis de Saels.

The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and He reveals your way to you one step at a time, in the little things of your daily lives, asking only on your part that you yield yourselves up to His guidance. If then, in anything you feel doubtful of troubled, be sure that it is the voice of your Lord, and surrender it at once to His bidding, rejoicing with a great joy that He has begun thus to lead and guide you.—H. W. Smith.

We call Him the "God of our fathers;" and we feel that there is some stability at centre, while we can tell our cares to One listening at our right hand, by whom theirs are remembered and removed.—Martineau.

Because perseverance is so difficult, even when supported by the grace of God, thence is the value of new beginnings. For new beginnings are the life of perseverance.—E. B. Pusey.

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.—R. W. Emerson.

**SERMONETTE NO. 53.**  
**The Two Witnesses.**

Text.—God that made the world and all things therein, seeing that he is Lord of heavens and earth, dwelleth not in temples made with hands;.....in him we live and move and have our being.—Rom. 1:24-28.

Text.—Ask now the beasts and they shall teach thee, and the fowls of the air, and they shall tell thee; or speak to the earth and it shall teach thee; and the fishes of the sea shall declare unto thee; who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. Job 12:7-10.

There are two revelations from God to man. The first is given in words, and is contained in the book we call the Bible. The second is the object lesson of nature given in its multitudinous forms; whether mineral, vegetable or animal. These wonderful revelations go on, in silence around us day by day, year by year and age by age. Whether we study the written word, or examine the stony record of the earth, or the living, pulsating life on the land and in the sea; there is the miracle of revelation everywhere pointing upward to God, as the author of it all.

If anyone is doubtful of the written word—if some sentences are not readily understood, and the statements are beyond our ken; listen to the language of animal life around you. Put your ear to the earth, and your eye upon the trees, grass and the flowers of the field, and there will come into your heart the revelation that Jehovah is Lord.

Brother, have you really looked at the earth? Have you considered its vast stretch of sea and land? Have you contemplated its mountains and plains? Have you explored its fields and forests? Have you considered attentively its flora and its fauna? Did a still, small voice speak to you in the twilight, or talk mightily to you in the roar of the storm? Is there no revelation to you in the beauty of the flowers, and the music of the birds? Have you never seen the footprints of God upon the hills, and the wings of his angels in the air? When the messenger of his love to you, painted the gorgeous sunset or pinned the bow of promise to the evening cloud didn't you see it?

When you looked into the sea, was not its vastness, its teeming population of fishes and mollusks, its sea anemones and protozoans, a revelation to

you, and a witness for God as the Creator? That warm, summer evening when the cicadas, the crickets and the katydids held their annual concert, did you not listen to it and learn that their effort was to convince the world of man that God was telling that his hand made them all?

My text in part tells us that the beasts, fowls, fishes and even the earth can talk to us, if only we attune ourselves to hear; and the lesson—the revelation—they will teach is that God has wrought the complex fabric of the universe.

The iron hinge upon your door has two leaves. They supplement each other. One side alone would be useless. Was not the fin of the fish made for the sea, and the wing of the bird for the wind? The wing of the bird would be a useless appendage if there was no air; and the fin of the fish would not have a use without water.

The Septuagint version of this latter text reads as follows:—Ask now the beasts if they may speak to thee, and the birds of the air if they may declare to thee; tell the earth if it may speak to thee; and the fishes of the sea shall explain to thee. Who then has not known in all these things that the hand of the Lord has made them? Whereas the life (soul) of all living things is in his hand and the breath of every man.

From this it is plain that knowledge of God must be gained, in part at least, from the things about us. The written word is subject to the mistakes of men, in translating from one language to another, in copying in printing, and the words selected and placed in a new version do not always express the same thought to different people; but nature is always the same. She speaks to the plowman the same as the king. Her language is action. Her teachers are the forests and the fields. Her lessons are simple and grand; and they are repeated without variation year by year in a language which does not change; and all nations hear in their own tongue. You will notice the peculiar wording of this text. We cannot read about God or read what he has written to us unless we allow the beast to speak to us, and the birds and the fishes and even the inanimate earth. All are vocal, if we listen well, or as Jesus of Nazareth would say, "He that hath ears let him hear."

Are you a mathematician? There is the arithmetic of nature; and its problems run from notation and numeration step, by step to the highest cal-

culus. Are you a musician? There is music everywhere. The wakeful chirping of the morning birds, and the wild hoot of the owl at night in the deep woodland are songs of praise to God. The ferny frost on the window pane and the fractional leaf arrangement of sedges, flowers and trees are all trying to tell us of the infinite wisdom and power of the being who brought them into existence. There is method in it all. Design is stamped on the visible creation. The means is adapted to the end to be reached. Law governs everything. Intelligence planned the intricate fabric of the material universe, and Jehovah is the Creator.

The leaves and branches are arranged around the stem of a plant in "extrema and media ratio," involving the fractions one half, one-third, two-fifths, three-eighths, five-thirteenths, eight-twenty-firsts; that is to say, that if we add the numerators of any two fractions together we have the numerator of another fraction. So also with their denominators. Take one-half and one-third. Add the numerators for a new numerator and their denominators for a new denominator. We have two-fifths, the next higher leaf arrangement, and so on through the series.

The same law governs the periodic times in the revolution of the planets. Beginning with Neptune, the longest in its passage around the sun, if compared with Uranus, we have 60,000 days and 30,000. Canceling all ciphers, we have three-sixths or one-half. Then comparing Uranus with Saturn's 10,000 days in one revolution, which equals one-third. Again, comparing Saturn and Jupiter 4133, we have the next fraction, two-fifths, and so on to Mercury, the one nearest the sun expressing thirteen-thirty-fourths. Thus the plants under our feet, and the stars over our heads tell the story of the higher mathematics. The fall of a sparrow, the flight of a world through space obeys the same law. The hand that rolled together the huge bulk of the snow-capped mountains, tinted the delicate flowers of the field.

The heavens declare the glory of God and the firmament showeth his handiwork. And the fishes of the sea shall declare that the hand of the Lord hath wrought it all. Thus God's two witnesses—his word and his work tell of him.

A. J. Eychaner.  
Cedar Falls, Iowa.

**SALVATION.**  
**Some Descriptions of Hell.**  
By Jas. W. Wilson. (Deceased).

I well remember some of the

startling hell-fire sermons preached during my younger days—descriptions well calculated to drive away sleep and make one's hair stand on end. One sermon especially made a great impression on me. It was preached by a Methodist minister at Geneva, Ill., who said in substance, that when the unfortunate sinner was cast into the fires of hell and begun to suffer, in pain, he would curse God, when God in retribution for this additional sin would increase the pain. Again the sinner would curse God and again the fire would be increased, until in the course of time, each of the fine sensitive nerves would become as large as an arm, with power to suffer pain magnified in like degree.

Then there was Elder Knapp, a famous evangelist, who held meetings in Kane County, Ill., at various places. In his scheme of hell there was a great wheel, to which the sinners were attached, which revolved slowly through the sea of fire and brimstone, making one revolution every million years. Once in a million years as the wheel rolled round the sinner would come to the surface for a brief time, and would be given a view of the heaven he had lost, with God upon his throne, when in his agony he would cry out: "O, Lord, how long;" when would come the answer, "eternity." I remember one estimable lady, the wife of one of the leading lawyers in the town of Geneva, who became a raving lunatic through listening to these horrible descriptions. Here are some authentic specimens.

"The damned shall be packed like brick in a kiln, and be so bound that they cannot move a limb, nor even the eyelid, and while thus fixed, the Almighty shall blow the fires of hell thro' them forever."—Isaac Ambrose.

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 world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full quick sense within and without: their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel torments: not for



one minute, not for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousands of millions of ages, one after another, but forever and ever, without any end at all, and never, never to be delivered." Sermon Vol. 7, P. 166.—Jonathan Edwards.

"Forever harrassed with a dreadful tempest, they shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings, terrified by the thunderbolts of God, and broken by the weight of His hand, so that to sink into any gulf would be more tolerable than to stand for a moment in these terrors."—John Calvin.

"Sinners shall suffer the most grievous torments, both in soul and body, and without intermission forevermore. These torments are beyond expression, and our most fearful thoughts cannot equal the horror of them."—Body of Divinity, Boston.

It was such horrible stuff as this preached and believed to be a part of the Gospel of the Lord Jesus Christ, and the contemplation of such a cruel and vindictive God that made a Spaniard and gave birth to the cruelties of the inquisition and the bloody deeds done in the name of Christianity during past centuries. Like God, like people. If in retribution for the few sins a person can commit in this short life he must suffer the most excruciating and indescribable pain an all-powerful God can inflict throughout all eternity, why should not the servants of such a God use similar means to compel obedience to His will in this life? What pain they could inflict would be but an atom in comparison with what the victim would suffer after death. As "Bloody Mary" said, there could be nothing more proper than for her to imitate the Divine vengeance.

Modern Protestant theology, however, has passed through an evolution in its opinion of the character of the punishment of the wicked. While retaining the idea of eternal punishment, it has instead of the punishment of the pain of sense, become the "pain of the sense of loss," or perpetual sorrow and remorse over the loss of the joys of heaven.

Having found that they were wrong in accepting this God-dishonoring scheme of hell invented by Pagan, Mohammedan and Papal priests to frighten ignorant, superstitious people into subjective obedience, Protestants will do well to examine further and see if the whole scheme of salvation, rewards and the doctrine of the immortality of the soul itself, coming as it does from the same source, is not equally false.

Though a Papal council has decreed the pope infallible, it does not make him so, nor does the fact that an alleged infallible pope has decreed the soul immortal, make it so. On the contrary, the pope is only a poor, fallible mortal, subject to like passions as ourselves, and his decree on such a weighty matter is of no importance as defining the line between truth and error than that of any other equally intelligent man.

God alone is infallible. His truth alone endureth forever. 1st Peter 1:25. To learn the truth about salvation and the condition of mankind after death we must search His word, as given us in the Bible. The decrees of popes and councils or man-made creeds, doctrines or traditions, have no weight except as they are in harmony with the word of God.

It is a positive relief, therefore, to turn from this horrible nightmare of the apostasy to the bright sunshine of God's love, as found in the Bible—to a God who sends His rain upon the just and the unjust, who so loved the world gone astray and immersed in sin that "He sent His only begotten Son that whosoever believeth in Him might not perish but have everlasting life;" (John 3:16); who in His great love is stretching out His arms to the utmost to save those who will seek the fountain of His love.

(To be continued).

#### ARE GREAT DISASTERS DUE TO WRATH OF GOD?

L. S. Bronson Takes Issue With Ministers Who Assert That Calamities Are "Visitations."

During the late flood, and since it has abated, it has been astonishing to note the reasons given by some for such and other calamities that have come upon the people. Many regard them as visitations from the hand of God. But is such reasoning good logic? Is it just to charge God with all miseries humanity has thus far been heir to in this life? Let us look at this question a few moments and see if there is any evidence to that effect.

Since the dawn of creation to the present time, it is evident humanity has lost nothing in its skill in providing for himself excuses for his failures and mistakes in life.

For today he uses the same arguments our first parents in the garden of Eden invented when God appeared and charged them with obeying His law. The woman said, "The serpent beguiled me and I did eat." The man thought he escaped his trouble and guilt by saying, "The

woman, whom thou gavest to be with me, she gave me of the tree and I did eat." This was thought by Adam and wife to be good reasoning and a fine excuse for their great mistake. But is God responsible for all the ills, sorrows, and mishaps of life and all the way down through the ages past man has been subject to and suffered? We answer no. Perhaps we can better understand the situation if we come down near our own generation and time and look at our condition as we answer the call. "Come and see what God hath wrought," and then see if we cannot discover who is responsible for the many calamities we have suffered.

First let me say God is not responsible only in so far as giving to man and the universe his established laws. One irrevocable law for humanity is this, "Whatsoever a man (any man) soweth that shall he also reap," only more in quantity than he soweth. If man violates God's law and thrusts his hand into the fire and holds it there long enough, he is sure to get burned. If he plunges into deep water and stays there long enough he will be drowned; if he jumps from a twelve story sky scraper to the pavement below he will lose his life; if he throws himself in front of a locomotive he will be killed. Prayers to God will never save any man from such violation of God's established laws. Remember, he has said (and it is as true today as when spoken), "Whatsoever a man soweth that shall he also reap." During the long lapse in the ages mankind has lost nothing in his wonderful gift of framing excuses for his mistakes in life. Should some strange and unexpected event occur, some man with a very knowing look would step out and exclaim, "I told you so," and immediately begin to excuse humanity, laying all the blame upon God and his providence. But I ask again, is God the guilty party? I answer no. As proof of my position that man also is the guilty one, consider the following testimony I will now give.

Not very many years ago down among the rocky hills of Pennsylvania, a laughing stream wound its way through the mountains and valleys, singing its prayers of gladness and joy to its creator and making glad the hearts of men. Finally man (not God) was prompted of the love of that which long ago had been declared to be the root of all evil, conceived the thought that he would improve on God's arrangement of nature's laws by harnessing that beautiful stream to do his bidding and bow to his nod. Acting upon this thought, a dike was

constructed across that beautiful stream. For a time the murmuring song of that little rivulet was no longer heard among the hills. A large lake above the dam was the result. When all was completed man in his great pride and pomp called upon his Creator and exclaimed, "Look and behold what man hath wrought." For a time all went well as "a marriage bell," but at last one day the ripe fruitage of violated law appeared in view and the sad reaping time for what man had been sowing was near at hand. Just after the noon hour had passed, a man was seen swiftly riding through the streets of Johnstown crying, "The dam has gone out; flee for your lives. In a very few moments tottering houses, falling timbers, fleeing and drowning inhabitants were seen mingling together swiftly moving on to death with the passing flood. The cries of the drowning inhabitants of that town for only a short time were heard. The harvest of death from man's sowing was gathered and he called to his God and said, "Come and see what man hath wrought," and all was over. Death and destruction reigned supreme. The little stream once again flowed on down the mountain glade unhampered as God had long ago ordered, careless and thoughtless, of the wreckage and harvest of death scattered along its once beautiful banks. Who was responsible for the Johnstown flood God or man?

(To be continued).

Sink into the sweet and blessed littleness, where thou livest by grace alone. Contemplate with delight the holiness and goodness in God, which thou dost not find in thyself. How lovely it is to be nothing when God is all!—Tersteegen.

The prayer of faith is a sincere, sweet, and quiet view of divine, eternal truth. The soul rests quiet, perceiving and loving God; sweetly rejecting all the imaginations that present themselves, calming the mind in the Divine presence, and fixing it only on God.—M. De Malinois.

"Let us grow out of the idea that because we do some one a favor or render him a service, that he is therefore under some transcendent obligation to us. Let us recognize the truth—that it is we who are obliged if he will permit us to do him a favor."

I would have you, one by one, ask yourselves, Wherein do I take up the cross daily?—E. B. Pusey.

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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.

Editorials and Church News.

Editor's Appointments.

- Adeline, Illinois, . . . . . June 22.
- Ripley, Illinois, . . . . . June 29.
- Dixon, Illinois, . . . . . July 6.
- Roll, Indiana, . . . . . July 13.
- Rensselaer, Indiana, . . . July 20.
- Camden, Illinois, . . . . . July 27.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

Our next young peoples' edition of The Restitution Herald will be the one of date, July 9, 1913. Let our young people between the ages of 8 and 25 send

in their best for that issue. We would like to fill that edition with their contributions.

There are so many calls for special work during the month of August that we are cancelling all of our regular appointments for that month.

We aim to publish one poem each week and we feel that no more space should be used for that purpose. Poetry, to look well, requires much space and we haven't it to spare. Especially do we ask that long poems be not sent us.

On last page of this issue will be found the addresses of our ministers. Other names will be added as request is made.

With the hot weather we have been moving our machinery and we are now "at home" in the new part with linotype, paper cutter and stapler. We are now ready for "callers."

We have just received a photo of Bro. and Sr. Woodward, Bro. and Sr. Reed, and Bros. Conner, Blakely and Maple. The photo is a good one and is ours by the kindness of Bro. Blakely.

The Bible School for Michigan will be held at Adrian, Aug. 4-10. The editor is booked for that time and the probability is that there will be no issue of the paper that week. We will take our vacation that week rather than the usual holiday time.

From Gospel Trumpet of date of June 15th, 1913, we learn of the death of Bro. T. J. Daniel, June 4th. at his home in Magazine, Ark. It has never been our pleasure to meet Bro. Daniel, but from every side we hear him highly spoken of as a preacher of the gospel. His will be a hard place to fill. He will be missed greatly. We look for the Lord to come soon and put an end to all this sadness.

By the kindness of Bro. D. T. Halstead, the editor is now in possession of a splendid baptismal suit, the gift of Bro. Halstead.

This office has received an announcement of the graduation of Bro. Leland N. Roose from The East High School of Minneapolis, Minn. This is the victory of beginning for Leland. May he go forth now into the battle of life to win new victories.

The churches of northern Illinois, through their representatives assembled in quarterly meeting at Oregon, Sunday, June 16, had the pleasure for the first time

of hearing Bro. and Sister D. C. Robison of Salem, Ohio. All report an interesting and profitable meeting. Bro. Robison has agreed to return to help us in Bible School and Conference work.

Reports.

Bible School Report.

To the brethren of the Church of God scattered abroad, I have the pleasure of reporting at the close of the seventh annual session of the Indiana Bible school held at Plymouth, that it was satisfactory in every respect, success being written on every page.

The attendance reached the very satisfactory number of 70 and each one attending gave evidence of an eager desire for a knowledge of the grand truths of God's word.

Brothers Robison and Williams, the teachers of the adult class gave instruction during a period of 90 minutes from 10 and 2 o'clock, Bro. Robison following the subjects of—The Only True God; Gospel; Kingdom, and the Kingdom's restoration to Israel, closing Friday with, Planting and Growth.

Bro. Williams gave lessons on Forgiveness of Sin; Imputed Righteousness; Saved from Sin; Reconciliation; The Son of Man and the Unsearchable Riches of Christ. These masterpiece subjects in the hands of such able instructors could not but be productive of interest and good results to those privileged to be present.

The Junior Class was made up of Sunday School pupils and were given instruction by Sr. Robison forenoon and afternoon and their action gave evidence of their belief that they were indeed a part thereof. Let us trust and pray the Father that the seed planted in these young hearts may grow to ripening and harvest in due time.

Each evening, sermons by Brother and Sister Robison and Bro. Williams, were given to fair sized audiences. However a street carnival in progress had the effect to draw some, evidencing the scriptural statement that "in these last days some will be lovers of pleasures more than lovers of God," and also that "they will be drawn away of their own lusts and enticed."

We are sorry to be obliged to state however that the four largest congregations in the state sent but four representatives, three from one, one from another, and the other two, none.

Contributions were sufficiently liberal to meet expenses within 15 cents, leaving a nice balance in

the treasury as a nest egg. I am neglecting to note that the first 15 minutes of each lesson period was given to a review of the previous lesson, the importance and worth of which will be recognized by all who are or have been teachers and the readiness of proper answers to questions was the best evidence obtainable of what had been gleaned. That the Bible School is a step in the right direction goes without saying and the session just closed was the best of evidence of the need of its continuance in Indiana and its spread to other states.

Mrs. F. M. McCrory, Sec. and Treas.

Report of Sisters' Meeting.

The Ladies' Evangelical Aid Society met during yearly Conference session at Dutton, Mich. Sat., May 31, 1913, and voted to send \$20 to the Restitution Herald for the helping fund, that more of our worthy brethren may have our messenger of glad tidings, the Restitution Herald in their homes.

Amount on hand in treasury \$35 28.

Officers elected for ensuing year are as follows:

- President, Sr. Mary Woodward.
- Vice Pres., Sr. Nellie Blakely.
- Secretary, Sr. Bertie Smith.
- Treasurer, Sr. Emma Jackman.

We were glad at this time for the addition of two new names to our list of workers.

Sisters let us strive more than ever this coming year to fill our Lord's cup to overflowing. For we know that with what measure we meet withal, it shall be measured to us again. The tho't which comes to me here, is very comforting, to know that the daily blessings our Heavenly Father showers upon us that love Him are far greater than what we could possibly do to earn them. So let us count this an opportunity not to be lost, to give joyfully to our Lord, and we will have the assurance of having done His will.

Your sister in His work,  
Bertie Smith, Sec'y.

Among The Brethren, Eld. C. C. Maple.

Our meeting at Delta, Ohio, is still in progress at this date, June 15. This is a farming section and the people are all very busy at this season of the year, yet our evening attendance has been good.

This has been the home of the Elton family who were responsible for the establishing of the truth in this section. Among those who have in years gone by preached here are Eld. and Sister Woodward of Dutton, Mich.,

who are very kindly remembered by the people here. Our people meet in a large, well-cared for house of worship and have an influence for good upon the people of the neighborhood. A Union Sunday School is held here each Sunday, and out of the six classes four are taught by the brethren of our own faith.

We expect to hold a yearly meeting here in the fall and will invite brethren from a distance. We hope many will keep this in mind and attend. Our people here are much interested in the work and have changed the minds of the people to a great extent upon the religious themes.

Eld. L. E. Conner of the E. 105th St. church in Cleveland was here last spring and baptized several and did much toward bringing the outside people to regard us with more kindly feeling.

We go from here to North Ridgeville for a few weeks.

## The Sunday School.

By Anna E. Drew.

### The Child Moses Saved From Death.

July 6. Ex. 1:8-14, 22-2:10.  
Lesson Text. Ex. 1:22; 2:10.

Golden Text.—Whoso receiveth one such little child in my name receiveth me. Matt. 8:5.

Time.—Scholars differ very much as to the dates of Moses and the Exodus, and there are difficulties about each of them. Beecher makes Moses born B. C. 1578, though he puts an interrogation point after the dates of this period.

Place.—Egypt, the land of Goshen.

Joseph lived 17 years at his home in Hebron; 10 years he was a slave in Egypt; 3 years in prison; 80 years he was a ruler in Egypt. He lived to see his great grand-children. Gen. 50:23. He died at the age of 110 years. His body was embalmed and kept in Egypt till the Israelites went out a great nation, when it was taken to the land of Canaan and buried in Shechem near Mts. Ebal and Gerizim. Josh. 24:32. Nearly sixty years had elapsed between the death of Joseph and the period which we now enter upon in our lessons for this quarter.

#### Questions.

Where were the children of Israel living at this time? What of

their condition? Ex. 1:7. Who was ruler at this time? Ex. 1:8. (Supposed to be Rameses II. By his "not knowing Joseph," is meant not acknowledging his obligation to him, "a man of the past, and not entitled to any influence over the present").

What was this new king's estimation of the Israelites? Ex. 1:9-10. How did he seek to remedy this? Ex. 1:11, 13-14. (They were obliged to dig the clay, knead and prepare it, then form into bricks, drying them in the sun). Did this succeed? v. 12.

What did he then order? v. 22. Can you point out what gain for good the Israelites might receive from these afflictions? "Kept them separate from the Egyptians, preventing intermarriage, united them into one nation, binding them together in common sorrows, dangers, hopes and plans. Tended to wean them from the desire for idols, and lead them to the one God who alone could help them in their sore need. In working for the Egyptians they were compelled to use Egyptian arts and appliances, to study the great national works and the noble architecture on which they were employed, learning many kinds of work."

One writer says it was an industrial training school. The oppression weaned them from Egypt so that they were ready to leave when the time came which God appointed. God had a work for them to do, but first they must be trained that they might be prepared. What were the names of Moses' parents? Ex. 2:1; 6:20. Was this their first son? Ex. 6:20 7:7. (Aaron was 3 years older than Moses and the sister Miriam, Ex. 15:20, must have been still older, probably born before the edict requiring male children to be destroyed).

What description is given of Moses? v. 2; Acts 7:20. He was born near Zoan (Tanis), the beautiful capital of Rameses II, on one of the outlet streams of the Nile on the western border of Goshen. His parents were religious people for we are told in Heb. 11:23, that they acted from faith. How long did his mother succeed in hiding him? What did she then do? (The basket was made of papyrus reed. In ancient times it was widely cultivated in the Delta of Egypt. Its stem is triangular and grows to the height of 6 to 10 ft. It has long been used for writing material. Beneath the outer rind are thin, concentric layers, some times as many as twenty, which the Egyptians split off, pressed together, and beat and polished to make their paper. Of the stem of the plant were made boats, sails, mats, cloth, cords. The basket was covered with an

adhesive bitumen or pitch. It forms a hard, glossy wax, perfectly impervious to water).

What were flags? A species of reed. The basket was placed among these to keep it from floating down stream. What river was it? Who was sent to watch over it? Why "afar off?" v. 4. Who came to the river to bathe? "Bathing in the waters of the Nile as a sacred river, was part of a religious ceremony."

What did Pharaoh's daughter do when she saw the ark? What were her feelings on seeing the child? How do you think she knew it was a Hebrew child? How did Moses' sister improve her opportunity? Whom did she go for? How did the king's daughter reward her? Ex. 2:9. In what other way was she rewarded? (Seeing her son safe and in having the privilege of caring for and training him).

What name did the king's daughter give him? What does it mean? See Bible margin. What in our lesson shows how wonderful God works? (Pharaoh's aim was to exterminate the Hebrews. The very man who was destined to deliver them, was nourished and educated in the king's palace, and obtained that eminence of Egyptian learning which was highly important in his future office, and which as the son of Amram, he was not otherwise likely to obtain).

How long was Moses with his parents? It is uncertain, some say it was seven years, at least, and not more than twelve. What are some of the things you think he would be most likely taught by them, during these years?

In Moses we have a type of Christ. The points of similarity in today's lesson we find:

Born of poor parents during the reign of a cruel king. Luke 2:7; Matt. 2:1.

Life sought by this king. Matt. 2:8.

Providentially delivered while many children were destroyed. Matt. 2:13, 16.

The time from the birth of Moses to the events in our next lesson is given as forty years. Acts 7:23.

What does Stephen say of Moses' education during these years? Acts 7:22. "Egypt then had two great universities, at Heliopolis and Hermopolis, and Moses is said to have studied in the former, which was situated about twenty miles north of Memphis. Professor Breasted tells us that education among the Egyptians was eminently practical. It fitted them for their official duties. Knowledge of the external world as a whole, was sought only as practical necessity prompted such search. They studied the sun

and stars for navigation and practical purposes. Mathematics were for keeping accounts and making wills and deeds. Carpenters and cabinet-makers flourished, also ship building. They had mines and quarries. Music was cultivated at court."

#### The Bible As Literature.

(The Scotsman, May 17, 1913).

Professor A. Quiller-Couch, the King Edward VII. Professor of English Literature at Cambridge, is delivering lectures on the "Writing of English." The lectures are drawing great crowds to the new lecture rooms, and this week the ordinary seating accommodation proved insufficient for the large numbers attending, fully one-half of whom were lady students from Girton and Newnham or the wives of "dons." The lecture was some what more academical than the last two had been, and dealt with the capital difficulty of prose, the saying of extraordinary things, in running its level up to the high emotional moments. He warned hearers that in studying literature, still more in studying to write it, they should distrust all classification.

He supposed that most of them, if, after reading a quantity of Elizabethan prose, they had the courage to tell plain truth undaunted by the name of a great epoch, would confess to finding it in the main detestable. He, at any rate, did not mind owning that the most of Elizabethan prose offended him. Only a pedant would ask them to study it. Its one merit consisted in that it was struggling, fumbling, to say something, that was to make something. It was not like modern jargon trying to dodge something. Yet all the Elizabethan writers were alive, and, unconsciously for the most part were trying to philosophise the vocabulary of English prose and find a rhythm for its periods. And then, as already had happened to our verse through Shakespeare, to our prose there suddenly befel a miracle.

#### The Authorized Version of the Bible.

What was the miracle? He meant the authorized version of the Bible. It was a greater miracle, too. Individual genius such as Shakespeare's we might allow to come in the course of nature. But how forty-seven men, not one known outside of this performance for any superlative talent, could have brought that marvel to birth, and after no long gestation—well, he had a somewhat sceptical mind, but admitted that before such a wonder as that the most sceptical mind must stand aghast. Did it, or did it not, strike them as

queer that the people who set them "courses of study" in English literature never included the English version, which not only intrinsically, but historically, was out and away the greatest book of English prose? Perhaps they paid the student the silent compliment of supposing that he was perfectly acquainted with it? He wondered. (Laughter). When a nation had achieved the manner of diction they found in the wonderful language of the authorized version, those glorious rhythms, simple men, holy and humble men of heart like Izaak Walton and Bunyan had their lips touched, and spoke to the homeliest cadences. Proud men, scholars—Milton and Sir Thomas Browne—practiced the rolling Latin sentences, but on the nobler cadences of our Bible they too fell back. The precise man, Addison, cannot excel one parable in brevity or in heavenly clarity. The two parts of Johnson's antitheses come to no more than this: "Our Lord has gone up with the sound of a trumpet: with the sound of a trumpet our Lord has gone up."

The Bible controls its enemy Gibbon as surely as it haunts the curious music of a light sentence of Thackeray. It is in everything we see, hear, feel, because it is in us, in our blood. What fool, then, would say—"Thus or thus far shalt thou go" to a prose thus invented, and thus with its free rhythms working after three hundred years on the imagination of Englishmen, or who should determine the range, whether of thought or of music? "You have received it by inheritance," the lecturer concluded. "It is yours, freely yours, to direct your words through life as well as your hearts." (Prolonged applause).—From Glad Tidings.

#### The One Foundation.

Other foundation can no man lay than that is laid which is Jesus Christ. 1 Cor. 3:11. An immense number of other foundations have been laid and the great mass of mankind think themselves secure on them, but when the great day comes, there will be tremendous disappointment. One to be found worthy when the King comes has not only to get on the foundation in the right way, but has to remain firm till the end. If any one tries to climb in any other way, the same is a thief and a robber. To remain steadfast there one has to work diligently in the Master's service, using his talents to the best advantage, whatever they are. The parable of the ten virgins in Matt. 25 has long impressed itself upon my mind, and the longer I live, it seems to force itself upon me

the more. Half were wise and half were foolish. They had all evidently been baptized believers, or at least had entered into covenant relationship with God, but only half succeeds in gaining an entrance to the marriage supper of the Lamb.

I have been watching over the household of faith for half a century in different parts of the world, and also, my observation seems to confirm this idea. They get on the slippery side of the foundation, and slip off from many causes. They do not get on the center of the rock by thorough care, watchfulness, and study, get careless, or the waves of trial wash over them and away they go.

A brother worked with me for a time earnestly and diligently getting up a church but died a drunkard. No drunkard shall inherit the kingdom of God. 1 Cor. 6:10. He had acquired the liking for strong drink, when young. No servant of God should touch the stuff unless on a doctor's prescription, and many of the most advanced physicians are beginning to find that they can generally cure better without it than with it. The largest majority of those who fall away, do so through getting indifferent. They begin to excuse themselves from going to church. They are tired. They have worked hard through the week and need a rest. The church can get along without them. This is repeated often perhaps, to soothe their conscience. One of the near by popular churches is gone to occasionally, and gradually they conclude that one church is as good as another at any rate. The church has to get along without them and so will the kingdom of God.

Another fruitful cause is quarrelling among brethren and among sisters too. This has wrecked many a church. Frequently it is a personal affair; sometimes, doctrinal. Both parties become bitter against each other, and the spirit of Christ is far from being manifested. A split takes place; weaker ones get disgusted and quit the whole thing entirely, and some would be leaders thunder at and denounce those who do not see the matter as they do, and many of the sheep are scattered. Another thinks a great deal more of himself than he ought to, a rather common fault. They discover, or think they do, some new idea, and they are determined to force it upon everyone and denounce those who will not accept it, thus filling themselves up with very un-Christ like characters, and doing a great deal of mischief in the household of faith.

Again, there are those who have

run well for a time. Perhaps have given up much for the truth—written and preached in the interest of the truth—and at last get led away through vain philosophy. It would not do for me to give names. The medical profession is a poor one, apparently, to be in to be able to adhere to the rock of ages. I have known several run well for a time, then go back to the churches. From a worldly standpoint, it is not a paying concern to belong to Christ, if you are dependent on the public for your success and come intimately in contact with them, as a physician does. He, however, can make a good living and be a Christian in the true sense of the word. Some I know, have gone back to the churches because the people in church are not fashionable.

A brother had been absent from church for a long time. I met him on the street and urged him to come next Sunday. He hesitated and stammered, "My wife does not want me to go." A wife can be a great blessing in the church and many of them are noble women, but they can also be a curse. I have noticed that most of the brethren who marry alien wives soon slip off the foundation. This is not so much the case with the sisters I have known, some of them bringing their husbands into the truth. I urged a sister who was to marry a man not yet baptized, but who believed, to be sure to get him baptized before she married him. Some go over into rank infidelity.

One man I had many public debates with, and who told me he had been baptized by Robert Roberts of Birmingham, the last time I met him publicly, got up before an audience I had been speaking to, and told them that if the Bible was true, Dr. Mason had been telling them just what it taught, but that he did not believe the Bible.

The Bible contains an abundance of evidence to prove its genuineness. There never has been a time in the world's history when it has been more assailed than it is now. So-called higher criticism is rampant, and everywhere in literature in the pulpits, colleges, and in the workshops, there is a smattering of it, and people think themselves wise, who can dabble a little in it. The high priests of it are Wellhausen in Germany and Driver of Oxford University. The whole thing is based on the assertion that the early books of the scriptures were not written at the time they claim to have been written, but were forgeries; that most of these were written long after. Some of them were forged in Babylon during the time of the captivity. The

British Encyclopedia is written on this basis, and immense amount of other literature, all calculated to wash people to the one foundation.

There is an abundance of evidence to prove their assertions are false. In the last century, God sent diggers to work in the ruins of Ninevah, Babylon, Egypt and Palestine and they have unearthed such an abundance of evidence to prove the truth of the scripture's historical statements and show that all their false theories are false and amidst the general attempt to destroy the scriptures, there are a few able men who are showing up the absurdity of all their theories. Foremost among these is Hommel in Germany and Sayce at Oxford University. They prove most conclusively that the historical statements of the scriptures must have been written at the time they claim, and that they must have been God-given.

In future articles, D. V., I will give some of this evidence.

Wherefore let him who thinketh he standeth, take heed lest he fall. 1 Cor. 10:12.

A. Wallace Mason, M. D.

#### THE JUDGMENT DAY. Our Responsibility.

Now as to the responsibility of those who have not become disciples of Christ but have had an opportunity. When Jesus sent his disciples to preach the gospel, he said it would be more tolerable in the judgment day for the wicked people of Sodom than it will be for those who will not hear Christ's disciples now.

Because the people to whom the gospel is sent have more light since Jesus came than they had before. To all pious men and women the life and miracles of Christ confirmed his word that he was the son of God, the promised Messiah, and his literal resurrection from the dead gave assurance unto all men that God had fulfilled his promise, and that all can depend upon just as literal a resurrection in the coming judgment day.

Jesus said of the Jews, "Had I not come and spoken to them they had not had sin." This is the sin of unbelief. No one can believe the gospel until he either hears it or reads it. Paul says faith cometh by hearing, and hearing by the word of God. Jesus is now speaking to the world through the medium of his disciples, and all who will not believe and obey the plain word of God are without excuse.

The promise of eternal life and an inheritance in the new earth is to Abraham and his seed, and we can become Abraham's seed



and heirs of the promised land, only by becoming adopted children of God, which requires us to accept his covenant through faith in his promises, and seal it by repentance and baptism. Repentance is essential because baptism is not a seal except it be used to manifest a good conscience. Neither is baptism a seal of our covenant with God unless we believe His word, because we cannot seal a contract which we have not made, and we cannot make a contract with God except through faith that he has promised. God has made the covenant on his part under oath; Heb. 6:17; Gen. 22:16; and we can accept it only through faith.

And now comes the danger to those who are "strangers to the covenants of promise, and aliens to the commonwealth of Israel." Perverted gospels are being preached in the world, which place our Creator in a false position, and affirm that the serpent's assertion was true, and promise the good an eternal home beyond the sky, which promise we have no record that God ever made, and a place where Jesus told his disciples they could not come, and where Paul said no man can approach unto. I Tim. 6:16.

A faith in this false doctrine is not faith in God's promises, neither is it accepting his covenant. Paul says, "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." He says evil men and seducers shall wax worse and worse, deceiving and being deceived.

The "doctrines of devils" is the doctrine of deified spirits. The Greek word from which "devils" is translated is daimonion, meaning deified spirits, or like the deity. The Greek word that refers to Satan is diabolis, and is not used in this passage. So the word which in our Bible is translated devils, does not refer to diabolical beings, but to what some believe and teach are the deified spirits of the dead. Paul teaches us that we should not give heed to this doctrine, because it is a departure from the faith.

Paul admonished the church of God at Corinth, saying, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." He then spoke of one coming preaching an other Jesus, that is a perverted gospel as to the nature and office of Jesus, and said, "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is

transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:14-15.

Those who preach the inherent immortality of the soul teach that righteousness is the essential to salvation, whereas Jesus and his apostles taught that faith in God's words, repentance and baptism, were essential to becoming babes in Christ, and good works were necessary for the proper growth of these spiritual babes. They nowhere preached righteousness without faith to unbelievers. In Paul's letter to the Romans he explained to them that those who were trying to justify themselves by the work of the law were self-righteous, but he said we must have the righteousness which is of the faith of Abraham. A holy life, is best for all in this life, but that alone will not save any one who is out of Christ.

The question arises What should any one do who believes the truth, but the church to which he belongs teaches false doctrine?

"Wherefore come out from among them and be ye separate, saith the Lord." This is the Lord's answer to the question. He commanded it in the time of Israel, he commanded it in Paul's time, and he commands it now in his message to John on the Isle of Patmos.

It may not be necessary for any one to sever his connection with the denomination to which he belongs, provided they will allow him the privilege of proclaiming the truth in their congregations. If so, perhaps he can do more good by remaining in his church, but this is questionable. Some prominent ministers in popular sects are doing this, as you can see by their sermons in the Christian Herald and in some other prominent general newspapers. But come out from among them we must, in our declarations of the truth, in our stand before the world, or we shall receive of their plagues.

St. Peter admonished the elect to be sober and vigilant, because their adversary the devil, as a roaring lion, walketh about seeking whom he may destroy, whom they should resist steadfast in the faith. 1 Pet. 5:8. The devils mission is to delude man and cause him to disbelieve God, and as he is transformed into an angel of light, he poses as a saint and preaches righteousness.

The great politico-religious beast has perverted the gospel of Christ's kingdom, and is now silently and stealthily making its mark in the foreheads and hands of the Christian world. The great beast flourishes in the superstition and ignorance of its vic-

tims and receives its power from the falsehood of the dragon which is "Ye shall not surely die. The tentacles of this great octopus are now entwining the free institutions of our country as a means of drawing our people within its merciless grasp. Soon the persecutions of all who will not worship the beast and its image will begin, and the time of great prophet and by our Lord will appall the world.

Jesus said that that day will come as a snare on all them that dwell on the face of the whole earth, and he warned his disciples to take heed lest their hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon them unawares. "Watch ye therefore," he said "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

F. M. Howell.

**The Sin Against The Holy Ghost.**

It is not an uncommon thing to hear one, desirous of knowing the truth, to ask, "What is the unpardonable sin, or the sin against the Holy Ghost?" And I have never yet read or heard a clear, satisfactory Bible answer given. The last effort in that direction is from Billy Sunday as reported in the South Bend paper of June 11, if I am not mistaken, and read as follows:—

"All manner of sin, murder, swearing, theft, adultery, and falsehood will be forgiven by God," declared the evangelist, but every man and woman is given a last opportunity to accept Jesus Christ, and if He is rejected, the sinner's soul is invariably lost."

Is that a true Bible reply? No, it is not. It is no nearer true than many other statements that we hear. I wonder if I can find and give a Bible answer to that question. I have not spent my life as a preacher or a platform speaker teaching thousands of people who have come miles to hear my voice, yet I will make the effort to answer the question.

First, let us learn if possible, how many sins there are that cannot be forgiven. We learn from the language in Matt. 12:31, that there is but one sin that can not be forgiven unto men and it is very plain and reads as follows:—"All manner of sins and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men."

Now we have reached the point and ask what is that one sin. Now if I can find a sin de-

scribed in the Bible that is not to be forgiven, that is the sin against the Holy Ghost. Turn with me to Heb. 6:1-7. "Therefore leaving the principles of the doctrines of Christ (which you now understand) let us go on unto perfection, not laying again (you did once) the foundation of repentance from dead works and of faith towards God. Of the doctrine of baptism (had that once) and of the laying on of hands and of the resurrection of the dead and of eternal judgment had this we will do if God permit. For it is impossible for those who were once enlightened (Christians, not sinners) and have tasted of the heavenly gift and were made partakers of the Holy Ghost (something received and enjoyed for a time, not those out of Christ and never yet in), and have tasted (past time) the good word of God and the powers of the world to come; if they shall fall away it will be impossible to renew them again unto repentance." Why? "Seeing they crucify to themselves the Son of God afresh and put him to an open shame."

Again Heb. 10:26-29. "For if we sin willfully after (not before as Billy Sunday teaches) that we have received the knowledge of the truth, there remaineth no more sacrifice for sin. (No forgiveness for this sin). But a certain fearful looking forward of judgment and fiery indignation which shall devour (destroy and not torment) the adversaries."

Conclusion: If there is but one sin that cannot be forgiven and Paul in Heb. 6:1-7; 26-29, declares that they that have learned to know the truth and have enjoyed it, and have seen a vision of the glories and powers of the world to come, if after all this, they turn their backs to the truth, to them there is no more sacrifice for sin. It is very plain to all who wish to see, we have discovered in this a Bible answer as to the unpardonable sin, or the sin against the Holy Ghost. What say you? Have I answered the question?

L. S. Bronson.

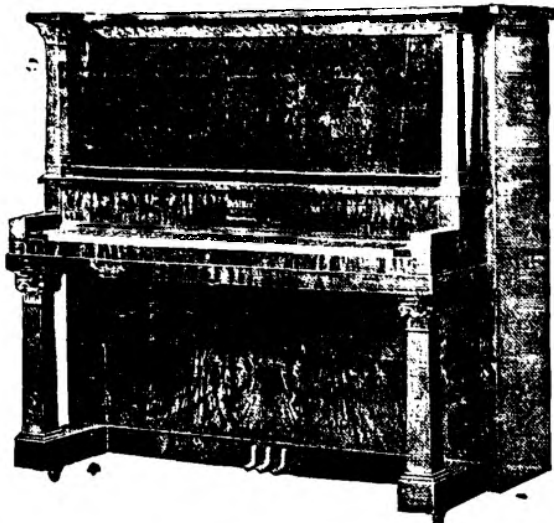
"We call him strong who stands unmoved,—  
Calm as some tempest beaten rock—  
When some great trouble hurls its shock;  
We say of him, 'His strength is proved';  
But when the spent storm folds its wings,  
How bears he then life's little things?"

The nearer you come into relation with a person, the more necessary do tact and courtesy become.—Holmes.

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Love Not The World.  
By L. F. Baker.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."— 1 Jno. 2:15-16.

I think there is no command

that is more crossing to human nature today than this. In these days of excessive pride and extreme worldliness, it is so hard to keep church members from worldly things that the faithful pastor is at his wits' end to know how or what to do or say. There is a sense in which we are to love the world even as "God so loved the world." But to love the world so that we conform to it, and become like it, is destroying to us and the world.

When the church conforms to the world so that the world sees no difference, the influence of the church for good upon the world is lost. When the church indulges in the "lust of the flesh, the lust of the eye and the pride of life," as does the world, where is the outward difference? We may say, "the Lord knows my heart." That is true,

he does; but he knows, too, that your body bears the fruits of the flesh. He knows that you act like the world, and look like the world, and that you desire and love the things that the world loves.

Where, then is the difference, save in your profession? The chastity of woman means much for the morals of men. When saintly women dress like harlots, what can they expect of men? Gaudiness and nudity are the order of the day. The lust of the flesh is very prominent; this we expect of the world, but when it is in the church what may we expect?

The lust of the eye appeals nearly alike to both sexes. These are days when the world has gone almost largely to gratify the eye. In the ball game, the theater the horse race, the bull fight, the prize fight, and last, but not least, the picture show, we have all the rest reproduced.

Not long since, I heard of a little experience in real life. A young man was seated in a theater. Who should presently come in and take a seat beside him but his Sunday-school teacher. He was much surprised, and asked a sister in the church soon after to guess who she supposed was with him at the theater? The young man said, "It was bad enough for us to be there; but what is he after us for to get us to go to church, and he at-

tending such places?" The world judges us, and condemns for seeking satisfaction on its grounds.

"If any man love the world, the love of the Father is not in him." Now the "pride of life" controls today. Vain show is the order of the day. When people attend the plea of worship, "God is not in all their thro'ts." Appearance is the leading thro't from the pulpit to the pew. These things will pass away with the using. How small they will seem when the earth begins to tremble with its last shock, when "the heavens are rolled together as a scroll," "when the judgment sits and the books are opened."

How glad I am there is a satisfying portion here in Jesus, that takes away from the saints of God the love for the things that belong to the world, and that have the spirit of the world. They that have it will be ready when he comes. They who do not have it, will be left behind, to perish with the things they love.—In the World's Crisis.

When therefore the smallest in stinct or desire of thy heart calleth thee towards God, and a newness of life, give it time to speak; and take care thou refuse not Him that speaketh. Be retired, silent, passive, and humbly attentive to this new risen light within thee.—Law.

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THE RESTITUTION PUB. CO., Oregon, Illinois.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, July 2, 1913.

Number 38.

## Give What You Can.

If you do not have the luxuries of life, if you do not handle much money, you can still give and give lavishly, because you can give of your kind. The half day spent helping your pretty cousin to make her gown, the hour spent reading to some one whose eyes are not quite as strong as they used to be, and the cheerful visit paid to some one who is ill—all these are acts of charity that will stand out like golden stars opposite your name on the judgment book.

The girl who wonders listlessly what in the world she can do to help anybody need only open her eyes very wide and she will quickly discover. In every family, in every neighborhood there is work of this kind to do, and while it would not be called charity work, still it is that for charity pitieth much. A few cheerful visits, a few kindly actions are worth more than all the pennies that were ever collected for the heathen. For we have so many heathen at home that the best way to reform them is by example.

## Living Up To Somebody's Opinion.

The young lad employed by Fergus & Co. was packing boxes in the wareroom, when his employer passed down the hall with a friend.

"He's a very dependable lad," the boy packing boxes heard the man say, and the rest of the conversation was lost as they passed out of hearing.

"I tell you," he said afterward to his chum "it made me color up, and feel kind of ashamed of myself, for there were two or three of those boxes that I had not packed just as carefully as the boss would have liked. But I decided at once that there would not be another box that he could not depend on me packing just as carefully as if he were watching me."

Many a young man or woman is in need of hearing just such encouraging words as the young packer heard that afternoon. Many lives would follow higher ideals if they but realized that somebody was expecting good things of them.

If you cannot do anything else in the world, let the people whom you respect for some good trait

know about it. Even if they should not be quite all you believe them to be, they will strive hard to measure up to your ideal when they know and understand you expect good things of them.—Exchange.

## Sacrifice.

As far back as history records, we find the custom of sacrificing an established institution. It was a means whereby man might approach unto his gods. It was a compensation to the gods, hence the sacrifice must have value, which it did. They even sacrificed human beings. The sacrifice was a means by which the heathen idolater expressed his religious feelings. When they come to worship the true God, they must have some visible way of approaching Him, hence it is natural that God should call upon them to offer sacrifice to Him.

It was approaching them in their own way. So we find the Lord commanding sacrifice to Him. Later on we find that the sacrificial offering becomes empty formality, and we hear the Lord saying in Isa. 1:11, "To what purpose is the multitude of your sacrifices to me? I am full of burnt offerings of rams and the fat of beasts; and I delight not in the blood of bullocks, or of lambs or of he goats," and in Jer. 6:20, "your burnt offerings are not acceptable, nor your sacrifices sweet unto me," but the more acceptable is a penitent, and pure heart offering prayer and praise to Him. Psa. 50:14, "Offer unto the Lord thanksgiving." Hos. 6:6, "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings," but Mark 12:33, "To love him with all thy heart, and with all thy soul, and with all thy strength and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

We find therefore, that sacrifice is not a thing belonging to the Old Testament, a thing of the past, but that we are to present our bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Rom. 12:1. So "let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name but to do good and to communicate forget not; for of such sacrifice,

God is well pleased. Heb. 13:15-16.

Dear ones, are we making a daily sacrifice to the Lord that pleases Him? Have we said some word of encouragement to a brother, or sister, or communicated with an isolated one? Are we meeting with the brethren in worship only when conditions are most favorable or on the other hand are we putting ourselves to some inconvenience (sacrificing) to serve God? Are we doing some active work in God's vineyard that will help in the glorious work? Does brotherly love continue in our heart? Is all that we do to the glory of God? Let us not be slack concerning the King's business that our works may be counted unto us for righteousness.

Floyd Stilson.

## JEW TO RESTORE SOLOMON TEMPLE.

### "Back to Palestine" Has Become Their Slogan.

J. Pierpont Morgan is investing \$20,000,000 in railroads which have their terminals in the City of Jerusalem.

"The wandering Jew will in the near future return to Jerusalem."

Joseph Cohn, of New York City, made this statement to a Beacon reporter today. Mr. Cohn is bringing about a revelation among the Protestant churches of this city, concerning the Christianizing of Jews.

"The Jews are preparing plans to restore the temple of Solomon," he continued. "The whole world is being stirred by a sudden and startling movement of the Jews toward their home land. Ten years ago there were only 1000 Jews in the city of Jerusalem. There are now 100,000 within its walls. Over 200,000 Jews are found in colonies established in recent years in the country of Palestine about Jerusalem. The colonies are proving very successful. Good crops are being raised where before all was waste

"J. Pierpont Morgan," said Mr. Cohn, "is investing over \$20,000,000 in railroads which will enter Jerusalem. Within the next few months Jerusalem will have become a city of electricity. Rails are being laid for electric cars and interurbans. The Jews have \$5,000,000 in a Jerusalem bank. They have purchased a large amount of land near the old Mosque of Omar. They will rebuild on that land the old Temple of Solomon with modern equipment. The old Christian priesthood as in the days of Moses, will be established. My family is descendent directly from the tribe of Cohn, the descendants of Arron.

"Until twenty years ago," the speaker said, "the land of Palestine was dry and arid. There were no rains, no crops and few inhabitants. There is a prophecy which reads, 'In the last days, I will pour out upon you again the latter rains.' Rain has come in abundance during the last few years. Jerusalem and Palestine again blossom for the first time since Titus destroyed the city. Several colonies of Jews have planted 10,000 olive trees on the hills of Samaria, a fulfilling of another prophecy, I firmly believe that Jerusalem will become as of old, the market place of the Orient. Spices for distribution in all parts of the world will pass through her marts."

Mr. Cohn leaves tomorrow to fill a two weeks' engagement in Denver and a number of other Colorado points. He has been engaged by A. A. Hyde, H. W. Darling and others to return to Wichita to deliver a lecture at the Y. M. C. A., the night of May 26. Wichita church men have arranged for Mr. Cohn to continue from that date a series of lectures at the Grace Presbyterian church. The lectures will concern the Jews, their life and their customs. Mr. Hyde is preparing to give \$1000 a year toward Mr. Cohn's work.—Selected by S. C. Oliver.

When General Oglethorpe, with an air of triumph, said to Wesley: "I never forgive," Wesley said: "Then I hope, sir, you never sin."

A good man doubles the length of his existence; to have lived so as to be able to look back with pleasure on our past life is to live twice.

Steadfastness is a noble quality, but unguided by knowledge or humility, it becomes rashness and stubbornness.

Gossip is putting two and two together and making them five. Truth suffers, but thereby gossip will thrive.

## Letters.

Bro. Lindsay:—

I think you are giving us a good weekly paper. I hope the brethren will continue their contributions. If you have a large number of articles from which to select, it is evident you can arrange the length of columns, by selecting articles to suit your space, and thus save valuable time and annoyance in making up the form.

My experience as a printer, leads me to sympathize with editors; and especially with those who edit a religious paper. I mean this all outside of sorehead grumblers, especially that class of them who do not want anything printed in "our paper" out side of their ideas.

The paper of June 11th. is I think a little above the average in excellence. Your selections are good. Bro. Williams is giving some timely articles. Bro. Robison's practical ideas should find a place with candid readers. Then Calder, Curtis, Lloyd, Mason, Wilson and others, all have a place and we want to see their names often. There is one article in the last number of the paper that will do finely as a pattern. It is by C. C. Maple, entitled "Our Present Duty" and stands out, is clean cut, and comprehensive. It is a condensed sermon which but few can write. It is scholarly, and systematic in its arrangement.

We hope you will not be discouraged in your good work. The toiler will as certainly be rewarded, as the action of gravitation draws bodies together.

Lovingly yours,

A. J. Eychaner.

Cedar Falls, Iowa.

### Some Things For Which I Am Thankful

For the willing ones, who perhaps have had to sacrifice time, and money to attend our Michigan yearly conference.

Thankful for the privilege of living in a community where all seem so glad to do all they can to make people who came to this meeting happy and comfortable. For the willing hearts and ready hand and purse of the brethren here, to provide with a lavish supply for all our needs.

So thankful that the lives of Bro. and Sr. Reed have been spared to come to us and encourage and instruct us by using the wonderful gifts God has bestowed upon them.

Thankful, that with his many home duties, Bro. Conner could come to us, and add his voice in gospel entreaties to the yet unsaved, and that I could once more listen to his masterly ar-

guments for truth, and that the message each brought us was the same old, old story of divine love and compassion. Also that one at least during this conference session saw the necessity of being adopted into the family of God by baptism. She will hereafter be known as Sr. Bernice Clark, and may God help her, give strength to resist evil and finally make one in the coming kingdom.

We are more than thankful that Michigan has finally had her awakening, and begins to realize her needs and responsibility and to see the brethren so willing and ready to pledge the necessary means to carry on the evangelistic work. Think of it brethren, an evangelist hired by the year, and an encouraging amount of the money raised and pledged. It will take nearly \$1000 to carry on the Michigan work for this year, and dear faithful brethren, we are going to raise it, for when those who could not attend the meeting learn of the good work begun, they will be in haste to add their offerings to keep the work moving on.

I have perfect confidence in all our people, so when you receive a pledge card from the Field Secretary of Michigan Conference, decide on the amount you think belongs to the Lord, sign the card and return it to the sender, and God will bless you and your offering.

Again we are thankful for a young, enthusiastic man, who has pledged himself and his time to the Michigan work for the coming year.

Lastly, we are thankful that so many are taking the Restitution Herald and standing for truth, purity and righteousness. Brethren, Michigan stands about second on the subscription list, aren't you anxious it should be first? If each one could send one more yearly subscriber, think what it would mean. Try it.

Yours for the work,

M. Grant Woodward.

Dear Bro. Lindsay,—

I would like to ask a question through the paper to be answered by one that believes that they have an immortal, conscious entity, that survives the body in death, and consequently believes that Luke 16:19-31, is a literal narrative; the account says, in verse 22, that the rich man also died, and was buried, and not one word said of any part of him going to some other place, than where he was buried. I think all are agreed that the brain (origin of thought) eyes and tongue, were buried with him.

But if the imaginary immortal part (asserted part of God),

went into an eternal, literal burning hell fire, and had a brain to produce thoughts, and a tongue to be cooled off, with the tiny particle of water requested, and eyes, better than those buried with the rich man, to see Abraham so far off, and Lazarus in his bosom, extremely keen eyesight, to see Abraham that was buried on the piece of ground that he bought to bury himself, and his wife Sarah on, Gen. 23:16.

Now the question is this; Will the rich man, when resurrected, have two sets of brains, four eyes, and two tongues, or will one set of organs be discarded? Immortal-soulist, please answer, for no one else can. We have no account of Jesus having two tongues, and four eyes, when his body (self) was resurrected.

A searcher after truth,

G. W. Calder.

"The Restitution Herald":—

I have written several articles to the Restitution in order to make my position clear in the sight of men, and understood as it is in the sight of God, before whom I expect to stand some day and give account, and having failed to get a response, I will now try the Restitution Herald.

I believe there are good and true followers of Jesus, meek and lowly as their Master was, that are supporting either or both papers and reading them.

The statement of faith at the head of each paper tells me this. That, and the good works that each appears to be engaged in is all that we have to judge by. I have some very dear brothers and sisters who write for and read both papers, and yet, living away off here in Washington, they do not know just where I stand in regard to that "creed" or "Articles of faith and discipline" which they have been pleased to adopt. That is the Conference of the Churches of God of the faith of Abraham of Central Washington.

One good sister (McClelland) of Sunnyside, Wash., writes that there were some who wished baptism at that place some time ago. Bro. Adams has since baptized them. That she would have sent for me, had she known how I stood with reference to that creed. Not that Bro. Adams was not fully equipped and abundantly able to do the work, for the brothers and sisters were well satisfied both with his faith and work.

Bro. Titchenal visited and informed them that he would have nothing to do with them unless they signed his creed which they refused to do. So they sent for Bro. Adams. Thank God there are some of God's ministers left that are not bound up in any

creed to such an extent that it would hinder their usefulness in the Master's work.

One thing I have to regret is that my name appears upon it as an endorser of that creed—not that I haven't a belief, for I have. But when a creed works an injustice to a brother of the same faith, by refusing to fellowship him, here I draw the line and get out. The creed our Lord set before us to adopt "works by love." Gal. 5:6. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love—not by a discipline.

"The love of Christ constraineth us," says Paul, Gal. 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free."

When we see God's method of working, we are constrained to exclaim, "Oh the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out." From this time forward God's word as a creed is good enough for me.

W. W. Perrine.

Wenatchee, Wash.

### Jottings By The Way.

On May 3rd, we left our home at Salem, Ohio, for a trip thro' the south and west. It is not a pleasure trip, but to preach the gospel where we have a call. Our first stop was with Bro. and Sr. Heacock, Canton, Ohio. We found them interested in the gospel of Christ. On Sunday morning, we remembered the Lord's death and coming by breaking the loaf. We spoke on the importance of knowing the only true God, and Jesus Christ, whom he has sent. On Monday we continued our pilgrimage toward Mt. Vernon, O., where our daughter, Sr. Harker lives. We found her rejoicing in the truth and looking for the Lord's coming.

We had the pleasure of meeting Bro. Harker, who lives near Mt. Vernon. Bro. Harker is firm in the truth. We also met Sr. Darrah, who has withstood the efforts of the enemy in trying to get her to continue her fellowship with her former church. Her previous engagement prevented more than a brief visit with her. A call from the church at Hillisburg, Ind., required bidding all good-bye on Friday morning, May 16th.

After an all day ride, we were met at the R. R. station and taken to the home of Bro. and Sr. William Huffer. Here we found rest. On Saturday evening, we began a meeting which continued until Friday evening, May 23rd. On Saturday following, we continued our trip to Pleasant



View, Warren Co., Ind. Here we were met by Bro. Himmelright and daughter Verna. We were made welcome by Sr. Himmelright and daughter Melva, when reaching their home. On Sunday morning, we met a good audience in their church. We spoke on Christian Fellowship. We showed that social, religious, and lodge fellowship is based upon certain principles. Those not accepting this fellowship are excluded. This being true, how much more should Christian fellowship exclude those not in sympathy with the faith of Christ.

Our meeting was continued over the second Sunday. The brothers and sisters rejoiced in the truths preached, and we felt that they were built up and strengthened in the gospel. From here we went to Chicago. We were met at the station by Bro. W. H. Wilson and taken to his home, where we met Sr. Wilson and daughter Jessie. Bro. and Sr. Wilson have alike sacrificed a great deal for the gospel's sake. We were royally entertained while here. We had the pleasure of a meeting with the brothers and sisters in the home of Bro. and Sr. Wilson. We spent a very profitable evening with them.

Our next point was Plymouth, Ind. On Saturday and Sunday June 7-8, we attended the yearly meeting at Old Antioch. This church was erected and opened 50 years ago. Bro. Reed having preached the sermon then, his services were secured to preach in this meeting. Bro. Reed spoke on Saturday eve, Sunday morning and evening. How our hearts did burn within us as he spoke of the blessed promises made by Jehovah to his children. Our pen is too weak to describe his eloquence. We had the pleasure of meeting Bro. and Sr. Wagoner. On Saturday, he spoke on a sure foundation.

The Indiana Bible School began June 9th. We had been previously engaged with Bro. Williams, as one of the teachers. Mrs. Robison was given the children's class. The attendance was fairly good. Those who attended expressed themselves well paid. While attending the Bible School, we found a home with Bro. and Sr. McCrory. Jehovah's messengers are made very welcome to all things that they possess. Our pilgrimage was continued to Oregon, Ill., to attend the quarterly meeting. Here we met brothers and sisters from Lankark, Dixon, Aurora, Rochelle and other places in the state. We were made very welcome. We spoke Sunday morning and evening. Mrs. Robison spoke Sunday at 3 P. M.

While in Oregon we were cared for in the home of Bro. and

Sr. Lindsay. We can truly say that our every wish was anticipated. Others extended invitations to visit in their families. We enjoyed a few hours on Sunday in the home of Bro. and Sr. Knodle. We spent an afternoon with Bro. and Sr. Cross and daughters. We enjoyed their hospitality. Bro. Cross is County Superintendent of Schools, a very responsible position. Previous engagements required our leaving Oregon and its enjoyments. Mrs. Robison shared with us the labors and enjoyments of our pilgrimage.

We are now resting with Mr. and Mrs. William Summers of Oskaloosa, Iowa. They are our nephew and niece. They are interested in the gospel, and intelligent people. We will assist them to put on the name of Christ. As we journey, we will send jottings by the way.

Your brother,  
D. C. Robison.

#### Among Michigan Brethren.

Eld. C. C. Maple, Conf. Evang.

We have just closed our Annual Michigan Conference at Dutton, Kent Co., "One of the best gatherings of recent years," was the general report. The preaching brethren present were Eld. L. E. Conner of the E. 105th St. Church of Cleveland, Ohio. Eld. H. V. Reed and wife of Chicago, Ill. Eld. F. V. Blakely of Grand Rapids, who was elected conference president. Eld. B. W. and Mrs. M. A. Woodward of Dutton, and the writer. All of the Michigan churches were represented by a number of the brethren and sisters, many from other points were also present.

The meeting was one of sweet fellowship and the brethren all entered into hearty co-operation for the coming year's plans.

We hope to accomplish a good work in the state during the coming year. We begin our duties as state evangelist for this conference. We go to-day to Grand Rapids for three evenings at the city mission, then on to Adrian for over Sunday, June 8th. On Monday June 9, we shall (D. V.) begin a series of meetings at Delta, Ohio. Beloved, pray for our work in Ohio and Michigan during the coming year.

Address mail to North Ridgeville, O., or Dutton, Kent Co., Mich., Box 21.

(The foregoing was incorrectly mailed and arrived only in time for this issue. Ed.).

Among the Brethren.  
Eld. C. C. Maple.

We left you last week at Delta in the midst of a very interesting meeting.

Bro. Frank E. Siple of Ham-

mond, La., came on Thursday and continued with us until the close of the meeting, as song leader. Bro. Siple will be with us for a time to assist in this work. His services at old Raker near Delta were much appreciated by the brethren and friends. Our services came to a close last Sunday evening. In the afternoon we preached to a little company by the water's edge and then baptized two into the name of the Lord Jesus.

Our closing service was marked by a full house and much interest. We have felt that the meeting here resulted in much good in many ways. Bro. Conner of Cleveland was here last year and helped to give the people of the neighborhood a much better understanding of our people. We have also been able to explain some views that were misunderstood.

Four new subscriptions for the Restitution Herald were taken. Raker church will hold a yearly meeting this fall. We go from here to our home at North Ridgeville for a few days.

Our Adrian, Mich. Bible School will be held in a hall in the city, Aug. 4-10. Brethren of Mich and Ind., let us try and come to Adrian at this time and assist in the Bible School and also to establish our work in the city.

#### Field Notes.

On June 17, we left our home in Southern Louisiana enroute to join Bro. Maple at Delta, O. In Chicago, we were met by Bro. W. H. Wilson and daughter, Sr. Jessie, by whom we were very kindly and pleasantly entertained till the next day, when we boarded the train for Ohio. Arriving in Delta on Thursday, we found Bro. Maple in the midst of a thriving series of meetings to which we added our services as song leader. The brethren were very accommodating and showed much interest. The meeting closed Sunday night, with an overflowing house. It is our present intention to remain with Bro. Maple and aid him as Michigan evangelist.

Yours in Christ,

Frank E. Siple.

Dear Bro. Lindsay:—

Please find enclosed a money order for one dollar, for which please send the leaflets for another quarter. We think they are fine. All are well here.

Respectfully yours,

J. F. Hill.

Blanchard, Mich., R. F. D. 2.

Illinois Bible School and Conference, August 12-24.

Write that you are coming.

## Obituaries.

As the sun was bringing to a close another day on May 29, 1913, it also brought to a close another life, which was Sister Virginia Catherine Boyer, wife of Bro. David S. Boyer, of Pelton Va. Her age was 72 years, 4 months and 13 days. She was the mother of eight children of whom three survive, which are Sister Verna O'Neal, Bro. Marcellus Boyer, and Sister Ella Boyer.

Funeral services were conducted by Elder D. H. Rhodes of the Christian Church. He read a part of the 20th chapter beginning with verse 21, of John. He spoke very clearly of all waiting in the grave till the resurrection when Christ shall come to take charge of both the living and the dead. He said that it was essential each one should be ready to meet our Redeemer, and to find the way to get into Christ, the only means of salvation, begin with the Acts of the Apostles and study it through. To learn to know how to live in Christ, study the Epistles, and to find what the reward would be, study Revelation.

What a comfort it is to hope to meet again with those we loved so well that we have to part with in this life. O, if we could more fully appreciate God's plans. Our daily prayer is that His son will soon come and unite us together as members of this great family.

Seraphine Ritenour

A great deal of manuscript is coming in. Consequently some of it must be held over. Your articles will appear in their turn unless you are otherwise notified.

"Foster in the home the spirit of enthusiasm, good-will, and progress, and the enterprises of the world will knock unbidden at the door."

Every good and commanding movement in the annals of the world is a triumph of enthusiasm. Nothing great was ever accomplished without it.—Emerson.

Pleasure is a laggard, which if we would sometimes stop in our imaginary pursuit of it, would catch up with us.

So long as we love, we serve. So long as we are loved by others I would almost say indispensable; and so man is useless while he has a friend.—Robert Louis Stevenson.

There is as much difference between the man who seeks to do right and the man who sneaks to do wrong as there is between day and night.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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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.

Editorials and Church News.

Editor's Appointments.

- Adeline, Illinois, . . . . . June 22.
- Ripley, Illinois, . . . . . June 29.
- Dixon, Illinois, . . . . . July 6.
- Roll, Indiana, . . . . . July 13.
- Rensselaer, Indiana, . . . July 20.
- Camden, Illinois, . . . . . July 27.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

Word from Bro. Conner tells of the baptism of a young man at the E. 105th St., Church, Cleveland, O., on Sunday, June 22nd. Let the good work go on.

Friends will be pleased to learn that Sister Letitia (Murphy) Waller is now the proud mother of a little girl born June 15th.

A card just received from Sister Leota B. Hanson reports that a part of her vacation is being spent in Omaha, Neb.

A card has been received announcing the graduation of Sister Beth Richardson from the high school of Hastings, Mich. We rejoice with her over victories won, but suggest that she keep ever in mind her class motto, "The past is but the prelude." Only that education which we wisely apply, amounts to anything to us.

The report in this issue coming to us from the South Bend, Ind., church is surely encouraging. We have noted from time to time the discouragements under which this body has labored but we conclude that if these three converts alone are found to occupy a place of honor and trust in the Kingdom of God, the church of South Bend will be richly rewarded for all it has ever passed through.

A good sized audience of old schoolmates and friends greeted us at Adeline, Ill., Sunday, June 22. In spite of all our travel and the many cities we have seen with their costly edifices, there is something about the old town of Adeline that surpasses them all when we have occasion to visit there. That 'something' is our recollection of boyhood days and the joys that flowed in an unbroken home.

Reports.

Report of Berean Business Meeting.

The Indiana Berean Business Meeting was held on Wed. P. M. June 11. The meeting was opened with singing and prayer. The report of the secretary was read and approved; also the report of the treasurer which was as follows:

Amount in treasury, June, 12, 1912, \$30.97. Paid for Outlines, \$30. Expenses on same, \$60. Balance left in treasury, \$37.

Collected during year:—Rebate on Outlines, \$1.50; Outlines sold to individuals, \$1.50; South Bend dues, \$.50; Rensselaer Outlines, \$1.00; Hillisburg Outlines, \$3.00; South Bend Outlines, \$2.20; South Bend dues, \$1.55; Rosa Rose, Outlines, \$1.10; Rosa Rose, dues, \$2.40. Amount forwarded, \$14.75. Total Balance, \$15.12.

Outlines have been furnished to two societies that have not

yet remitted for same. A report from the South Bend Society showed thirty-four meetings with a better average attendance than in any previous year.

Bro. C. Drabenstatt of Roll, reported that the young people of that vicinity had recently re-organized for systematic study.

The North Salem Society failed to send in a report, but Sister Verna Shafer reported regular meetings held, and we feel that they should be commended for faithfulness.

The following officers were then elected by ballot for the ensuing year:—Pres., Emma C. Railsback; Vice-Pres., Rosa Rose Treas., Flora Harris; Sec., Verna Railsback.

Our former corresponding secretary felt unable to attend to the duties of that office longer, and as no one was present who would accept the office, it was decided that the other officers should elect some one at a later date to fill the vacancy. The meeting was then adjourned.

Verna M. Railsback, Sec'y.

Report of Meeting.

Bro. C. C. Maple, State Evangelist for Michigan, came to Adrian Friday, June 5, and conducted services on Friday, Saturday, and Sunday evenings at the homes of brethren in the city, and in the church in Raisin, Sunday morning. A growing interest was manifest, in that each meeting found more attendants than the preceding one. The speaker spared no effort in plainly presenting "The things concerning the kingdom of God and the name of Jesus Christ." We trust the seed sown has not fallen by the wayside nor on stony ground, and that it may bring forth much fruit in due season.

The services in the country were especially encouraging, as most of the brethren from the vicinity and neighboring towns were present. We were so glad to see so many together in the House of the Lord again. At the departing, many expressed their regrets in that we are not able to hold like services every Lord's day. We feel the Sunday School organized about seven months ago is accomplishing much in teaching the young and keeping alive the interest there, when it is impossible to have preaching more than once a month.

Our aim is to organize in the city, and hold regular meetings here. Sermons and commemorating of the Lord's Supper on Sunday evening, concluded a very interesting and helpful three days work in Adrian. May the Lord grant us many more of like meetings and continue to bless us through them is the sin-

cere wish of a sister.

Rose Miller.

Illinois Quarterly Conference.

The first meeting of the Executive Board for the year was held in the church at Oregon, on Saturday, June 14, 1913. The following officers and board members were present: J. E. Cross, Pres., J. M. Glotfelty, Vice-Pres., Maude F. Cross, Sec., Board members: E. F. Gesin, J. M. Glotfelty, Earl Koontz and F. H. Knodle.

The meeting was called to order by the president. The first was a discussion of the Conference funds. Motion made and carried that the Sec. and Treas. be notified to send circular letter to each person over state asking for money to pay off Real Estate debt, and the general conference expenses.

Motion made and carried that the Bible School be organized on Tuesday, Aug. 12, continue eight days, and the Annual Conference three days.

Committee appointed to ask Bro. and Sr. Robison to come and give help during Bible School and Conference. Committee was appointed to arrange programs for Bible School and Conference. A committee was also appointed to see about getting conference building in order.

Bro. Robison preached to a fair sized audience on Sunday morning at 10:30; Sr. Robison in the afternoon at 3 o'clock, and Bro. Robison, again at 7:30 in the evening.

Maude F. Cross, Sec.

On Sunday morning, June 22, the church at South Bend was made to rejoice by three young people making application for baptism at the close of an excellent discourse by Bro. J. W. Williams on "Saved from Sin," in which he pointed out the way of salvation very clearly to an unusually attentive and interested audience. At 3 P. M., the congregation and quite a number of friends gathered on the bank of the St. Joseph river and after a brief explanation of the scriptural mode of baptism singing and prayer, they were baptized into the likeness of Christ's death, and arose in the likeness of his resurrection to walk in newness of life. And we can now introduce of the household, Bro. and Sr. Garfield Overmeyer and Bro. Roland Stilson.

These are earnest and intelligent young people and they will be the means of strengthening the body at this place, which has passed through many discouraging situations during the few years of its existence, by death and the removal of families to other localities, yet our faith

has been strengthened by these trials, and we are able to rejoice in the power of the Truth to keep us steadfast and loyal, not willing to join with those who are turning their ears unto fables, and teaching commandments of men. May we all walk worthy of the vocation wherewith we are called till we all come in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ.

Emma Railsback, Sec.

## Obituaries.

### Dr. John Fletcher.

On Monday morning, June 23rd soon after reaching home from Adeline, a message arrived from Sister Fletcher of Kalamazoo, Mich., asking us to come to their home to give words of comfort because of the work of the enemy, death. The husband and father, Dr. John Fletcher, who had made a brave fight for life, finally succumbed on Sunday evening, June 22.

Judging from the various manifestations of love and esteem which came to the family, Dr. Fletcher will need no monument of marble to keep his name alive in the hearts of the Kalamazoo people. To the citizens who knew him best, he was "Honest John" Fletcher. The family and home over which he presided is a living testimony of his worth as a father and husband. The grief in the home is in a large measure mellowed by the character of the man.

It was our pleasure to meet him about a year ago while attending the Michigan meeting, at Indian Lake. Previously, we had baptized Sister Fletcher, and her daughter, Sister Helen Chisholm. The other members of the family are the daughter, Vera, and Dr. Chisholm, son-in-law. To these and their friends we spoke on the nature of man as a result of broken law and the remedy to be found in Jesus our Lord and Savior.

Thus a happy home has its ranks broken because of the work of an enemy. How long, O Lord, how long will this enemy be allowed to carry on his nefarious work?

The doctors of the city closed their offices for the funeral and attended in a body. People from all walks of life attended to show respect for one who had at some time done them a kindness.

May the Lord hasten the time, when many happy reunions will take place.

S. J. Lindsay.

Mrs. Mary M. Winnie  
was born in Dundas, Canada,

July 5, 1846, died June 17, 1913, aged 66 years, 11 months, 12 days. She married John Main in Canada in 1875, moved to Millbrook Township, Michigan, 1877. She was the mother of twelve children, nine still living. Mr. Main died several years ago, and on Nov. 18, 1907, she was married to Amos H. Winnie, who will truly feel her loss.

Sister Winnie was at a hospital in southern Michigan, then in Washington with a daughter nearly a year, returning home this spring, only to continue failing in health, until Tuesday morning when she was unable to lie down. She very quietly fell asleep without a struggle while sitting in her chair. She was baptized by Eld. B. W. Woodward several years ago, and has always lived a consistent Christian life. She sleeps well, and we anticipate a joyful awakening when Jesus comes. The writer preached the funeral sermon from Job 19:25 to a large congregation.

M. Grant Woodward.

## The Sunday School.

By Anna E. Drew.

### Moses Prepared For His Work.

July 13. Ex. 2:11-25; Acts 7:17-29; Hebrews 11:23-27.

Golden Text.—Blessed are the meek, for they shall inherit the earth.—Matt. 5:5.

Time.—The first period of Moses' life was forty years from his birth, B. C. 1578, to his exile to Midian in 1539. The second forty years extended to 1499. These are the dates in Professor Beecher's "Dated Events." But there is much uncertainty and difference of opinion.

Place.—The first forty years in Egypt. The second forty years in the Arabian peninsula, the wilderness of the wandering.

### Questions.

What did we learn of Moses' education and training in our last lesson? As son of the king's daughter, what would be his advantages? "The pleasures of court, wealth, culture, popularity, ease and possibly kingly station and power."

What choice are we told he made at this time? Heb. 11:24-26. How old was he now? Acts 7:23. What happened about this time? Ex. 2:11, 12. Did Moses violate the divine law by slaying the Egyptian? Gen. 9:6.

Why did he look in all directions before so doing? "Probably because it might bring him into trouble and hinder his proposed work." What do you think may have been some of his reasons for choosing to suffer with his own people? What reason is given in Heb. 11:26? What was the "recompense of reward" to which Moses looked?

What are the "pleasures of sin" referred to in Heb. 11:25? What is said of the duration of such pleasures? Are there any pleasures which may be enjoyed forever? How are they obtained? What is meant by the term "the reproach of Christ"?

It seems evident the faithful among the Hebrews had been taught to look for the seed of Abraham, one who should deliver them, and that the Egyptians were wont to reproach the poor, oppressed Israelites with these expectations.

How is it in these days? 2 Pet 3:4. In what way is being reproached for the name of Christ great riches? 1 Pet. 2:20; 4:12-14. Contrast the temptation of Jesus and His choice when all the kingdoms of the world, and the glory of them were spread before, with Moses' choice.

What occurred the second day of Moses' visit among his brethren? Ex. 2:13; Acts 7:26. What did Moses expect his brethren to understand by his actions toward them? Acts 7:25. What answer did his brethren make to him? Ex. 2:14. Of what did this enlighten Moses? Had the time yet come for Moses to deliver his people? What show they were not yet fit for that? What action did Pharaoh take when he heard of the killing of the Egyptian? What did this cause Moses to do? Locate Midian. What is the first act recorded of Moses when he reached this land? What similar story do you recall in our lessons of the first quarter? Gen. 24:11. Whose daughters did he meet at the well? The priest of every district was no doubt, in general, the most important man in it, and therefore esteemed a prince among them. There is no proof that he was an idolater, but if he was, it is clear he renounced idolatry. Ex. 18:10-12.

Relate the story of the daughters meeting with Moses and the report they carried their father Moses' assistance to them obtained the best possible introduction to the father and was the means of finding him a home with them. By what name is the priest called? See also Num. 10:29; Ex. 3:1; 4:18; Judges 4:11. Dr. Clarke thinks it probable that Hobab and Jethro were one and the same person, and that Reuel was the father. The Hebrews were not particular in distinguishing the different shades of relationship. The term father in Hebrew and Chaldee is frequently used to denote a progenitor or ancestor, however remote. Nebuchadnezzar is termed Belshazzar's father, tho' Belshazzar was his grandson. Dan. 5:11—margin.

Whom did Moses marry? What did he name his son and why? See marginal rendering. Moses had another son. What was his name and its meaning? Ex. 18:4.

Moses remained in Midian for the second of the three forty year periods into which his life is divided. This was the region through which he must later go, to lead his people. What do you think were some of the lessons he learned while here? The names of his sons are significant and express something of his feelings at that time. What would you judge from them? Moses is called the meekest man of Old Testament characters. Do you think he showed that attribute when he slew the Egyptian? Where may he have learned self-control? He needed the training to fit him for a leader, in character as well as knowledge.

What came to pass in course of time? v. 23. If the Pharaoh of Egypt at this time was the great Rameses II as many suppose, he died after a reign of 67 years. Why especially at this time, did the children of Israel cry unto God? "Their cruel oppressor had died, and they cried for mercy, the burden of their prayer being, perhaps, not so much for deliverance as for a milder ruler and an easier yoke, neither of which was granted, for the next king pursued the same course of tyranny." But God had not forgotten them, and the time was nearing when He would deliver them. What was God's covenant with Abraham, Isaac, and Jacob? Gen. 15:14; 28:13-15. Does this covenant concern us in any way? Repeat our Golden Text. Has it any connection with the covenant made of God unto the fathers?

The types in today's lesson.—Refused high office and earthly kingdom. Matt. 4: 8-9; John 6:15.

In spite of great wisdom, for many years a humble toiler. Lu. 2:47, 51, 52.

The fault that most of us have to find is that Experience follows at the heels of Opportunity, instead of being its advance agent.

When men grow virtuous in their old age, they are merely making a sacrifice to God of the devil's leavings.—Swift.

## SALVATION.

## Some Descriptions of Hell.

By Jas. W. Wilson. (Deceased).

## Hell Defined.

In the course of time under usage the meaning of words is frequently modified and changed. This is the case with the word hell. It is a word of Anglo-Saxon origin, derived from helan, the meaning of which, in the ancient tongue, was "to hide," "a hole beneath our feet," "a pit." Thus a man who thatched or slated roofs, in other words covered up holes, was called a "Hellier." To cover a thing or bury it was to hell it. The equivalent of the Anglo-Saxon helan in the ancient Hebrew and the word from which it is translated in the Old Testament scriptures is "sheol," which, as originally defined, was a cavern, a deep, dark abyss, the unseen, a place of darkness and gloom, and at a later period a receptacle for the dead without distinction. Hence, we find that in an old English translation of the Bible, made in the year 1611, sheol is almost uniformly translated hell.

For example: In Genesis 37:35, Jacob, mourning for Joseph, whom he thought was dead, is made to say:

"I will go down to hell (sheol) unto him." In the later version Jacob is made to say: "I will go down to the grave unto him." That is, to the place where the dead are deposited; manifestly not a place of fire and brimstone. Also, in Gen. 42:38, Jacob in discussing whether he should let Benjamin accompany his brethren down to Egypt to meet Joseph, said: "If mischief befall him, then shall ye bring my hairs in sorrow to hell (sheol)."

Job is made to say, 14:13, "Oh, that thou would'st hide me in hell (sheol) that thou would'st appoint me a set time, and remember me."

The word in both these instances in our authorized version is grave. Also in this ancient Anglo-Saxon Bible, David is made to say of the wicked, Psa. 49:15, "Like sheep they are laid in hell (sheol)." Also speaking of the righteous in the same connection, he said, "But thou wilt redeem my soul from the power of hell (sheol) for thou wilt receive me." Both the wicked and the righteous were laid away in sheol or hell, the difference being the wicked were laid away in this receptacle for the dead like sheep, and in the same connection he says "they shall not rise;" "they shall not see light." but the righteous are restored to life. This is the place in which Job wanted to be laid away until the wrath of God is passed, and then at the set time (that is

the resurrection day) asked the Lord to remember him.

It is properly translated the grave. Sheol in our authorized version is translated grave thirty-one times and hell thirty-one times. Grave would have been a proper translation in every instance. In no case in the Old Testament is sheol associated with fire or regarded as a place of torment. The idea that it is a place of fire and brimstone where the wicked only were cast is not of Hebrew origin. No Hebrew ever associated fire with sheol. But it is of Roman Catholic origin, adopted from a later day Greek conception of hades. The term hades as used among the ancients meant a receptacle for the dead without distinction. It was used by New Testament writers as the equivalent of sheol in the Hebrew, an abyss, a place of darkness, the underworld. In more modern usage among Greeks and Romans it became a place of departed, disembodied spirits. At a later period the Greeks divided hades into two apartments, the wicked being incarcerated in the lowest and darkest portion, where they were subject to perpetual punishment, while those distinguished for heroic deeds were given the higher portion—the happy Elysian fields. From this notion invented by the Pagan theologians of Greece, came the Roman Catholic doctrine of heaven and hell. The Catholic priests exaggerated and enlarged upon it, it is true, to better suit their purpose as a formidable weapon to frighten ignorant and superstitious people into obedience to the mandates of popes and councils.

In this same early English translation of 1666, Paul is made to say in the 15th chapter of Corinthians, 55th verse: "O, hell where is thy victory? O death where is thy sting?" The word here translated hell and in our authorized version the grave, is hades in the original.

In describing the final judgment day, we read in Rev. 20:13-14, "Death and hell delivered up the dead which were in them, and death and hell were cast into the lake of fire, which is the second death." This simply means that death and the receptacle of the dead were destroyed.

No one however, has undertaken to definitely locate either hell or heaven, except that one is below and the other above. The Bible, however, definitely locates hell, in Numbers 16:30. Korah and Abiram had rebelled against God, and as a punishment were swallowed up by the earth. In pronouncing judgment Moses said, "they should go down quick into the pit (sheol) and the earth opened her mouth and

swallowed them up and they went down into the pit (sheol) and the earth closed upon them." They were not confined in some place of eternal torment, but simply engulfed and buried in the earth.

The Bible does not teach that hell is a place of conscious existence, but quite the contrary. In Ecl. 9:10 it says: "Whatsoever thy hand findeth to do, that do with thy might, for there is no work, nor device, nor knowledge in the grave (sheol, hell in Bible of 1611) whither thou goest."

If the reader will consult Psa. 6:5 he will learn that "in death there is no remembrance of Thee (the Lord); in the grave (sheol) who shall give thee thanks?" Again Psa. 88:10-13, "Wilt thou show thy wonders to the dead? Shall the dead rise and praise thee? Shall thy loving kindness be declared in the grave (sheol)? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

What plainer teaching can there be than this, that sheol is a place of darkness, destruction, forgetfulness, where no knowledge, power or thought exists: in fact, just such a place as our own knowledge and observation teaches the grave to be, or as we naturally observe of a person in the state of death? If there is anything beyond it is invisible. If there is an immortal part which leaves the body at death, which is capable of being tormented in fire or of suffering the pangs of remorse of an uneasy conscience, or of enjoying the bliss of a heaven somewhere above, an intelligence which can reason, devise, think, curse God or praise him for his loving kindness, the Bible, nature or experience do not reveal it. It remains therefore for those who so assert to produce the evidence or substantiate their claim.

Again, uniformly throughout the Bible, it teaches that the fate or ultimate end of the persistent wicked is death, destruction, to perish, to be consumed, to be turned into sheol to "remain in the congregation of the dead." Jesus represents them as passing along the broad way through the wide gate that leads to destruction. (Matt. 7:13).

Paul says they shall be "punished with everlasting destruction from the presence of the Lord and the glory of His power." 2 Thess. 1:9.

Peter says "they shall utterly perish in their own corruption." 2 Pet. 2:12.

If we go back to the Old Testament we find in 1st Samuel 2:9: "The wicked shall be silent in darkness." Job 31:3, "Is not destruction to the wicked?" Psa. 10:39: "Destruction shall be to

the workers of iniquity," Psa. 9:17, "the wicked shall be turned into sheol and all nations that forget God." Again in Proverbs, "He that wandereth out of the way of understanding shall remain in the congregation of the dead." Again, Psa. 37:2, in speaking of the workers of iniquity says, "they shall soon be cut down like the grass, and wither as the green herb." Again, 10th verse, "For yet a little while and the wicked shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Again, 20th verse, "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." Isaiah says, 26th Chapter 14th ver., "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."

Obadiah says, 16th verse, "they shall be as though they had not been." In Jer. 51:39 and 57, "they shall sleep a perpetual sleep and not awake." Mal. 4:1, "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."

I have quoted but a tithe of the testimony of like import.

If any one still believes the doctrine is found in the Scriptures he can readily satisfy himself by taking a complete concordance and examining the words, wicked, destroy, destruction, death, perish, soul and spirit wherever they occur. If he has or can obtain an Englishman's Greek and Hebrew concordance such for example as Young's, all the better. He would then be able to examine the meaning of the words in the original tongue from which they are translated. In no case will he find the idea of immortality connected with either the righteous or the wicked, except as a gift from God to be given at the coming of the Lord. On the contrary, uniformly he will find that the soul is mortal, subject to death, and that the great law, as enunciated by Ezekiel 18:20, "The soul that sinneth it shall die," is an invariable law.

In Gen. 17:14, for example, we learn the "uncircumcised soul shall be cut off from among his people," and Exodus 12:15, that the soul that refuses to keep the law "shall be cut off from his people." In Lev. 23:30, the



soul that works on the holy day "that soul will I destroy." We also read of "fat souls, lean souls, hungry souls, thirsty souls, souls slain with the sword, souls redeemed from the sword, souls in danger of the pit, souls redeemed from the grave," that souls have blood, as in Jere. 2: 34, "In thy skirts is found the blood of souls," that souls can be strangled, Job 7:15, "So that my soul chooseth strangling and death rather than life," that a soul can be utterly destroyed, as in Josh. 11:11. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe."

#### The Gospel of Christ. D. C. Robison.

I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

Paul's object in writing this was to show the Gentiles that they could not have salvation through the laws of nature nor the Jews through the law of Moses. Therefore, he says that the gospel of Christ is the only source of salvation. Forms of religion would not save them, neither will they now. True and undefiled religion is the only one that has salvation in it.

The oneness of Christ is every where taught as a vital doctrine. There is a consoling thought in the following Scriptures, God so loved the world that he gave his only begotten Son that whosoever believed in him should not perish but have everlasting life. John 3:16. It was through God's love that the promise was made to the world and it is through faith in that Son that the gift becomes effectual. We can only believe in the true Christ by searching the scriptures, and believing from the heart what they teach. In Rom. 1:17, we have: Therein (the gospel) is the righteousness of God revealed from faith to faith; as it is written the just shall live by faith. That is the faith in the Son of God. Christ is spoken of in the beginning as the seed of the woman that would bruise the serpent's head. He is again spoken of as the seed of Abraham who should bless all nations.

Paul says in Gal. 3:16: Not to thy seeds as of many but to thy seed which is Christ, not a numerous but a unit seed. One Lord, one faith, one baptism, one God and Father of us all. How important it is to remember that this Christ is the Son of God and not the very and eternal God who only hath immortality. In Matt. 16:13, Jesus asked his apostles, who say the

world that I the Son of man am? The answer was: Some say that thou art John the Baptist, some Elias, others Jeremiah or one of the prophets. In the world we find confusion. Not so among the faithful ones. He then asked, Who say ye that I am? Peter answered and said, Thou art the Christ the Son of the living God. This confession brought forth a blessing as Christ said, Blessed art thou, Simon Barjona, flesh and blood hath not revealed this to thee, but my Father who art in heaven.

Words could not be made plainer than these that the Christ is the Son of the living God, and not God himself; the Son of Mary begotten by the power of the Holy Spirit. As we have proved that Christ is a definite person, the gospel of Christ must be a definite gospel. Gospel means good news. The gospel of the kingdom of God is good news concerning this kingdom. At present, this kingdom is an overturned condition. See Ezek. 21:5. It will so remain until Christ returns from heaven. In Luke 2, it is written that the angels of the Lord came to the shepherds who were keeping their flocks by night, and said: Fear not, for behold I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And suddenly there was with the angel a multitude of heavenly hosts praising God and saying: Glory to God in the highest and on earth peace, good will toward men. In this scripture, we find the gospel to consist of the birth of Christ, the Lord, and peace on earth and good will toward men. This is the promise to Abraham in another form. In thee and thy seed (Christ) shall all nations of the earth be blessed. Jesus went through all Galilee preaching the gospel of the kingdom of God.

He called his twelve apostles together and sent them to preach the gospel of the kingdom. Matt. 4:23. Luke 9:1-6. Philip went to Samaria and preached Christ to them, and when they believed him preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Acts 8. The fact that those who believed were baptized is evidence that to preach Christ is to preach baptism. When Philip preached Jesus from the Scriptures (Isa. 53) he must have preached baptism as the eunuch said, Here is water. What doth hinder me to be baptized? Those who preach a changed ordinance preach another gospel and another Christ.

The history of the true Christ is found in the Bible and in no other book. The traditions of men have furnished us with a different Christ to that of the Scripture. Their Christ did not die. According to the Scripture: He hath poured out his soul unto death.

If we do not believe that Christ died, we have believed in vain and are yet in our sins. Paul's gospel of Christ embraced the hope of Israel, the sure mercies of David. Peter said: We have forsaken all and followed thee; what shall we receive? The answer given was: When the Son of man shall sit in the throne of his glory, ye shall sit upon thrones judging the twelve tribes of Israel. This will take place when Christ shall come with all his holy angels with him. Matt. 19:28 and 25:31.

Thou who preach a gospel that does not embrace the restoring again the kingdom to Israel, preach another gospel and must in the judgment receive the curse as Paul writes in Gal. 1. If this earth upon which we live is to be literally destroyed by fire, how can these promises be fulfilled? The conclusion would be that these promises can never be realized literally, only in a spiritual sense. They say the world is being converted to Christ, so when he comes there will be nothing for Christ to do but raise the righteous dead and take them to heaven to sing the songs of the redeemed. The command of Adam was to multiply, replenish the earth, subdue it and have dominion. This means that this earth shall be brought in submission to Christ and his saints. This means that all governments must obey and serve him. The kingdoms of this earth must become the kingdoms of our Christ. When Jesus shall come he will find the earth as it was in the days of Noah. He will begin the conversion of the earth and will accomplish it. Jesus was manifest that he might destroy the works of the devil. This must be accomplished before the earth can be filled with the glory of God.

When the kingdom shall have been established, then will Jehovah's purpose be accomplished. Every knee shall bow and every tongue shall confess that Jesus is Lord over all. His dominion shall extend from sea to sea, and from the river unto the ends of the earth. Psa. 72. Come Lord Jesus, come quickly.

#### Notes by the Way. Eld. C. C. Maple.

Have you noticed the dispensational pictures in the Old Testament stories? Study today Gen.

24. Note Acts 15:14. Do you see the picture of Christ going to the Gentile nation for his bride the church? He does not take a bride from among the angels among whom he dwells, but from the family of which he became a member.

How wonderful is the gospel of the kingdom. 1. Facts to be believed. 2. Commands to be obeyed. 3. Promises to be received. 4. Blessings to be enjoyed. Paul says concerning it, Rom. 1:16, it is the (not a) power of God unto Salvation unto every one that believeth.

Another thought comes to me and that is "Unity." Let us be more united. The Bible is sufficiently clear upon all of the great essentials that we can have unity. We may not all see the same on the non-essentials, neither is it necessary that we should. But upon non-essentials remember that charity one for another is needed. We have seen brethren take a stand upon both sides of this question, and have noted results, and we have always gone back to this motto—"In essentials, unity; in non-essentials, liberty; in all things, charity."

And one other thought, "Christian Living." No matter what we say we are, the world knows us by what we really are. Our preaching will go no higher than our living. A stream rises no higher than its source. Christ said, "I am the light of the world," and again "Ye are the light of the world." I am wondering if we are not little reflectors of the greater light. And the better condition we are in spiritually, the greater our power for good.

Blessed are they that do his commandments, they shall enter the city—Jerusalem, my happy home.

"I shall go where the summers will always bloom;  
I shall walk no more amid trial and gloom;  
I shall bid farewell to the withering tomb;  
I shall deck my brow with the conqueror's plume."

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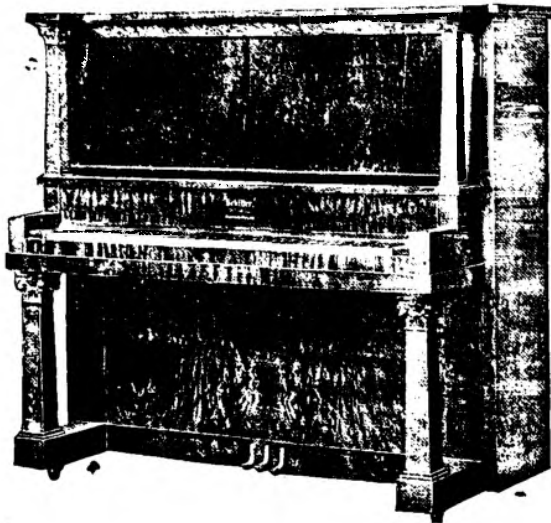
The man who is on the level is probably going upward all the time.

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### Will There Be Any Bad Results From the Repudiation of God's Word? H. A. Jenkins.

Can the human family, as the children of men, of their own-selves with absolute determination and voluntary will, reject a part of God's word, which is the repudiating of his word, and yet be perfectly safe in the sight of God, as concerning the plan of their salvation? Supposing for instance, they reject the ordinance of water baptism. And that very thing by God's own free will has been incorporated into his plan of salvation. And what are they doing to God's plan of salvation by rejecting of that commemorative institution which God has purposed in his own mind to make it obligatory on the children of men? 1st,

they have set aside a part of the divine plan that God has inaugurated for the salvation of men. 2nd, their conduct of life, would be casting a reflection of contempt on the validity of the remainder of God's word. And 3rd, it would be an out and out insult to God himself, for requiring of mankind such an unnecessary ritual. Then if man should set it aside by the act of repudiation, that which God has incorporated by his own will, of inauguration of the plan of salvation, and if they are ever saved in the kingdom of God, they will have to be saved regardless of their repudiating work that they have done thro' their exemplary life that they have set before the world, by the rejecting of the act of baptism. And also the reflections that were cast against the validity of

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the other portions of the word of God. And also the insults upon God himself for requiring of man to perform such an unnecessary ritual. The question is, Can men do that, and then meet with no bad results?

If it can be done in one thing then from that standpoint, it can be done in everything that pertains to that principle that is found in the word of God. And then, that would prove that all the requirements of God's word are nothing but a farce, or a pretended fence to scare the more scrupulous minded people into a higher order of obedience, than the less scrupulous minded ones would be; hence according to that idea, the less scrupulous we are, the less we would have to obey, but on the other hand; if God stands by his inaugurated plan, which he has incorporated into the plan of salvation, and that he will propose to vindicate his judgments and his ordinances and his rituals, as of the proof of his integrity of purpose that he has ordained for the benefit of the children of men. Then what will become of those that reject the counsel of the most high God? And it will be a question until it is rightly and finally settled at the bar of God.

Therefore, men should with some degree of judgment, rightly and properly, consider how much was really involved in this question of accepting or reject-

ing any part of the word of God. There may be a danger through their rash act, or conclusion of their forever vetoing their eternal salvation, so then how careful ought men to be about the right disposition that they make of the word of God, for it will be a terrible thing to be at last left out of the kingdom of God over some unpardonable mistake that they have made in this mortal life.

It is a self-evident fact, that if God will lower the standard; or disregard one of his requisites that he has incorporated into the plan of salvation, and that one which has been repudiated by the children of men, so as to receive them into everlasting life, why could he not, acting on the same principle, disregard all his requisites, and save all mankind? Well there is not a text in the whole Bible that will substantiate such a conclusion; but there are many texts that will prove to the contrary. The Savior said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of God, but they that do the will of my Father in heaven." Matt. 7; Isa. 28:17. "Judgment also will I lay to the line, and righteousnessness to the plummet, and the hail shall sweep away the refuge of lies." May his truth be our buckler and shield, is my daily prayer.—In Bible Advocate.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, July 9, 1913.

Number 39.

## SERMONETTE NO. 54. The Wonderful Prayer.

Text.—I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. John 17: 15.

The most remarkable prayers recorded in the Bible are found in connection with great events. The text is a part of the wonderful prayer of Jesus just before his crucifixion. It tells first, what he does not pray for, then that his disciples be kept from the evils of the world.

The supper was over. The Master had washed the feet of his humble followers. The palm-bearers had hailed him with loud hosannas, while the rulers had determined to put him to death. Those were trying times in the life of the Christ. His love for the few disciples and his anxiety for the success of his labor is manifest in the remarkable address to them in order to prepare them for the scenes of the next few days.

The following analysis has been prepared as an outline of the subject from the text. Let us consider the following points.

### I. The Prayer.

1. Its latitude.
2. For whom made.
3. We too, need to pray "keep us from evil."

### II. Circumstances Which Led To The Prayer.

1. The supper.
2. The feet washing—its object.
3. The betrayal.
4. The speech to his apostles.
5. Judas and his work.
6. Perilous situation of the disciples.

### III. The Power of the Priesthood.

1. Prestige of the Levitical system.
2. Church and state, or politics and religion united.
3. Opposition of the Jewish church to the new doctrines preached by Jesus.

### IV. The Evils of Life.

1. Physical evils—sickness, accidents.
2. Disturbances of nature—earth quakes, cyclones, famines, pestilences, storms and floods.

### V. Moral Evils.

1. Churchianity, persecutions, intolerance.
2. False doctrines.
3. Pagan traditions.
4. Creeds.

### VI. Dangers of the World.

## THE SONG AND THE DEED.

B. R. Bulkeley.



There was never a song that was sung by thee,  
But a sweeter one was meant to be.  
There was never a deed that was grandly done,  
But a greater was meant by the earnest one.  
For the sweetest voice can never impart  
The song that trembles within the heart.  
And the brain and the hand can never quite do  
The thing that the soul has fondly in view.  
And hence are the tears and the burden of pain,  
For the shining goals are never to gain,  
And the real song is ne'er heard by man,  
Nor the work ever done for which we plan.  
But enough that a God can hear and see  
The song and the deed that were meant to be.

1. The public dance.
2. Clubs, cards, saloons.
3. The war of wealth.
4. The social evil.

### VII. What We Need.

1. Greater devotion.
2. Self sacrifice.
3. A deeper sense of personal responsibility.
4. Higher spiritual life and Christian love.
5. Consecration of person and means to God.

A. J. Eychaner.

### To The Bible Readers.

The old year 1912 is gone. How grateful we are that the figures were not carved on the marble over our dust. They have been graven thus on many a tablet, among them, over some friends very dear to us. But who can point out beforehand the living that are doomed to die in 1913? We know how it was last year and in all previous years. It was not in all cases the young, whose hold on life was frail, or the aged, who had passed the limit of three score and ten, or the sick, who were taken away. Many whom we thought would surely die, are yet alive. The feeble grew strong, the sick were restored to health and many of the aged still live, while thousands who were full of life and health and hope have died. Nor is it the men and women who are useful, whom the world needs and would gladly keep, that survive, while the drones and criminals pass away. Nay, it almost seems as if those were taken who should have been left, and that those were left who should have been taken.

We have no assurance, therefore, in the fact that we are

young and strong and are doing good that we shall behold the end of this year with our mortal eyes. Of the half million people who read the Bible, and who may see this article, in all probability 15,000 will be among the dead when 1913 is ended. You may be of this number. I may be, and another may be contributing to the Bible readers.

Since, then, the decree has gone forth in regard to us, since we enter upon this year knowing it may be our last, in this life, how should we enter upon it? I answer, thoughtfully, prayerfully, gratefully, hopefully. We should ponder the possibilities in the case, and try so to live every day that we shall be ready to die any day. The people who are ready to die are those who are doing their duty daily in the fear and love of God. We should then think as we form our plans for the year, remembering the uncertainty of life. We should enter upon this year prayerfully, for success in it we are dependent upon God. No matter how wisely we plan or how faithfully we work, we accomplish nothing without help from on high. Our heavenly father not only holds our life in his hands, but our health, our property, our friends, all that affects our happiness and the realization of our hopes. Our first business then is to take him into partnership with us, to ask Him to be with us always in all things, and to work in us both to will and to do of his good pleasure. The only true life on earth, be it long or short, is a godly life, and God is ready to help us thus to live if we ask him earnestly and in faith. I cannot help asking, Why did

God call away from on earth this and that one who were so useful and their day and generation and leave me, who am but one of the ciphers in the great sum of humanity? It must have been because he was merciful and would give me a little more time to grow in grace. I ought to be grateful and doubtless there are many reading the Bible who ought to be also.

George W. Anders, Sr.  
Plymouth, Indiana.

### Sword Points.

We have heard it remarked from time to time, that even God hates a hypocrite. Whether this be so or not, there is one class of persons outside of hypocrites, that I believe almost every decent person has no use for—the slanderer. He may not like you, and so is bent on doing you mischief by venting his or her spite out on you, by saying you are a fool, not what you pretend to be, has no confidence in you, etc. He may do this by signs, or whispers, or in any other way, which suits his purpose, but to carry out his dirty, dastardly, cowardly work.

We think a man who thrusts a dagger into the heart of his fellowman, in a moment he is not looking for it, is a criminal of the deepest dye, but let me tell you here and now, in God's sight and in the eyes of all respectable people, he is not nearly as contemptible as that low down villain, who tries to destroy your influence for good, by slandering your judgment or character. Read their description in Jude, also 1 Jno. 3:15. Compare with James 3.

Some people talk about "getting religion." Where is there such an expression in the Holy Bible? If I read the scriptures right, the best kind of religion is described in James 1:27, and that is not something for the sinner to get, but for the Christian to do. Read it again, James 1:27. "Well," says one, "what is promised the sinner, if not religion?" Pardon and salvation. Read Mark 16:15-16; Acts 16: 3-34; Acts 3:37-38; Rom. 5:1.

We are very sorry to read of the death of that bold and noble defender of the truth, Dr. T. J. Daniel, Magazine Ark. He truly believed the gospel of the kingdom, that man is mor-

tal now, not immortal. Job 4:17; 1 Tim. 6:13-16. That the wages of sin is death, Rom. 6:23, not life, Ez. 18:4; Jno. 3:36; Mal. 4. That Israel will be restored, Ez. 37; Zech. 2:10-12; Hosea 3:4-5; Acts 15:15-16; Amos 9:11; Rom. 11; Luke 1:32-33. That the saints shall inherit the earth. Ps. 37:29; Dan. 7:27; Matt. 5:5; Rev. 5:10; Rev. 20.

R. E. Lloyd.

## Berean Column.

Dear Bereans:

We read in Eccl. 12:1, 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.

Experience teaches us that everything earthly is uncertain, and anything temporal may pass away, but in God there is no variability, neither shadow of turning.

James 1:12: Blessed is the man who endureth temptation, for when he is tried, he shall receive the crown of life which the Lord has promised to them that love him.

We may be disappointed in many things, hopes which we have cherished, have failed. Friends whom we have trusted, have proven untrue. It would be well for us to remember the words of Paul in Gal. 6:9-10: Let us not be weary in well doing, for in due season, we shall reap if we faint not. As we have opportunity, therefore let us do good unto all men, especially unto them who are of the household of faith.

Let us each endeavor to study the word of God, and so live that we may gain eternal life.

One in search of truth,

Mildred Nell, Age 12.

Dear Bereans:

I have been called upon to write an article for the Berean column. For many years it has been one of my desires to be able to offer a public testimony or prayer that would be edifying or encouraging to those about me. But coming to the conclusion that that is impossible, and that we cannot do all the things we would like to do, we can all like to do the things we can do.

There is one thing we can all do, and that is to live a life and character by constant study and prayer and trusting in God that will be more edifying and uplifting than words. We all live to the public. There is never a day passes but what we have an opportunity to show that Christ-like character. In

Gal. 6:7, we are told, dear brothers and sisters, to be not deceived, God is not mocked, for what soever 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.

Oh, isn't it easy to sow to the flesh. Why? Because sin is the ruling element of the day, not because it has more power than God, but because God chooses to let sin rule for awhile, thank God not forever, for the purpose of trying us to see if we will be servants of sin or servants of God. Oh dear ones, are we perfectly willing and satisfied to reap the harvest of a life spent in the sowing to the flesh? If not, let us be very careful to sow to the spirit which we will find in Gal. 5:22-23, to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law, but the richest harvest anyone can reap which is everlasting life.

Your sister in hope of that life when Jesus comes.

Etta Densmore.

Dear Bereans, whom I love in truth and not I only, but all they that have known the truth. For the truth's sake which dwelleth with us and shall be with us forever, grace be with you, and peace from God the Father and the Lord Jesus Christ, the son of the Father in truth and in love.

We are commanded to speak often to one another exhorting one another unto love and good works and so much more as we see the day approaching. Others may not appreciate what we say, but we should not mind that or care. Others have fought the battles of other years unappreciated and so can we. We see this has been the common lot of all of God's faithful toilers.

We have enlisted under the banner of King Jesus, and must not be idle. We must be faithful unto death. We must do all we can for the cause of our captain. We may not be able to carry the message of salvation or do great and wonderful things but we can do the little things that are stepping stones to something higher. We can greet the world with a smile, speak kind words of truth and comfort to the erring ones, care for the sick and the afflicted, visit the widows and orphans and keep ourselves unspotted from the world. Sometimes we may feel discouraged after doing all we can to relieve the sick or comfort the dying. They turn from us with unkind words that will wound our feelings. Or often we have tried to present the precious promises God has giv-

en the faithful overcomer. They meet us with cool criticism or fault finding, but as we look back over the sacred pages, we see others have fought the battle of life under far more trying circumstances. Some were tortured, not accepting deliverance, that they might obtain a better resurrection. Others had trials of cruel mockings and scourgings, yea moreover of bonds and imprisonments. They were stoned, were tempted, were slain with the sword, they wandered about in sheep skins and goat skins being destitute, afflicted, tormented. They wandered in deserts and in the mountains, in dens and caves of the earth. They were as we are, a strange, unpopular company.

The world never appreciated their worth, but God has marked every sacrifice made, every pain endured for him, and when the appointed time comes that strange and peculiar people that are made up of the rejected of the earth will stand waiting their reward. They are God's and when he comes to claim his own they will say, "Lo this is our God. We have waited for him and he will save us."

When we are care-worn or feel discouraged, let us cast our thoughts back on what others have endured as good soldiers of our blessed Lord and perhaps the little things that worry us will be forgotten, and we can take new courage and press on, for we are almost in sight of the heavenly prize. Soon every burden will be laid down, our cares all vanished and strife shall cease, and the smile of love shall ever linger and no look will then grow cold. Youth and beauty will never fade, and forms never grow old and tottering, but every face will wear the bloom of immortal youth when he calls his loved ones home.

So dear Bereans, let us double our energy and fight the good fight of faith, do whatsoever our hands find to do, for the day is far spent and the night will come when we can work no more. Beloved, be ye steadfast, immovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord.

My love be with you all in Christ Jesus.

Your sister in Christ,

Keturah Rogers.  
Fairdealing, Mo.

Here is a bit of personal history recited a few days ago in the hearing of the writer. Convalescence was following a long and severe sickness, but the improvement was not sufficiently rapid. Discouraged with the regular physician, a second was consulted. "No medicine is need-

ed," was his confident advice, "just eat lots of eggs and drink plentifully of pure milk." It was the identical advice of the first physician. But as neither food was relished by this particular person, the advice (gladly paid for) had passed unheeded for weeks. Health had not improved. Rather, weakness and discouragement were prominent. So, when the prescription "eggs and milk" was promptly given by this second physician, the patient impatiently replied, "I don't like either one and can't eat them." Gently but firmly the doctor stated, "If I'm to be your doctor, you're to do as I tell you. Begin with three eggs a day. Increase the number till you are eating twelve a day."

Now after all, was not that the only sensible way to put it? "If I'm to be your doctor, you're to do as I tell you." The patient went to inquire the pathway to health. This physician who had been devoting all his energies trying to discover health's paths, told his patient of the only path he knew leading from that particular physical condition unto health. Now if the advice was not to be followed, the physician declined all responsibility. And the patient must continue in weakness and misery for no other reason than that the known way to health and happiness was to be avoided because that way contained a few disliked instructions. Who should bear the censure?

Apply this same principle to other phases of life. The student can become proficient only when obeying the known and proven rules of advancement. To impart these rules, but not to do the student's work, the instructor is engaged. The successful farmer or business man is the one who, discovering the laws of success, duly and faithfully follows them.

But the one place of all others where this law of obedience is found to apply without possible deviation is in the race for immortality—call it salvation if you like. In this there is but one physician to be consulted—the Great Physician. He prescribes the same to all who consult him—"Follow Me." As for the 'directions' for taking this prescription, there are many. Notice one or two:—

"For if ye forgive men their trespasses, your Father will also forgive you; but if ye forgive not men their trespasses neither will your Father forgive your trespasses." Where is the person in all this world who deigns to think of receiving salvation without first receiving forgiveness. But here Christ says, and he knows, for he is the way, the truth and the life—God absolute-



ly will not forgive men who will not forgive their fellows. How many there are who answer this command, "I don't like it, and can't take it." Why, then should they ever expect to realize their desire—immortality?

Another direction: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father." "Never liked that, and can't do it" is the oft heard reply. Why are not these directions liked? Because they are not in accord with the disposition of the "old man." These are qualities of the "new man in Christ Jesus," and they are not liked by the carnal mind and are therefore spurned.

Reader, professing faith in and love for our Savior, do you treat the directions of God's appointed Redeemer as these doctors were treated—"I don't like it, and can't take it?" If so, point out your faith in him. It is very easy to pass through baptism. It is easy to read the Bible, pray, work, give money, talk of the promises and such like. But there are some directions which are really hard, because unlike, they are truly distasteful to the carnal man. Now if one literally declines to comply with Christ's instructions, but still goes on professing to expect salvation from Him, how can such an one possibly claim to believe in Christ, to trust him or to serve him? The doctor cited above could not cure his patient. He could only give directions. The patient by working these directions into life, changed the physical conditions. Health resulted. Likewise, the Adam life must be changed in order to gain salvation.

Christ has given us directions, which when followed, will work that change. Forgiveness and love are included in those directions. Every act of forgiveness reduces the old man in us. Let us reconsider as did the narrator of the above incident. Let us receive our Lord's advice, act upon it, follow him and receive salvation.

Alf Nitrick.

**Our Work.**

I must work the works of him that sent me, while it is day. The night cometh when no man can work. Labour 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.

What shall we do that we might work the works of God? "This is the work of God. That ye

believe on him whom he hath sent. Whatsoever thy hand findeth to do, do with thy might for there is no work nor knowledge, nor wisdom in the grave whither thou goest. 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.

I have seen all the works that are done under the sun, and behold, all is vanity and vexation of spirit. All this have I seen, and applied my heart into every work that is done under the sun. There is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times and his days be prolonged, yet surely I know it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he fear not God. He that worketh deceit shall not dwell within my house. He that telleth lies shall not tarry in my sight. The merciful man doeth good to his own soul, but he that is cruel, troubleth his own flesh.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they increase us more ungodliness. Therefore, my beloved as ye have always obeyed, not as in my presence only, now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Do all things without murmurings and disputings. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. 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. Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord promised to them that love him. What doth it profit my brethren, though a man say he hath faith, and have not works, can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them no those things which are needful to the body; what doth it profit?

Even so faith if it hath not works is dead, being alone. Yea, a man may say, Thou hast faith, and I have works. Shew me thy faith without thy works and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works faith was made perfect.

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God: 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.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. Rejoice with them that do rejoice, and weep with them that weep. 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 conceit. 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. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. 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. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

And behold, I come quickly, and my reward is with me, to give every man according as his work

shall be. Who will render to every man according to his deeds.

To them who by a patient continuance in well doing, seek for glory and honor and immortality, eternal life. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. And 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.

Let us hear the conclusion of the whole matter. Fear God and keep his commandments: for this is the whole duty of man.

S. C. Oliver,  
445 E. Bridge Ave.,  
Blackwell, Oklahoma.

The test of friendship is its fidelity when every charm of fortune and environment has been swept away, and the bare, undraped character alone remains; if love still holds steadfast, and the joy of companionship still survives, in such an hour, the fellowship becomes a beautiful prophet of immortality.—Hamilton Wright Mabie.

Struggle diligently against your impatience, and strive to be amiable and gentle, in season and out of season, towards every one, however much they may vex and annoy you, and be sure God will bless your efforts.— St. Francis De Sales.

It means quite a lot to our success when we put ourselves in the right attitude toward others. The figure 1 increases its value 10 when it gets on one side of the 0.

Expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those who are learned.— Francis Bacon.

"Be true to right; let justice still  
Her even balance claim;  
Unawed, unbribed, thro' good or ill  
Make rectitude your aim."

Friendship requires that rare mean betwixt likeness and unlikeness that piques each with the presence of power and of consent in the other party.— Emerson.

What's outside, makes the house, but it is what's inside that makes it a home.

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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Change of Address: In changing your address, always give the old, as well as the new, address.

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The Restitution Herald teaches 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. 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."

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.

Editorials and Church News.

Editor's Appointments.

- Roll, Indiana, . . . . . July 13. Rensselaer, Indiana, . . . July 20. Camden, Illinois, . . . . July 27.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

Wonder what is the matter with our young people this time? This issue was advertized to be theirs, but up to the time of making up our forms, not a solitary article for the issue has been received. Wake up, young folks, wake up! Will give you

another chance after while.

Saturday and Sunday, June 28-29, we spent with the Ripley, Ill., brethren. The weather was unbearably hot, but in spite of it there was a good attendance.

We last week shipped to Bro. J. H. Morse, Valle Mines, Mo., 500 letter heads and 500 envelopes, and to Bro. C. C. Maple, N. Ridgeville, Ohio, 2000 4-page tracts or outlines for Bible study. We have recently had more than we could do with work in the office and out of it, but we will try to take care of all job work that comes along.

The summer months are poor months financially for the printing business, but this summer we have no complaint to make as new subscribers are coming in right along.

Bro. Williams wishes some one would answer the following question through our columns:

"Does the moral bearing of Christian love extend from man to the lower animals? For example, is it sin to cage them; slavery to domesticate and use them; theft to keep chickens for eggs; and cows for dairy purposes, and deception to use scare-crows and baited hooks?"

The Illinois Bible School will organize on Tuesday morning, Aug. 12, and the sessions will continue to Wednesday, Aug. 20th. The conference will then convene to last over Sunday. It would be a great convenience in preparing for the work if those who contemplate attending the school would write at once to us saying so. Only those who have had charge of that kind of work can fully appreciate what this request means. Please do it NOW.

Announcements and Programs.

To the brethren scattered throughout Nebraska and elsewhere:

The annual conference of the Church of God in Christ Jesus will be held at Holbrook, Nebraska Aug. 9-17 inclusive. Commence now to work and plan to attend this conference. A feast of good things awaits each one who comes. Let us try to be there and grow in the knowledge and wisdom of the word, and promote the truth.

The meals will be served at Sr. Cora Harlan's home at ten cents per meal. Sleeping apartments will be furnished free either

in house or tents. A further notice will appear later, stating who the speakers will be as soon as arranged for.

Mrs. Ola M. Hornaday, Sec.

MINISTERIAL ASSOCIATION MEETING.

The annual meeting of the Ministerial Association of the Church of God will be held in the "Stone Church" in Oregon, Ill., Aug. 22, 1913, the first session to convene at 8 o'clock A. M.

A cordial invitation is extended to all ministers of the Church of God to attend our sessions. The meetings of our Association here before held have been interesting and profitable to those in attendance, and we hope to make this the most interesting and profitable meeting we have held.

This meeting will be held at the close of the Bible School, and at the beginning of the Illinois State Conference, and those who can spare the time can attend the Bible School, Ministerial Association meeting and state conference at the same time, and we are expecting the largest attendance at our Association meeting we have yet had. Come and enjoy these meetings with us.

L. E. Conner, Secretary.

The Iowa Conference will convene as usual at Waterloo, Iowa, Aug. 23-31 inclusive.

It is none too early to begin to make your plans to attend. We should like to see every member of the Church of God present their families and their friends. Especially do we insist upon isolated members making a special effort to attend. We need your presence to encourage and help us. However, as much as we need you, we do not need you as much as you need to come.

If you are a member of the Church of God and interested in the things of the kingdom and hoping for the soon return of the Lord Jesus, it is your duty to meet with us and help to keep alive the interest in these Bible truths. All of God's commands were given, not for God's benefit, but for the good of the people themselves, and when He told the Israelites to meet together at Jerusalem for their religious festivals there was an object in his doing so. And as long as they went and worshipped God in the right spirit many blessings came upon them, which was but the natural result of their meeting together.

It not only taught the people about God and how to worship Him, but in being together and worshipping Him and studying his word, getting an interchange of thought and ideas, they received a strength and

helpfulness that could not be attained in any other way. It also kept them alive as a nation and made their religion the living, active force of their life. It also was conducive in harmonizing their differences and difficulties and strengthened the friendship and relations of the different tribes in a way that could not have been done, had it not been for these national religious feasts. Thereby making them a strong nation and a power before other nations even tho' they were few in number and their territory small, but as soon as they became careless and indifferent, divisions arose and the blessings soon ceased.

The same objects and results will be with us today, if each one is willing to do his part in meeting together for this eight days' spiritual feast, even tho' it is at the sacrifice of some temporal pleasure, or worldly gain.

We read (Heb. 10:25) "Forsake not the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as you see the day approaching." The day, what day? The day when the Lord shall be revealed from heaven, the day when He will raise the dead and change the living saints to immortality and reward every one according to his works. What a glorious day it will be. How we should look and watch and prepare for it. And it is this day we see approaching. Never before have the signs of the times been so numerous. The night is far spent, the day is at hand. Soon we will see Jesus coming, and those that are ready, will go into the marriage supper of the Lamb, and those that are not ready will have to go thro' the great tribulation, that great hour of trial that is to come upon all the earth.

For this reason, the apostle says, don't forsake the assembling of yourselves together, but help, encourage, strengthen one another that ye may be found faithful, and the easiest way to keep faithful is to meet together at least once a year, if not more often, with those of like precious faith to hear good sermons, exhortations, with Bible lessons and songs of praise and psalms of thanksgiving. Nearly every one can come if they want to make the sacrifice. The expense is very small and almost anyone can earn enough or save enough in a year's time to attend. The yearly conference ought to be the first object and consideration of every true disciple of Christ. It should be the one thing we look forward to thro' the year, as the happiest and most restful time we can

have, whether we are business men in the towns or farmers or house wives or young people.

It is the one place, where every body can be happy, providing they come in the right spirit to give the best in themselves for others and to help in every way they can. If you do this, you will get the best returns and most happiness for the money and energy expended of any investment you ever tried.

Several good speakers have been secured and you can't afford to miss hearing them, so plan right now to attend and help to make this the best conference we have ever had. Program will appear later. Any questions will be answered by O. J. Allard, Fort Dodge, Ia., or A. J. Eychaner, Cedar Falls, Ia.

Eva L. Stearns, Sec'y.

## Reports.

The Northwest Conference of the Churches of God in Oregon and Washington met at Corvallis, June 19-23. There was a goodly number in attendance and an increasing interest throughout the meeting.

The preaching brethren present were A. W. Darby and Horace Prosser, the latter doing the most of the preaching which was greatly appreciated by all, as his earnest and tender exhortations to faith and consecration of life is what is so much needed in these days of watching for the kingdom.

All were disappointed that Bro Allard did not come as was expected.

The time was profitably filled in with Bible study and social meetings, reading of essays and resolutions.

Bro. Tichenal sent a good report of work done. Bro. Darby reported 19 sermons preached and Bible class conducted at Corvallis.

O. J. Allard held a (ten) days' meeting at Corvallis, preaching 13 sermons and Bro. Prosser one.

The treasurer reported money in the treasury at the beginning of the year, \$120.15; received during the year, \$78.25; paid out, \$83.40. Total amount now on hand, \$115.00. Paid to O. J. Allard by the Corvallis church, \$63.75.

The following officers were elected:

Pres., A. W. Darby, Corvallis, Oregon; Vice Pres., Horace Prosser, Nashville, Oregon; Sec., H. B. Hathaway, Felida, Wash.; Treas., Goldie Darby, Corvallis, Oregon.

There were three additions to the church and several others will join later.

Libbie Palmer, Sec. Pro Tem.

Bro. Lindsay:—

We rejoice to report the immersion into the name

of the Lord Jesus Christ two worthy young people. Bro. and Sr. William Summers. Bro. Summers was formerly a member of the Presbyterian church; Sr. Summers, of the Church of Christ, (Campbellite).

When married, they decided not to dispute over differences, but to examine the Word and to abide by its teachings. The result was that both are intelligent believers, and have obeyed the command to be buried with Christ in baptism. Our prayers are that they may remain faithful to the covenant they have made, and lead others to see the light.

Your brother and sister,  
D. C. and N. B. Robison.

Among the Brethren.  
Eld. C. C. Maple.

Bro. Frank E. Sipple and myself are spending a few days at Fields, the home of the writer,

resting and preparing for more aggressive work in the evangelistic field. The past week, it was our privilege to spend a few days in Cleveland, the guest of our Bro. L. E. Conner, pastor of the E. 105th St. Church. We enjoyed the time in laying plans for the advancement of our work.

We shall leave in a few days for Adrian, Mich., (D. V.) to make preparation for the Michigan State Bible School, which we are to entertain at that place Aug. 4-10.

As we write this report, word comes that our first quarterly conference for the year may be held in connection with the Bible School. Beloved, let us rally to the work and as the fall months come, let us put on the whole armor and enter the field to preach the one gospel with greater zeal and determination.

Full announcement of the Bible School and conference will be made by the conference officers in due time. Those who plan to attend should notify Sr. Rose Miller, 32 Front St., Adrian, Mich., and preparation will be made for entertainment. There are only a few brethren at Adrian, and for this reason outside entertainment may be necessary, and therefore in order that all may be provided for, names should be sent early.

Our song evangelist, Bro. Frank E. Siple will be at the Bible School with a full line of Bibles, books and scriptural mottoes. Come prepared to supply your home with some of these spiritual aids and also help the cause by your purchase.

O. C. Maple.  
North Ridgeville, Ohio.

Illinois Bible School and Conference, August 12-24.

Write that you are coming.

## Obituaries.

Mrs. Mary L. Anders.

daughter of William and Nancy Thaxton, was born at Niles, Mich., Sept. 2, 1848. Left without a mother at three years of age, she was brought to Whitley Co., Ind., where she was reared.

She was married to George W. Anders, Sept. 19, 1864, to which union ten children were born, seven of whom survive, three daughters and four sons, also her husband and one brother, one sister and many other relatives and friends. She fell asleep June 22, 1913, at the age of 64 years, 8 months and 22 days, at the home of her daughter Jennie, Mrs. Ed. Canaan, in Plymouth, where she and Bro. Anders lived, having come to the city for medical treatment, having suffered considerably with asthma, dropsy and other troubles.

She was united to the Church of God at Inwood in 1900, and has been faithful. One of her last earnest desires was to come to preaching services. She was a kind friend, a loving wife and a devoted mother.

"A precious one from us is gone;

A voice we loved is stilled,  
A place is vacant in our home,  
Which never can be filled."

Funeral services were held at the home June 24 by the writer. She was interred in Oak Hill cemetery.

J. W. Williams.

## The Sunday School.

By Anna E. Drew.

Moses Called to Deliver Israel.  
July 20. Ex. 3:1-4:20.  
Lesson Text. Ex. 3:1-14; Read Ex. 3 and 4.

Golden Text.—Blessed are the pure in heart, for they shall see God. Matt. 5:8.

Time.—B. C. 1449, according to Beecher. Many others make the date much later, between 1208 and 1300 B. C., according as they date the reign of Rameses II and his son Merneptah. There is still uncertainty.

Place.—In the vicinity of Mt. Horeb, one of the names of Mt. Sinai, or of the range of which Sinai was one peak.

Questions.

Where did Moses spend the first forty years of his life? Where the second forty? He had now completed the eighty years of preparation for the work to which God was about to call him. What was his business at

this time? (Notice that it was while Moses was busy with his daily task that this call came to him, and so with other noted Bible characters for whom God had special work—Abraham, David, Paul, Peter, and others).

By what name is Moses' father-in-law known in this lesson? How mentioned in last lesson? Where did Moses lead his flock? (This was for the purpose of better feeding). What is Mt. Horeb called in verse 1? The mountain had two peaks, the one called Horeb and the other Sinai. Why do you think it was called the "mountain of God"? Here God spoke to Moses, here was given later the law, Ex. 18:5; 19:20, here also Elijah saw the vision of God, 1 Kings 19:8. In what way did God appear to Moses? The bush is supposed to be a thorn bush, the acacia, common in the desert. It grew from 15 to 25 feet high, with trunks often two feet thick. It has a delicate, feathery foliage, which is ever green, and gives forth at times, many small, yellow globes of fragrant blossoms.

What was remarkable about the bush? The bush burning, yet not consumed, has always been regarded as an emblem of Israel in Egypt. Ps. 66:10. It may also be applied to the true child of God, in his fiery trials. These afflictions are our tests, 1 Cor. 3:13-15; 1 Pet. 1:6-7. When did God speak? vs. 3-4. (When he found Moses' attention was attracted by the great sight).

What was His command? The putting off the shoes was a very ancient practice in worship,—the purpose was that no dust or dirt should defile the holy place of worship. It was an act of reverence. How did God introduce Himself? Acts 7:32. What would this acknowledgment bring to Moses' mind? The great and precious promises made of God to the fathers, how they had obeyed and how He had guided and helped them. He was to carry out the plans He had begun with them. What did Moses do? v. 6. Why? Had God forgotten His people? For what had He come? How is the land described into which He was to bring them?

Canaan was large compared to Goshen. Milk and honey were the chief dainties of the ancients, as they are now among the Arabs, particularly the Bedouins, who express the happiness of the rich man by this proverb: "He sleeps with his mouth upon a honey-comb."

What tribes were to be found in the land? Though difficulties were in the way because of the tribes living in the land, yet great blessings were awaiting them, and God would give

them strength to overcome. We have like promises. Find some. What was the duty that God asked of Moses? v. 10. What does his question in v. 11 show? A humble sense of his own deficiency. "He was an exile under sentence of death, a shepherd eighty years old, going to a magnificent court from which he had been absent forty years, an old man attempting the stupendous task of snatching a whole people from the greatest power in the world and organizing them into a nation."

How did God encourage him? Read Isa. 40:28-31. What token did God give him? v. 12. When was this promise fulfilled? Ex. 19:3-5. What difficulty did Moses seem to think he would have? That of making the children of Israel believe. How does God reply to this? vs. 14, 15. "I am that I am," more literally, "I will be (Eheyeh) what I will be," I am because I am, and is equivalent to the name Jehovah (Yehowah) which follows in verse 15 which we translate Lord, and signifies, He who is or subsists; it implies, self-existing, eternal, one superior to all other beings. He was unchanging, the One who had made the promises to the fathers and would certainly fulfill his promises to Moses. What did God then command Moses to do? 16. To whom were they to go and with what request? v. 18. Was the request to be made with the expectation of being granted? v. 19. Why then? See marginal rendering, v. 19. "That it might open the way for displaying the divine glory."

It seems at first the Israelites would not believe that God had really appeared to Moses. What signs did God give Moses power to perform, if necessary to convince them? Ex. 4:1-9. Moses still has another excuse. What is it? Ex. 4:10. How was this objection overcome? 4:11-17. In our last lesson Moses visited his nation and offered them his services. Now after forty years he shrinks from the task, though he has the assurance of God's support. Give your reasons for such a change? What bearing upon the lesson has our Golden Text? What is one of the lessons all who would be a true follower of Christ must learn? James 4:10; Eph. 4:1-3; 1 Peter 5:5-7.

#### ARE GREAT DISASTERS DUE TO WRATH OF GOD?

L. S. Bronson Takes Issue With Ministers Who Assert That Calamities Are "Visitations."

Again, far down by the southern sea where the waves of old ocean have long throbbled and

heaved, a city fair once stood upon its sandy beach, far too near the border line of danger. Again man had attempted to measure arms with God by disregarding His revealed natural laws. And one beautiful day in October the heaving and swelling of the waves of old ocean with a mighty roar tossed its foam crested waters into the lap of Galveston and soon hundreds of pale corpses floated upon the bosom of the sea. Victims of what? God's judgments or man's failure in his attempt to improve upon God's established laws? Yet the survivors of that awful visitation with great confidence stepped forth and looking up into the face of the Almighty said, (in after acts) "Come and see what man can do," and then proceeded to erect a wall of safety in front of that city that shall ever attested by the power of the raging sea. Oh man, that dare "defy the arms of the living God" and disregard His established laws, and then should your plans fail pronounce God the guilty party.

Just wait only a little time, perhaps, and should old ocean's bounding waves once again march in upon your city and demand larger quarters, where would you be? Let me tell you: your suffered safety wall in front of you would disappear as easily and quickly as dew before the sun, and then who would be left to call upon God and say, "Come and see what man hath wrought." Who then would be the guilty party, should such a calamity occur? God or man?

Again, the joyous day of another Christmas time was near at hand. Chicago was all aglow with lights, smiling faces, and joyous hearts. An invitation had been given out from a large theater company to school children and others to attend their show in the afternoon of a day they had appointed. At last the long looked for time came. Happy faces of parents and children were seen on all sides. The streets were filled with joyous humanity, winding their way to the play house. The building was packed to the doors. The safety of their precious and happy lives had been carelessly and sadly neglected in order to save expenses, by using extremely inflammable stage equipments rather than spend a little more money to insure greater safety to the invited guests and general public. The time for the entertainment had arrived. All was still with joyous expectation and anxiously waiting for the curtain to rise. A sudden flash of light appeared on the stage. In an instant the curtains were one sheet of flames. The cry of fire was heard, a rush for the

closed doors and a terrible panic was on and no escape. There in almost a moment of time nearly 600 human beings crying out in agony, beyond the power of human tongue to describe, fell against closed doors that never again opened to their piteous cry. There in one awful heap those who only a few moments before were all smiles and happiness, now lay one against another in an unrecognizable pile of crisped, burned and dead humanity. Oh! Was it God or man in his greed for gold that caused such scenes as this to fill our homes with sorrow and tears, and then with a proud, defiant look cry out "Come and see what man hath wrought."

The chilly winds of winter had ceased, and the soft, balmy breath of spring again had come to gladden all nature with its touch of life and sunshine, and the year of 1912 dawned upon the world. In a foreign port the Titanic, one of the greatest and grandest ocean steamers that was ever manned by man, with streamers flying, flags waving, music sounding and manned by one who knew his calling, gracefully moved herself out into the broad ocean to make her first trip to America's shores. For a time all went well, until a banquet in honor of the captain was inaugurated. Pleasure soon began to run high and it has been stated a bacchanalian feast was soon the result. Reason and extreme care that should have been in full control by the captain of that ship perhaps gave way to thoughtless vanity, self-reliance, and inattention to duty. With great self-confidence he appeared to needlessly and carelessly begin to challenge the forces of nature and to measure arms with God. The result: Soon revelry ceased and gave place to despair, smiles for tears, joys for sorrow and life for death. A few hurried orders from the officers in charge; a few quinquers of the timbers of that mighty ship; a few hasty and short spoken goodbys were uttered, and then more than 1000 souls yielded up their lives, needless sacrifice to carelessness, greed, appetite, and then the still waters of the dark blue sea softly closed over the death scene, and when morning dawned, the placid waters gave forth no sad testimony concerning the harvest of death and burial that had occurred only a few hours previous beneath its cold surface.

Oh! How proud man must feel to look upon this old, sad world which has been in sorrow, tears, and under the blighting hand of death 6,000 years, because of his acts and misdoings and then exclaim, "Come and see what man hath wrought."

#### The Sure Foundation.

When a very large proportion of the so-called Christian world are using their best efforts to destroy the scriptures, it becomes all who are Christians in deed and in truth, to first make sure of their own standing on the rock of ages, and then to make themselves able to defend the truth at all times. Here is what Professor Hommel, one of the ablest of the archeologists, says is the position taken now by the great majority of so-called learned men, this includes a large majority of the preachers. "If we may accept the almost unanimous verdict of late, not to say the latest criticism, certain Hebrew tribes, who were soon joined by others started out, it is alleged, from the Sinaitic peninsula about the year 1200 B. C., and after long wanderings in the desert, at length arrived in the region of the Jordan, under the leadership of their prophet Moses. After his death, they crossed the Jordan under Joshua, and succeeded after a series of protracted conflicts in subduing or exterminating the Amorites, and the Canaanite settlers on its western banks. As the Canaanites were, so the critic tells us, in possession of a higher culture, the Israelites, who are represented as having been at that time a race of semi-barbarous nomads, were really conquered by the more advanced civilization of their foes, a nemesis which frequently dogs the footsteps of the victorious barbarian, if we may credit the lessons of history. The new owners, as we are told by the critics, of the Canaanitish heroes, such as that of Abraham at Hebron, or that of Jacob at Bethel, and came in the course of centuries to regard them as so entirely that later on it became a firmly established article of popular belief, that Abraham, Isaac and Jacob were the earliest ancestors of the Hebrew race. The laws traditionally ascribed to Moses, it is contended, first came into existence either during or after the monarchical period, while of the prophets, only a certain number such as Amos, Hosea, Isaiah, Jeremiah and Ezekiel, are allowed by the critics to retain the place so long accorded to them."

If these assumptions (for they are just assumptions of the rankest kind) were true, they would be much more deadly to our faith than to that of the ordinary orthodox believer. One of the important foundations of our faith rests on the promises made by God to Abraham. If ye be Christ's, then are ye Abraham's seed and heirs according to the promises, Gal. 3:29.



That also not only makes Christ a liar, but God himself. Christ said: If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke 16:31. God said: This is my beloved Son in whom I am well pleased; hear ye him. Matt. 17:5. To the ordinary orthodox believer, it is not of such very great consequence if Abraham was a Canaanite or had never existed, for the promise of the land of Canaan made by God to him for an everlasting possession is of no consequence from their standpoint and if they can get rid of the whole thing in that way by the aid of the so-called higher criticism, it will save them the whole of the trouble of having to spiritualize it away to mean something else.

What use can they have for such promises of a land here on earth which Abraham and his seed are to possess, when they believe that they are going to heaven at death, and this earth is to be burned up? Therefore their preachers can enjoy and teach higher criticism but to us it is a most deadly, devilish teaching. There is an abundance of evidence to prove it to such, even from a human standpoint. The assertion that Abraham was a Canaanite has not a particle of evidence to sustain it, and yet, strange to say, the bulk of the so-called learned world is believing and teaching this in the colleges in literature; boldly from the pulpits in some places, and covertly in others, but this is just what we might expect in the times of the end; for Christ said: When the Son of man cometh shall he find faith on the earth. All kinds of faith in a supreme being are gradually slipping from under the people's feet, and greed, selfishness, love of enjoyment of the coarser kinds, are rapidly on the increase everywhere.

Instead of Abraham being a Canaanitish name, there is now positive evidence that the name Abram and Jacob were names in or near Babylon at the time that Abraham was called by God to leave his country and his kindred and go to a land, which God would show him.

Hommel says: "Sayce first points out that not only is the personal name Abiramu to be found in Babylonian tablets of the Khammurabi epoch, but that Mr. Pinches has also discovered the names Jacob-el and Jasupilu in these tablets and other distinctly Hebrew names like Abdiel. 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 Babylonia 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 Khammurabi 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 language, and there is a uniform 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 names Khammurabi, Ammi Yaduga, etc., are not South Arabian only, they are Hebrew as well. (Sayce here refers to such names as Amminadab, etc.) 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 10th chap. of Genesis? There we read that unto Eber were born two sons; the name of the one was Peleg, 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 discovery of archeology is thus complete, and makes it impossible to believe that the Biblical account could have been compiled in Palestine at the late date set, to which our modern critics would assign it. All recollections of the facts embodied in it would then have long passed away."

Sayce, also says: "The Book of Genesis will take rank by the side of the other monuments of the past as a record of events which have actually happened and been handed down by credible men. It will cease to be a mere literary plaything to be sliced and fitted together again according to the dictates of modern philology, and will become a collection of ancient documents which have all the value of contemporary testimony."

A. Wallace Mason M. D.

**Be of Good Cheer.**

These words of Jesus have gladdened the hearts of his disciples all along the centuries of strug-

gle, since he first spoke them to the disciples upon the troubled waves of Galilee. Why should you not be of good cheer, my brother? Has he not said, "It is I, be not afraid?"

When Peter began to doubt, he began to sink. It is said of Peter that when he saw the wind boisterous, or strong, he was afraid. His mind for the time being seemed to be diverted to the disturbing elements about him, and not fixed upon the Master, who bid him 'Come;' and who has all power in heaven and in earth," vested in his hands. No wonder the Master's loving heart was grieved, as he said unto the sinking disciple of his, "O thou of little faith, wherefore didst thou doubt?" We are all too prone to emulate Peter's example and instead of being found steadfastly looking unto Jesus, we look unto each other for help, or too often attempt to slay the Goliath that opposes us with our own strength. This is inviting disaster, and courting defeat.

O weary toiler in the conflict of truth against error, be not dismayed. God's word will not return unto Him void, but it shall accomplish His pleasure, and prosper in the thing where to He sent it. If you are laboring together with God, it is a glorious partnership, well calculated to make you fearless, and of good courage. The Lord not only said to Paul, "Be of good cheer," but it is also written for our learning. "The Lord stood by him." No wonder such a partnership becomes invincible. What if more than forty men had formed a conspiracy to kill Paul, the one that stood by him was more than a match for all his enemies.

Paul could triumphantly exclaim, "If God be for us, who can be against us?" A good soldier of Jesus Christ must expect to endure hardness. It is not in the province of a good soldier of Jesus to question the commands of his captain, but rather to implicitly obey them, and then rejoice evermore. The foes that God will help us conquer, are not all outward foes. Many of them are within.

"It calls for something more than brawn,

Or muscle to overcome,  
A foe that marcheth not.  
With banner, plume or drum.

A foe forever lurking nigh,  
Though poor or rich he be,  
Forever near your board by day,  
At night beside your bed.

All honor then to that brave heart,  
Though poor or rich he be,  
Who struggles with the baser part,

Who conquers and is free.

He may not wear a hero's crown,  
Or fill a hero's grave,  
But truth will write his name among.

The bravest of the brave,"  
Rufus A. Curtis.

**Do The Right Thing.**

Whenever you are in doubt which of two things to do, let your decision be for that which is right. Do not waver, do not parley; but square up to the mark and do the right thing.

Boy! when you divide that apple with your little sister, be careful not to keep the largest half yourself. Young man! don't sneak out of the basement door because you wish to escape your father's eye. Madam! let not the most trifling deceit pass current in those little acts which make the sum of your life.

No matter who you are, what your lot, or where you live, you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure yourself is to do the right thing. You may not always hit the mark, but you should, nevertheless, always aim at it, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action, still, always, and in all cases, do the right thing. Your first lesson in this will grow easier, until finally doing the right thing will become a habit, and to do a wrong will seem an absolute impossibility.—Sel.

A cheerful mind is not only disposed to be affable and obliging, but raises the same good humor in those who come within its influence. A man finds himself pleased, he does not know why, with the cheerfulness of his companion. It is like a sudden sunshine that awakens a secret delight in the mind without her attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence toward the person who has so kindly an effect upon it.—Addison.

Jesus Christ is the giver of peace. And what Peace he gives. "Not as the world giveth, give I unto you." His peace is perfect peace.

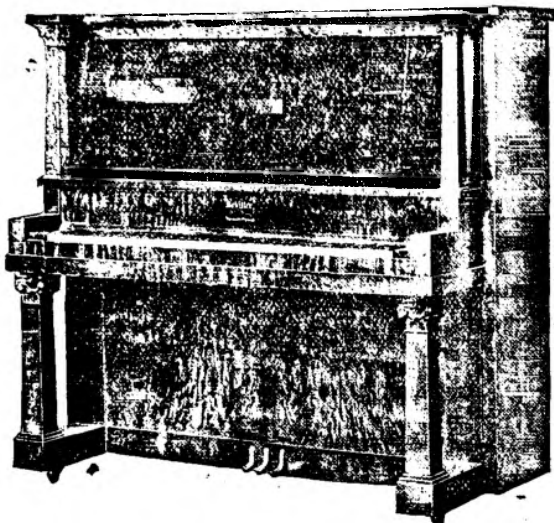
Good fortune often chooses the most unlikely of messengers to herald its coming.

A change is sometimes more effectual in promoting health and well-being than a big doctor's bill

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demand, nor a far fetched expectation. We are now living on the earth. Our neighbors and friends expect something from us. Society expects something from us. The world expects something from us. God expects something from us. What are we giving out from our lives to God and man in answer to all three expectations? "Oh," says one, "If I could do some great thing, I would do it. If I could only fill Moody's place I would do that." My friend if you could fill his place, you would be very apt to have a place of your own. Those who are always waiting to land some great thing are never prepared to do anything for the world, because they have neglected to do the little things of life that always must precede the greater ones.

Despise not the day of small

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things, is the admonition of the scripture. The little acts of life are what count for us here in this world. A cup of cold water given in the name of our God has its reward. When God created this world, He saw that one Niagara was enough for this continent. But He knew it needed ten thousand little rivulets to beautify, enrich and water the thirsty land. When Naaman would be cured of his leprosy, and he learned that there was a prophet of God in Israel that could heal, it is said he went with his horses and chariots and stood at the door of the house of Elisha, expecting some great thing from the hand of the prophet. But Elisha only sent his messenger to Naaman saying: Go wash in Jordan seven times, and thou shalt be clean. But Naaman was wroth at the prophet because of the simplicity of his remedy to heal and said: I thought he would surely come out to me and stand and call on the name of the Lord God and strike his hand over the diseased places and heal. But his little Jewish maid said to him: If the prophet had bade thee do some great thing, would'st thou not have done it? How much rather then when he said to thee, Wash and be clean? That was a very small act to be required and yet so small in the eyes of Naaman that only his condition and the pain

from his disease drove him to obedience. Unwilling to obey because the act was so small. We need never to expect to reach large proportions in any direction in this world without first carefully considering the little things that enter our life. Has God required of us great and impossible things in order to be his children? Hark and hear: "What doth the Lord require of thee but to do justly, love mercy, and to walk humbly with thy God?" Mal. 6: 8.

To deal justly cultivates honesty. To love mercy we become tender hearted. To walk humbly with our God destroys pride in our heart and life. Will we comply with these three requirements of our Lord and thereby live beautiful lives for Him here and then be prepared to enjoy his companionship in the world to come?

L. S. Bronson.

The true use to be made of all the imperfections of which you are conscious is neither to justify nor to condemn them, but to present them before God; for peace is the divine order, in whatever state we may be.—Fenelon.

Peace comes through conflict—conflict first with the evil in our own hearts, and then with the evil in the world about us.

# THE RESTITUTION HERALD.

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## "Victory."

When you are forgotten or neglected, or purposely set at naught and you smile inwardly, glorying in the insult or the oversight—that is victory.—John 3:26-30; 2 Tim. 4:16.

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 patience and loving silence—that is victory.—John 8:48; 1 Pet 2:20.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruptions—that is victory.—Phil. 6:11; Heb. 13:5.

When you can bear with any disorder, any irregularity and unpunctuality, any annoyance—that is victory.—2 Cor. 4:8-9; Acts 17:21-25.

When you never care to refer to yourself in conversation or to record your own good works, or to yearn after commendation, when you can truly love to be unknown—that is victory.—Gal. 2:20, and 6:14.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is victory.—Heb. 10:34; 2 Tim. 2:25.

"The perfect victory is to triumph over one's self."

"In all things we are more than conquerors through Him that loved us."

"Now thanks be to 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."—2 Cor. 2:14. Lit. Trans.

## Deacon Daniel's Trusty Texts.

"Cleanliness is next to godliness," says an old maxim that some folks think is in the Bible. But it isn't, and never will be. Physical cleanliness is a fine thing but it will never stand next to godliness, or at a third or fourth remove, either.

I like to read the soap advertisements: "Good morning, have you used Pear's Soap?" "Ivory Soap, 99 99-100 pure!" "Let the Gold Dust twins do your work," and so on. You would think that there was nothing that such soap could not clean.

But there is. Ah, yes, there is. The smutch left by a

## TEMPTATION.

By Frank E. Siple.



temptation, thou monster beyond all compare,  
Why keepest thou behind me so closely?  
Why tryest so hard to get me in a snare,  
To go on thy way the more boastfully?

Thou hidest in places we least expect thee,  
And comest on us all unawares,  
Thou hurlest thy darts like the sting of a bee,  
While we have no time to prepare.

Oh Maker and Ruler of this universe,  
Give us strength this great monster to fight;  
Frown not on thy works, and to us be averse,  
But gird us about with Thy might.

With thee as our shield we can ward off all darts,  
And win laurels in every fray;  
Oh help us to keep thy commands in our hearts,  
And live closer to thee every day.

dirty story. What soap will wash that from the memory! I should be glad to pay a large sum for a cake of it, to get rid of some such smutches left on my mind many years ago.

There is the stain of a lie. Where is the lye that makes a soap that will wash out that stain?

There are the tracks of a bad habit. Do you know a soap that will remove them?

There are the ink marks of cross words. Any washing powder that will get rid of them?

I could name, and you could name, a dozen kinds of soil that no soap ever invented or manufactured is able to dissolve away.

No soap, that is, but one, and that is not a soap to be handled like common soap, not a soap that is sold in the shops and advertised in the newspapers.

David found the soap I mean, and indeed he needed it sadly; for no one ever got himself into a blacker mess than David.

Here is the way David advertised it: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Blot out all mine iniquities. Create in me a clean heart."

Ah, that is soap worth having, and I mean to get some where David got his.—Christian Endeavor or World.

## SERMONETTE NO. 55. God's Jewels.

Text.—Then they who feared the Lord, spake one to another: and the Lord hearkened and

heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Malachi 3:16-17.

Some very precious gems have been dug from the earth during the past. Among them is one of very extraordinary qualities known as the diamond. It is the purest form of carbon or charcoal. While charcoal is a black, brittle, inodorous, tasteless solid, the diamond in some unknown way to man under the hand of God and by his power and wisdom, is transformed from carbon into a glittering gem of the most brilliant hue. So too, the children of men, in the natural carbon, state of sin, may be transformed into God's jewels. Among the diamonds, the finest specimens are perfectly colorless and limpid, of high refractive and dispersive power, flashing the most vivid colors of light. Among God's jewels, the most valuable are those who let their light so shine that others are led to glorify, and extol his name. To do this, the first qualification required is

### I. To Fear God.

Looking at the text closely it will be seen that the "fear of the Lord" is a principal condition of becoming his jewel. We are told elsewhere that "The fear of the Lord is the beginning of wisdom and to depart from

evil is understanding." By this is meant to love God and obey his commands. It is to depart from sin. It is to be loyal to God. The precious gem is free from flaws.

### II. They spake often to each other.

Another condition of jewelship is the often meeting together. This speaking often one to another—this frequent exhortation of one another to love and to good works, can only be possible by frequenting the place of service and worship. He who neglects the opportunity of meeting his brethren, has taken a step away from God. To meet is not the exact requirement, but it is to meet often; for how can we speak often unless we meet often. Notice the peculiar condition required—"they that feared the Lord and spake often one to another, then it was that the ear of God was attentive.

### III. The Lord hearkened and heard.

We are told in the good book that "He that turneth away his ear from hearing the law, even his prayer shall be abomination." There is no use to pray to God when we fail to honor and obey his precepts. The apostle exhorts "Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love and to good works; not forsaking the assembling together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching." If the coming of the Lord to make up his jewels is near, how devotedly, how faithfully, how earnestly, we should strengthen each other, lest the feeble one be turned from the way. And now listen, you who are in the back end of the church, you who come to meeting only occasionally, you who come only when the preacher is here, you who come only to conference once in two or three years, what do you think the Lord can hear from you if he listens attentively?

### IV. God is going to write a book.

What will he say in that record for you? Only that which you do and say for him will be recorded in that book. "A book of remembrance was written." Did you encourage a poor weak brother or sister who was about to desert the ranks, and drop out

of the fight of faith? It will be recorded there, for the Lord hearkened and heard it. His ear is not dull that he cannot hear. Your faithfulness in his work, your sacrifice in his behalf, your words of courage, your earnest devotion to the message committed your case, and your love and faith in God's promises are all in that book for remembrance, and your reward is as sure as God lives. But if you did nothing, did not meet with your brethren, forsook them and that too, when your presence would have been a benizen—if all is a blank in your Christian life—say brother, what can he order written for you?

This book is no ordinary, promiscuous scribbling. It is a special book. It is like a special car which is for a select company's use. The book is said to be written for them that met often, that feared the Lord, and that thought upon his name. And it was written in his presence. There will be no omissions, no mistakes in it. Everything of good is there. God superintends the writing himself.

Did a stranger happen into your meeting place? And did you have a kind word for him and a hearty welcome? It is in book to your credit. It is another caret added to you as a jewel. Did the faithful minister look tired or worried, and did you meet him with a glad welcome and a word of cheer? It will be written in the book for you. Did some one speak slightly of his sermon or insinuate that his faith is not in harmony with the ideas of the brethren? That name is not in the book. There is no credit to fault-finder, egotist or the busybody. The book is a jewel casket and contains only jewels. There are Pitt diamonds and kohinoors. There are diamonds in the rough natural crystals; there are brilliants and rose diamonds and table diamonds cut and polished with exquisite care, in that book. They are few in number but they are rare and valuable. No wonder a special book is ordered for them and God superintends personally the writing.

There are gems of garnet and pearls as pure as a drop of dew. There are jaspers too, but they are as clear as crystal. But why particularize? All the gems in the foundations of the city of God are recorded in that book, and there will come a time to make up his jewels.

In what manner they will be made up I do not know. There may be breast plates of precious stones which the great king will wear near his heart. There may be some worn as a symbol of this affection as a ring upon the finger. Some will sparkle in

a radiant crown upon his brow, but wherever he shall place them, "they shall be mine," is the cheering promise, "when I make up my jewels." And they will be precious to him too, even as a son is in a father's affection and care. Therefore "Be ye not unequally yoked together with unbelievers. What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath the Christ with Belial, or what part hath he that believeth with an infidel? What agreement hath the temple of God with idols? Ye are the temple of the living God, as God said, I will dwell in them, and walk in them and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not that which is 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. 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.

The very God of peace sanctify you wholly, and your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus the Christ. Faithful is he who calleth you, who also will do it.

A. J. Eychaner.

### SALVATION.

By Jas. W. Wilson. (Deceased).  
Soul Defined.

The word soul as used in the Bible usually signifies animal life, animal existence, a person or a personality, but never eternal life or an immortal being. In the New Testament it comes from the Greek word Psuche, meaning animal life: When eternal or endless life is meant the Greek word zoe is used. The Bible throughout refers to man as a mortal being subject to death and holds out the hope of life to perishing humanity as a precious gift bestowed by the will of God through the Lord Jesus Christ to those only who believe on Him and are obedient to His commandments.

The same Hebrew word Nephesh, which is translated soul several hundred times in the Old Testament Scriptures is also translated Body in the following cases: Lev. 51:11. Neither shall he go into any dead body. (Nephesh soul). Num. 6:6. "He shall come at no dead body." (Nephesh). Num. 19:13. "Whosoever toucheth the dead body (Nephesh) of any man that is dead." IIag. 2:13. If one that is unclean by a dead body, (Nephesh) touch any one of them shall it be unclean."

It will be seen by these quotations that there are dead souls as well as living and that it is quite proper to speak of a dead man as a dead soul.

### The Spirit.

The Spirit, Ruach in the Hebrew and Pneuma in the Greek, the primary meaning of which is wind, air or breath, from which come our familiar words pneumatics, pneumonia, etc., never was alive, but is one of the essential elements, which, combined with others, enables a person to live and perpetuate life.

It is true the word pneuma (spirit) is sometimes applied to angels. Heb. 1:7, Psa. 104:4, evidently because they possess certain characteristics or powers which resemble the air. The redeemed also at the resurrection will come forth with spiritual (Pneumatikos) bodies. I Cor. 15:44. The Lord Jesus Christ says of those who are thus born of the spirit, Jno. 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Our bodies will then "be changed and fashioned like unto His (Christ's) glorious body." Phil. 3:21. What is the nature of his body and what peculiar powers it possesses which resembled spirit so as to make the name 'spiritual body' (not Phantasma Matt. 14:26) appropriate may be seen by reading the account of the various appearances of Jesus after his resurrection.

We call many things spirits, such as the spirits of turpentine, alcohol spirits, spirits of nitre, etc., because they possess certain characteristics which resemble air. There are also many forces which though unseen, yet like the wind, exert an influence. Electricity could properly be called a spiritual force; likewise the mind of man, that unseen yet powerful expression of force, is frequently called spirit in the Bible. (Rom. 8:16). It does not necessarily follow, however, that it is immortal; and also that unseen but powerful, creating, guiding agency which emanates from God called the holy spirit—holy because set apart for God's special use. Gen. 1:2, Acts 2:17, Rom. 8:11. To confound the two, soul and spirit, and apply them to the same thing betrays ignorance both of the original and natural meaning of the terms.

### Neither Soul Nor Spirit Immortal.

The point that I would make, however, is that neither the natural soul nor the spirit of man is immortal, but immortality begins with the spiritual body at the resurrection, as explained by

Paul I Cor. 15:46: "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." That is prior to the resurrection man possesses a natural or Adamic nature, the nature of the first Adam—"a living soul," (45th verse), but at the resurrection a change takes place. He then partakes of the nature of the second Adam, in other words possesses a spiritual body, with the powers described by Christ in the 3rd chap. of Jno, above quoted.

If we turn back to the creation, Gen. 2:7, we learn that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." He was a dead soul before he received the breath of life, but by the operation of breathing became a living soul. So, as it is stated in Job 34:13, "if God should reverse the operation and "gather unto Himself His spirit and His breath, all flesh shall perish together, and man shall return again unto dust."

The same Hebrew words (chai Nephesh) here translated living soul, are used in the 20th verse of the previous chapter, as applied to the living creation in the waters. Also in the 30th verse to all animal creation. (See marginal reading). The significance of the Hebrew word is "breath living" or "breathing creature." In the 22nd verse of the 7th chapter the same phrase occurs again. It says: "All in whose nostrils was the breath of life, of all that was in the dry land, died." That is both of man and animals, all breathing creatures.

In their efforts to establish the doctrine of the immortality of the soul some have claimed the breath of life which God breathed into Adam was an immortal soul, but there is no warrant for such a conclusion, especially as it is possessed by all breathing creatures.

### A Few Questions.

I hope that each reader, after careful consideration, will answer all of the questions properly, to self. I will say you, instead of we and us, so as to make the questions more personal, although self included.

Are you sure, that your religion does you much good every day and night, if not, have you any good reason for believing it will do you any good at Christ's second coming? Surely you believe in telling the truth, but are you, when you sing, "He leadeth me, He leadeth me, by His own hand, He leadeth me;" or should you change the words, and sing He would lead me, He would lead



me, if only I would be led by Him.

Jesus was very unpopular with the world, and can you believe that he leads you into any of the popular worldly amusements and fashions of the world, even beyond your means, and injurious to health? A company of near friends singing at my place sang that song. I told them if I believed that each one was telling the truth, in singing those words, I would surely be the most happy man in California, regardless of my sore affliction. For I know by faith that one led by him is sure to meet our Savior in the air when he comes to raise the dead, and change the living.

Do you obey the command in 1 Pet. 3:15, to be ready always, at any time, to give an answer.—Bible answer—to every man that asketh you a reason for the hope that is in you, with meekness and reverence; if not are you ready for Christ to come? Do you prove to yourself and the world by your words and manner of life, that you believe Prov. 15:3, that the eyes of the Lord are in every place, beholding the evil and the good; or do you think that you would sometimes act different if you could see him looking at you?

So you sometimes say no to your child, and the child says yes by word or act, and by persistence gets its way, teaching even the yearling to be more persistent the next time. Did you tell a lie, or were you mistaken in saying no, for the child knew better than you did, the outcome of saying yes and staying with it. Do you think you had the staying qualities when you were a child, as your child has? If so, it is a pity such qualities left when raising a family. Do you act as though you believe Hosea 4:6, which says, "My people are destroyed (cut off) for lack of knowledge, and do you read Prov 2:3-6 and 4:7, and 8:11 and 16:18, which shows the great importance of wisdom? Prov. 16:25: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

So are you satisfied with ways that seem right unto you, or are you searching earnestly for the wisdom which is from above? If the latter, you will know more than the little child, and know how to bring it up in the way it should go, as the wise man said in Prov. 22:6, but if you neglect such an essential thing as gaining wisdom, can you reasonably think it possible for you to obey the greatest command, which is loving God as Jesus said in Matt. 22:37. Do you think it possible to love without some acquaintance? Have

you a good reason for believing that you will be one of them that we read of in Rev. 20:6; Dan. 7:27, and 1 Thes. 4:13-18? If so, you should be happy under most any circumstances, even though you do sometimes shed tears, seeing the indifference of others. In Matt. 6:31-33, speaking of food, drink and clothing, it says, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Is this a stumbling block unto you, or have you learned by a faithful study of God's word, that your wants have been greatly diminished; and do you often think of the ignorant, hungry starving people of India, and wonder why your lot was cast in this land of freedom and plenty?

As said in Rom. 12:11, "Not slothful in business, fervent in spirit, serving the Lord;" do you do your own business, and work with your own hands, as commanded in 1 Thes. 4:11? If so, you can see how the necessary things are added. Are you living so as to receive the promises to the rich in faith, and do you read the Restitution Herald, and believe what it teaches? If so, are you selfish enough to barely pay your subscription, after the business manager sends a dun, that he hates so to do, or are you sacrificing the unnecessary pleasures of life, to help to enlarge the paper and increase its circulation? If not, are you obeying what Jesus said in Matt. 22:38-3; where the two great commandments, which are to love God with all thy heart and with all thy soul, and with all thy mind, and love thy neighbor as thyself. Are you obeying either of the greatest commands if you give but little or none of your means, to help rescue the perishing?

Are you obeying the command in 1 Thes. 5:21, by proving all things, by Bible witnesses, and holding fast that which is good? Are you rich enough in faith, to often think of 1 Thes. 4:13-18 and Rev. 21:4; and does it give you much comfort every time you think of those verses?

I would like to ask more questions that I think are important, were it not for intruding on so small a paper. I close with lots of love for every one, hoping that the last two references will soon be fulfilled.

In hope,

G. W. Calder.

#### Scriptural Hell.

"The wicked shall be turned into hell." Psa. 9:17.

As 'hell' has been the subject of much discussion recently, it is proper now to make a careful investigation of its meaning and use

as it was referred to by Jesus and his apostles.

The word 'hell' is an English name, and is translated from the three Greek words, hades, Gehenna and Tartarus. In the English language the word hell is almost invariably used to convey the idea of a spiritual world of torment, but the Greek words from which it is translated convey no such idea. Hades occurs eleven times in the Greek Testament, and is improperly translated in the common version ten times by the word 'hell.' It is the word used in the Septuagint as a translation of the Hebrew word sheol, denoting the abode or world of the dead, and means literally that which is in darkness, hidden invisible, or obscure. Where the word 'hades' is translated 'hell,' it very reasonably and properly conveys the idea of the condition or place of destruction.

As destruction is associated with death, so is the word 'hell,' whether it refers to the wicked or to the righteous. See Acts 2:27, 31, and Rev. 20:13.

Gehenna, the Greek word translated 'hell' in the common version is the Grecian mode of spelling the Hebrew words which are translated "The Valley of Hinnom." This valley which was also called "Tophet," lies southwest of Jerusalem, and is a detestation. In this valley continual fires were kept burning, into which were cast all kinds of filth, the carcasses of beasts, and the unburied bodies of criminals who had been executed. In this valley Sennacherib's army of 185,000 men were slain in one night by the angel of the Lord. II Ki. 18:35. Here children were also burned to death as a sacrifice to Moloch.

Gehenna, therefore, as used in the New Testament, means a place of torment, death and destruction, but nowhere does it signify eternal torment nor a spiritual world of torment.

The nearest that the word 'hell' comes to referring to a spiritual world is where Peter said that the angels that sinned were cast down to hell, 2 Pet. 2:4, and that is translated from the Greek word 'Tartarus,' and it conveys a similar idea to that of Job's description of those in the grave. Job 10:21-22. Jesus referred to hell as a place of everlasting fire and destruction. For ever and everlasting do not mean eternal, but a continuance to the end of the period, the condition, or the people, to which it is applied. The fire, whether it be literal or symbolical, cannot be quenched and will be everlasting because mortal men can have no control over it, and it will continue in its destruction until all that is sinful will be consumed. The Psalmist said, "The Lord

preserveth all them that love him; but all the wicked will he destroy." 145:20. Jesus said to his disciples, "And fear not them which are able to 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." Matt. 10:28.

Remember that the soul is the personality, the real living, sentient being, which cannot exist without a body, but which has the promise of a resurrection in a new body, so when the body is killed by man, the soul or real person is not really killed in the full sense of that term, but ceases or sleeps until it is resurrected or revived in a new body, but the Lord is able to destroy both soul and body in hell.

Some writers claim that destruction does not necessarily mean extinction, but while it does not mean the extinction of the component atoms of anything, it does mean the extinction of the individuality or personality, and when the soul is destroyed it ceases forever. Psa. 49:8.

Jesus was constantly using symbols and parables to illustrate his teaching, and he used subjects that the people were familiar with, of symbols that were similar to what God had used by the mouth of his prophets.

Why did Jesus warn the wicked of the danger of being cast into Gehenna fire? Because he and his saints are to come down into the valley of Jehosaphat, which is just southeast of Jerusalem, to sit in judgment of the world, and as satan will deceive the nations and cause unbelievers to gather around the beloved city to fight against the Lord and his saints, and as fire will come down from God out of heaven and devour them, they will be practically cast into hell, or Gehenna fire, right there in the valley of Hinnom, here on earth.

The Psalmist David says, The Lord knoweth the days of the upright; and their inheritance shall be forever. 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. When the wicked are cut off thou shalt see it. 37.

Solomon said: Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.

We need not quote further, but let us believe and obey a just and merciful God, and then we shall be among those who 'may abide the day of his coming, and shall stand when he appeareth.'

F. M. Howell

Jealousy has every crime in the category as its ally. Cain's jealousy led to hate and hate to murder.

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 teaches 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. 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."

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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.

Editorials and Church News.

Editor's Appointments.

Rensselaer, Indiana. . . . July 20.  
Camden, Illinois, . . . . July 27.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

Sister Esther Richardson has returned from her sojourn in California and is at her old home in Hudsonville, Mich. and she says the old home looks good to her.

A letter from Bro. Cooper at Riply, Ill., tells of the sadness

into which the community has been plunged by the drowning of a young man and the sudden death of a young woman both of whom were held in high esteem there. While friends mourn, the grim reaper smiles at the fruitage of his work and gets ready to make another stroke.

We have just recently put out a four-page Bible Study outline for Bro. Maple, notice of which is given in another place. Send for one according to notice. We have also, just shipped to Bro. J. H. Morse, Valle Mines, Mo., a job of letter heads and envelopes. A friend calling at the office recently said, "I don't see but what your equipment is first class in every respect." It is first class. Send us your work.

Announcements and Programs.

The Illinois Bible School will organize on Tuesday morning, Aug. 12, and the sessions will continue to Wednesday, Aug. 20th. The conference will then convene to last over Sunday. It would be a great convenience in preparing for the work if those who contemplate attending the school would write at once to us saying so. Only those who have had charge of that kind of work can fully appreciate what this request means. Please do it NOW.

MINISTERIAL ASSOCIATION MEETING.

The annual meeting of the Ministerial Association of the Church of God will be held in the "Stone Church" in Oregon, Ill., Aug. 22, 1913, the first session to convene at 8 o'clock A. M.

A cordial invitation is extended to all ministers of the Church of God to attend our sessions. The meetings of our Association heretofore held have been interesting and profitable to those in attendance, and we hope to make this the most interesting and profitable meeting we have held.

This meeting will be held at the close of the Bible School, and at the beginning of the Illinois State Conference, and those who can spare the time can attend the Bible School, Ministerial Association meeting and state conference at the same time, and we are expecting the largest attendance at our Association meeting we have yet had. Come and enjoy these meetings with us.

L. E. Conner, Secretary.

The Iowa Conference will convene as usual at Waterloo, Iowa,

Aug. 23-31 inclusive. been secured and you can't afford to miss hearing them, so plan right now to attend and help to make this the best conference we have ever had. Program will appear later. Any questions will be answered by O. J. Allard, Fort Dodge, Ia., or A. J. Eychaner, Cedar Falls, Ia.

Eva L. Stearns, Sec'y.

Nebraska Conference.

The Annual Conference of the Church of God of Nebraska will be held three miles south of Holbrook near Sister Cora Harlan's home, August 9 to 17 inclusive.

A price of 10 cents per meal will be charged to help cover operating expenses. Sleeping apartments will be furnished by means of tents or at homes of the brethren in the vicinity.

Those coming by train will notify Bro. R. P. Story at Holbrook, so that arrangements may be made for transportation, etc.

Bro. G. Elfred Marsh, of Marshalltown, Iowa; Bro. L. E. Conner, of Cleveland, Ohio, and Bro. O. J. Allard, of Ft. Dodge, Iowa, and possibly Sister Eva Stearns, of Sac City, Iowa, may be with us.

We had a splendid meeting last year and extend a cordial invitation to all to be with us this again this year. Don't forget the date, August 9 to 17.

Hal H. Harlan, Corresponding Sec'y.

Michigan Young People.

As the time draws near for our annual Michigan Bible School, I am wondering how many of our young people are expecting to attend the meeting.

I am anxious to meet our Michigan young people and have them enter into our plans for state work.

Young people! We need your help on our conference programs and in your local churches we shall try to suggest some plan for work. Let us urge, therefore, that you be present at this meeting to help discuss plans for our work during the coming year.

In the work, C. C. Maple, Conf. Evang

Announcement.

The Michigan Bible School will convene this year at Adrian, Aug 4th to the 10th. We not only invite, but urge the young people, and old also to come to the Bible School and study the Bible truths. Bro. S. J. Lindsay has been selected as teacher. All who have had the pleasure of listening to Bro. Lindsay know that he is an able teacher. He will be assisted by Eld. C. C. Maple.

The Fall Conference will be held at Millbrook, Mich. Notice

will be given later. All who can attend the Bible School, please write to Sr. Bertie Smith, 87 Locust St., Adrian, Mich., so that lodging may be secured.

All those coming by way of Jackson on the Michigan Central, change at Leneway Junction for Adrian.

Emma Jackman, Sec.

CONFERENCE NOTICE.

The Ohio Conference will meet in Springfield, Ohio, August 6-10, inclusive—to be held at the fairgrounds, and all who are planning to attend are urged to notify Miss Jessie Kauffman, Rfd. No. 7, Springfield, Ohio.

We hope a large number may be present.

Yours in the Blessed Hope, Jessie Kauffman.

The Sunday School.

By Anna E. Drew.

Mosts Request Refused.

July 27. Ex. 4:29-6:1.  
Lesson Text, Ex. 5:1-14. Read Ex. 5 and 6.

Golden Text.—Blessed are they that mourn: for they shall be comforted. Matt. 5:4.

Time.—Same as last lesson. Probably B. C. 1499, Beecher.

Place.—The land of Goshen in Egypt, and the capity of Egypt, perhaps Tanis-Zoan.

After God's call to Moses in Mt. Horeb, he returned to his father-in-law, Jethro, and asked permission to return, with his wife and sons, to his brothers in Egypt, which was granted with Jethro's blessing, God having told Moses that all the men were dead which sought his life in Egypt.

Questions.

Where did Moses meet with his brother Aaron? Ex. 4:27. What was their first work upon reaching the land of their brethren? Ex. 4:29-30. What were the signs which God had given Moses power to perform? What effect had these upon the people? 4:31. Before what other person were these signs to be shown? 4:21. What is meant by "I will harden his heart"? The Hebrew verb chazak, signifies to make strong, to make bold, courageous. God does not harden men by infusing malice or any evil principle into them, but by not imparting mercy to them. Thus it is said of those nations which gave themselves up wholly to idolatry that "God also gave them up to uncleanness, thro'

the lusts of their own hearts, etc. Rom. 1:24, 28-32. And of those that receive not the truth, (but reject it), God sends them strong delusions; 2 Thess. 2:11. That is, men are given up to the natural consequences of their own depravity. Eccl. 7:11 explains the case of Pharaoh. See Ex. 8:15.

With what request did Moses and Aaron approach Pharaoh? Where did they ask to hold their feast? Why not hold it in Egypt? "Their feasts must be accompanied with sacrifices, and it was no doubt, their wish not to insult or provoke the Egyptians by sacrificing before their eyes the objects which they held in highest veneration and indeed worshipped." How did Pharaoh reply to their request? How did they try to make it more appealing? 5:3. They had long neglected God and Moses urges the revival of worship for fear of punishment. Of what did Pharaoh accuse Moses and Aaron? The word 'let' from the Anglo-Saxon means to hinder. What was the result of their appeal to the king?

Commentators state that the task-masters, v. 6, were Egyptians and their officers, Israelites. Straw was mixed with clay in order to make the bricks. "M. Edouard Naville discovered (1883-1884) the ruins of one of the cities which the Israelites built, named Pithom. Ex. 1:11. Specimens of the bricks can be found in the British Museum, and in the Metropolitan Museum of New York. They are usually from 4 to 8 inches square and 1½ to 2 inches thick, unbaked, but very hard. An especial confirmation of the Bible story and proof that this is one of the very cities that the Hebrews built is the fact that the lower courses of these walls, and for some distance up, are of well made bricks with chopped straw in them; but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water plants in the mud."

"Tale" in verse 8, means number. What were the vain words referred to in verse 9? How were the children of Israel treated when they appealed to the king? 5:17-18. To whom did they then turn? 5:20-21. What effect had this upon Moses? How does God encourage him? "Notice that whenever any of the Hebrew patriarchs begin to lose courage and sink into despondency, God constantly reminded them of His covenant which was renewed from time to time, to Abraham, Isaac and Jacob, and now to Moses, and generally with some new circumstance to animate their faith."

## PROGRAM

Annual Conference of the Church of God in Missouri,  
August 26th to 31st, 1913.

## August 26.

8:00 P. M., Preaching by Bro. S. J. Lindsay.

## August 27.

10:00 A. M., Conference opened by the President.

10:30 A. M., Preaching by Bro. George Kidwell.

2:00 P. M., Business meeting. 2:30 P. M., Preaching.

7:30 P. M., Question Box. 8:00 P. M., Preaching.

## August 28.

10:00 A. M., Discussion on State Organization and the best methods to accomplish it.

11:00 A. M., Preaching. 2:00 P. M., Question Box.

2:30 P. M., Preaching. 7:30 P. M., Song service.

8:00 P. M., Preaching.

## August 29.

10:00 A. M., Song service 10:30 A. M., Preaching.

2:00 P. M., Social service. 2:30 P. M., Preaching.

7:30 P. M., Song service. 8:00 P. M., Preaching.

## August 30.

10:00 A. M., Business meeting. 10:30 A. M., Song service.

11:00 A. M., Preaching. 2:00 P. M., Question Box.

2:30 P. M., Preaching.

7:30 P. M., Song service. 8:00 P. M., Preaching.

## August 31.

10:30 A. M., Song service. 11:00 A. M., Preaching.

2:00 P. M., Song service. 2:30 P. M., Preaching.

7:30 P. M., Preaching.

Directions for reaching Morse Mill:

All coming by way of St. Louis will take the I. M. & S. road to Victoria, at which place they will take a hack to Hillsboro, where they will be met by the brethren and conveyed to the church. The above directions apply to those coming from the south on the I. M. & S. road. Arrangements will be made with the hack line to convey any who may come late, direct to the church. Would like for all who expect to come to write Bro. J. F. Williams, Hillsboro, Mo.

We extend a cordial invitation to all, and to the brethren of this state we urge you to come to this meeting to assist us in extending our organization, so that we may be able to do more effective work for the Master.

Besides our local pastor, Bro. Winningham, we expect Bro. S. J. Lindsay, of Oregon, Ill., and Bro. George Kidwell, of St. Paul, Ark. Ample provisions have been made for taking care of all who may come.

J. H. Morse, President.

What is meant by the words "by my name Jehovah was I not known" to the fathers? "This has puzzled commentators, since it is certain that the name Jehovah was known to all the patriarchs and even to Eve. Gen. 4:1. Some have proposed to read the text interrogatively, 'and by my name Jehovah was I not known to them?' But if we ask how does God make himself known, the Psalmist will inform us, 'The Lord (Jehovah) is known by the judgment which he executeth'. Psa. 9:6. The name Jehovah was known from the beginning, but those mighty and terrible acts which now and from henceforth distinguish Him from all other gods, were not known to the fathers. To know God by his name Jehovah, was to witness a display of His power and glory. When it is predicted of any person or nation they shall know that I am Jehovah, this is generally connected with some signal judgment, calculated to display His supremacy above all other gods. With what words does God renew His promises to the children of Israel? 6:6-8. What effect were the judgments upon Pharaoh to have? 6:1. What had Moses told before he entered Egypt to say to Pharaoh? 4:22-23. How did the children of Israel receive Moses' message from God? 6:9. Why was all this oppression permitted? Ex. 1:14 seems to teach that the Hebrews were compelled to learn all the trades and occupations of their masters. This was an industrial school in the foremost civilization of the day. It was the severest and most complete training a people could receive to make them masters of the leading arts and occupations of Egypt. The Hebrews were lashed into their places as apprentices to prepare for an independent service, when the day of freedom should arrive. It was also necessary for the people, in order that they might feel so deeply the bitterness of their bondage that they would dare anything in order to escape. God now tells Moses to go again to Pharaoh asking him to let the people go out of his land.

How does Moses reply to this command? 6:12. Meaning of "uncircumcised lips?" "Perhaps having a thick, indistinct pronunciation which made his speech ungraceful and not easy to be understood." Ex. 4:10. Whom does God send with Moses? 6:13. Were these various experiences for Moses' good as well as the children of Israel? Read the lesson Paul gives in Heb. 12:5-11 on the purpose of chastening. It applies to the children of Israel as well as to us. Apply the teaching of the Golden Text to our lesson.

## Bible Study.

All Bible students will be interested in a little leaflet and dispensational chart on "Bible Study" just published by Elder C. C. Maple, of North Ridgeville, Ohio. The outline will be very helpful for Bible classes and will give beginners a key to the understanding of the Scriptures.

The price is placed within the reach of all.

Send 2 cent stamp for sample, 10 cents for a dozen, or 100 copies will be sent for 50 cents.

Address the author.

Eld. C. C. Maple,  
North Ridgeville, Ohio.

## Quotations From Eminent Theologians.

Selected by R. E. Lloyd.

R. v. Newell Dwight Heilis, pastor of the Plymouth church, Brooklyn says: "The creeds may have changed, but not the obligations of conscience and duty, or man's relation to God. The analytic spirit soon discovers that he who picks a flower to pieces, loses it. To the botanist, the field daisies mean a mass of petals torn part from part, while for Robert Burns the mere crimson tipped flower means a sweet poem and hour of rapturous delight. There is no art like the art of right living. There is no science like the science of character building, winning and loving."

"The genius of preaching: His truth in personality, mighty in the written word of God, but the word never conquered until it was made flesh. Truth in the book is crippled. Truth in the intellectual system is a skeleton. Truth in personality is life and power. Always the printed philosophy is less than the speaking philosopher. Wallace and Bruce had their power over the clansmen, not by written orders, but by riding at the head of the host. By the torch of burning speech, Peter and Bernard kindled the ardor of crusaders."

"When to Luther's thought was added Luther's personality, Germany was freed. Savonarola's arguments were brought together

in a solid chain of logic, but it has been said that his flaming heart made the chain of logic to be the chain of lightning. The printed truth cuts with a sharp edge, the spoken truth burns as well as cuts. Men have indeed been redeemed by the truth in black ink on white paper, but the truth quadruples its force when it is bound up in nerves, muscles and sinews.

"The soul may be taught by travel, books, friends, occupation. Yet these truths stand in the outer court. It is not given them to enter into the secret holy of holies, where the hidden life doth dwell. Preaching is plying men with eternal principles of duty and testing so as to give warmth to the frigid, wings to the dull and low flying, charity to reason, accuracy to moral judgment, force to aspiration, and freedom to faith. Truth is the arrow, but speech is the bow that sends it home."

Ruskin ends his volume by saying, "Whatever Christ saith unto you, do it; this is the sum of all my writing." In emphasizing the importance of character, he writes, "Would you paint a great picture, be a good man. Would you carve a perfect statue, be a pure man. Would you enact a wise law, be a just man."

President Hopkins once told the students of Williams College, that when a man ceases to bow his knees in prayer, he soon ceases to bow his mind and heart. In reviewing his long career, Robert Collyer also affirmed that those men who find their temple in the fields, and ask nature to be their priest, have ended by losing all sense of worship until they worship less truly than do the very beasts of the field.

Martineau called Christ, "the Regenerator of the human race." Ruskin said his life had been dedicated not to the study of the beautiful in face and folwers, in landscape and gallery, but to an interpretation of the truth and beauty of Jesus Christ.

Charles Dickens was the great master of the sympathetic style. When he was asked, "What is the most touching story in literature," he answered, "The story of the Prodigal Son." Coleridge took all the knowledge in his province and his conversation sparkled with jewels of thought, yet when asked for the richest passage in literature, he answered, "The Beatitudes."

Edmond Kean was a great actor and artist, but there was one passage so full of tears that he thought no man could properly render it. The one beginning, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

From the viewpoint of the

statesman, Burke said the most impressive polished document is the Sermon on the Mount. It is a fact that in all literature, the sentence best loved by children is Christ's "Suffer little children to come unto me." The sentence best loved by the aged, "Let not your heart be troubled." The sentence best loved by men, the one beginning "For God so loved the world that He gave His only begotten Son."

#### The Unique Book.

Men in all ages have written and spoken in praise of the Bible, but few if any in these last ages have spoken in praise of its one great peculiarity—its teaching that man is a mortal being and that "The living know that they shall die; but the dead know not anything." Eccl. 9:5. There have been vast numbers of revelations in the world all claiming to be divine, from the early days of the Babylonian and Egyptian priests, to the latest fraud of Christian science; but one and all teach that man is inherently an immortal being. The so-called higher critics with all their wonderful ability which they claim to themselves to be able to analyze each line of its statements and be able to tell who wrote this line and who wrote that one, and when it was written. They have not discovered this extraordinary peculiarity of the book, at least I have seen none of them who have spoken of it; but Prof. Driver says, speaking of Gen. 1:21:

"A soul in the psychology of the Hebrew is not peculiar to man, it is the principle of life sensibility in any animal organism.....The rendering 'creature' obliterates a distinctive characteristic of Hebrew thought. Here the term denotes all kinds of aquatic organisms including even the lowest. There is not a solitary passage in the scriptures when properly rendered, ever has the slightest thought in it that man is an immortal being. On the contrary, from Genesis to Revelation it most distinctly asserts that eternal life can be attained only through Christ. Moses was educated at the court of Pharaoh no doubt by the priests who were the educators of those days, and they had evolved by that time a most elaborate system of what took place with the soul after sense death. Though amidst all that nonsense he wrote the book of Genesis. That of itself ought to prove its divine birth. Polytheism was rampant there. In Genesis there is but one God. It is claimed by these wonderful critics that much of the book of Moses was written about the time of the captivity. By that time Babylon was overrun with

priests of their many gods and they all taught that man was inherently an immortal being and it was from there that the Jews began to imbibe this heathen doctrine which we find believed in by some in the time of Christ and spoken of by Josephus.

Christ himself declared that he was the way the truth and the life, and all the writers after assert that there can be no immortality out of Christ. 'Tis true that in the very earliest ages in Babylon and in Egypt they knew of the one God, and of life by a resurrection from the dead, but by the time of Moses all this was forgotten. The Egyptians in the earliest period of their history had but one God whose name was not allowed to be pronounced by any one but the priests and it is altogether likely that the embalming of their bodies originated in the idea of preserving the body till the resurrection. In Babylon the same thoughts had existed but it had never developed there into the plan of preserving the body. In Egypt it was a cardinal doctrine even to late times that if the body decayed the soul would also perish, consequently their immortality was only for a few who could afford the expense of being embalmed.

Hommel speaking of Babylonian ideas says that they reflect the earlier Arabian monotheism, for nearly all the deities borrowed from the Babylonian Pantheon, first of all, Ashur, then Bel, Samas, Marduk, Nindar and Nirgal, are here identified with the ancient Ai or Ja. Hommel adds that from this it is at once apparent that Jonah's mission to preach Jehovah to the Ninevites is by no means as absurd as the modern critics would have us think. He would here have found ready to his hand a text for his sermon not a whit less opposite than that Athenian altar to the 'unknown God' which later on supplied a theme to St. Paul.

In the Babylonian no less than in the South Arabian, we find evidences of a belief that the Deity gives men of 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 giving reference 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. These pure idolaters conceiving the true God and

His teachings were largely begun to be forgotten about even in the days of Abraham and it was from that condition of idolatry that God called him out from amongst them to go to another land in order to preserve for himself a people with knowledge of the true God in the earth. Moses wrote Gen. 3:10, 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.

Influenced in after ages by Babylonian philosophy, Josephus wrote, "Now as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterranean region, wherein the light of this world does not shine. They are therefore in perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every ones behavior and manners. In that region there is a certain place set apart, as a lake of unquenchable fire, wherein we suppose no one hath hitherto been cast.....when the wicked have a near view of this spectacle as of a terrible and exceeding great prospect of fire they are struck with a fearful expectation of judgment."

He does not condescend to explain how they can be in presence of such a terrible fire and at the same time be in 'perpetual darkness.' If that stuff had been in the book of Moses, it would have delighted our orthodox friends, but the critics might well have claimed that it was forged in Babylon during the captivity. First when the Babylonians began to evolve the idea that men were alive after they were dead, they only located a few of their great heroes in the stars, sun or moon, and they were gods; but the common people's souls were supposed to remain with their bodies in a hole in the ground, or in a hole in the side of a cliff, and this is how this idea of Josephus was gradually evolved. The Babylonians tell us that the souls fed on dust.

A. Wallace Mason.

#### Things That Are Seen and Things That Are Not Seen.

The above may be found in the apostle Paul's letter to the church at Corinth. He expresses it more fully in the following language, "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things



which are not seen are eternal." 2 Cor. 4:18. The apostle in contrasting temporal things with eternal things. Our minds are not firmly fixed on temporal things for they will pass away. There is a limit to their existence. Under temporal things we would place this present order of things.

Jesus said to Pilate: My kingdom is not of this present world (present arrangement) if it were my servants would fight for it. This present arrangement constitutes human government or the kingdoms of the world or arrangements. They have existed since Cain built the first city in the land of Nod on the east of Eden. They belong to the curse and "will wax worse and worse until the end." The race has tried every form of government from the monarchy to the democracy. All have failed to bring about civic righteousness. Jehovah has permitted these governments that a class might be chosen out to constitute rulers in a divine government which he purposes establishing on this earth. Before this divine government can be established the kingdom of this world must become a part of the divine government. They will be dissolved.

Note what the apostle says in 2 Cor. 5:1-5. For we know if our earthly house of this tabernacle were dissolved we have a building not made with hands, eternal in the heavens. A tabernacle is a temporal building made with hands and can not stand. The building not made with hands is the city that Abraham was looking for, which hath foundations whose builder and maker is God. This building is heavenly and therefore eternal.

Under all governments there are social, religious, political and industrial relations. These partake of the nature of the government of which they are a part. Human governments are a part of the curse and therefore corrupt. The work of the divine government will be to cleanse or destroy this corruption. The apostle further says: In this (tabernacle) we groan earnestly, desiring to be clothed upon with our house from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened not for that we would be unclothed but clothed upon, that morality might be swallowed up of life.

Paul and all intelligent Christians groan while the present arrangements exist, looking and hoping for the divine arrangement which will be the kingdom of God. In this work of restoring or bringing back the Edenic condition of the earth and the race the resurrection

of the dead at Christ's appearing will take place. This same apostle in Rom. 8:20-23 more fully explains this thought, where he says: For the creation was made subject to frailty (not voluntarily, but by Him who placed it under); in hope that even the creation itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together till the present time. And not only it, but ourselves also, possessing the first fruit of the spirit, even we ourselves groan within ourselves waiting for Sonship, the redemption of our body. (Diaglott). We give this translation as it makes the subject more clear. The creation embraces all things included in Jehovah's purpose concerning the earth and man. All things were made subject to frailty by God that a better order might be instituted. We must not forget that this creation is frail. God has promised it nothing but a limited existence.

This creation is to be emancipated from the slavery of corruption into the freedom of the glory of the children of God. These are the eternal things at which we look. We are waiting for Sonship, the redemption of the body. That mortality might be swallowed up of life. This is the grand consummation of all things which God hath spoken by the mouth of all his holy prophets since the world began. Our minds are fixed on the arrangement of the future when nothing will harm in all this earth. The prophets had their minds on this condition of things when they said: The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Again it is written: As surely as I live, I will fill the earth with the glory of the Lord. What a change this will be when death is swallowed up in victory. When sin and all its evil influences are destroyed and righteousness is established on the earth.

We are patiently waiting for the coming of Christ when the restitution of all things will begin and continue until the kingdom, the dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominion (rulers) shall serve and obey him (Christ).

These things are not seen by the natural eyes. We see them through faith, it being the basis of things hoped for, the evidence of things unseen. (Diaglott). We pray: Thy kingdom come, thy will be done on earth as it is

done in heaven—and close with: The kingdom is thine, the power is thine and the glory is thine. Seeing that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness. 2 Pet. 3:11.

Your brother looking at the things not seen.

D. C. Robison.

#### Late Editorials.

Bro. L. E. Conner is engaged in a series of meetings near Springfield, Ohio. We trust that good may result from this and all other efforts.

We are privileged to announce that a brand new boy now calls Bro. J. W. Williams papa. All doing fine.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till you and he are both cool, and the thing is easily mended. If you go now, it will only be a quarrel." It is pleasant to record that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.—Our Young Folks.

The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.

Good wishes at the beginning of the year or on one's birthday are pleasant. They give us encouragement and put zest into our lives. After all, however, good wishes will not come true by the mere wishing. We make our own years and whether they are happy and beautiful or not will depend on the kind of living we put into them.—J. R. Miller.

It is easy to deceive others, and frequently to deceive ourselves. But no effort is so foolishly futile as an attempt to lie to God.

Success doesn't "happen." It is organized, pre-empted, captured by concentrated common-sense.—Frances Willard.

There is one witness to every crime, every wrongdoing. And it is a bold sinner who has the effrontery to answer as Cain did, by disclaiming responsibility.

Each of us is our brother's keeper. We are responsible not for ourselves alone, but for others as well. We must make our choices and live our lives with reference to the weaker.

It is impossible for us to make the duties of our lot minister to our sanctification without a habit of devout fellowship with God. This is the spring of all our life, and the strength of it. It is prayer, meditation, and converse with God, that refreshes, restores, and renews the temper of our minds, at all times, under all circumstances, after all conflicts with the world. By this contact with the world unseen we receive continual access of strength. As our day, so is our strength. Without this healing and refreshing of spirit, duties grow to be burdens, the events of life chafe our temper, employments lower the tone of our minds, and we become fretful, irritable, and impatient.—H. E. Manning.

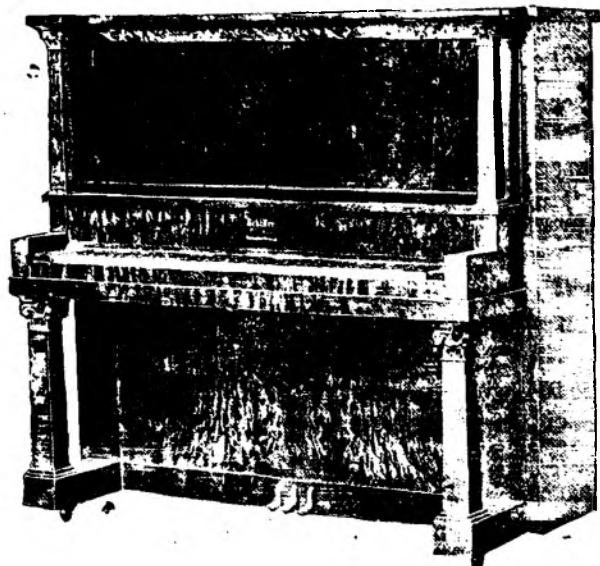
It is impossible for us to live in fellowship with God without holiness in all the duties of life. These things act and react on each other. Without a diligent and faithful obedience to the calls and claims of others upon us, our religious profession is simply dead. To disobey conscience when it points to relative duties irritates the whole temper, and quenches the first beginnings of devotion. We cannot go from strife, breaches, and angry words, to God. Selfishness, an imperious will, want of sympathy with the sufferings and sorrows of other men, neglect of charitable offices, suspicious, hard censures of those with whom our lot is cast, will miserably darken our own hearts, and hide the face of God from us.—H. E. Manning.

Let us then think only of the present, and not even permit our minds to wander with curiosity into the future. This future is not yet ours; perhaps it never will be. It is exposing ourselves to temptation to wish to anticipate God, and prepare ourselves for things which He may not destine for us. If such things should come to pass, He will give us light and strength according to the need. Why should we desire to meet difficulties prematurely, when we have neither strength nor light as yet provided for them? Let us give heed to the present, whose duties are pressing; it is fidelity to the present which prepares us for fidelity in the future.—Fenelon.

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### The Parable of the Prodigal Son.

Jesus spoke a parable saying: There was a man who had two sons; and the younger one said to his father, Father, give me my share of the riches which thou hast laid up for thy children; and his father gave him his share. Not many days after, the younger Son took all that he had and went away into a far country, and there wasted what his father had given him, among wicked companions. When he had spent all, there came a great famine in the land and he began to want bread to eat, and he went and hired himself to a man of that country, who sent him into his field to feed swine, and he would have been glad to have enough of the coarse food which the swine ate, but the man did not give it to him, and after he

had suffered awhile, he said to himself, in my father's house how many hired servants there are who have plenty to eat, and more than they want, while I stay here starving with hunger. I will arise and go to my father, and will say, Father, I have sinned against God and done wickedly to thee, and do not deserve any more to be called thy son; let me come back to thy house, and treat me as one of thy hired servants. So he left that country to go back to his father. But as he went, while he was yet a good ways off, his father saw him and pitied him, and ran to meet him, and put his arms around him, and kissed him. Then the son said to his father: I have sinned against God and done wickedly to thee and do not deserve any more to be call-

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ed thy son. But his father said to the servants, Bring out the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring the fatted calf and kill it, and let us eat drink and be merry, for this, my son, had left me and is come back again; he was lost and is found, and they began to be merry.

Now the elder son was out in the field, and when he came near to the house, he heard music and dancing, and he called one of the servants, and asked him what these things meant. The servant answered, Thy brother is here and thy father has killed the fatted calf, because he has come back safe and sound. Then the elder son was angry, and would not go in. Therefore, his father came out to him and begged him. But he answered his father and said; For a great many years I have served thee, neither did I disobey thy commandments, yet thou never gave me a kid that I might make a feast for my friends. But as soon as this thy son was come, who has wasted thy money doing wickedly, thou hast killed for him a fatted calf. The father answered: My son, I have always loved thee, and everything I have is the same as though it were thine. Yet it is right that we should be glad and rejoice for this thy brother had left us, and he has come back again; he

was lost, and is found. In this parable, Jesus taught the proud Scribes and Pharisees, who blamed him for preaching to sinners. God loved those sinners and was willing to forgive them, and take them for his children again, if they would only cease doing evil and obey him. We should always be in the fear and love of God that we may not fall in bad company as the prodigal son did. Hoping that who ever may read this article may always be abounding in the love of God.

George W. Anders.

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Have Confidence in Yourself. It is almost as presumptuous to think you can do nothing, as to think you can do everything. —Phillips Brooks.

# THE RESTITUTION HERALD.

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## Knowledge.

Knowledge is very valuable but wisdom is above everything. One may have knowledge, but wisdom is necessary in order to know how to use knowledge. The following are a few verses on knowledge and wisdom.

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. 2:17.

Talk no more so exceedingly proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. 1 Sam. 2:3.

He that chastiseth, shall not be correct? He that teacheth man knowledge, shall not he know? Ps. 94:10.

And to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Eph. 3:19.

And have put on the new man, which is renewed in knowledge after the image of him that created him. Col. 3:10.

And beside this, giving all diligence, add to your faith virtue, and to virtue, knowledge. 2 Pet. 1:3.

But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen. 2 Pet. 3:18.

## Wisdom.

And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:28.

How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver. Prov. 16:16.

Labour not to be rich, cease from thine own wisdom. Prov. 23:4.

Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man. Col. 4:5-6.

If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him. Jas. 1:5.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit

## A LITTLE HELP.

By Margaret Sangster.



Here's help in seeming cheerful  
When a body's feeling blue,  
In looking calm and pleasant,  
If there's nothing else to do;  
If other folks are wearing,  
And things are all awry,  
Don't vex yourself with caring;  
'Twill be better by and by.

There's help in keeping tally  
Of our host of happy days,  
There's never one that dawneth,  
But it brings cause to praise  
The Love that ever watcheth,  
The Friend that's ever near,  
So, though one tryst with sorrow,  
One needs must dwell with cheer.

When troubles march to meet you  
Salute them at the door;  
Extend both hands to greet them,  
Their worst will soon be o'er.  
Beat down their stormy bugles  
With your rejoicing drums,  
And mailed in lofty courage,  
Accept what ever comes.

—Youth's Companion.

of righteousness is sown in peace of them that make peace. Jas. 3:17-18.

Your sister in Christ,  
Mrs. M. O. Bickell.  
Chicago, Ill.

## Faith. By Prisca.

The meaning of our subject is believing. Faith comes by hearing, and if in hearing God's word faith is mixed with love, saving faith is the result. It is of this kind of faith we would speak.

Without faith it is impossible to please God, says the inspired Paul. He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Faith comes by hearing God's word. Paul's definition of faith points directly to God's saving power. Faith is the evidence of things hoped for, the confidence in things not seen. What is it that we hope for? Eternal Life! The life which is better than this life, and beyond this life.

And confidence in the unseen is the incentive to the initiatory step in God's plan to save. Christ is indeed the foundation, the rock upon which

God's house is built.

How forcibly is this expressed by the apostle Peter's heaven-borne answer: "Thou art the Christ, the son of the living God." Again this truth is exemplified by the angel's word to Mary: "He shall be called the Son of the Highest." Follow now this Jesus from the beginning to the end of His ministry, and what have we seen? A perfect man; a prophecy and meekly submitting perfect doctrine. One fulfilling to all things written of Him!

Condemned was He without a fault! True he was charged with blasphemy, because He said, "I am the Son of God." This to us is a beacon light, a sure foundation. "Thou art the Christ," is not a stone of stumbling. We rejoice in a corner stone, our Chief Corner Stone, the Author and Finisher of our faith.

By his death He offers to us life. Through Him are we reconciled unto God. "By grace are ye saved through faith, and that not of yourselves, for it is the gift of God." "God so loved the world that He gave His only Begotten Son that whosoever believeth in Him might not perish but have everlasting life."

Verily, Jesus the Christ is God's most precious gift. From

His own lips we believe that He is the Way, believe that He is the Light, believe that He is the Truth, believe that He is the Door into the fold.

"No man cometh unto the Father but by me." "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." Obedience to God's commands, to the truth as it is in Jesus brings peace,—the peace that passeth understanding.

These are the 'Peace-makers' on whom the Lord in the mount pronounced a blessing.

## Making the Desert a Garden.

Sir William Garstin, one of the English administrators in the ancient land of the Pharaohs has perfected a plan to transform lower Egypt and the Soudan from a desert into a garden. He has found that the flood of the Nile at present comes from the Blue Nile and the Athara, while nothing comes from the White Nile. Sir William proposes to cut an entirely new channel for the river last named. It is to be over 200 miles long, thus bringing in a new flood from the swamps and lakes of the interior, the overflow to be regulated by a system of dams on a greater scale than anything ever attempted by man before.

Sir William's studies of the country have convinced him that the ancient Egyptians accomplished something of the same sort. He says: "What has once been, may be again; and there are good grounds for anticipating an eventual return to that fertility and prosperity which excited the astonishment of the envoys of Nero nearly nineteen hundred years ago."

The estimated expense of the great enterprise is considerably less than the cost of the Panama canal.—Sel.

"No time!"—I know, indeed, that it is very hard to find time for all that we wish to do. None of us do all that we desire—but that we have "no time" for God, is a very solemn and terrible thing to say.

Be patient, forgiving and hospitable to other views not akin—even antagonistic—to our own. For we are all one, and the most ignorant, as well as the most wise, must be taken into account in the summing up of things.

## SALVATION.

(By Jas. W. Wilson, Deceased).  
The Story of Creation.

After creating them, God placed Adam and Eve in the Garden of Eden, in which, among other varieties, there were two trees, one the tree of knowledge of good and evil, the fruit of which they were forbidden to eat, and the other the tree of life. Of the tree of the knowledge of good and evil, God said (Gen. 2:17): "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." Thus he gave a law or commandment, to which a penalty was attached, the penalty for disobedience being death.

But, as the story goes, beguiled by the serpent, both Adam and Eve partook of the forbidden fruit, and thus became transgressors or sinners, for sin is a transgression of law. In passing sentence upon them for thus breaking the law, God said to Adam, (Gen. 3:19): "In the sweat of thy face shalt thou eat bread, 'till thou return unto the ground for dust thou art and unto dust shalt thou return."

It is true the serpent had said to this unfortunate pair: "Ye shall not surely die. For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." The question might here arise, which spoke the truth? Let the record tell. It says, (Gen. 5:5):—"And the days that Adam lived were nine hundred and thirty years; and he died." Thus the penalty was executed according to the sentence. This law of sin and its penalty, death, is still in operation. Paul says (Rom. 6:23): "For the wages of sin is death."

It is probably true that if after disobeying God, the misguided pair had partaken of the tree of life they might have lived forever—immortal sinners, but God to prevent so great a calamity after driving Adam and Eve out of the garden, placed cherubims around this tree, as the record says, with "a flaming sword which turned every way to keep the way of the tree of life," "lest he put forth his hand and take also of the tree of life, and eat and live forever." If popular theology is true, Adam must in some way have got past the cherubims and the flaming sword, and partook of the desired fruit. Otherwise, how is it we are taught that his posterity possess immortality?

I believe the theologians are mistaken and the Bible true. The Lord Jesus is now the tree of life. No cherubims with flam-

ing sword keeps us from partaking of the fruit of His righteousness. The fruit of the tree which Adam was denied, is promised to him that overcomes. (See Rev. 2:7): "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Those who partake of this tree will indeed live forever. But we do not possess this power naturally, but can obtain it through Jesus, the Savior or life-giver.

On whose side are you, dear brother, sister or friend, in this great controversy? Did God or the serpent speak the truth? Jesus said of the serpent, Jno. 8:44, "He was a murderer and a liar from the beginning and the father of lies." By his lie to Eve in the garden he became the murderer of the race. I think therefore, regardless of what tradition may teach to the contrary, that it is better to believe the Lord Jesus. He came to undo the work of Satan and in so doing, will not only destroy death to those who believe in and obey him, but "him that hath the power of death"—the old serpent himself. (See Heb. 2:14).

It is evident the serpent did not speak the truth because not only the Bible but all history and human experience without variation voices the great truth of God—"dust thou art, unto dust shalt thou return." From the great charnel house of the psat one alone has escaped, He who has become "the captain of our salvation"—the Lord Jesus Christ.

Those who claim to possess inherent, immortal life, are, tho' without doubt unconsciously, upholding the serpent's lying assertion to the woman—"ye shall not surely die." I will not say so, but I greatly fear that those who so blindly adhere to this doctrine of the old serpent are the class Paul speaks of (2nd Thes. 2:11) "For this cause God shall send them strong delusion, that they should believe a lie."

A careful research of the Bible and history shows that this doctrine of natural immortality was begotten of Satan, born of Paganism, nursed and fostered by Roman Catholicism, bound to the church by decrees of popes and councils, and adopted from Catholics by the Protestants but not sanctioned by the Bible or common sense.

Arrayed against it are the Scriptures, reason, science and experience of humanity. In favor of it is found only traditional teaching which has been handed down from father to son, imbibed with our mother's milk, and instilled into our minds from earliest infancy, and consequently rarely questioned.

This is an age of investigation, when traditions which cannot stand the searchlight of truth must be cast aside. We have learned in other matters that age and hoariness are not always evidence of truth. Because a doctrine is old and was believed by our fathers and forefathers does not necessarily make it true. The Bible, nature, true science, reason and the book of human experience are always in perfect agreement, and any doctrine therefore, no matter how old, which is out of harmony with these will on careful examination be found out of harmony with the Bible.

#### Nature and Destiny of Man. S. C. Oliver.

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the Son of man, that thou visiteth him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. And God said, Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle and over all the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God said unto them Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over all the earth. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. The tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God commanded the man saying: Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said. Ye shall not eat of every tree of the garden. And the woman said unto the serpent; We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said. Ye shall not eat

of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil.

And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat. And the eyes of them were opened, and they knew that they were naked. And the Lord God said unto the woman, What is this that thou hast done, and the woman said: The serpent beguiled me and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel.

Unto the woman he said: I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children. 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 as a shadow and continueth not, yet man is born unto trouble. For all his days are sorrow and his travails grief. Yea his heart taketh no rest in the night.

And unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return. If he set his heart upon man, if he gather unto himself his spirit and his breath. All flesh shall perish together, and man shall turn again unto dust. Thou hidest thy face; they are troubled, thou takest away their breath, they die and return to their dust. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.

And all the days that Adam lived were nine hundred and thirty years, and he died. But man dieth and wasteth away. Yea man giveth up the ghost, and where is he. As the waters fail



from the sea and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.

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. If I wait, the grave is my house. I have made my bed in the darkness. I have said to corruption, Thou art my Father; to the worm, Thou art my Mother and my sister.

(To be continued).

#### Did Jesus Rise From The Tomb?

This would seem an impertinent and almost unreasonable question, were it not that there are those that ignore the idea that he actually did rise bodily from the tomb. I will quote from one of their works. "The time is at hand." (Millennial Dawn), vol. 2, p. 129. "Many Christians have an idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb. . . . This is a great mistake, which a very little consideration should make manifest." Then they offer some reasoning as to the absurdness of such a thought, etc., and say, "Our Lord's human body was however supernaturally removed from the tomb, because had it remained there it would have been an insurmountable obstacle to the faith of the disciples who were not instructed in spiritual things, for the spirit was not yet given. John 7:39. We know nothing about what became of it, except that it did not decay or corrupt. Acts 2:27-31. Whether it was dissolved in gases, or whether it is still preserved somewhere as a grand memorial of God's love of Christ's obedience and our redemption no one knows, nor is such knowledge necessary.

There is some speculation about God miraculously hiding the body of Moses Deut. 34:6 (the Bible does not so state it though), and preserved the pot of manna from corruption, which was a symbol of the Lord's flesh, John 6:51-58. "Hence it will not surprise us if, in the kingdom, God shall show to the world the body of flesh crucified for all in giving on their behalf, not permitted to corrupt but preserved as an everlasting testimony of infinite love and perfect obedience. It is possible at

least that John 19:37, and Zech. 12:10 may have such a fulfillment."

Since they teach that Christ had a spiritual body (or will have) he then will surely have in the kingdom at least two bodies. But does it not seem curious that Paul should use the strong arguments he did for the resurrection of the body of Christ in 1 Cor. 15, if it was so that he himself was raised, and he says, "If Christ be not risen then is our preaching vain and your faith is also vain, and we are found false witnesses before God, etc. Was not this a great and alarming position for the God to allow a faithful messenger like Paul to be placed in? Also this same apostle tells us, 1 Thess. 4:14, "If ye believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him" (from the dead). Now Jesus was the child name given by our God. I believe he was not Christ (anointed) till after his baptism, when the Spirit like a dove rested on him, Luke 3:21, 22. Then it was this Jesus that died, and the same Jesus that arose from the dead. If we do not believe that this Jesus in body arose from the dead in the same body what promise is there left for us that we shall arise? Yet they, I am told by a member of their cult, avoid this dilemma by taking the stand that our bodies will not arise, only our spirit bodies. They say, as proof, that the body of Jesus did not arise, that he mostly appeared in some other form, once as a gardener, again a fisherman. The Bible, however, does not say this, or hint it. And again, on the way to Emmaus as a traveler, a stranger as the apostles did not know him. But we are told that their eyes were holden that they should not know him, Luke 24:16.

It seems to me as to the evidence of the resurrection it is so abundant that it hardly needs quoting of comment. Else how shall it be that we shall know as we are known? And does not Paul show or tell us that this corruptible (body) must put on incorruption, and this mortal put on immortality? 1 Cor. 15:53. Also that we, both living and dead (or vice versa), will be changed, v. 52. How this change to be? They say we will simply throw away this old body and receive a new spiritual body, as I have understood them. But Paul said, "We were waiting for the redemption of our bodies." Rom. 8:23.

From this text and context we can but believe that Paul expected his same human body that had borne so many hardships and trials and been laid to rest, to again rise in the bloom of immortality and glory. And we had

at the resurrection of Jesus a first fruits of the resurrection and then we are told that the bodies were raised. "And the graves were opened, many bodies of the saints which slept arose and came out of their graves after his resurrection and went into the holy city and appeared unto many." Matt. 27:52, 53. Like Job I feel that "After my skin worms destroy this body yet in my flesh shall I see God." Job 19:26.—S. E. Price in The Bible Advocate.

#### Quotations From Eminent Theologians.

Selected by R. E. Lloyd.

Rev. Newell Dwight Hillis:— "Without names civilization and cities would be impossible; individuals would be lost in the multitude as drops in the river. By names, men make contracts, form partnerships, assume commercial obligations, take office, enter into marriage. By names penalties are visited upon the guilty and honors bestowed upon the worthy. Unnamed, the multitude would be indistinguishable. The ambition to make a name is praise worthy because it invalues storing the name with enduring integrities.

Cromwell, Hampden, and Pym filled their names full with heroic thought and deeds, and the generations go to these names for soul food and nourishment. Some names endure through centuries, as sacks of wheat stand upright. Others perish out of recollection, for empty sacks collapse. When death pricks an empty name, it vanishes like a bubble. In all ages, great men have gone to the Bible as to the very spring of thought and inspiration.

This book lent Milton his "Paradise," lent Titian his "Transfiguration"; lent Christopher Wren the plan of his cathedral; lent Lincoln a rule 'golden' for white and black alike. Take the Bible out of the galleries and art cathedrals of Europe, take it out of the world's songs and sympathy, its laws and literature, and only an outer shell of civilization would be left, just as taking a sweet babe out of a cradle would leave only a few pieces of lumber.

The theologian requires scores of volumes for outlining his system of divinity. Augustine's works are in 30 volumes. Calvinic requires 40 volumes. The first theological work published in this country has these words on the title page: "A complete body of divinity in two hundred fifty lectures, upon the Assemblies' Shorter Catechism." But all the theological systems may be reduced to Christ's one parable of the prodigal son, just as

ten thousand sunbeams are condensed in one shining drop, the diamond.

Champallion spent twenty years trying to decipher the rude sign upon the tombs of Egypt before he found the key to the hieroglyphics. But small, indeed, the tombs and temples of Thebes seem in contrast with the pages in great nature's book. According to the sublime view of Jesus Christ, God is love. Therein all conceptions of Deity have their climax and consummation. Long ago, Cleopatra, the daughter of supreme beauty, received sin into her arms, counting it to be an angel of light; but alas, sin broke her heart and soon she welcomed the viper to her bosom.

It was sin that ruined the genius of Solomon. It was sin that stole the purple from Alcibiades, and gave him instead the robe of a slave. It was sin that serpent-like crawled over the threshold of the palaces in Rome, and left its slime within court and banqueting hall. Sin was the flame which blackened the Doge's palace in Venice. Sin was the earthquake that toppled down the treasure homes of Florence. For Bacon sin was a worm in the bud of his heart. For Byron sin was moth and rust that consumed the mind. For Shelley, sin was a vandal that grew by rapine and murder of the poet's soul. The ancients tell us of a princess who, desiring a gift of the crafty court astrologers, was told to pin day by day, for one hundred days a beautiful picture after which she was to receive her heart's desire. It was a trick, for the picture contained a subtle poison. Little by little, the tresses of the beautiful woman, turned white; her beauty faded; her eyes became dim, until long before the appointed time was completed, the queenly beauty lay dead.

(To be continued).

Thousands of people in small positions whine because their talents are thrown away—because their ability has no elbow room. It is not elbow room they need, it is elbow grease; it is energy and strength. Their very whining shows they are too small for the place they are in now. When the right kind of a person has too small a place he does his work so well as to make the place bigger.—Le Baron Briggs.

As God leads me I will go,—

Nor choose my way;  
Let Him choose the joy or woe

Of every day:

They cannot hurt my soul,

Because in His control:

I leave to Him the whole,—

His children may.

L. Geddieke.

## 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.

## Editorials and Church News.

## Editor's Appointments.

Rensselaer, Indiana. . . . July 20.

Camden, Illinois, . . . . July 27.

Adrian, Mich., Bible School, Aug. 4-10.

Oregon, Ill., Bible School, Aug. 12-20.

Morse Mill, Mo., Conference, Aug. 26-31.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

We have just heard of the death of Sister Olive Thompson of Chicago. This takes another

intelligent and useful life. Death is no respecter of persons. All fall alike before it.

The issue which would bear the date of Wednesday, Aug. 6, will be omitted. You will get no paper that week. We will, however, give you a Christmas number instead, the Lord willing. We do this because the call to Bible School and Conference work seems to demand it, and we are denying ourselves the holiday vacation to do it.

On our way home from Roll on Monday, as we passed through Plymouth, we had the pleasure of speaking a few words with Bro. J. W. Williams. He reports plenty of work to do and that results are encouraging.

Several have spoken to us about bound volumes of The Restitution Herald. As we are nearing the end of volume 2, we will make the following proposition with regard to volume 3: Send us \$3.50 and we will mail you the paper to the end of the volume, save one unfolded each week and at the end of the volume will have the volume bound and sent you prepaid. It will be necessary for us to know how many will want these before the volume begins. Let us know now.

That we may better understand the program for the Illinois Bible School and Conference we will announce that the Bible School will begin on Tuesday morning Aug. 12, at nine o'clock, and continue until and including Wednesday, Aug. 20th as has been the custom. The Conference board for good reasons saw fit to begin the Conference on Thursday evening instead of Wednesday evening as has previously been done. This gives those who attend Bible School a day to rest before conference begins. The Ministerial meeting which is announced for Friday morning at 8 o'clock is no part of the Conference and expects to consume none of the program time of the conference. However, the subject matter for the Ministerial meeting will be of such a nature that it will be of interest to any child of God.

We read a great deal about the high cost of living and many cartoons adorn the pages of our great dailies which have it for their subject. Yet in spite of the high cost of living, we believe there never has been a better opportunity for the young person of determination to win success. In our judgment the high cost of living has much less to do with life's failures than does fast living. Young people

today are not content to begin at the bottom and build up, but demand that they start where the old folks leave off. Pleasure seeking is fast disrupting the morals and finances of the people. We hear people talk of hard times, but we see these same people at the light and trifling shows almost nightly. They neglect their necessary bills because cheap entertainment demands cash. We saw a young man recently who complained that times were dull—that he had been hunting a job and couldn't find one. His breath was fouled and his voice muddled as he talked because of the whiskey he had been drinking, and there was more to follow for he had a partly filled bottle in his pocket. We have just heard of a friend who needed help on his farm so much that he applied to a labor bureau in Chicago for help. Two men were sent and when they arrived, one was so drunk as to be useless and the other a pretty close second. If you ask us to explain the high cost of living, we believe we can answer it in one word—SIN.

When the world is so lost and steeped in it, do you think brethren, that it becomes us to be spending our money for that which is not good and in trifling ways, when there is such a famine in the land for want of the Bread of Life? Are we not deceiving ourselves by the excuse that we need "light recreation"? Think on these things.

## Notice!

We are again obliged to call attention to the fact that all notices, reports, etc. must be in not later than Friday morning to insure insertion the next week. The reason for our requiring so much time is that there are only two of us to do all the work and the editor is obliged to lose two work days each week from the office to make the necessary appointments over Sunday. If reports are received on Thursday they surely will find space in the next issue. We are not alone in this, for as we scan the pages of The World's Crisis, a paper of a much larger force than ours, we find that they make the same demand. Try to get announcements, notices, etc., to us not later than Thursday. The above does not necessarily apply to articles for publication. These must wait their turn.

## Announcements and Programs.

The Illinois Bible School will organize on Tuesday morning, Aug. 12, and the sessions will

continue to Wednesday, Aug. 20th. The conference will then convene to last over Sunday. It would be a great convenience in preparing for the work if those who contemplate attending the school would write at once to us saying so. Only those who have had charge of that kind of work can fully appreciate what this request means. Please do it NOW.

## MINISTERIAL ASSOCIATION MEETING.

The annual meeting of the Ministerial Association of the Church of God will be held in the "Stone Church" in Oregon, Ill., Aug. 22, 1913, the first session to convene at 8 o'clock A. M.

A cordial invitation is extended to all ministers of the Church of God to attend our sessions. The meetings of our Association heretofore held have been interesting and profitable to those in attendance, and we hope to make this the most interesting and profitable meeting we have held.

This meeting will be held at the close of the Bible School, and at the beginning of the Illinois State Conference, and those who can spare the time can attend the Bible School, Ministerial Association meeting and state conference at the same time, and we are expecting the largest attendance at our Association meeting we have yet had. Come and enjoy these meetings with us.

L. E. Conner,  
Secretary.

The Iowa Conference will convene as usual at Waterloo, Iowa, Aug. 23-31 inclusive.

been secured and you can't afford to miss hearing them, so plan right now to attend and help to make this the best conference we have ever had. Program will appear later. Any questions will be answered by O. J. Allard, Fort Dodge, Ia., or A. J. Eychaner, Cedar Falls, Ia.

Eva L. Stearns, Sec'y.

## Nebraska Conference.

The Annual Conference of the Church of God of Nebraska will be held three miles south of Holbrook near Sister Cora Harlan's home, August 9 to 17 inclusive.

A price of 10 cents per meal will be charged to help cover operating expenses. Sleeping apartments will be furnished by means of tents or at homes of the brethren in the vicinity.

Those coming by train will notify Bro. R. P. Story at Holbrook, so that arrangements may be made for transportation, etc.

Bro. G. Eldred Marsh, of Marshalltown, Iowa; Bro. L. E. Conner, of Cleveland, Ohio, and Bro. O. J. Allard, of Ft. Dodge, Iowa, and possibly Sister Eva Stearns,

of Sac City, Iowa, may be with us.

We had a splendid meeting last year and extend a cordial invitation to all to be with us this again this year. Don't forget the date, August 9 to 17.

Hal H. Harlan,  
Corresponding Sec'y.

**Announcement.**

The Michigan Bible School will convene this year at Adrian, Aug 4th to the 10th. We not only invite, but urge the young people, and old also to come to the Bible School and study the Bible truths. Bro. S. J. Lindsay has been selected as teacher. All who have had the pleasure of listening to Bro. Lindsay know that he is an able teacher. He will be assisted by Eld. C. C. Maple.

The Fall Conference will be held at Millbrook, Mich. Notice will be given later. All who can attend the Bible School, please write to Sr. Bertie Smith, 87 Locust St., Adrian, Mich., so that lodging may be secured.

All those coming by way of Jackson on the Michigan Central, change at Leueway Junction for Adrian.

Emma Jackman, Sec.

**CONFERENCE NOTICE.**

The Ohio Conference will meet in Springfield, Ohio, August 6-10, inclusive—to be held at the fairgrounds, and all who are planning to attend are urged to notify Miss Jessie Kauffman, Rfd. No. 7, Springfield, Ohio.

We hope a large number may be present.

Yours in the Blessed Hope,  
Jessie Kauffman.

Adrian Bible School to be held in the W. C. T. U. parlors, 32 E. Maumee St., Adrian, Mich., Aug. 3-10, 1913.

**Program.**

**Lord's Day, Aug. 3.**

3:00 P. M. Sunday School.  
7:30 P. M. Song Service,  
Evan. Frank E. Siple.  
8:00 P. M. Chart Sermon: "Dispensational Bible Study." Eld. C. C. Maple.

**Monday, Aug. 4.**

7:30 P. M. Devotional Service,  
Eld. C. C. Maple.  
8:00 P. M. Sermon, "Preach the Word." S. J. Lindsay.

**Tuesday, Aug. 5**

9:30 A. M. Devotional.  
9:45 A. M. Bible Study. S. J. Lindsay.  
7:30 P. M. Evening service and sermon, "The Kingdom of God." S. J. Lindsay.

**Wednesday, Aug. 6.**

9:30 A. M. Morning service and Bible Study.  
2:00 P. M. Sermon, S. J. Lindsay.  
7:30 P. M. Bible Study.

**Thursday, Aug. 7.**

9:30 A. M. Bible Study.

**Annual Conference of the Church of God in Missouri,  
August 26th to 31st, 1913.**

Directions for reaching Morse Mill:

All coming by way of St. Louis will take the I. M. & S. road to Victoria, at which place they will take a hack to Hillsboro, where they will be met by the brethren and conveyed to the church. The above directions apply to those coming from the south on the I. M. & S. road. Arrangements will be made with the hack line to convey any who may come late, direct to the church. Would like for all who expect to come to write Bro. J. F. Williams, Hillsboro, Mo.

We extend a cordial invitation to all, and to the brethren of this state we urge you to come to this meeting to assist us in extending our organization, so that we may be able to do more effective work for the Master.

Besides our local pastor, Bro. Winningham, we expect Bro. S. J. Lindsay, of Oregon, Ill., and Bro. George Kidwell, of St. Paul, Ark. Ample provisions have been made for taking care of all who may come.

J. H. Morse, President.

2:00 P. M. Sermon. S. J. Lindsay.  
**Friday, Aug. 8.**

9:30 A. M. Bible Study.  
2:00 P. M. Bible Study.  
7:30 P. M. Evening service. Sermon, "What think ye of Christ?" S. J. Lindsay.

**Saturday, Aug. 9.**

2:00 P. M. Praise Service.  
2:15 P. M. Bible Study.  
7:30 P. M. Song Service. Greetings from the State Conf. Pres. Eld. F. V. Blakely.

8:00 P. M. Sermon: "Baptism." S. J. Lindsay.

**Lord's Day, Aug. 10.**

9:30 A. M. Social Meeting. Eld. C. C. Maple.  
10:30 A. M. Sermon, S. J. Lindsay  
2:00 P. M. Sermon, F. V. Blakely.  
3:00 P. M. Sunday School and Bible Study.  
7:30 P. M. Song Service, Evan. Frank E. Siple.  
8:00 P. M. Sermon, "The Golden Age." S. J. Lindsay.  
8:45 P. M. Lord's Supper. Song "God be With You."

**OHIO YEARLY MEETING.**

(Advance Notice).

The old Raker church, near Delta, Fulton Co., Ohio, will hold a yearly meeting Nov. 12-16. To this meeting all Ohio brethren and those in nearby states are invited. It is hoped that many will plan on attending. In addition to the Ohio preaching brethren it is expected that Eld. F. V. Blakely, of Grand Rapids, Mich., president of the Michigan state Conference will be present to preach. A more extended notice will appear later. We trust the brethren who read this will put the date down and lay their plans to attend.

We have a good interest among the people of Raker and we hope to be able to interest many more by this yearly meeting.

Let us pray for the success of the meeting.

C. C. Maple.

Every hour comes with some little fagot of God's will fastened upon its back.—Faber.

**Obituaries.**

**Nathan, Andrew**

son of Mr. and Mrs. Nicholas Andrew, was born at Paynes Point, Ogle County, Illinois, Mar. 11, 1850, and died at his home in Oregon, Illinois, July 11, 1913, aged 63 years, 4 months, and 1 day.

Many years ago Mr. Andrew came to Oregon and engaged in the jewelry business for a short time, after which he entered the hardware trade in which he continued for about eighteen years when he retired from active business life two years ago.

He was married to Miss Edith Castle, September 16, 1891. His sorrowing wife and bereaved son, George Delos, together with two brothers and one sister remain to mourn his absence.

During his long residence in Oregon, Mr. Andrew proved himself to be a devoted husband, a kind father, a faithful friend, and an honest, upright business man. He was a nephew of Bro. A. J. Eychaner of Iowa.

Sister Andrew should be the object of the prayers and sympathy of God's children as she has recently lost three dear ones by death.

The funeral, which was very largely attended, was conducted from the home in Oregon by the writer.

G. Eldred Marsh.

**The Iowa Field.**

We recently made a visit to our little, but constantly growing congregation at Avon, Iowa, to conduct a communion service for the benefit of our new members. We enjoyed a very interesting and profitable service.

At Avon we have two earnest young brethren, brothers Rock and Anderson, who are ambitious to assist in spreading the glad tidings of the Kingdom of God. Knowing these young men

as we do, we feel sure that they should receive every encouragement from the brethren. They have both done most excellent personal work in their home localities, and they should be given an opportunity to assist in a wider field.

In the afternoon of the day we spent at Avon we were driven over to Levy school house where a union Sunday School is conducted. Here we spoke to a large and responsive audience on "The Blessed Assurance."

On our return from Illinois, where we had been called to conduct the funeral of Nathan Andrew, whose obituary appears in another place, we had the pleasure of inducting into the body of Christ Bro. John Mark Crinklaw of Marshalltown. Bro. Crinklaw has been a student and educator for his entire life, and comes of a family containing many names prominent in the educational circles of Scotland and England, and among them is that of Thomas Carlyle. Having inherited a disposition to be intellectually self-reliant, he soon found himself out of harmony with the teachings of the Presbyterian Church with which he had been connected in early life.

The inconsistencies he observed in that theological system finally drove him into avowed infidelity. However, he eventually united with the Methodist Church and though never in complete harmony with them in faith, he remained a member of that body for more than half a century. During the past two years he changed his views on many points of doctrine so completely that he asked his pastor to take his name from the book of membership. In the meantime, he had met Bro. Allen Ogan of Marshalltown, and in conversation with him he was led to see still other truths he had not before observed, and at last reached the point of obedience in baptism. Bro. Crinklaw is on the downward path of life, and we invoke God's richest blessing to rest upon him as he finishes the journey.

G. Eldred Marsh

It gives us a great deal of pleasure to announce the baptism of sister Estelle Anderson of Avon, which took place on June 15th, and that of sisters Emma Sonnickson and Emily Clara Swanson of Pleasant Prairie Church on June 22nd. All of these young people are sincere and zealous for the faith, and with the prayers of God's people and his continued blessing we predict for them lives of growth and Christian usefulness.

Our appointments for the remainder of the conference year

will be as follows: Avon, July 13; Irving, July 20; Marathon, July 27.; Hickory Grove, Aug. 3. As we are to assist in the Nebraska Conference from August 9th to 17th, we will be unable to fill appointments in Iowa on those dates.

In our ten year's work in Iowa we have never seen the work more generally prosperous and encouraging than it is at the present time. At Hickory Grove we have a large number of excellent young people who lend the enthusiasm and energy of youth to the work in that locality. On our recent visit there sister Myrtle Fisher, formerly connected with the Avon Church, asked for admission to the Hickory Grove organization as she is now making her home with Bro. and Sr. J. W. Dickinson. She makes a valuable addition to our workers.

The time for the annual conference is again close at hand, and as our secretary, Sister Eva L. Stearns so timely admonishes us, we should begin at once to plan our home duties in such a way that we can be present. Judging from the out-of-state speakers who have been secured to assist us, we have in prospect one Iowa has ever enjoyed. From a business standpoint your presence is especially desired, as matters of unusual and even vital importance will be presented for your careful consideration and decision.

G. Eldred Marsh.

#### Notes.

Our Conference president, Elder F. V. Blakely, of Grand Rapids, can be with us only on the closing Saturday and Sunday of our Bible School. We hope to make these two days special days at the school.

Visiting brethren will be invited to take a part on the program. They will find a hearty welcome by the members of the school.

Our song Evangelist, Bro. F. E. Siple, of Hammond, La., will take charge of the song services and the special music.

Elder C. C. Maple, of North Ridgeville, O., State Conference Evangelist for Michigan and Ohio will conduct daily devotional Bible Readings and special services.

S. J. Lindsay, Editor of The Restitution Herald, of Oregon, Illinois, will conduct the daily Bible Studies and daily lectures.

#### Among the Brethren.

This leaves Bro. Siple and my-

self at Adrian, Michigan, making arrangements for our Bible School which opens Aug. 3.

From here we shall go (D. V.) for a brief visit with Bro. Frank Chase at Morenci. It was our pleasure to meet with the dear brethren and sisters of the East 105th St. Church in Cleveland on Lord's day, July 13. In the absence of Elder L. E. Conner we spoke from the chart to a very interesting audience in the morning, and enjoyed a season of Bible Study together in the evening. As we enter upon the 'vacation' period let us not forget or neglect our church work.

Evil works in warm weather as well as in cool and we need also to work.

We hope soon to enter again in to the regular evangelistic work and will then have more extended notes for our readers.

C. C. Maple.

## The Sunday School.

By Anna E. Drew.

### The Plagues of Egypt.

August 3, 1913. Read Ex. 7:11. Lesson Text.—Psa. 105:23-36. Compare with Ex. 7:8-11:10.

Golden Text.—Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.—Matt. 23:12.

Time.—1499. After harvest, "for the refuse of the threshing floors remained in the field." The plagues covered a period of eight or nine months, till 1498 (Beecher). Others make the date later.

Place. Goshen, and the capital of Egypt.

Our lesson text is taken from one of the historical Psalms, supposed to have been composed by David, on occasion of placing the ark of God in Zion. He puts in song the story of God's mighty deliverance of the children of Israel, as told in Exodus.

#### Questions.

What two statements in verse one have the same meaning?

Why is Egypt called the land of Ham? (Egypt was peopled by the descendants of Ham, a son of Noah). What is the meaning of 'sojourned'? What land was their home? In what way were the Israelites stronger than their enemies? What, in a previous lesson, did we learn of the dealings of the Egyptians with the Hebrews? In what sense did God turn the Egyptians' hearts to hate His people?

(His prosperity to the Israelites aroused envy in the hearts of the Egyptians, who would not

acknowledge God).

God told Moses He had made him a 'god' to Pharaoh. What does this mean? Jno. 10:35

(Those who received divine commissions were so called).

Moses and Aaron go to Pharaoh a second time asking that he let the Israelites go out of his land. What was the miracle they performed before him? Ex. 7:10. What did Pharaoh then do and what was the result?

Pharaoh refused to acknowledge that Moses acted by a superior power and refused to obey his request. God now sends upon him the first plague. What was it? Ex. 7:19-22.

It is asserted by many credible travelers that the waters of the Nile, at their height, have often a red appearance from a sediment of red earth, and this has been by some alleged to prove that this effect was not miraculous, but this was before the harvest, in the early summer, when the Nile was at a low stage, and though the water becomes unpleasant, at its rise it is not said that 'it killed the fish or caused it to smell.' The water in its natural condition was delicious to drink.

What effect had this plague upon Pharaoh? Do you see anything in this punishment that points to a sin of Pharaoh? Ex. 1:22. Compare with Rev. 16:6. How long did this plague last?

What is the second one recorded in Exodus? 8:1-7.

Of this Pharaoh was warned,—the realization was worse than the prophecy.

What did he then promise? 8:8. Did he do as he agreed? 8:15. What was the third plague? What success had the magicians? 8:18. See II Tim. 3:8. What did they declare? 8:19.

Notice that with the others they increased the plagues with their enchantments, but were powerless to relieve them.

What was the fourth plague? 8:21-24. Did it effect the Israelites? 8:22-23. What release did Pharaoh now promise? 8:25-28. What is meant by "the abominations of the Egyptians" in v. 26? What was the fifth plague? 9:3-6. How was the sixth introduced? 9:8-11. What was the next of which they were warned? What did he command them regarding their cattle? 9:9. Who obeyed? 9:20-21.

"This plague must have been a circumstance of all others most incredible to an Egyptian, for in Egypt there fell no rain, the want of which was supplied by dews and the overflowing Nile. The Egyptians must therefore have perceived themselves particularly aimed at in these fearful events, especially as they were very superstitious. There seems to be likewise a propriety

in their being punished by fire and water as they were guilty of the grossest idolatry toward these elements. Scarcely anything could have distressed them more than the destruction of the flax as the whole nation wore linen garments. The ruin of their barley was equally fatal both to their trade and to their private advantage."

What effect had this plague upon Pharaoh? 9:27-28, 34. From the language in vs. 27 and 28, we might have been led to hope his heart was softened, but as soon as the judgments are removed, he returns to his former obstinacy. What lessons in this? Ex. 9:16, Job 9:4, Rom. 9:22. Moses is now sent to announce the next plague, what is it? Ex. 10:4-6. In what way does Pharaoh's servant appeal to him? 10:7. Though they had no more regard to the God of Israel than Pharaoh, they were alarmed, for the thought of locust meant famine. What compromise does Pharaoh attempt to make? 10:8-11. Describe the plague of locusts. Did Pharaoh repent? What follows next? 10:21-23. What does Pharaoh agree to this time? 10:24. How does Moses reply? What effect had this upon Pharaoh? 10:27-29. The tenth and last plague will be considered in the next lesson.

"What rendered these miracles more impressive to the Egyptians was that most of them were wrought on creatures idolized by them. The Nile was a sacred river like the Ganges and revered by the Egyptians as the latter by the Hindoos. Frogs were sacred animals, as indeed were cattle. They worshiped fire and water, darkness and the sun and indeed almost every object visible around them. Thus they worshiped the creature instead of the Creator."

How many of the plagues in today's lesson were fatal to the lives of men or of cattle? The seventh, thunder and hail. God's object was not to destroy the Egyptians but to display His glory. What was Pharaoh's great sin? What does persistence in sin lead to? What lessons for us from this contest between Pharaoh and Moses?

#### Eternal Punishment.

We are in receipt of a clipping from a sister with a request that we make answer. The clipping is taken from the Baptist Standard and is part of their question and answer column.

We will give little or no attention to the first part of the clipping which is part of the answer to the following question:

"Do I Tim. 6:16 and Rom. 2:7 teach that the soul of man is



not immortal?"

In concluding his remarks upon these two references, he says:

"The question of the eternal conscious being of the human spirit is not touched, except incidentally, in either of these two passages. That matter is abundantly proven by other passages and may be deduced logically from other considerations."

Then follows question No. 2.

"What reason have we for believing that our souls are immortal?"

Following is the Standard editor's answer:

### Section 1.

Probably the best reason is the clear statement of Daniel 12:2, which says, "Many of them that sleep in the dust of the earth shall wake, some to everlasting life and some to everlasting shame and contempt." This clearly states that those who are wicked will awake to everlasting shame. The word "life" in this passage undoubtedly means the new life given in regeneration. It does not mean mere conscious existence, but harmony with God in that existence.

### Section 2.

Another reason for believing that human souls are immortal we find in Acts 24:15, where Paul declares that there will be a resurrection of the dead, "both of the just and of the unjust." So, to the extent the resurrection is taught in the Bible it is clear that both righteous and wicked will be raised alive from the dead. This, being the case, if there is to be any ceasing of conscious existence on the part of either the righteous or wicked, it will be after the resurrection. Both classes are undoubtedly to have conscious existence up to and immediately after that event. This being the case, the burden of proving souls are not immortal must rest upon those who affirm that they will be annihilated, and it must be shown that this annihilation is after the resurrection. This being the fact, the word "death" in all those passages, where natural death is referred to, cannot mean annihilation, and those who urge that contention are effectively robbed by Paul's words of all their arguments from the word "death." Let this be borne clearly in mind. The soul will undoubtedly survive natural death, with all that appertains to it, for the simple reason that both the righteous and the wicked will survive natural death. For neither the righteous nor the wicked is death the cessation of being. On the contrary, the wicked enter at death upon a state of conscious suffering, which the resurrection and judgment only augment and render

permanent. The final state of the wicked is described under a number of figures, "eternal fire," the "pit of abyss," "outer darkness," "torment," "eternal punishment," "wrath of God," "eternal sin," etc. Those who contend that the wicked will be annihilated have to explain away not only the words, "eternal," "endless" and "everlasting," as applied to the punishment of the wicked, but they must explain away all of those expressions which undoubtedly describe a continuous condition of the wicked. In Mar 3:29 the word translated "damnation" in King James version means "sin," and the passage teaches that those who blaspheme the Holy Spirit will sin eternally. They will never cease to sin; manifestly they would never cease to consciously exist if they never ceased to sin.

### Section 3.

In Rev. 9:6, also Rev. 6:16, we are taught that some "seek death" and "shall not find it." They shall "desire to die" and death shall flee from them." They shall call on the rocks and the mountains to fall on them, "to hide them from the wrath of the Lamb." The contention of the Annihilationists is that these people will get exactly what they are described in these passages as seeking, and not being able to obtain. The underlying reason of the Annihilationists for their argument, namely, to get away from the wrath of God, is the very thing which these Scriptures declare will not be possible to those who seek for it.

It has been said that the Old Testament does not teach the doctrine of punishment after death. That is not true. In Isa. 14:9-10 we have the following language, "Hell from beneath is moved for thee to meet thee at thy crossing; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of nations."

This passage tells of the destiny of the King of Babylon, and what should occur to him at his death. It describes his horrible welcome and the taunts he would have to hear in hell, when those wicked ones who gathered before him would taunt him with his wickedness, in the hands of God, his utter overthrow by the power of God and his consignment to that place of torment. This case in the Old Testament clearly teaches that hell does not mean the grave, because in the 20th verse of this same chapter it is distinctly said that this man should not be buried. He would not be put into any grave at all, but he would go to "hell." Thou

shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people." Isa. 14:20. The wicked will realize their loss after the resurrection. Luke 13:24-27.

### Our Reply.

We have divided his reply into sections and we make our comment on each section.

#### Section 1.

Daniel 12:2: "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."

We see that in his quotation he makes 'everlasting' modify 'shame.' Possibly this was an oversight, but it makes a difference.

According to the text all are asleep. Not conscious anywhere, but asleep. They are to awaken out of this sleep—the sleep of death—to something which neither has been experiencing. One class is to wake to everlasting life. How can they 'awake' to that which they already possess? How can the wicked awake to shame if in the reputed hell of torments they are already experiencing shame?

Furthermore, this text speaks only of two things which are everlasting and these are life for the righteous and contempt for the wicked. Inasmuch as the contempt for the wicked is on the part of the righteous and the righteous are everlasting, we can easily see how the contempt will be everlasting contempt, but as shame is to be experienced by the wicked, their shame will cease in the second death. He says, "This clearly states that those who are wicked will wake to everlasting shame." Now does it?

#### Section 2.

In section 2, in commenting upon Acts 24:15, he furnishes us an argument that to us is mixed.

"So, to the extent the resurrection is taught in the Bible, it is clear that both the righteous and the wicked will be raised alive from the dead."

His conclusions drawn after the foregoing statement, are perplexing unless he corrects the latter part of the statement to read: "both the righteous and the wicked will be raised from the LIVING." All of his argument which follows in section 2 is simply drawn from his mistaken premise based on the text chosen.

Of all of the expressions which he says "annihilationists" will have to explain away, we say briefly that death is the punishment and it will be everlasting. Everlasting death will be an "outer darkness," and the "wrath of God" will bring it about. The "torment" referred

to is the torment brought upon the living during the time of the great tribulation and not upon the wicked said to be tormented in the hell of orthodoxy.

In this connection he also says:

"In Mark 3:29, the word translated 'damnation' in King James' version means 'sin', and the passage teaches that those who blaspheme the Holy Spirit will sin eternally..." etc.

In the first place the word translated "damnation" in this text is from the Greek word, 'Krisis,' and is translated 'judgment' 41 times, 'condemnation' 3 times, 'damnation' 3 times, and 'accusation' twice, and is in no case translated 'sin' in the New Testament. We have Young for our authority.

The writer would make perpetual the very thing that is displeasing to God, and which He promises to destroy—the devil and his sinful works. God says He has no pleasure in the death of the wicked, much less could He enjoy their everlasting torture.

### Section 3.

His reference to Rev. 9:6 and 6:16 are so carelessly applied that one needs only to read the context to see that the whole is a picture of the living world out of Christ when He comes and not to be the orthodox hell to which the writer would direct us. There are other points we would like to touch but space forbids. When God pronounced death upon Adam and his progeny He did it that man should not be forced to live in everlasting sin and to put an end to sin. Why will His professed followers try to foist upon Him the very thing He has set His hand to get rid of?

S. J. Lindsay.

How can you tell whether you are growing? Ask yourself these questions: Are you getting taller? Are you able to overlook some things you were unable to overlook last year? To overlook the sneering glance, the harsh word, the selfish, unkind or malicious deed? Serenely to overlook failure when you have done your best? Bravely to overlook misfortune when it was unavoidable? Cheerily to overlook dark days and darker frowns? Are you getting tall enough for this? —Amos Wells.

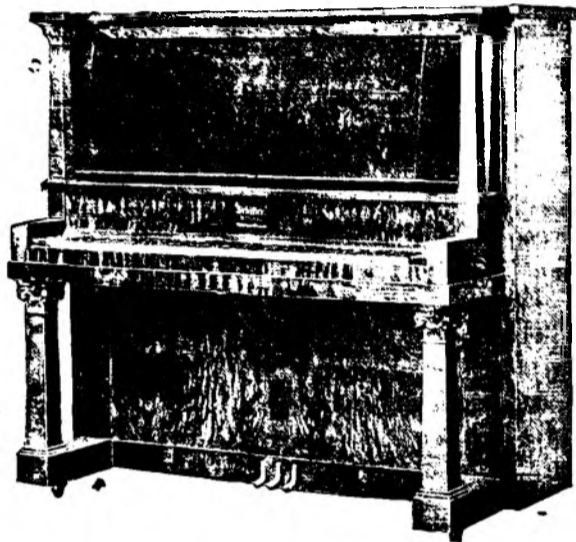
My rule is to go straight forward in doing what appears to be right, leaving the consequences to Providence.— Benjamin Franklin.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbor will be sure to get it.

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### Bible Study.

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Eld. C. C. Maple, North Ridgeville, Ohio.

### Man's Rightful Jurisdiction.

In reply to the question by Bro. Williams in issue of July 9, "Does the moral bearing of Christian love extend from man to

the lower animals?" I would give the following as my position in this regard.

In Gen. 1:26, we read, "Let them (man) have dominion over the fish of the sea, over the fowls of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth." Read also verse 28. It would seem from this that the lower animals, etc., are here for man to make use of in whatever way they can be of most benefit to him.

As to caging them unnecessarily, I do not consider it a sin, but in a measure, cruel, as they are then of no practical benefit, and would enjoy life much more in their nativity. In regard to baited hooks for fish, it can certainly be no worse to deceive them in that way than to catch them in a net, of which practice

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Jesus himself approved, as shown in the calling of his disciples.

In Ex. 16:13 and Num. 11:31. God furnishes quail to the Israelites for food, hence we cannot deem it against his will for us to use fowls and their eggs for food today. In Prov. 12:10; Luke 10:34; 13:15, we find that beasts were domesticated by Bible characters and in fact they were even used some by Christ himself as beasts of burden. Jno. 12:14-15.

In regard to taking milk from cows for our use, we would answer in the words of Paul, found in 1 Cor. 9:7: "Who feedeth a flock, and eateth not of the milk of the flock?" Read also Gen. 18:8, and numerous others. It is our humble opinion, that man, being the crowning work of creation, and having been given dominion over the animals is justified in making use of them according to the wisdom God has given him.

In search for knowledge.

Frank E. Siple, North Ridgeville, Ohio.

Dear Bro. Lindsay:—

Although I am very far from home and surrounded with many strange faces, beautiful and grand scenery, yet you are not forgotten, I am well and more convinced than ever that there is a mighty God somewhere that is ruler and maker of this great world. I reached here the third of July and found all

friends well, but like all others, growing old and nearing the grave where all others before us have gone.

As I looked out of my car window, I saw the vast mountain ranges. As we passed under their dark shadows and viewed the on rushing streams, I tho't there must be a creator greater than any Darwin ever saw or acknowledged. But I hardly think the theory true that the vast mountain ranges were caused by the great convulsions at the time of the flood. You know we read, "Before the mountains were brought forth, or thou hast formed the east even from everlasting to everlasting thou art God." When we see a little of God's creation, we then can see the truth of the saying, "The fool says in his heart there is no God."

I shall be here but a short time longer. I miss the paper very much while away from home. Hope you are prospering. Will close as the letter carrier will soon be here. Am eight miles out in the country from Vancouver, and feel lonely.

As ever, yours,

L. S. Bronson, Vancouver, Washington.

Every piece of work that we do which is well done is so much help; every piece of pretense and half-heartedness is so much hurt.—William Morris.

# THE RESTITUTION HERALD.

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## Mother.

All that I am my mother made me.—J. Q. Adams.

A mother is a mother still, the holiest thing alive.—Coleridge.

Whatever a man is he generally owes to his mother.—Michael Angelo.

God could not be everywhere, and so he made mothers.—Old Proverb.

When she passed it was like the ceasing of exquisite music.—Longfellow.

The future destiny of the child is always the work of mother.—Napoleon Bonaparte.

All that I am, and all that I hope to be, I owe to my angel mother.—Abraham Lincoln.

An angel to whom God had lent a body for a brief season.—Cuvier's description of his mother.

A man never sees all that his mother has been to him till it is too late to let her know that he sees it.—W. D. Howells.

I think it must somewhere be written that the virtues of mothers shall be visited upon their children, as well as the sins of their fathers.—Dickens.

"God thought to give the sweetest thing

In his Almighty power,  
To earth; and deeply pondering  
What it should be, one hour  
In fondest joy and love of heart  
Outweighing every other,  
He moved the gates of Heaven  
apart,  
And gave the earth a mother."

Be cheerful, no matter what reverses obstruct your pathway, nor what plagues follow you in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency. If you are a young man, Nature designed you to 'be of good cheer'; and should you find your road to fortune, fame or respectability, or any other boon to which your young heart aspires, a little thorny, consider it all for the best, and that these impediments are only thrown in your way to induce greater efforts and more patient endurance on your part. If you are of the softer, fairer portion of humanity, be cheerful; though we know full well that most affections are sweet to you when compared with disappointment

## LIFE AND DEATH.



o he died for his faith. That is fine—  
More than most of us do—  
But, say, can you add to that line,  
That he lived for it too?  
In his death he bore witness at last,  
As a martyr to truth.  
Did his life do the same in the past,  
From the days of his youth?  
It is easy to die! Men have died  
For a wish or a whim—  
From bravado, or passion, or pride,  
Was it harder for him?  
But to live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt,  
And the world with contempt,  
Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he lived,  
Never mind how he died.

—Ernest Crosby.

and neglect, yet let hope banish despair and ill forebodings. Be cheerful: do not brood over fond hopes unrealized, until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the traveling monument of despair and melancholy.—Hells.

Be ever gentle with the children God has given you; watch them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture. "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say; "I talk to them very much, but do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes: there is not one child in the circle round the table, healthful and happy as they now look, on whose head if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them but amidst all let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger."—Elihu Burritt.

What are you doing to surprise friends and others of com-

ing judgments? Do they know that the Son of Man is at hand to come? Can you give them solid reasons for believing this yourself? If not, post yourself, and do it soon.

"Some men live near to God as my right arm  
Is near to me; and then they walk about  
Mailed in full proof of faith,  
and bear a charm  
That mocks at fear and bars  
the door on doubt,  
And dares the impossible."

SERMONETTE NO. 56.  
The Mystery and the Manifestation.

A. J. Eychaner.

Text.—And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. 3:16.

The above text is the reading as found in our common Bible version. The following is the text as given in the Emphatic Diaglott.—"A Pillar and Foundation of the Truth, and confessedly great is the secret of Piety; He who was manifest in flesh, was justified in Spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up in glory."

The reader will notice not only

that there is a difference in the two translations, but that a part of verse 15 is made a part of this text—the phrase "The Pillar and ground of truth," being made a part of the compound subject of verse 16.

It is not intended to enter into a criticism of the translations, but to notice the mystery or secret spoken of in the text. In order to do this, let us place a period, or full stop after the word godliness. The common version then would read,— "And without controversy great is the mystery of Godliness." The Diaglott reading would be—"A Pillar and Foundation of the truth and confessedly great is the secret of piety."

Here then we have a simple statement that all may understand. It is concerning a mystery or a secret, and that secret or mystery relates to godliness or piety.

If I can succeed in convincing the reader that the 'mystery' or 'secret' refers to godliness or piety, and that it relates to how we should conduct ourselves as members of the church of the living God, we shall be a long way on the road to learn what the mystery or secret is.

This is not a mystery about God or a mystery about Jesus, but simply a mystery about godly living; a secret about being pious. Some have never learned the secret of a pious life—never found out the mystery of being Godlike.

A mystery is something that is not known but may be known by investigation. A secret is something kept, but may be told to another person. What is known to one person, may be a secret to another. A mystery may be explained or found out, then it no longer is a mystery.

The Diaglott tells us in this text that piety is confessedly a great secret. The common version says that piety or godliness is a great mystery, without controversy. The idea is the same although the wording differs.

The world is full of mysteries to the child. As it advances in years, one after another of these mysteries are understood and the secrets of nature are given up to his experience and investigation. So too, the child of the spiritual. As he first comes into the realm of the divine, is confronted with mysteries; and one of the principal ones, the

hardest to find out is the secret of a happy life—a life of godliness. He must first grow along the line of the spiritual before he can comprehend them. The natural man receiveth not the things of the Spirit of God. They are foolishness unto him. Neither can he know them, because they are spiritually discerned. David recognizes this fact and he assures us that God "will guide the meek in judgment and will teach them his way."

Humility is one of the avenues that leads to piety. Jesus says: Take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest to your souls. Again we are told that God's secret is with the righteous. Paul tells us that in God "are hid all the treasures of wisdom and knowledge." No one will ever find out the secret of piety or a godly life by following his own will. Pride and egotism are death to ungodliness. Obedience to law is God's first requirement for God's law is spiritual. Disobedience is not the secret of piety, for sin separates from God. His secret is with those who fear him. They know God. They live with God; and "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Remember it reads "dwelling" there. Let no man deceive you; he that doeth righteousness is righteous. Mystery is the opposite of manifestation.

The manifestation spoken of refers to the appearance of the long promised Messiah of the prophets. He came according to promise, and was manifested in the flesh. The mystery was not concerning him, but concerning godliness or piety. The manifestation is expressed, free from all mystery in the words "was manifest in the flesh." He was seen of angels. He was preached to the Gentiles. He was believed on in the world. He was received up into glory.

Every one of these statements is a manifestation, and not a mystery. They prove by the most conclusive testimony that the Messiah had come. He was revealed according or after the manner of the flesh. He was justified in the spirit, thought, disposition, character. And what a revelation that was. No one had ever lived the spiritual life with the force and influence which he exerted; so that his life was a confirmation or justification of his claim as the Messiah.

He was seen of angels, (messengers) chosen messengers, who testified of his life, death, resurrection and ascension. His manifestation was declared among

**Seventeenth Annual Conference  
of the  
CHURCHES of GOD in CHRIST JESUS  
to be held in  
Oregon, Illinois, August 21-24, 1913.  
Announcement.**

A very cordial invitation is extended to the brethren of Illinois and other states to be present at these meetings and help us make them a success spiritually.

**Expenses.**

The expenses of the meeting are met by the Annual Conference Dues and free will offerings. Therefore the only necessary expense to those attending, is the actual cost of transportation. Hence no one need remain away because of lack of means to help in the general conference expenses. Come, you are welcome, especially isolated ones.

**Railway Facilities.**

Oregon is located on the Chicago, Burlington and Quincy Railroad, about one hundred miles west of Chicago, and is provided with comparatively good train service from the east, west and north. For particulars, write our president, John E. Cross, Oregon, Illinois, who will gladly give you information.

**Ministers.**

The following ministers are expected:—D. C. Robison, L. E. Conner and others.

**Question Box.**

The question box having proved of general interest, and value in the past will be continued this year. Come prepared to ask questions, and to assist in the discussion of those presented by others.

**Bible School.**

Our regular Bible School will convene from the 12th to the 21st of August, preceding the conference proper. Teachers: D. C. Robison, S. J. Lindsay.

**Daily Program.**

The following program will be adhered to as closely as possible.

- 10:00 A. M., Question Box or sermon.
- 2:00 P. M., Berean service or business session.
- 3:00 P. M., Sermon.
- 6:45 P. M., Service conducted by the Bereans.
- 7:30 P. M., Sermon.

The program may be altered as necessity may demand.

J. M. Glotfelty, E. F. Gesin, F. H. Knodle, Com.

**Annual Conference of the Church of God in Missouri,  
August 26th to 31st, 1913.**

**Directions for reaching Morse Mill:**

All coming by way of St. Louis will take the I. M. & S. road to Victoria, at which place they will take a hack to Hillsboro, where they will be met by the brethren and conveyed to the church. The above directions apply to those coming from the south on the I. M. & S. road. Arrangements will be made with the hack line to convey any who may come late, direct to the church. Would like for all who expect to come to write Bro. J. F. Williams, Hillsboro, Mo.

We extend a cordial invitation to all, and to the brethren of this state we urge you to come to this meeting to assist us in extending our organization, so that we may be able to do more effective work for the Master.

Besides our local pastor, Bro. Winningham, we expect Bro. S. J. Lindsay, of Oregon, Ill., and Bro. George Kidwell, of St. Paul, Ark. Ample provisions have been made for taking care of all who may come.

J. H. Morse, President.

the Gentiles and his name as the wonder-worker of Nazareth was acknowledged throughout the world. But the greatest manifestation was the climax—his reception by God and being placed at his right hand in glory, and the gift of the Holy Spirit.

At his examination before the high priest, Jesus said, "I spake openly to the world. I ev-

er taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." He had no secret to tell. He was a manifestation of the doctrine and the goodness and wisdom and power of God. In short he was the light of the moral and spiritual world: and light makes manifest. Well and truly could Paul write, that he was manifest both in flesh

and Spirit. The world saw the light, for Paul says "he was believed on in the world."

But the reader may say, that it reads God was manifest in the flesh. True, the common version reads thus: but it reads "He who" in the Diaglott and Revised Version. Some ancient authorities read "which." Either reading is preferable to the word God,—for we know that God was not manifest to the world in flesh. "Os" is the form of the Greek for 'he who' but in the twelfth century the letters 'the' were added above the line, making 'theos' or God, out of the word for 'he who.' Philip Schaff in his work on Textual Criticism says: "The best manuscripts read 'os.' Also that all the ancient versions of any weight have a relative pronoun here." The Diaglott and the R. V. both have a note at this text favoring "He who was manifest in flesh" refers to Jesus and not to God.

There is one other reading suggested in the R. V. note, which, I think, simplifies the reading by the use of the relative pronoun "which." The reading would then be as follows:—Great is the mystery of godliness which was manifest in the flesh, etc. That is to say, the great secret of piety was manifest in the life and preaching of Jesus. And if ever the secret of a noble life was made known to the children of man, it was through the life and doctrine of Jesus and his apostles. So this text affords no proof for the theory of a trinity of Gods.

**MINISTERS' ADDRESSES.**

- C. C. Maple,  
North Rdigeville, Ohio.
- R. E. Lloyd,  
E. St. Louis, Illinois.  
Gen. Del.
- J. W. Williams,  
Plymouth, Indiana.
- A. J. Eychaner,  
Cedar Falls, Iowa.
- G. Eldred Marsh,  
8 W. Boone St., Marshalltown, Iowa.

There will be no paper next week.

**SALVATION.**

(By Jas. W. Wilson, Deceased).

**The Production of Thought, A  
Physical Operation.**

It is unreasonable to suppose that thought can be produced without the machinery of the nerves and brain made by God for that purpose. We know that the brain, assisted by the nerves, senses of sight, hearing, smell, touch, etc., produces thought,



We also know that anything which disarranges the machinery of the brain either disorganizes thought or stops the process of thinking altogether. Thus, a blow on the head of sufficient strength to stun a man suspends for the time being the power to think. If the blow is dealt a little harder, so that death ensues, what reason have we to believe otherwise than that the suspension of thought is perpetual?

There are many examples on record where the skull has been fractured so that a portion of it has so pressed upon the brain that it becomes unable to act, and unconsciousness has ensued, or the person is made crazy, but on removal of the pressure by a surgical operation, again permitted the brain to perform its proper functions, organized thought is again resumed.

In many instances persons have been unconscious for days or weeks through this cause, when, on the removal of the pressure, thought was resumed where it left off. As far as the operation of the brain is concerned, or the power to think during the interim the person was practically dead. If, as is claimed, the immortal soul or spirit within the body and independent of it is intelligence which thinks and reasons, what becomes of it during the period of unconsciousness? Why does it not still act when the brain for the time being is paralyzed by a blow or the skull fractured? This is a reasonable question which has never yet been answered and which cannot be answered except from the scientific standpoint that thought is produced by the action of the brain.

An example on this point, with which Chicago people at least are familiar, is that of the noted lawyer, Frank Collier. In his younger days he had a brilliant mind and earned a very large income through his legal practice. Unfortunately in some political brawl his brain was injured by a blow, since which time he has been largely irresponsible and twice has been incarcerated in an insane asylum. He recently paid a visit to an eminent brain specialist in New York, who says that the blow depressed a portion of the skull so that it caused a pressure on the brain and that a surgical operation would remove the difficulty and restore it to its normal condition.

What better evidences do we need to show that intelligence is dependent upon the physical man or that when the brain ceases to act, either through death of the man or the disorganization of its machinery, thought ceases? In this the Bible and science are in perfect accord as the following

quotations will prove. *Psa. 146, 3rd verse.* "Put not your trust in princes, nor in the sons of men whose breath goeth forth; he returneth to the earth; in that very day his thoughts perish." Also *Psalms 5:6.* "For in death there is no remembrance of Thee (God): in the grave none give thanks." Also *Psalms 115:17.* "The dead praise not the Lord, neither any that go down into silence." Also the testimony of *Job 14:21:* "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

We know that certain kinds of food affect the brain, strengthening or weakening it, as the case may be, causing thought to flow more or less readily. We know that our ability to perform brain work depends largely upon our physical condition. We find also that animals think and reason according to their capacity. Therefore, on the same principle of reasoning, they must also possess immortal souls.

Experience also teaches that the soul is mortal, otherwise if it continues to exist after death and is enjoying a higher life, it would seem as if in some way or somehow it ought to be able to communicate with its friends and loved ones left behind. No reason can be given why it should not. So reasonable indeed, is this proposition, that many have claimed that our departed friends do exert an influence over us. There is no evidence however to prove the truth of their claim. No one has ever seen, felt, or conversed with an immortal soul, unless, indeed, we accept the testimony of witches and wizards that "peep and mutter."—(*Isaiah 8:19*)

On the contrary, the whole sum of human experience teaches that man is a mortal, dying creature: that death is an enemy (*1st Cor. 15:26*), in fact, the great enemy, the dread of which enters into almost every phase of human existence. Death is the impending danger to the human family, the fear of which keeps us in continual bondage, against the approach of which we continually guard ourselves and spend our money lavishly on medicines and physicians and in anticipation of which sure visitation, we make wills and insure our lives.

#### God's Love, Ability, and Faithfulness.

Rufus A. Curtis.

The proper and reverent contemplation of God's love, ability, and unchanging faithfulness, is a mighty stimulus to faith. What confidence it inspires to know that our heavenly Father's ability and faithfulness, are com-

mensurate with His love. Of a truth, "God's greatness flows round our incompleteness, round our restlessness, His rest."

How it gladdens our hearts to read in the Bible such statements as the following, concerning God's love.—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John 3:16.* "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." *Rom. 8:38, 39.*

"God is love." *1 Jno. 4:8.*

#### God's Ability.

Of Abraham it is written, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God: and being fully persuaded that what he had promised, he was able also to perform." *Rom. 4:20-21.* "Who art thou that judgeth another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." *Rom. 14:4.* "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." *1 Tim. 1:12.* God, acting through the agency of his Son, "Is able to subdue all things unto himself," that "God may be all in all." *Phil. 3:21; 1 Cor. 15:25-28.*

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." *Eph. 3:20-21.* "And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound to every good work." *2 Cor. 9:8.* He is able to save from death. *Heb. 5:7.* "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promise offered up his only begotten son, of whom it was said, 'That in Isaac, shall thy seed be called: accounting that God was able to raise him up even from the dead: from whence also he received him in a figure.'" *Heb. 11:17-19.*

"There is one law giver who is able to save and to destroy." *Heb. 4:12.* "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and pow-

er, both now and forever. Amen." *Jude 24.*

#### God's Faithfulness.

"God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord." *1 Cor. 1:* "Faithful is he that calleth you, who also will do it." *2 Thess. 5:24.* "But the Lord is faithful, who shall stablish you, and keep you from evil." *2 Thess. 3:3.* "If we believe not, yet he abideth faithful; he cannot deny himself." *2 Tim. 2:13.*

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse ourselves from all unrighteousness." *1 Jno. 1:9.* "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it." *Heb. 10:13.*

Brethren, "Let us hold fast the profession of our faith, without wavering: for he is faithful that promised." *Heb. 10:23; 11:11.*

There will be no paper next week.

#### Infidelity.

A refined and subtle infidelity has poisoned our literature and our education. It lurks too often under the attractive guise of pleasant tales and novels, or it is published under the form of so-called "Essays and Reviews." It hides itself with duplicity under the prophet's mantle, and it is given forth, instead of the oracles of God, from the professor's chair and from too many of our pulpits. Our universities and our public schools are infected with it; and the men who have sworn at their ordination to banish and drive away all erroneous and strange doctrine contrary to God's Word, are now corrupters of youth, their guides in the path of irreligion, and the teachers of unbelief.

Hence the hollow condition of things all over Christendom: social, political and moral ties are all broken together. Infidelity and unbelief are the parents of disintegration, of dislocation, and of disorganization, and of disorder: they corrode the cement which binds society together. Where there is no religion, there is no bond of union. Nations and communities which are leavened with infidelity are like timber that is worm-eaten, or like walls and battlements without mortar, ready to fall to pieces at any moment.—Sel.

Nor deem the irrevocable past As wholly wasted, wholly vain, If rising on its wreck, at last, To something nobler we attain.—Longfellow.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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

Address, The Restitution Herald, Oregon, Ill.

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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.

Editorials and Church News.

Editor's Appointments.

- Adrian, Mich., Bible School, Aug. 4-10.
- Oregon, Ill., Bible School, Aug. 12-20.
- Morse Mill, Mo., Conference, Aug. 26-31.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

There will be no paper next week.

Bro. D. T. Halstead, of Rensselaer, Ind., is spending a few weeks with former friends, neigh-

bors and brethren at Andover, South Dakota. Although Bro. Halstead is 88 years of age, he stood the trip well and reports that he is enjoying himself.

Bro. C. E. Harlackner, of Monticello, Ind., spent Sunday, July 20th, with the church at Rensselaer, Ind.

The next month will be an extremely busy month for the editor and we bespeak patience and forbearance on the part of our readers for any irregularity that may occur during that time.

Remember that every time you speak to a friend about the Restitution Herald, and every name you send in to whom samples may be sent, you boost the truth which it proclaims by just that much.

Berean Notice.

The local Illinois Berean societies are requested to send to the secretary by Aug. 10th, their annual reports for the Berean annual business meeting.

Miss Cecil Cross, Sec. Oregon, Illinois.

Bible School and Conference Calendar.

Michigan Bible School at Adrian, Mich., Aug. 4-10, 1913. Write Sr. Bertie Smith, 87 N. Locust St., Adrian, Mich.

Illinois Bible School, Oregon, Ill., Aug. 12-20. Illinois State Conference, Aug. 21-23.

Iowa State Conference, Waterloo, Iowa, Aug. 23-31. Write Sr. Eva L. Stearns, Sac City, Ia.

Nebraska State Conference, Holbrook, Neb., Aug. 9-17. Write Bro. Hal H. Harlan, Holbrook, Neb.

Ohio State Conference, Springfield, Ohio, Aug. 6-10. Write Sr. Jessie Kauffman, Springfield, O., Route No. 7.

Missouri State Conference, Morse Mill, Mo., Aug. 26-31. Write Bro. J. F. Williams, Hillsboro, Mo.

Obituaries.

Mrs. Etta Spurgeon,

daughter of Samuel and Ellen Huffer, was born Nov. 28, 1865, and died at Indianapolis, July 13, 1913. She was a member of the Hillisburg church, having been immersed by Bro. Calvin Plummer, June 12, 1893. She was married to William Sherman Spurgeon, Dec. 15, 1900, and leaves the husband, one son, Basil, three sisters, Mrs. Alice Barnett, Mrs. Dora Smith and Mrs. Zenobia Manceley, and a host of other relatives and friends.

Funeral services were held by the writer at the church, July

15 and she was interred at the Whiteman cemetery.

J. W. Williams.

Reports.

Jottings By the Way.

Since leaving Iowa where we immersed Bro. and Sr. William Summers, we journeyed through Missouri and Kansas into Oklahoma. We have been holding meetings and Bible lessons each week. On our first Sunday in Kansas we met a few of our brothers and sisters in the home of Bro. and Sr. Reed of Arkansas City, Kansas. I spoke on the One Gospel, Mrs. Robison on The Messiah, which being interpreted is the Christ.

In the morning we had the pleasure of helping two very worthy young ladies to put on the name of the Lord Jesus. Now we have the pleasure of introducing to those of like precious faith with us, Sisters Dora Chaplin of Chula Vista, California, and Gladys Reed of Arkansas City, Kansas. These two young sisters, came as did the eunuch, saying, "What doth hinder me to be baptized?" In our examination, we found that they believed the things concerning the kingdom of God and the name of Jesus Christ. These two sisters have now entered the 'trial period,' and are now walking in the new life.

Paul says, If a man strive for the masteries, yet is he not crowned except he strive lawfully. 2 Tim. 2:5. We admonish them to study the word that they may be strengthened in the divine life.

We have also visited and preached in Newkirk, Okla. This is the home of Bro. and Sr. Waters. He is a young brother and is preaching the gospel of Christ. We also met Bro. and Sr. Hatfield with whom we made our home. We found enjoyment with these brothers and sisters in talking of the promises made to the fathers. We journeyed from there to Burbank, Okla., which is the home of Sisters Chandler and McCurry. They are alone in the defense of the gospel. Sr. Chandler is a real 'live wire,' whose voice is always set for the defense of the gospel. We delivered six discourses and held three Bible studies here. We left with the town talking the Scriptures, and expressing a wish for our return. Bro. W. H. Wilson of Chicago, visited Burbank and Arkansas City, last spring. There is a union church in Burbank open for all. We preached in it to good audiences who gave the best attention. We have strong hopes of some additions in this place.

May the Lord bless the two

sisters in this part of his vineyard and strengthen them for the work before them is our prayer. Any one in Kansas, Oklahoma or Texas, wanting our services, may address, Genda Springs, Kansas.

Your brother and sister waiting for the coming of the Lord. D. C. and N. B. Robison.

Among the Brethren. Eld. C. C. Maple.

At this date we are in Adrian, Michigan in the interest of our work in the city. We held a very interesting service at the home of Sr. Hartley in the country near Blissfield on Tuesday evening and on Wednesday evening, we met with Bro. F. E. Smith and family in the city. Rain prevented many from attending, yet our meeting was very interesting.

Our committee on Bible School work have arrangements nearly completed for the entertainment of the friends who are coming from a distance. Please comply with the request of our conference secretary and send in your name if you are coming to the Bible School. I feel that this is very important as there are but few brethren in the city and we shall need to go outside for rooms, and must positively know how many to engage. So kindly drop a card saying you are coming.

It was our privilege on Thursday and Friday to visit Bro. Frank Chase and family of Morenci. We expect to hold a series of meetings in this place later. Bro. F. E. Siple will speak at the Little Hope church near Adrian on July 20 and 27. Bible School will open with sermon on Sunday, Aug. 3rd. All sessions of the school will be held in the W. C. T. U. Parlors, No. 32 Maumee St. on the city car line. The T. and N. traction passes the door also. Parties coming on the steam road can take city cars to the hall. We look for a large attendance.

The Sunday School.

By Anna E. Drew.

The Passover.

Aug. 10. Exodus 12:1-42. Lesson Text, Exodus 12:21-31

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many Matt. 20:28.

Time.—B. C. 1498. Beecher; Usher, B. C. 1491. Others, from their dating of Rameses II, make it 200 or 300 years lat-

er. It was not long after the ninth plague of our last lesson, Day of month, 10, lamb taken; 14, passover; 15, start for their homes.

Place.—Goshen in Egypt.

We now come to the last and most severe plague. God had told Moses before these plagues that He would give His people favour in the sight of the Egyptians and that when they went out of the land, they should not go empty. Preparatory therefore, to the last plague which was to procure their deliverance, they were to borrow (ask) of the Egyptians, jewels of silver and gold, and partly because they were alarmed and anxious for their departure, and partly on account of their ill treatment they acted very liberally toward them. Moses also "was very great in the sight of Pharaoh's servants and in the sight of the people."

It is generally believed that from creation to this time, the year had begun at the autumnal equinox; but now a new year is instituted, generally known as the Ecclesiastical year, because by it the feasts and fasts of the Jews were regulated, and from this was a new era formed. This year began about the vernal equinox, the month Abib, (or Nisan) commencing in the middle of our March. The new era was the Exodus, or departure from Egypt. It was begun by a religious institution which was to be annually celebrated in worship of God and in remembrance of their great deliverance.

#### Questions.

What was to be the nature of the last plague? Ex. 11:4-7. In preparations for this final test what does God command Moses? 12:3-7. What was the purpose of the blood on the door-posts? 12:13. From this fact the sacred service derived its name, what was it? 12:11. "The Hebrew Pesach, Greek Pascha, and the English, passover, have exactly the same meaning,—to pass over or spare."

When was the lamb to be killed? 12:6. The margin of our Bible renders it "between the two evenings." The Jews divided the day into morning and evening. Till the sun passed the meridian, all was morning, after that all was evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued during twilight. Between twelve o'clock, therefore, and the termination of twilight the passover was to be offered. Bagster.

How was the lamb to be prepared for eating? 12:8-9. With

what was it to be eaten? "The supper was eaten with bitter herbs, to call to mind the bitterness of life experienced by Israel in Egypt, and to teach them the bitterness of sin and to lead to repentance. All leaven was to be left out of the Passover bread. Leaven was a natural symbol of moral corruption, and was excluded from sacrifices as defiling. It was to show the Israelites that they were to leave behind all the idolatrous and wicked practices with which they had been implicated, in Egypt and begin a new national life as God's people."

How was the company to be prepared? 12:11. Why? How long were they to keep this as a memorial? 12:14. After God had given Moses and Aaron these directions, what did Moses do? 12:22. (This was a plant with bushy stalks growing a foot and a half high, all the stalks' branches were terminated by erect spikes of folwers. Its cleansing and medicinal qualities, were probably the reason why it was so much mentioned in Scripture). What were they to teach their children? vs. 26, 27; Ps. 78:4-7. Did Israel do as God commanded? What occurred while they were at the feast appointed? v. 29. What do we understand by "first born?" Ps. 105:36. Was Pharaoh now willing they should go? How was Gen. 15:13-14 fulfilled? 12:35, 36, 38. How long were they in Egypt? v. 40. Compare Gen. 15:13. The texts are thus reconciled. It was 400 years from Ishmael's mocking Isaac, the beginning of their affliction, but from Abraham's entering Canaan, the commencement of their sojourning was 430 years. The Samaritan copy reads, "Now the sojourning of the children of Israel and their fathers in the land of Canaan and in the land of Egypt was 430 years." Other copies have same rendering. The same statement is made by the apostle Paul in Gal. 3:17, who reckons from the promise made to Abraham to the giving of the law.

To what did the Passover point forward? 1 Cor. 5:7. Its object was deliverance from bondage and separation from Egypt. How is this typified in Christ? Jno. 8:34-36; Gal. 11:4; 2 Cor. 6:16-18. The lamb sacrificed was without blemish, Jno. 1:29; 1 Pet. 2:19. It was to be thoroughly roasted. Of what is this typical? Heb. 2:9; 1 Pet. 2:24; 3:18. Not a bone broken, Jno. 19:36. To what does the application of the blood of the sacrifice point? Heb. 10:19, 20, 22; 12:24. 1 Pet. 1:2. Is there any other way? Acts 4:12; Rom. 6:21-23. The lamb was to be eaten. How do we 'eat' of Christ? Jno. 5:53,63. How apply the eating

with bitter herbs and unleavened bread? 1 Jno. 1:8, 9; 1 Cor. 5:8; Luke 12:1; 2 Tim. 2:21. It was to be eaten in attitude of a traveler, ready for service. What of Christ's followers? Heb. 11:14-16. Eph. 6:14, 15; 1 Pet. 2:11. The Passover meant that the old life was to be left behind for Israel, so we are to live the new life through Christ. Eph. 4:22-24; Rom. 6:18, 22. Find other details of the passover, typified in and through Christ. What memorial did Christ give his followers to keep before them the great sacrifice made for them? How long to observe that? "Till He come."

London, June 24.—A St. Petersburg dispatch to the Standard says that President Wilson has declined Russia's request for a renewal of the treaty of commerce except on the absolute condition that American Jews are allowed to enter Russia freely.—Cedar Rapids (Ia.) Evening Times.

#### Peace Through Fear.

St. Louis Globe Democrat: World peace is making great progress. Overlooking the few remarks on arbitration made in the United States Senate last week, which were but straws to show the direction of the wind, we have but to look across the Atlantic to be convinced. France has appropriated \$100,000,000 for the increase and reorganization of her army, and plans to spend \$70,000,000 more for retaining with the colors for a third year for two-year men. This latter move means an increase of one half in the strength of the active army, without materially decreasing the reserve. In other words, France so far as the army is concerned, would be 50 per cent more ready for sudden war than she is now in the matter of size of her army. The \$100,000,000 is to be spent for equipment and efficiency.

This military preparation is in answer to a recent large increase in the standing army of Germany. It is especially a result of the deep conviction of the French people that soon there must be a war between Germany and France over the two provinces of Alsace and Lorraine, taken from France after the war of 1871, and which have thus far resisted the efforts of the conquerors to Germanize them. There are under consideration by the German Reichstag, a number of repressive measures, including compulsory use of the German language, which should they pass, would likely lead to a condition of racial feeling, tending to provoke war. The French press, as well as the local press

in the provinces concerned, is filled with bitter attacks upon Germany for her action in this respect. The magazine is full of powder and there seem to be plenty of matches.

Nevertheless, much as these conditions make for war, the great military preparations make more strongly for peace. By increasing her military strength to keep peace with that of Germany, France has taken a step in the direction of peace instead of war. Were she to neglect to do so, and thus give Germany a great advantage in strength, and preparation, there would be no doubt that Germany would undertake a war at the first opportunity. She is not so likely to attack France so well prepared. On the other hand, the intense indignation of the French is less likely to lead them into declaring war, with the German army and navy strengthened as they have been of late, than if this had not been done. It is an expensive game, this of assuring peace by heavy preparation for war, but as the nations now stand with relation to each other, it is the surest way, indeed, the only way. Therefore, it is a true saying that in spite of our cold shoulder last week to arbitration, peace is making progress.

(None so blind as those who will not see. Anyone who can see peace in the above conditions make him a fit subject for Christian Science.—Ed.).

There will be no paper next week.

Influence is the power we exert over others by our words, thoughts, actions and lives. It is a still, a permeating, an attractive, and a most astonishing thing. It works in ways that cannot be explained or interpreted. We never see nor hear it, yet whether we are aware or unaware of it, we exert it. No one can speak or think or act, no one can live, without influencing others. We may all sometimes be unconscious of this important fact that what we do or say or think affects others. This influence not only lives forever but it keeps on growing as long as it lives. The influence which you start in life today may be very small now, but it will grow deeper and wider and stronger with every passing hour and bring joy or sorrow as it rolls onward in its course.

Be thou the rainbow to the storms of life!

The evening beam that smiles the clouds away.

And tints to-morrow with prophetic ray. Byron.

Nature and Destiny of Man.  
S. C. Oliver.

And where now is my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust. Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. 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. I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plague. O grave, I will be thy destruction. Repentance shall be hid from mine eyes. The dead praise not the Lord, neither any that go down into silence. For the grave cannot praise thee, death cannot celebrate thee. They that go down into the pit cannot hope for thy truth.

Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave or thy faithfulness in destruction? Shall thy wonders be known in the dark and thy righteousness in the land of forgetfulness? His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them. There the wicked cease from troubling, and the weary be at rest. There the prisoners rest together. They hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master.

For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them. As the one dieth, so dieth the other. Yea they have all one breath, so that a man hath no preeminence above a beast, for all is vanity. All go unto one place. All are of the dust, and all turn to dust again. The living know they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten.

Whatsoever thy hand findeth to do, do it with thy might for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Wherefore as by one man sin entered into the world, and death by sin, therefore as by the offense of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto the justification of life. For as in Adam all

die, even so in Christ shall all be made alive. Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier. And he said, Young man, I say unto thee arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. These things said he, and after that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said Jesus unto them plainly, Lazarus is dead, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus therefore again groaning in himself, cometh to the grave. It was a cave and a stone lay upon it. Jesus said: Take away the stone. Martha saith unto him, Lord by this time he stinketh, for he has been dead four days. Then they took away the stone from its place, where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And when he had thus spoken, he cried with a loud voice: Lazarus come forth. And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus saith unto them: Loose him and let him go. 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. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the dead in Christ shall rise first.

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 was upon the throne said: Behold I make all things new. He that overcometh shall inherit all things; and I will be his God and He shall be my son. And their inheritance shall be forever. For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain. He formed it to be inhabited. I am the Lord, and there is none else.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. But as truly as I live, all the earth shall be filled with the glory of the Lord.

There will be no paper next week.

Quotations From Eminent Theologians.

Selected by R. E. Lloyd.

But nature so far from leading man by false pretenses, into evil courses, makes every step of the downward way to be accompanied by warnings. God has never been silent as to sin. Kant, standing under the polished dome in which the lamp of God did burn, thought nature broke the silence in the voice of conscience. For the philosopher the sense of duty was God's whisper in the soul. In the middle ages, the Crusaders returned from their holy wars laden with spoil. The knights fastened a great piece of carved furniture to the back of his horse or collected in a huge sack strange objects to satisfy the curiosity of wife and child. Soon the army became impatient for battle as soldiers, and appeared under the aspect of travelling peddlers. Thus the scholastics of the middle ages moved across the years like the ancient soldiers, and swept together, all the curiosities of superstition and ignorance until the theologians of that time seem like philosophers, we, beggars and peddlers, laden with all the rubbish of mental raggickers. The simplicity of Christ was lost.

His teachings became sadly bewildered. The scholastics took away Christ's beautiful garments and replaced them with rags. Loyola exhibited him as one who huddled flames to burn heretics. Torquenda portrayed him as a smith with forged fetters,

instead of one to come to set the prisoners free. Michael Angelo in his "Last Judgment" exhibited Christ as a sin-wy athlete who matched his gianthood against feeble sinners, and swept them into the fiery furnace, amid plaudits of admiring saints, forgetting that each thirsty pilgrim may take the water of life freely. A few Augustinians degraded Christ to the level of one who condemned many to hell for his mere good pleasure.

In Luther's day, scholasticism had so corrupted men's minds from the simplicity of Christ that the great German thought many had mistaken the devil for the great God. Matthew Arnold dying, said, "Christ came to reveal what righteousness really is. For nothing will do except righteousness, and no other conception of righteousness will do except Christ's conception of it, his method and secret."

A saint or seer like Francis of Assisi, represents a mind working righteously. Great leaders like Paul and Luther represent the mind working heroically. Great minds like Socrates and Paul represent a mind working in a glow of love. Your life is hidden. It flashes now only in sparks. Some day it will be full-orbed."

Rev. Charles Cuthbert Hall, D. D., in his celebrated book, "Does God Send Trouble?" says:

"I have even heard a Christian friend suggest to a mother, sitting white as ashes by her dead baby, 'Perhaps God saw you loved the child TOO much, and so He took it from you.'

If I believed that God spreads scarlet fever among little children; if I believed that God sweeps off into their graves so many young wives and mothers; if I believed that God produces idiots or drives people mad or makes men murder and steal and blast their families, I would hate Him as other men hate Him.

Who that believes this can sincerely care for the consolations of God or want them? If God is practically responsible for nine-tenths of the evil and sorrow that come on us, what impulse have we to desire His consolations, save by an effort of religious duty? If you employed a physician who trifled with your child's life and aggravated its disease till it died, would you go to that physician for comfort in your bereavement? But I believe none of this. I believe that God's whole and only intention for man was from eternity to give him a life as perfect, as free, as gloriously supreme over physical force as consummate in its joy, as the life of God and of Christ; that it was the eternal ideal of God for us, that we in our manhood, should be conformed to the image of His Son. I believe that



God in introducing man to the earth set him amidst conditions altogether fitted to produce perfect and everlasting happiness. There was no wickedness, no disorder, no death, and the heart of God rejoiced in His world. "And a priest's hand through creation waved calm and consecration."

Then came sin. By man, it came as its channel and its exponent. Sin is the perverted choice of a free being. And with sin, came its train of consequences, all sorrow, all confusion of instincts and lusts, all confusion of interests, all strife and warfare, all sickness with its incredible train of infirmities, all degeneration of vitality, and that supreme, that heroic, that last catastrophe—Death.

And God saw and sorrowed over the man he loved. God saw his beautiful creation blackened and an anarchy springing up within his order: a devil motive and a devil mission, penetrating everywhere, till the whole creation, once so happy and made for happiness, but self destroyed thro' sin, groaned and travailed in pain. And God hating death, as a contradiction of His purpose for man, so loved the world that He gave His only begotten Son that whosoever believeth on him should not perish, but have everlasting life. God took man's part against the disorder that had broken out in the creation to redeem and rescue man from that disorder to console and to strengthen his heart while waiting for deliverance.

And God is on man's side today, as his best, his kindest friend, taking his part against death, and pledging himself to us that death shall not always have dominion over us. We must break away from our form of popular speech which continually misrepresents and dishonors God in his relation to death.

Death is his enemy as much as ours. Death is a catastrophe and a blot on creation. God's proclamation against death is explicit and oft repeated. Read it in the magnificent prophecy of Hosea: "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague. O grave, I will be thy destruction."

Death is not the outcome of God's will. Death is the outcome of natural law, the effect of natural causes in a created order perverted and spoiled by sin. By man sin entered into the world, and death by sin.

Scarlet fever smites the temple of the dear child's body and leaves it a ruin. We torture our hearts to make them say this fearful paradox: "God's will has done this, therefore I turn

to God to comfort me." How many hearts have bled, blasphemed and broken in the excruciating effort to ask comfort from Him who killed the child. We train ourselves to believe that this is kissing the rod. We are wrong. What took the child away? Shall we say the will of God? No, let us say the truth, bad drainage and germ infection. And God sorrows with us as much as many earthly friends for He no more did it than did they.

What does it mean then? "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." The Hebrew word is clear. The Lord gave aid, the Lord hath received the spirit (breath). Blessed be His name.

Who could bless the Lord for taking away our beloved? Only once is it said in the Bible, so far as I know, of a human being: God took him away. And that man was Enoch who did not die. What is the meaning of such a great passage as that in Hebrews? "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." I believe that is spiritual and only spiritual. It is not a passage relating to bodily calamities. Bodily calamities are only the results of natural laws. The moment we call them chastisements, we plunge into confusion. Are the sufferings of infants, chastisements? When the Spanish bomb throwers killed by chance innocent women, are their orphaned children chastised by God? What then is discipline? It means teaching. God can teach anything, joy or sorrow, holiness or sin, life or death."

#### Christian Giving.

"Be ye therefore imitators of God, as beloved children: and walk in love even as Christ also loved you, and gave himself up for us." Eph. 5:1.

It seems to me that the above text should be sufficient to prompt the giving of truly consecrated souls. We are not told to be imitators of the children of Israel and give one tenth, but to be imitators of God who gave his only begotten Son, and to walk in the love of Christ "who gave himself for us." The law of Moses obligated all land owners to give one tenth of their income to the support of the Priesthood. Poor people who had no possessions were not included among the tithers, it was to be of the increase of the land, of seed, fruits, and of the flocks. Lev. 27:30-32; Deut. 14:22. In addition to the annual tithe, there was a third year tithe for the benefit of the poor who had no possessions. Deut. 14:28, 29. The burden of the expense was placed on the possessors of wealth in proportion to what they pos-

sessed.

The law of Moses made ample provision for those who had no possessions; those of wealth were required to loan them money without exacting interest. Deut. 23:19. They were not permitted to harden their hearts because of not getting interest but were to open their hod wide and lend their brother anything he needed. Deut. 15:7, 8. And if the poor man could not pay his debt it was to be released at the year of release which occurred every seven years. Deut. 15:1-2. The gleanings of the fields were to be left for the poor. Lev. 19:9. These are some of the laws of Moses which come far short of measuring up to the requirements of grace.

The modern tithing system is a very poor plan to be applied in this dispensation of grace, it is not as good as the law of Moses. Our modern tithers call it the Lord's plan, but it is purely of man. The Lord never instituted such a system of inequality as is being practiced by religious grafters.

Modern tithers eliminate all of the obligations of the law of Moses which bind the possessors of wealth to aid the poor brother, and with all these just demands abolished they place a tithe on the poor who have no possessions and demand that they turn one tenth of their wages over to a false religion which misrepresents a just God, and I defy these holy robbers of the poor to show one passage of scripture which sustains them in heaping the unjust burden upon the poor people who live in this day of greed when wealth is combined to exact unjust tribute from innocent, defenseless people. A just God does not require a poor man who owns no property and has to pay rent and support a large family, to pay over to false teachers the same amount of money as his fellow laborer who got the same wages but owns his property and has only a small family to support, neither is this the law of Moses, and it is far from grace.

There is much abuse of the plan of grace, but to rightly correct this abuse is not to set up a false coercive plan of man's devisement. True Christianity is founded upon principles which need no human props. When the true plan of God fails among men it is because men have lost the secret force of divine strength.

The whole law has been summed up in one word and that is love; not common love, but divine love; it is more than human love; it takes a stronger hold of our natures than human love, it is the propelling force of all our actions. As the law

has been displaced by divine love we fall from the very element of the Christian religion by turning to coercive measures. The law demands, grace impels. We will do by our brother according to our measure of love. If we see our brother have need and shut up our bowels of compassion from him how dwelleth the love of God in us.

Divine love has in it all of the elements necessary to the fulfilling of all the requirements of grace; modes and plans of man sink into insignificance where grace rules and reigns in the heart.

To love our brother as we love ourselves is more than whole burnt offerings and sacrifices.

The outflow of our lives is an expression of the operation of the Holy Spirit in our hearts. The support of the gospel, the aid to God's ministers and assistance to our needy brethren, will be according to the measure of grace shed abroad in our hearts by the Holy Spirit. Our love should be such as would prompt us to act upon plans which would be most sane, wise, and just, both for the spread of the gospel and the care of those who rightly belong in the sheepfold of Christ. The poor man is impelled to give according to his ability and as the Lord has prospered him. But there is no impelling by grace to be unequally yoked with people whose means are used for selfish purposes. The ministry is gladly and joyfully supported by the people of God. I cannot conceive how a person can love the truth and fail to support it with consecrated means.

God does not confine his calls for gospel service to those who have means and are able to live and travel, unaided by the brethren, but he calls the poor man also who must receive support. "For behold your calling brethren, not many wise after the flesh, not many mighty, not many noble are called." 1 Cor. 1:26.

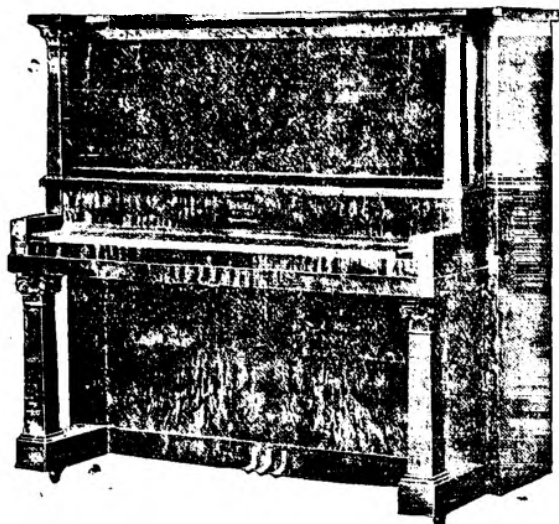
He confounds the wise of this world by showing his mighty power through the things considered weak and foolish by man, and woe unto him who sets aside, and ignores the call and power of God, and fails to measure up to the standard of divine grace.

It is a minister's duty to preach the requirements of grace and if he does his full duty without cringing before the wealth of this world, God will see him through. If professed Christians will not support such a gospel, God will bring help from some other source. So we will declare the results of divine love established in the hearts of men and leave consequences with God.—The Gospel Searchlight.

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### THE LAW OF GOD. George M. Ellis.

God is love. Therefore the royal law "Love thy neighbor as thyself." Then when the people rebelled against Moses, who represented God, it became necessary for the Lord further to define His character, and God gave the people a law that manifested the three leading characteristics of his character.

This law in its three parts, was a transcript, showing the moral, governmental and remedial sacrificial parts of His nature. This law was to be fulfilled by the Christ that was to come. "It was added because of transgression till the seed should come to whom the promise was made."

This was the ministration of death written and graven in stones. It continued 1491 years

and with this ministration were added prophets, who were teachers, and they gave the people definitions from God. "Therefore the law and the prophets were until John." "All the law and the prophets prophesied—taught until John."

Wherefore the law was our schoolmaster to bring us to Christ—the time of Christ. Since faith is come, we are no longer under a schoolmaster.

When Jesus came, He was under obligation to the people to fulfill all the law and the prophets; this was His identity." The Lord thy God will raise up unto thee a prophet from the midst of thee." Think not I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. Till heaven and earth pass one jot or tittle shall not pass from the law till

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all—of the law—be fulfilled.

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. The second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments, hang all the law and the prophets.

Christ is the end of the law for righteousness to every one that believeth. The law then in all of its precepts pointed to Christ and defined His character in His threefold work for the world. We now have the ministration of the spirit. It adds more graces to meet man's weakness. It takes the place of the ministration of death. It gives us gospel instead of law, which means power. Life instead of death. Pardon instead of condemnation.

The gospel comes to us as the power of God to emancipate us from sin. Sin is a power and it takes more than the teaching of a precept backed by a penalty, be it ever so severe, to unloose our chains, and at the same time it takes more than a glad tidings to save us. A glad tidings to save us. A glad tidings is a thing of joy and it gladdens the heart, but the gospel is more than glad tidings. It is the power of God unto salvation. Gospel comes from two Anglo-Saxon words, God and spell. It is a power that lays hold of

man and emancipates him from the power of sin.

The Holy Ghost, when He is come, he will reprove the world of sin, and righteousness, and of judgment, of sin, because they believed not on me. Of righteousness, because I go to my Father and ye see me no more. Of judgment, because the prince of this world is judged. The prince of this world was judged and is received in everlasting chains of darkness, renewed unto the judgment of the great day, to receive his punishment. All that are with him and remain in his rebellion are judged and execution awaits the execution of the judgment, and this because they believed not on Jesus.

Those who divide the law into two parts and do away with a part, violate the text and divide the character of God in its three fold description. God is one and His work moves in unison.

George M. Ellis.

I will this day try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence, exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—John H. Vincent.

# THE RESTITUTION HERALD.

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## A Lie That Lost A Fortune.

Many years ago a friend of the writer's was at school at Harrow, and returning along the road by the bathing place—to Harrovians "ducker"—politely went to the assistance of a stout farmer on horseback, in difficulties with a gate-lock. He opened the gate, and held it back for the rider to pass.

"Thank you, my boy," said the farmer, one of the wealthy Middlesex graziers who own large tracts of the Harrow and Pinner rich meadow lands. "What may your name be?"

"My name's Green," returned the boy, with an ill-timed burst of the imagination.

"And what is your father?"

"Oh, my father's a cheesemonger," said the smart scholar, chuckling internally at his ready wit, "and he lives in London at the Theobald's road, rather a small shop with two steps leading down out of the street."

"I'm very much obliged to you," replied the farmer by no means—as it afterwards appeared—a man of straw. "You're a capital young chap. I sha'n't forget you."

"Don't was the scholar's final thrust. "Remember Green and a cheesemonger in Theobald's road."

Then up the hill he went, almost as much pleased with himself as if he had been asked to play against Elton at Lord's.

What his feelings may have been when, ten years later, a young man of the name of Green was advertised for, whose father kept a cheesemonger's shop in the Theobald's road, and who, in return for politely opening a gate at Harrow, on a certain day of a specified year, was left a legacy by the wealthy farmer, recently deceased—what his feelings were then, none of his relatives cared to inquire too closely; but it was observed by all that from that hour, the unhappy young man never lost an opportunity of insisting on the incalculable blessings of the most rigid adherence to truth; of the disasters invariably incident to even a momentary deviation, from which virtue he himself was a most marked and melancholy example.

For neither was his name Green, nor anything approaching it, nor had his father, a quiet

country gentleman, ever in the remotest fashion, been interested in cheese; indeed, as his son has been heard pathetically to remark, in the smallest quantity it invariably disagreed with him.—Tit-Bits.

## Bible Critics Change.

In the columns of The Bible in the World, the monthly organ of the British and Foreign Society, Dr. Fries relates how Strindberg, after issuing for years a series of rabidly violent attacks on the present social order, and assailing Christianity and Christian morals, took to reading the Bible constantly during his last illness. Those who had an opportunity of talking to him about spiritual matters said that he read with a heart hungering after the Gospel. The day before he died he beckoned his nearest relative to his bedside, took the Bible from the table, lifted it with both hands, and said: "Every personal grudge is now gone. I have settled with life, my accounts are closed, this (meaning the Bible) is the only true guide."

He then pressed the Bible to his heart, and announced as his last will that, when life had ceased, his Bible should be placed on his breast, together with a small cross which he used to wear around his neck.—Christian Work.

## HE IS COMING.

Cheer up, Zion, Christ is coming,  
Cast off slumber; do not fear;  
God is for us, Christ is with us,  
And eternity is near.

O, be ready, watching, praying,  
Judgment Day will soon be here;  
Fight on bravely; darkness deepens,  
But the golden morn is near.

Onward, Zion, He is coming.  
Hold the fort till He appear;  
See the scoffers reeling, wailing;  
Lo, the Bridegroom doth appear.

Sound the cornet, Christ is coming,  
Yes, Messiah shall appear,  
Victory shall crown thee ever,  
The Deliverer is near.

Yes, at midnight He is coming,  
Mankind's best friend, wherefore fear?  
Cheer up, Zion, shout Hosanna.  
Christ thy king will soon be here.

## Clergymen Scored By Evangelist.

It must be a rather bitter pill to clergymen to sit on the platform behind the Rev. Billy Sunday, evangelist and ex-base ball player, and hear themselves roundly censured by the great man they are backing in his great work of grace, who charges them with slandering the Divine character, and misrepresenting the Divine Purposes. We give Mr. Sunday's words respecting the ministers as quoted in a *Lancaster, Ohio, exchange*, as follows: "The seminaries are turning out a bunch of buttermilk-eyed, red-nosed, 2X4 infidel Evolutionists, from a theological ice box, who are preaching a pan demonium and poppycock religion. The churches need the old bunch made over."—Ex.

## A Soldier's Great Mistake.

When Alexander the Great was plundering the palace of Darius, one of his soldiers found a leather bag containing the priceless crown jewels of Persia. The price was millions, but the stupid fellow, ignorant of its value, shook out the little glittering stones among the rubbish and went away boasting about the fine bag he had found for carrying his food. So have the higher critics thrown from the Bible priceless treasures be-

longing to the King of kings, and Lord of lords, and have left nothing but an empty bag.—Exchange.

## Money Forbids All Wars.

Briefly, these are the conclusions of David Starr Jordan, President of Leland Stanford University, as he delivered them in a lecture on "The Old Peace With Velvet Sandaled Feet," at Abraham Lincoln Center.

The men who make the war loans control the civilized nations," Dr. Jordan said. "Emperors and kings and parliaments may not declare war to satisfy a whim, defend their honor or even to right a wrong until they have secured the permission of their 'uncle.'

"There is no danger of war, but there is grave danger that the war debt will be doubled. Europe's war debt is \$26,000,000,000. One-third of all the money in the world is due on the war debt of Europe alone. The Rothschilds and other money-lending families control the situation.

"Nine tenths of the war scares in Europe and elsewhere are made by crafty statesmen and a yellow press to divert the attention from the reforms they are demanding.

"When the powerful of the earth find themselves hard pressed by the people, they issue a call to the mob to go off somewhere to plunder and murder, for the mob is always ready to join in the man hunt, and they fight until the people forget what they wanted."—Boston Post.

"It is always better to help others to criticise themselves than it is to criticise them. They will believe themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others. It was a high tribute paid to a Christian man, who is not now living, when one who had known him intimately said: 'He never told me that I ought to do better, but I always came away from any conversation with him wanting to do better.' If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives."

**SERMONETTE NO. 57.**  
**No Idlers Wanted.**

Text.—Seest thou a man diligent in his business? He shall stand before kings. He shall not stand before obscure men. Prov. 22:29.

**I. The reward of industry.**

God has placed the seal of approval upon honest industry. He proposes to reward the busy man. Paul says; "He that ploweth should plow in hope; and he that thresheth in hope, should be partaker of his hope." 1 Cor. 9:10. He who takes hold of the plow and looks back is not fit for the kingdom of heaven. And the reason is obvious. He cannot be depended upon when important duties are placed in his care, when the kingdom shall have come. "The sluggard will not plow by reason of the cold, therefore shall he beg in harvest, and have nothing." Prov. 20:4. There is nothing more certain than that God rewards men for labor. His promises are abundant both in nature and revelation.

When Adam was placed in the earthly paradise, in the land of Eden, we are told that he was to "dress and keep it." It requires but little experience to prove to us that a neglected garden brings no fruit to its owner. On the other hand the earth yields bountifully to intelligent and persistent cultivation and care. This is not only true in nature, but it holds good in our conduct and service among the children of men. The man who diligently cultivates friendship and intelligently works for the well being of those about him, "shall stand before kings." Such a reward is the natural result of unselfish labor. And shall God do less for his children who are faithful in his service? Shall the spiritual law of reward fall below the natural? Why?—A cup of cold water given to the needy one, shall in no case lose its reward. Let us cherish the hope—strengthen our confidence in the promises of God, that at the last, when every man shall receive for labor, a due recompense we shall be approved and stand before our king.

**II. The world appreciates the Busy man.**

We go to the busy man for help. We go to the busy man for work. We go to the busy man for advice. We have no confidence in the idler. He is not consulted. He has no standing among his fellows. He is always complaining that he never has had a chance. The busy man makes a chance. He gets busy and makes things hum. We go to him for help, counsel, work; and there is a reason why we do. The busy man is in practice. He

can do his work better, quicker. His advice is based on experience and is valuable. He is true to his promise and we can depend upon him. These are some of the reasons why he stands before the King. He has earned the place. He is simply following the laws of his environment and his reward is sure.

If this sermonette comes under the eye of any young man or young woman, let me say to you that there is no royal road to the king's palace. There is no dreamland in this busy world. If you would succeed in attaining intellectual eminence you will have to work. The diligent, painstaking, labor doing road, is the one you must travel. Idleness, frivolity, cigarettes, wine and impurity, are the roads which miss the king's palace and end in death. Moral excellence and spiritual holiness are not attained in a day, nor are they spontaneous in growth. They are the result of careful thought and living, and faithful work.

It is a law of nature and therefore a law of God, that use gives power. Every moral act strengthens. The closer the principles of right are followed, the easier temptations are overcome.

It would be best to systematize work and divide the time. Since there are 24 hours in a day, 8 hours for work and study; 8 hours for recreation, and 8 hours for sleep. If 8 hours of continuous work are too strenuous, then make it 4 hours of work or study, then 4 hours of rest and recreation, then 4 hours work followed by 4 hours of rest and recreation. But the hours of sleep should be 8 hours of continuous and regular sleep. Nothing should be allowed to break in upon the hours of sleep, for by sleep alone are the body and mind rejuvenated and prepared for their duties.

**III. God appreciates the busy man.**

"Whatsoever thy hand findeth to do, do with thy might," is the advice of the good book God has given to guide us in life. Many examples are given in it by which we may see that God approves industry and condemns idleness.

Down in Egypt by the river Nile a babe was found by the king's daughter, who adopted him as her son. But although having been schooled in all the wisdom of the Egyptians, he refused to be called the son of the king's daughter. When forty years old, we find him in a foreign country caring for a flock of sheep. He held that job for forty years. Only think of the hang-on-a-tive determination of that man Moses. He was just the man God wanted to shepherd the millions of Israel for the next forty

years. So God called him to the deliverance of Israel from Egyptian bondage.

Gideon was busy threshing wheat when called to be a general, to deliver that people from their enemies. Saul was busy hunting colts that had strayed away when God called him to be king. David was caring for his father's flocks when God sent Samuel to Bethlehem to anoint him to be king of Israel. That he was a busy man along the line of godliness is seen from the material he gathered to build the house of God in Jerusalem, and also from the many beautiful psalms he wrote.

Elisha was plowing with twelve yoke of oxen when he was called to be a prophet of the Lord. Peter was fishing in the lake of Galilee, and James and John and Andrew were mending nets when called to be fishers of men; and even Paul, the wonderful Paul, was no idler, for he was on his way to Damascus on what he then thought was important business—that of arresting the followers of Jesus and bringing them to Jerusalem to be punished. But Jesus sent him on a more honorable and more profitable mission, and well did he do the work up to his death.

So it is. God honors and appreciates busy men, provided only that they are of the right material and busy about the right work. If now, by being about God's business we are appreciated by him, by our fellow men and secure the great reward at last, shall we not be diligent in ways abounding in the work of business, fervent in spirit, altho the Lord?

The days are sometimes cloudy and the nights dark, but by and by the clouds will be gone, and the darkness flee away, and the Sun of Righteousness will arise. The day of redemption draws near. Are we ready to stand before the King? Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

A. J. Eyehaner.

**PROPHECY.**

There are few subjects of greater value for study to earnest students than the subject of prophecy. Those who wish to secure themselves firmly on the rock of ages, so that they can never be moved, to them there is no subject that can equal it, if they are to come in contact with modern infidelity in its many forms. The scriptures abound in prophetic utterances from Genesis to Revelation. Many of these predictions have been literally fulfilled; some are be-

ing fulfilled at present, and some are yet to be fulfilled; but just as sure as the heavenly bodies move in their respective courses, so will God's word be fulfilled to the letter when the time comes for its fulfillment. All other prophesied revelations fail in this respect. Those persons who diligently make themselves acquainted with history can best appreciate the wonderfully minute fulfillment of prophecy.

For a thorough understanding of the prophetic word, one must make themselves not only acquainted with history, but with the understanding of Biblical words, phrases, and modes of thought common among the Hebrews. Great violence is sometimes done to the scriptures by some person who wishes to display his wonderful smartness by setting forth some new theory of his own imagining. For instance the Hebrew word *olam* is frequently translated ever or everlasting, but this word to the Hebrew does not necessarily convey such a meaning, its meaning depended upon the context in which it is used.

For instance, *olam* is used in the following texts, Prov. 22:28: Remove not the ancient landmark. Is. 46:9; Remember the former things of old. Isa. 61:4: They shall build the old waste places. Jer. 25:9: God says, Behold I will send and take all the families of the north and Nebuchadnezzar, the king of Babylon my servant, and bring him against this land, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolation.

We know that in the strict English sense of the term that the Jews were not utterly destroyed, neither is their land to be a perpetual desolation. This is oriental language and quite well understood by an oriental people, but when interpreted by western rules is very misleading, and leads to much perversion of the scriptures. So also with the 12th verse of this chapter, when also construed strictly according to western ideas is most misleading. I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation. The word translated in these two passages perpetual is the Hebrew word *olam* and in neither passage do they necessarily mean that these two lands are to be perpetually desolate.

There are very many prophecies in the scriptures concerning Babylon, and the land of the Chaldeans. These prophecies extend over a period of between two and three thousand years, and have been fulfilled when properly understood in the lang-



uage of the scripture to the letter, so far as time has gone.

Babylon is one of the most ancient and in times past was one of the greatest of the cities. The land of Chaldea was one of the most fertile of countries. Herodotus who wrote about four hundred years before Christ, states that he knew not how to speak of its wonderful fertility, which none but eye witnesses would credit, and though writing in the language of Greece, itself a fertile country, he expresses his own consciousness that his description of what he actually saw would appear to be improbable and to exceed belief. In his estimation as well as that of Strabo and Pliny, Babylonia was of all countries the most fertile in grain, the soil never producing less than two hundred fold and that the grain was of prodigious size, but according to the word of the Lord this wonderful, fertile land has lain desolate for ages. There are many signs now however that the perpetual desolation of this land is soon now to pass away just as the perpetual desolation of the land of Palestine has now commenced to pass away.

The prophecies concerning the destruction of Babylon and the desolation that was to come upon the land of Chaldea was most fully set forth by many of the prophets long before any of them came to pass. Long before Cyrus was born, God called him by name, Isa. 44-45, and predicted how he would enter Babylon. Thus saith the Lord to his anointed, to Cyrus, whose right hand have I holden, to subdue nations before him, and I will loose the loins of kings, to open before him the two leaved gates and the gates shall not be shut. It has been believed for ages on the authority of Herodotus that Babylon was taken after a siege and that he entered by the channel of the river after he had diverted by great labor the waters of the Euphrates. It is known now that such was not the case. God opened the gates of the street to Cyrus, and he entered that way without any siege, as God had promised he would do. We know this from Cyrus' own account which has been found in the ruins of Babylon.

How God brought that about was in this manner. Nabonides who was on the Babylonian throne at that time associated his son with him on the throne, a fairly common practice in those days. His son was Belshazzar. He was left in Babylon and Nabonides went out to fight against Cyrus. Nabonides was taken prisoner by Cyrus and either died a natural death or was put to death, about the time that Cyrus reached Babylon. Nabonides

was a great student and had offended the priest of Babylon by his progressive character. He is known as the antiquarian king and to get revenge on him they betrayed the city into the hands of Cyrus. The gates were left open, and Cyrus entered on the night that Belshazzar was holding his feast with the vessels belonging to the temple.

It was long denied that there ever was such a king as Belshazzar, but the records now found clearly prove that he was associated on the throne with his father, and that shows why he made Daniel the third ruler in the kingdom. He could not be made the second, as Joseph was. The more we learn of history, the more we see the wonderful accuracy of the prophecies.

(To be continued).

A. Wallace Mason.

**THE WHOLE BIBLE FOR YOU**  
J. W. Williams.

Our Lord taught that to live the spiritual life his disciples had need to feed upon the living word he gave. This being true, you need to know whether your craving will find in the word a corresponding promise; whether there are in it any refuse parts dangerous to eternal life; and how much of the promises and teachings it gives, you are welcome to appropriate as your own.

As to the first, he says, "He satisfies the longing soul and fills the hungry soul with goodness." "Blessed are they who hunger and thirst for righteousness, for they shall be filled," and "No good thing will he withhold from them that walk uprightly." As to the second he says, "Every word of the Lord is pure." "Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever," and "The word of the Lord endureth forever."

And as to what you are welcome to take of his word as your own, he says, "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."

Just as in the natural, some appetites do not crave all food, so in the spiritual there are some things in the Book you may not need, but some one was foreseen to need everything in it. Do not request the removal of any part from the Lord's table lest some brother go hungry, and he not "thoroughly furnished."

Since the Bible is too great for one mind to get it all, is it not folly for us to say that is not food which we do not de-

sire to understand? Remember "all scripture...is profitable" to some man of God. To illustrate: In the same chapter where Paul says this he tells of conditions among the brethren "in the last days." The epistle is addressed to Timothy, but since Timothy was not expected to live two thousand years to "the last days," it is evident the Father was using Paul's letter to him to instruct us who do live in these days, spoken of. So he goes on to say, "All scripture is profitable" to some man of God. So anything in this epistle is just as good for us as that prophecy of the last days. As David says of his 102nd Psalm, "This shall be written for the generation to come." And Peter says of the prophets, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you."

So Paul says again, " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." He said this when quoting from David a prophecy which he says pertained to Christ and he applies it also to the church as a reason for hearing "with the frailties of a weak brother. Then he makes the statement that all things written are for us.

The same thing is done in the Hebrew epistle, where the promise made to Joshua, "I will never leave nor forsake thee," and David's saying, "The Lord is my helper," are both applied to the brethren, as a reason not to talk covetously. So it is evident that promises made to any of the godly in ages past, or to prophets and apostles and the Lord, the Father intends we should comfort our hearts in appropriating and believing the same.

So it is evident that anything in the Book may be applied to us by "rightly dividing" it. Its promises are ours though made to Joshua or Christ. Its comforting words are for us also, as well as to the one then in trouble. And "whatsoever things were written" Paul says, "that we through patience and comfort of the scriptures might have hope."

Keep this in mind ready for our next.

J. W. Williams.

**Family Life.**

Have you ever experienced the sorry realization of how one petulant or peevish member of a household can destroy the happiness of a breakfast or dinner hour? What would otherwise have been a pleasant coming together of kindly, congenial spir-

its, is made painful and unprofitable because some one lacked the patience and forbearance to withstand and to surmount some little trial or irritation that should have been promptly dismissed from the mind and the heart, or better still, which never should have been permitted to enter.

As has been truly observed, membership in the family involves the recognition that the normal life of the individual is to be found only in a perfect union with other members; in regard for their rights; in deference to their wishes; and in devotion to that common interest in which each member shares. Each member must live for the sake of the whole family.

**The Emperor's Cup.**

A story is told of Alexander the Great who had a physician that followed him through all his battles and was always ready for service of the most loyal and loving kind.

This physician had an enemy who was jealous of the high regard in which he stood with the Emperor, and so planned to get him out of the way, in hopes that he might be appointed his successor. Finding no other way to accomplish this, he wrote an anonymous letter to Alexander, stating therein that the favorite physician intended to put poison in his cup the following morning, believing that the Emperor would order him put to death.

The next morning came and the physician gave Alexander a cup with a mixture in it that he thought best he should take. The emperor held the cup in his right hand, and in the left the open letter which he read aloud, and before the doctor had time to say a word he drank the contents of the cup.

Was this not a marvelous illustration of perfect faith and trust in the integrity of the man?

Just in this way should God's children trust Him. He knows what is best for us, and the cup that He gives us shall we not drink it with unquestioning faith that it is the very best thing for us, or He would not give it? Bitter to the taste it may be, but He is the great, tender-hearted loving, untiring, Physician who wants to heal us and knows just what we need. Shall we not trust ourselves in His hands and with calm, unquestioning faith take of the cup, be it sickness or health, riches or poverty, joy or sorrow?

The time to choose the easiest way is when you know it to be the best way.

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.

Editorials and Church News.

Editor's Appointments.

Oregon, Ill., Bible School, Aug. 12-20.

Morse Mill, Mo., Conference, Aug. 26-31.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

In the hurry and scurry attendant upon a prospective absence of two weeks during August with much hard work thrown in, our editorials and general news items may be delayed, mixed or otherwise. Please have pa-

tience until we get settled again.

We are thankful for the clippings sent by many friends and brethren. We can always use short, pithy articles, but we do not care for poetry unless it is brief and very good.

Our meeting with the brethren in the vicinity of Camden, Ill., on Sunday, July 27, was held with the usual enthusiasm and good cheer. In addition to the home flock, Sister Addie Nell, of Macomb, Ill., with her girls Mildred and Helen, was in attendance. We have here a number of brethren who have turned from the world's religious idols to serve the true and living God. May they ever be faithful.

The announcement of the 26th annual conference of the Churches of God in Iowa, to be held at Waterloo, Aug. 23-31, is received. In addition to home talent, it is being planned for Bros. H. V. Reed of Chicago, N. H. Geismann of Florida, F. L. Austin, of Ontario and C. C. Maple of Michigan to be present and take part. This force should give Iowa one of the best conferences ever held in the state by our people, and no small affair should be allowed to keep any brother or sister from attending. For further information address Mrs. Eva L. Stearns, Sac City, Iowa.

We were called on Thursday, July 31st, to preach the funeral of Wm. A. Bauby, whose life was suddenly ended on Monday evening, July 28th, by drowning in Silver Creek, six miles north of Oregon, Ill. His home was in Chicago, but he had been spending some time in the home of his sister, our Sister Beard in the Silver Creek neighborhood.

In the evening, after the day's work, he went with a number of others to bathe in the water, when he was missing. Searchers soon found him at the bottom of the stream. After a short service at the home of Sr. Beard, we laid him away in the old cemetery, to await the Master's good pleasure.

TO THE STOCKHOLDERS OF THE RESTITUTION PUB. CO.

You are hereby notified that the next regular annual stockholders' meeting of The Restitution Pub. Co. will be held at 606 N. 6th St., Oregon, Ill., on Thursday, August 21, 1913, at 4 o'clock P. M. for the purpose of electing one director for the full term of three years and for the transaction of such other business as may properly and legally be done.

S. J. Lindsay, Secretary.

MINISTERIAL ASSOCIATION MEETING.

The annual meeting of the Ministerial Association of the Church of God will be held in the "Stone Church" in Oregon, Ill., Aug. 22, 1913, the first session to convene at 8 o'clock A. M.

A cordial invitation is extended to all ministers of the Church of God to attend our sessions. The meetings of our Association heretofore held have been interesting and profitable to those in attendance, and we hope to make this the most interesting and profitable meeting we have held.

This meeting will be held at the close of the Bible School, and at the beginning of the Illinois State Conference, and those who can spare the time can attend the Bible School, Ministerial Association meeting and state conference at the same time, and we are expecting the largest attendance at our Association meeting we have yet had. Come and enjoy these meetings with us.

L. E. Conner, Secretary.

Berean Notice.

The local Illinois Berean societies are requested to send to the secretary by Aug. 10th, their annual reports for the Berean annual business meeting.

Miss Cecil Cross, Sec. Oregon, Illinois.

Bible School and Conference Calendar.

Michigan Bible School at Adrian, Mich., Aug. 4-10, 1913. Write Sr. Bertie Smith, 87 N. Locust St., Adrian, Mich.

Illinois Bible School, Oregon, Ill., Aug. 12-20. Illinois State Conference, Aug. 21-23.

Iowa State Conference, Waterloo, Iowa, Aug. 23-31. Write Sr. Eva L. Stearns, Sac City, Ia.

Nebraska State Conference, Holbrook, Neb., Aug. 9-17. Write Bro. Hal H. Harlan, Holbrook, Neb.

Ohio State Conference, Springfield, Ohio, Aug. 6-10. Write Sr. Jessie Kauffman, Springfield, O., Route No. 7.

Missouri State Conference, Morse Mill, Mo., Aug. 26-31. Write Bro. J. F. Williams, Hillsboro, Mo.

The Sunday School.

By Anna E. Drew.

Crossing The Red Sea. Aug. 17. Exodus 13:17; 14:31. Lesson Text.—Exodus 14: 19-31.

Golden Text.—Before they call,

I will answer. Isa. 65:24.

Time. March or April, B. C., 1498 (Beecher). Others place it at various dates later. Somewhere between three days and three weeks after the night on which the Passover feast was celebrated.

Place. Goshen and the district lying to the eastward, inside the great wall, which extended from the Mediterranean Sea to the Red Sea, a distance of 100 miles, built to protect Egypt against enemies. The Red Sea was the name of the Arabian Gulf setting into the land from the Indian Ocean, and separating Asia from Africa.

Pharaoh's headquarters was Tanis (Zoan), 20 or 30 miles north of Succoth. Israel's first encampment.

Questions.

What was the event that caused Pharaoh to give permission to the Israelites to depart out of Egypt? From what city did they start? Ex. 12:37; Num. 33:3. Some claim Rameses was not a town but a district of Goshen, or one name for Goshen, but others think it was the capital of the land of Goshen. A city by this name, probably the same, was one of the treasure cities of Egypt. Ex. 1:11. What is said of their number? Ex. 12:37. At what place did they first encamp? Num. 33:5. Succoth is a Hebrew word, meaning place of tents or booths. This region was doubtless a usual camp ground for caravans going east. Why did they take this route? Ex. 13:17, 18. "From earliest historic days there seems to have been three great highways out of Egypt, eastward." The shortest, easiest and best-watered route was the northern, but it would be necessary to pass through the country of the warlike Philistines, who would resist any attempt of such a multitude to enter their land, and after the severe slavery they had endured, they were not in condition to engage in war.

The second route was the way of Shur. It led through a wilderness where the company would have lacked food. What did they carry with them? 13:19. Why was this? Gen. 50:25; Heb. 11:22. What was the next point on their journey? 13:20. How were they guided? 13:21, 22. The cloud seems to have been both to direct them and protect them. Compare Psa. 121:4-7. What command was now given Moses? 14:1. Notice on the map, they had been traveling northeast and now are commanded to turn south, and the place where they were told to encamp is supposed to have been in a valley, between

Migdol, a tower, a fortified place of the Egyptians, and the sea, over against Baalzephon, a mountainous range sloping down to the sea,—almost walled in as it were, "entangled in the land." 14:3.

Why did Pharaoh change his mind? 14:5. What did he do? 14:6-9. How did this effect the Israelites? 14:10-12. We are not to suppose that all murmured against Moses and repented leaving Egypt, but it was then as now, some wanted to share in the blessings promised, but were not willing to suffer the trials necessary to gain them. Matt. 13:20, 21. How did Moses encourage them? 14:13-14. What did God through Moses command them? 14:15. The command to go forward was given before the sea was divided, while it lay before them,—what lesson in this? What was Moses now directed to do? 14:16. What change in the position of the cloud was made? 14:119-20. What followed the outstretching of Moses' rod? What sea was it? 15:4.

This long, narrow body of water at its northern extremity which encloses the peninsula of Sinai. The western branch was anciently called the gulf of Heropolis, now the gulf of Suez. This was the branch the Israelites crossed. The other branch was anciently called the Elanitic gulf at present the gulf of Akabah. How the sea obtained the name of Red Sea is not certainly known. It could not have been from the color of its waters, which are of crystal purity. Some think it received its name from Edom, which signifies 'red,' as bordering on his territory. The Hebrew word means 'the weedy sea,' from this, others think it derived from a weed, called in the Ethiopic 'sufs,' from which the natives extract a red color used for dyeing. At the date of our lesson a chain of lakes reached across the land between the gulf of Suez and the Mediterranean Sea, and it is uncertain just how far the gulf extended, hence there are several opinions as to where the Israelites crossed. The Suez canal now connects the two seas along the depression which was occupied by the lakes.

What natural forces did God use to provide the way of escape v. 21. In what sense were the waters a wall? What did the Egyptian host do? The Egyptian chariot was a two-wheeled structure of wood, metal and leather, drawn commonly by two horses. What was it that caused the Egyptians to recognize God's power? Read the description of this in Psa. 77:15-20.

What time is meant by morning watch, v. 21?

The ancient Hebrews divided the night into three watches, call-

Annual Conference of the Church of God in Missouri,  
August 26th to 31st, 1913.

PROGRAM

August 26.

8:00 P. M., Preaching by Bro. S. J. Lindsay.

August 27.

10:00 A. M., Conference opened by the President.  
10:30 A. M., Preaching by Bro. George Kidwell.  
2:00 P. M., Business meeting. 2:30 P. M., Preaching.  
7:30 P. M., Question Box. 8:00 P. M., Preaching.

August 28.

10:00 A. M., Discussion on State Organization and the best methods to accomplish it.  
11:00 A. M., Preaching. 2:00 P. M., Question Box.  
2:30 P. M., Preaching. 7:30 P. M., Song service.  
8:00 P. M., Preaching.

August 29.

10:00 A. M., Song service. 10:30 A. M., Preaching.  
2:00 P. M., Social service. 2:30 P. M., Preaching.  
7:30 P. M., Song service. 8:00 P. M., Preaching.

August 30.

10:00 A. M., Business meeting. 10:30 A. M., Song service.  
11:00 A. M., Preaching. 2:00 P. M., Question Box.  
2:30 P. M., Preaching.  
7:30 P. M., Song service. 8:00 P. M., Preaching.

August 31.

10:30 A. M., Song service. 11:00 A. M., Preaching.  
2:00 P. M., Song service. 2:30 P. M., Preaching.  
7:30 P. M., Preaching.

Directions for reaching Morse Mill:

All coming by way of St. Louis will take the I. M. & S. road to Victoria, at which place they will take a hack to Hillsboro, where they will be met by the brethren and conveyed to the church. The above directions apply to those coming from the south on the I. M. & S. road. Arrangements will be made with the hack line to convey any who may come late, direct to the church. Would like for all who expect to come to write Bro. J. F. Williams, Hillsboro, Mo.

We extend a cordial invitation to all, and to the brethren of this state we urge you to come to this meeting to assist us in extending our organization, so that we may be able to do more effective work for the Master.

Besides our local pastor, Bro. Winningham, we expect Bro. S. J. Lindsay, of Oregon, Ill., and Bro. George Kidwell, of St. Paul, Ark. Ample provisions have been made for taking care of all who may come.

J. H. Morse, President.

cd the first watch, Lam. 2:19, the middle or second watch, Judg. 7:19, and the morning or third watch. (dawn of day). 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. Jesus alludes to this division in Matt. 13:35.

How were the Egyptians prevented from retreat? vs. 26-28. It is nowhere said that Pharaoh himself was drowned in the sea. He was overthrown in his army. According to monuments, he was not much of a warrior, but preferred to send his generals to war rather than go himself. Who witnessed the miracle? What effect had this upon them? v. 31. What is it to 'fear' the Lord? Ps. 34:11-16, Prov. 8:13; 14:2, 16; 16:6. How does God direct and lead His children now? Of what are the Israelites in their journey thro' the wilderness, a type? Compare Deut. 14:2 and 1 Pet. 2:9-10. What type, then, in the crossing of the Red Sea? 1 Cor. 10:1,

2; Rom. 6:3, 4, 6. By means of the cloud and the passage of the Red Sea an obligation similar to that arising from baptism was imposed upon the Israelites. By this act they bound themselves to obey and follow Moses. They were free from bondage, and started upon a new and better life, on the way to the promised land. So do we, by baptism become free from sin and bind ourselves to Christ, to serve and follow Him, that we may gain the kingdom of God.

Letters.

Notes By The Way.

Last Saturday, I took the North western road, for Omro, Wis., by way of Oshkosh. When I arrived at Omro, I found Bro. S. S. Daggett there with a carriage to convey me to his home, about five miles distant. On arriving there, I was heartily greeted by Sr. Daggett and their son Den-

nison and wife.

I have already visited that locality several times before, for the purpose of proclaiming the ancient faith of the gospel. I always found interested listeners at that place, and also those who were ready to obey the gospel, when convinced by Biblical testimony. As an evidence of this it gives me pleasure to say, that in the several trips I have already made to Omro, I have baptized twenty-six earnest believers, and I am happy to say that they continue firm in the faith.

I preached to them again on Sunday morning, on the "Oath-Bound Covenant," and three more believers presented themselves for baptism. They were Bro. Jaeger and wife, and Sr. Dennison Daggett.

Soon after dinner, fourteen carriages loaded full, and started for the Fox River. On arriving there, I made a short address on the importance of the obedience of faith, and showed the benefits that come to those yielding obedience, providing they live a life in harmony with the requirements of the gospel. After this I baptized the candidates into the sacred name of the Lord Jesus Christ, and they went on their way rejoicing.

After supper, I preached again to an attentive audience. At the close of this service, I administered the communion in memory of our blessed Lord who has done so much for us. It is an important and solemn service, which should not be neglected.

I missed the presence of Bro. Aaron Bradley, who could not attend on account of sickness. I trust his sickness will not be serious.

They are now very busy in the harvest field, so that it was not convenient to continue the services during the week. When the busy season is over, I have made an appointment to return, and continue the meetings for an indefinite time, and trust that the good results which have always followed my meetings at that place, will still continue. Our relationship together has always been so pleasant, that a strong, mutual attachment has sprung up between us.

May God bless this dear people and keep them safely unto the appearing of the glorious King in his beauty.

In the Blessed Hope,

W. H. Wilson.

An Earnest Appeal For The Lord's Work.

Dear brothers and sisters of the one blessed faith and hope, why is it that we are not more united in this grand and much needed work of the gospel? I recently read a statement some-

thing like this in a brother's article, that our work and money withheld from this glorious gospel work was delaying the coming of Jesus to establish the blessed kingdom on this earth.

Oh, if such is the case, how will we stand when He comes? Don't you remember Jesus said in Matt. 24:14 that this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. We can't all preach, but we can all help to send those that we know are well qualified to preach the gospel of the kingdom.

I was so rejoiced when I read in one of our papers a plan not only suggested, but really begun to band together all isolated ones in a way that we could do more for this much needed gospel work. I responded at once, but see nothing of late regarding it. I have been wondering if it would be more convenient for the isolated ones of each state to consider ourselves as one body or church. We can work together by pen though many miles apart, and lay by us the first day of the week as the Lord has prospered us. Some object to laying by one tenth saying that was in the law, but look and you will find it was the custom in the days of Abraham, Jacob, and Melchisedec which was many years before the law was given.

Now, dear brothers and sisters, won't each one of you send your name and address to the Restitution and The Restitution Herald. I am sure our editors will publish for each state under its name and also suggest the name of one to act as Secretary and Treasurer. Let us be up and doing for the time must be short, and by our united efforts let us try to make it shorter.

Love's greeting to all. From a sister in the Faith,

Mrs. Rena Endsley.  
Westboro, Mo.

### SALVATION.

(By Jas. W. Wilson, Deceased).

#### Our Hope Not in Continued But Renewed Existence.

The question is not, therefore, does man die? The evidences are altogether too plentiful that he does, but is there hope beyond the grave, or, in the words of Job, (14th chap.) "If a man die shall he live again?" Job answers this question himself. The Bible answers it in many places. It is answered through the message of the gospel. It is answered in the life, teachings, death and resurrection of the Lord Jesus Christ. He is our Savior. The salvation He will bring us is the deliverance from

death to life through the medium of the resurrection.

Job noticed where a certain kind of tree was cut down it sprang up again from the roots. "Yet," he says, (14:19) "thru' the scent of water it will bud and bring forth boughs like a plant," but (14th verse) "If a man die, shall he live again?" and then he answers his own question.—"All the days of my appointed time will I wait until my change come." "Thou shalt call and I will answer thee: thou wilt have a desire to the work of thy hands." "Oh, 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."

Then (19:23) he again says, "Oh, that my words were written, oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: 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; although my reins be consumed within me.

Job was not looking for deliverance from a burning hell of fire and brimstone to a heaven above. He did not suspect sheol (hell) was a place of torment, but asked to be hid away in its confines until the resurrection morning, when God would call and he would answer. (1 Thess. 4:16) when his redeemer, the Lord Jesus Christ, would stand upon the earth, when, even tho' worms had destroyed his skin and body, yet in his flesh he knew that he would see his God. The salvation which Job looked forward to was the deliverance from death to life by a resurrection when the Lord comes. 1 Cor. 15:22.

In the 49th Psalm David tells us that the souls of those who trust in their wealth rather than in the living God "ceaseth forever;" that they are laid like sheep in the grave, where death feeds on them, that they shall not rise nor again see the light. But of the righteous he says, "thou wilt redeem my soul from the power of the grave: (sheol) thou wilt receive me." He too looked forward to the resurrection morning.

Isaiah adds his testimony. After telling us that the lords who had dominated over Israel would not rise from the dead or again live, he says of the Lord's righteous dead, "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 her slain." Isa. 26:13-19.

These righteous souls or persons were not in heaven enjoying the bliss thereof, but were in sheol in a state of unconsciousness asleep, awaiting the day of redemption, the resurrection morning, when the Lord Jesus Christ would come, when they "will awake and sing." 1 Cor. 15:54.

Daniel speaking of the last days, when Michael shall stand up for his people says, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt."

The figure of sleep is frequently used by Old and New Testament writers, as expressive of the condition of the righteous dead. There must, therefore, be a similarity between death and sleep. It becomes a most apt figure when we understand that the death-bed is the bed of unconsciousness, from which the sleeper is only awakened by the calling voice of the Lord Jesus Christ at His coming. 1 Thess. 4:16. If the righteous are already enjoying the bliss of heaven, the similitude of the figure is completely destroyed. The term sleep is never applied to the death of the wicked but only to the righteous. It implies the hope of an awakening—"He giveth His beloved sleep."

The salvation God's heroes of the Old Testament looked forward to was deliverance from death to life, from the dust of the earth, from sheol—a place wherein like Job, they are hid and quietly sleeping until the resurrection, from the congregation of the dead (Prov. 21:16) to the blessed company of the redeemed.

In perfect harmony with the heroes of the Old Testament we find the New Testament writers. Says Paul, Gal. 6:8 "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." Also Rom. 8:6: "For to be carnally minded is death; but to be spiritually minded is life and peace."

Jesus says, Matt. 7, "Straight is the gate and narrow is the way that leadeth unto life, for wide is the way that leadeth to destruction, and many there be which go in thereat."

Paul further says of the persistently wicked, 2 Thess. 1:19, "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." And again, Rom. 6:23. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Again Jesus says, in the third chapter of John, last verse, "He

that believeth on the Son hath everlasting life, he that believeth not the Son shall not see life, but the wrath of God abideth on him." And again, John 3:16. "God so loved the world that He sent His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." To the unbelieving Jews He said, "Ye will not come unto me that ye might have life, and therefore ye shall die in your sins." Also to the unbelieving Sadducees who did not believe in the resurrection. "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 angels and are the children of God, being the children of the resurrection." Luke 20:35-36. To be in position to die no more is to possess immortality.

Peter says of the persistently wicked that "they shall utterly perish in their own corruption." 2 Peter 2:12. How can this be so if they are immortal sinners? The impending danger to the human family, therefore, is death, "to perish," "destruction," "corruption," "everlasting destruction from the presence of the Lord and the glory of His power." While salvation is deliverance from death to eternal existence. To die, to be destroyed means to go out of conscious existence, while eternal life in the abstract means eternal conscious existence. Salvation means to those who believe in the Lord Jesus Christ, those who sow in the spirit,—those who walk in the narrow way,—those who have the Son, to live, to have life, to exist forever.

This is not all however. Eternal life means more to the faithful than eternal existence. Coupled with it is "an exceeding great reward." Psalms 19:11, a "far more exceeding and eternal weight of glory," (2 Cor. 4:17), "A crown of righteousness that fadeth not away" (1 Peter 5:4), "God shall wipe all tears from off all faces" (Rev. 21:4), "An inheritance, incorruptible and undefiled which fadeth not away (1 Pet. 1:4), a kingdom "Fear not, little flock, it is your father's good pleasure to give you the kingdom" (Luke 12:32); in fact, an inheritance or a blessing so great that "eye hath not seen it nor ear heard, neither hath it entered into the heart of man" to conceive of their greatness in glory.

### THE KINGDOM OF GOD.

In the Light of the Old Testament.

In my study of the scriptures,



relative to the kingdom of God, I have often thought upon what must have been the Jewish mind regarding the kingdom in the light of the language written by the Old Testament writers. There is one thing for which we must give the Jewish people credit in their time, and that is for their devotion to the reading of the scriptures. They were thoroughly acquainted with the writings of Moses, the words of the prophets and the songs of David. In the light of the knowledge gotten from these writings, what must have been the educated Jewish mind concerning the kingdom of God?

Let us read first the following language used by David and recorded in 1 Chron. 28:4-5, and 2 Chron. 9:8, which is spoken to Solomon.

1 Chron. 28:4-5: Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons, (for the Lord hath given me many sons.) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

2 Chron. 9:8: Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice.

By the foregoing we see that God once had a kingdom in the earth. This was "the throne of the kingdom of the Lord over Israel." This throne was known as David's throne, not only while he occupied it, but long after as we read in Jer. 13:13 and 36:30. Jeremiah wrote long years after David was laid away in the tomb.

Jer. 13:13: Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

Jer. 36:30. Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost.

Here we find the throne of Israel spoken of as David's throne. The Jewish mind must have been in harmony on the thought that the "throne of the Lord over Israel" and "David's throne" were one and the same.

made of God to the children of Israel through David that must have had something to do in shaping their hopes. Let us read 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.

The manner in which David is here mentioned could surely give no other thought to Israel other than that this Branch out of David was to have to do with David's throne, and so much the more because the text speaks of the reign and prosperity of this branch in the earth.

We also have the song of David which points to this same thought. Let us read Psa. 2:6-9: Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

All of Psa. 72 points the Jewish mind in the same direction. We will not take the space to quote it here further than to say that by it Israel learned that His dominion was to be from sea unto sea and from the river unto the ends of the earth. A world wide kingdom that should include every nook and corner of this old earth with its heathen inhabitants and all.

Furthermore, the Jews were taught that this king promised to David was to sit and reign in Jerusalem. Why not? For there is the place where David's throne was located. Let us read together Isa. 24:23 and Isa. 9:6-7:

Isa. 24:23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isa. 9:6-7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

After the "kingdom of the

Lord over Israel" had decayed to a miserable condition because of the wickedness of the kings and the people, the Lord spake words of condemnation and prophecy to Israel concerning the last king, Zedekiah, which after the overturning of the throne and kingdom must have filled the Jewish heart with hope. We will read Ezek. 21:25.

And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end.

Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is: and I will give it him.

The throne and kingdom were to be overturned and be no more until He comes whose right it is for it was promised Him, and then it will be restored and the righteous King made to occupy it. There can be no question here as to who is the One whose right it is, neither can there be any difficulty in identifying the throne that was overturned as the throne that is to be restored to Him whose right it is. When Jesus came among the Jews, they were looking for a restorer of that kingdom and throne and nowhere does Jesus rebuke them for looking for it, neither does He instruct them otherwise, but rather encouraged them in it. The Jews never rejected Jesus because of His having other ideas of the Kingdom than theirs, but because He proclaimed Himself David's heir—the one to whom the promises were given. This being a short outline of the Old Testament teaching what must have been the Jewish mind upon the subject?

In my next we will examine New Testament scriptures to see if the Jewish idea was overturned and something else substituted.

S. J. Lindsay.

Mr. Moody, while speaking on the subject of the second coming of the Lord Jesus, advanced the following ideas:—If this doctrine was to bring young converts into a fog, why did Paul write so much about it? There are only 260 chapters in the New Testament, and yet 318 different passages refer to our Lord's coming. What makes this doctrine so sweet in the 15th chapter of 1 Corinthians? Why, it not only speaks of Christ's burial and resurrection, but tells of His coming. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." With regard to the objection

that this was teaching a doctrine that discouraged work, to this he replied, that for himself he had done three times more work since he realized this doctrine. Indeed, he had never got hold of anything that had stimulated him more. Mr. Moody pitied from his utmost heart any man who could not see this blessed, comforting doctrine that our Lord was coming to set up His kingdom, which should be from the river to the ends of the earth.

At another of his meetings at Glasgow, Mr. Moody turned to Matt. 17:1-9, and after reading the account of the transfiguration, observed: Luke says, "Peter and they that were with him were heavy with sleep." Asleep while Jesus was transfigured before them! Jesus in a glorified state, and they asleep so near the glory. This is a striking picture of the Church of Christ of the present day. We are near the glory. No one can read the prophecies of Scripture with his eyes open and fail to perceive, that the second coming of Christ, and the glory of the millennium is near at hand; and yet those who ought to be watching are asleep.

#### Faith and Joy.

Multitudes of those who seek happiness fail of obtaining the object of their search, and usually for one or two simple reasons—either they seek amiss or fail of recognizing in what direction the real happiness is found.

It would seem strange to some devotee of pleasure, who thinks of the followers of Christ as a people of sadness, gloom, and melancholy, to have it announced to him that religion is the true source of happiness. And yet this is true. It is not religion but the lack of it that makes people unhappy.

Christianity is not only not opposed to pleasure, but it is the mightiest source of pleasure. "Gladness is sown for the upright in heart." "the fruit of the Spirit is love, joy, peace." "Rejoice in the Lord always, and again I say rejoice." It is the relation of inseparability, the relation of cause and effect. Believing is the cause of the rejoicing. Faith brings gladness. Trusting is the source of happiness.—G. B. F. Hallock, D. D.

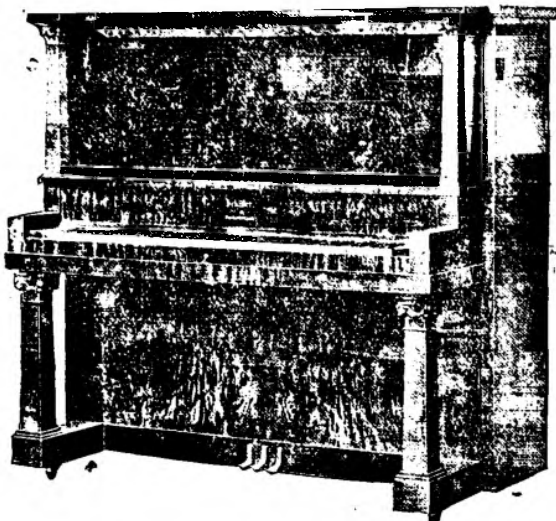
One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—J. H. Newman.

—o—  
"The victories that laurel life are fought and won within."

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### The Friendship of the World.

James says, "It is enmity with God. Whosoever therefore, will be a friend of the world is the enemy of God." And John says, "Love not the world." Paul also "They that use this world as not abusing it."

Why is it unwise for Christians to fix their affections on what is visible? Paul and John both agree that it is because this word "passes away." Whatever is temporary and vanishing is therefore not worthy of great concern to those who are to be eternal and are fitting for a world that will last. Appetite will cease, then why be over-charged about food and drink? Houses and beds will be useless in the City of Gold where no night will enter. Why then, be over-concerned about these? Mon-

ey will then be needless: then why say so confidently, "Tomorrow we will go into such a city and continue there a year and buy and sell and get much gain?" These visible things will pass away, and so will the desires of the flesh to possess them, so the wise will pay chief heed to the lasting good, the word and will of God, which Peter and John both say will "abide forever," and also the one who does that will.

The more we do this, the more we shall be out of harmony with those whose chief desire and conversation is about money and and and fashions, and marriage, and society and politics, and all the institutions that man has prepared in this "present evil world," and the less we shall be anxious to sit in high places among "the rulers of the darkness

of this world," whether in civil or social elevations or whatever honor beckons us to pursue. And because we are out of harmony with "the world," or as the Master has said, "I have chosen you out of the world," he said, "therefore the world hates you."

If we then, are a "good fellow" with those whose hearts are set on this visible world, it proves our friendship for it, and also our enmity for the Father with whom we are, because of being in harmony with the world, out of harmony with him. So Paul says, "Be not conformed to this world," and he laments over Demas that he forsok him and left him needy, because Demas "loved this present world." So James says pure religion is marked by being "unspotted from this world," and Peter says the corruption in it is through lust, just as James has said in his word with which we began.

his only begotten for it?" That is a different love. It is not the lust for possession, but the benevolence of giving. In that way, we are free to love the world, that is mankind, looking at them for their good, not ours, which Paul shows is the true mark of genuine charity.

May we so love, and may the Father free us all from that over desire for possession which James has warned us is enmity to God and which Paul says is idolatry. J. W. Williams.

### Bible Study.

All Bible students will be interested in a little leaflet and dispensational chart on "Bible Study" just published by Elder C. C. Maple, of North Ridgeville, Ohio. The outline will be very helpful for Bible classes and will give beginners a key to the understanding of the Scriptures.

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Address the author, Eld. C. C. Maple, North Ridgeville, Ohio.

Good thoughts are blessed guests, and should be heartily welcomed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.

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# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, August 20, 1913.

Number 44.

## Help One Another.

This little sentence should be written on every heart and stamped on every memory. It should be the golden rule practised not only in every household, but throughout the world. By helping one another, we not only remove thorns from the pathway and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow creature. A helping hand, or an encouraging word, is no loss to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on your shoulder, and to hear a kind voice whispering, "Do you feel discouraged? I see your trouble—let me help you."

What strength is inspired, what hope created, what sweet gratitude is felt, and great difficulty is dissolved as dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak and lifting the burdens of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as "bread cast upon the waters, to return after many days," if not to us, to those we love.

## Today May Be The Only Day You Have.

William Johnston, writing some very sound advice in the June American Magazine, says:

"Good days and bad days exist only in your own head. The weather has nothing to do with it. Each day is what you make it for yourself. Bad weather is only an unfortunate opinion.

"Suppose it is raining pitchforks. You get word that your salary has been doubled, or that a forgotten uncle has left you a million dollars. What do you care about the weather then? Or suppose the person you love is dying. Unexpectedly a turn for the better comes. The doctor says your dear one will live. What if it is hotter than Tophet? It is

## Start The Day Right.

William F. Kirk.

Start the day right. When the sun comes to greet you  
Give it a smile for each ray that it sends.  
Shake off the worries that long too defeat you,  
Strengthen your faith in yourself and your friends.  
Yesterday's ghost will be striving to haunt you,  
Yesterday's errors may come to your brain;  
Throw off the worries that trouble and taunt you;  
Start the day right; begin over again.

What a brief span is the longest existence—  
One flashing journey from Nothing to Night!  
Show while you may the old Roman resistance—  
Off with your drowsiness—into the fight!  
Never an empire was won by a laggard,  
Never a prize was obtained but by worth;  
Heed not the sneers of the misanthropes haggard;  
Start the day right and they'll know you're on earth.

Start the day right and you'll find as it passes—  
Something to live for and something to love,  
View not the future through indigo glasses—  
Note the bright streams and the blue skies above,  
Failure may mock you through years of endeavor,  
Fame and success may not come at your will;  
But nothing can baffle a climber forever;  
Start the day right, and you're half up the hill.

a good day, a great day, a happy day.

"It's what you think and feel about it that makes each day what it is. You within yourself, can make each day what it is. You within yourself, can make each day, every day, a good day. Put down in the notebook of your soul the poet Runeberg's thought:

"Each day is a life."

"When you get up in the morning, throw back your shoulders, take a deep breath. Meet the new day like a man. Say to yourself:

"Another day—another life!"

"For all we know it may be the only day we'll ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's do all the good we can. Let's get all the happiness we can—today.

"Right now is the only time you can control. Yesterday is a record. Tomorrow is a secret. Today is yours, is mine."

## Higher Standards.

It is a poor sign in anyone who has no desire to reach a higher standard in life and usefulness than the one which he is now occupying. Contentment is a good thing within proper limits; but it is a bad thing for one to be contented in remaining on

a level of unprogressiveness. To be content with merely holding fast with what one already has is not an honorable contentment.

The true spirit and principle are seen in one's constant determination to attain to higher standards of living and pursuit. The best satisfaction is that of practicing those virtues which keep leading one upward into higher and purer and broader visions. The Sunday School Times says: "Higher standards are not a matter of thought, but of life. We cannot raise our standard of life merely by thinking about them. No inventor ever grew in fertility of successful ideas by confining himself to abstract thought, or to paper and pencil theory. He must put his ideas into practical and successful operation if he would gain fresh and inspiring ideas.

God cannot or will not reveal new truth to one who is not living the truth that he knows. Standards have to be lifted if we would have them higher and it takes the lift of life to raise them." A lazy person never attains to any high standard in life. He is unwilling to put forth the necessary energy to advance beyond his present poor level.

And this is true in the Christian life. Some people have said that one cannot be a Christian and at the same time a lazy per-

son. I do not believe this notion. It is a fact that there are lazy Christians, and that is why they are contented with lower standards of living and doing than they should be occupying. If they have but one talent they do not make effort to increase it. They are not fulfilling their duty to themselves and to God.—C. H. Wetherbe in The Bible Advocate.

## Translating.

To translate is to carry across. We read that "Enoch was translated that he should not see death." That is, he was carried across the space that separated this life from the life beyond, without dying.

In its common use the word translate means to carry thought expressed in one language over into another.

But there is a more excellent way of translating than that of speech, namely the putting into deeds the good thought told in any language. An earnest brother said in a prayer-meeting talk: "One of the most beautiful words we use is fidelity." Another referring to that remark later, said: "He knows what he is talking about, for he is translating fidelity into conduct every day." Wasn't that good testimony?

Here are a few items on which it were well worth at that kind of translating: Translate profession into possession. Translate the Beatitudes, Matt. 5:3-9, into character. Translate divine promise into believing prayer. Translate the Lord's commands into prompt, cheerful, obedient action.

## A Life Motto.

"Why didn't you tell her she was taking more than her share of room and encroaching upon your rights?" someone asked of a young girl who was merrily describing an old woman who had taken a seat beside her in a crowded railway car, and crammed into the small space a bird cage, a basket of apples, and bundles numerous and varied.

"It wasn't worth while to trouble about it; we had such a little way to go together," was the reply. What a motto that would be for a life journey! So many little annoyances are not worth noticing, so many small unkindnesses even may be passed by silently because we have only "such a little way to go together."—J. R. Miller, D. D.

Dispensational Bible Study.  
Eld. C. C. Maple.

No. I. Introduction.

"Thou hast magnified thy work above all thy name." Psa. 138:2. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Psa. 119:9.

"Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105.

With this issue we begin a series of ten brief articles on the "Study of God's word by ages, or dispensations. A brief outline of this study has been prepared for Bible Classes and sells at 10 cents for twelve copies. Address the writer. I am taking up this study because I believe that the only way to come to a thorough understanding of the Bible is to divide the word into periods, ages, or dispensations. These matters have been written on before and therefore to many will not be new. But to the young people and those who are strangers to the way, we trust they may reveal new light upon the Scriptures.

Our text declares the fact that God has magnified the word above his name, and again that it is a lamp for us and a guide for our feet. To unfold the chart and to search, to study, to know its teachings, brings us into a knowledge of God's will for our salvation.

"Ye shall know the truth and the truth shall make you free." John 8:32. We lay down four rules for the student of the word to use as he opens the Scriptures. We may put these rules as questions, and let us ask them and get the correct answer before we read from the book. If they are intelligently answered, they will bring us into the light, I am certain.

I. In the study of the text, there are recorded, we find, many speakers' words. God himself, prophets and apostles. We must inquire, therefore, who is the speaker, and as the Ethiopian Eunuch inquired in Acts 8:34, "Is the writer speaking this of himself or recording the words of some other man?" The gospels were written by the men whose names they bear, Matthew, Mark, Luke and John, and yet they record only a few of their own sayings, but the sayings of Jesus Christ find many chapters in each of these books. Who speaks, is it Moses or Christ? Is it the law or the gospel?

II. Now with several speakers living in different periods of time, it will be expected to find the message addressed to different people, therefore we need inquire as our second question, to whom does the writer

direct his message? Is it Jew or Gentile, under the law or under the gospel? Space will not permit us to give you illustrations under this heading, but look up for yourself Luke 17:20-21 as an example of our question. If we had no other rendering of this passage and no word in the margin to give us any light upon the text, we would know that in the heart of the wicked Pharisee would be the last place where we would look for truth.

III. Question No. 3 follows:—What is the purpose of the message? And as an illustration see Luke 23:43. The question of v. 42 is answered by the Savior.

The occasion many times bring a flood of light upon the text. As an illustration again, Acts 2:38. Peter commands the people to "Repent and be baptized" in Acts 8:22. Peter said to another party, "Repent and pray."

The occasion was, one was an unconverted party and one was converted, yet his heart is in an unripe condition. The purpose or object is not the same in each case.

IV. Last of all the "Age or the Dispensation." We are under a study now of the Bible by ages, and this is above everything else of exceeding great importance. Under different ages are different laws, Heb. 7:12.

Therefore under what age are we reading? To illustrate, the message preached by Noah under his dispensation would not be a timely message for the Gentile people today.

In these few lines we have thought to give the key to study rather than say so many things ourselves.

Do Christians Suffer Persecution?

Before I learned the difference between a mere church member and a Christian, I said, "No there is no persecution for a Christian in this United States at least," for I could see that it was very popular to belong to church, and often a matter of business; but when I learned that a Christian was a Christ-like person, and read what Paul said in 2 Tim. 3:12: "Yea, all (not part) that will live godly in Christ Jesus shall suffer persecution," I changed my mind.

See what he says in chapter 2:12; "If we suffer (with Jesus), we shall also reign with him." Rom. 8:17; "If children, then heirs, heirs of God, and joint heirs with Christ; if—if what—if so be that we suffer with him, that we may be also glorified together (with Christ)." Notice closely how much is said about suffering with Christ. Dear reader, is it possible that some of us (against our will) are suffer-

ing with the world, and are deceiving ourselves in thinking that we are suffering with Christ and so claim the promise of reigning with him? Surely an awful disappointment awaits such ones. Who is our nearest relative? See how our Savior felt in the matter. Mark 3:32-35. "The multitude said unto him, behold thy mother and thy brethren without seek for thee." He answered them saying, "Who is my mother, or my brethren? He looked round about on the which sat about him and said, Behold my mother and my brethren, for whosoever shall do the will of God, the same is my brother and my sister, and mother.

Dear ones, is it not safe for us to pattern after Jesus? I think you say yes, but if we do pattern after him by our acts and words, showing that we feel nearer related to those that do God's will, than to our near blood relation, that don't do God's will, we will be scoffed at, and have to suffer persecution as our Savior did, and even by our own household. I have known skeptics that took delight in quoting Matt. 10:34-36, trying to prove that the Bible is a bad book, and Jesus had no principle, for he said, "Think not that I am come to send peace on earth; I came not to send peace but a sword, for I am come to set a man (that is a Christian) at variance against his (skeptical) father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household.

They ignorantly jump at a wrong conclusion, not being acquainted with Jesus, they do not know his loving sympathy and tender heart, not willing that any should perish; he suffered and died; that all might have eternal life, if they would. But the sword and the foes of a man's house are brought about by those that take a solid stand for the loving Jesus, and are willing to suffer the persecutions of should-be friends, rather than forfeit the gift of eternal life with eternal friends for associates. The 37th verse partly explains the Savior's meaning. We read in 1 Cor. 14:33 that God is not the author of confusion. See Matt. 5:10-12. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. When men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake, rejoice and be exceeding glad, for great is your reward in heaven. Do you notice that it is the persecuted ones, that receive those blessings?

Dear brother and sister, are you living near enough in conformity with your relatives and the world, that you suffer no

variance or persecution, if so, can you reasonably feel safe in the final outcome, at Christ's appearing? Or are you as Moses was, Heb. 11:23-27, refusing to be called the son of Pharaoh's daughter, with all the pleasures of this life, 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. I have long since fully decided from God's word, observation and experience that the study of God's word and daily prayer, is as indispensable to a spiritual Christian life, as food and drink is to our natural fleeting life.

We read that Christ was despised and rejected of men; a man of sorrow, and acquainted with grief; and can we reasonably expect the honor and glory of reigning with him over the nations, if we are not willing to suffer with him, but take an active part in politics, the very greatest act of conforming to the things of the world. We are told in Rom. 12:2, not to be conformed to this world, and in Matt. 5:16, to let your light shine before men, that they may see your good works, and glorify your father which is in heaven.

I have heard isolated members say, that it was a person's duty to go where there was a good lively church of the one faith, that had preaching and Sunday School every Sunday, for it would be much easier to live a Christian life. Surely no one would enjoy living such a place more than I would, but is it ease in this life we are looking for? The Christian life is called a warfare, not with the world, but against the world, and if a person lived where it would be unpopular to live anything else than a Christian life, would they have as many credits opposite their names in the Lamb's book of life, as those that stand alone, letting their lights shine brightly in a dark place, suffering the jeers, scoffs and persecutions of the wicked world, being ready at all times to tell what you believe and a Bible reason why you believe it.

We read in 2 Tim. 3:1, that in the last days perilous times shall come, times full of danger. They surely are upon us now. Some well meaning parents that are given to what is called innocent fun, have found to their sorrow that their children did pattern after them, though their fun was not so innocent, and could see nothing in life but fun.

Dear ones, I hope we will profit by our own, and other's sad experiences.

Your brother and well-wisher in hope,

G. W. Calder.



## Works.

J. W. Williams.

Activity is everywhere visible in the creation of God, so it is natural that true religion should be expected to manifest results. Although the farmer has faith in the laws of nature, you call him despicably lazy if he does not sow. And you would say the same of business and wage labor, if the one refused to build a factory or store and the other to hunt a position or job, for all that both have faith in men. You would say, "Prove that you have confidence in nature, Mr. Farmer, or you capitalist or laborer. Show your trust by doing something, or we shall think you doubt." And have they not as much reason for doubting that we believe and for believing that we doubt, if we show no Christian activity after we believe? The world cares very little what are our articles of faith: they want comfort and relief and hope.

God takes no notice of a mere assent to certain truths. He would have the word become flesh and blood.

In church circles there is much said about "doctrine" and "practice," and we say, "This man wants nothing but practical sermons." The truth is that doctrine in scripture means teaching, and is not limited to a mere statement of certain articles of faith, but includes all teaching, embracing also that which exhorts to good works.

Witness the sermon on the mount, mostly what would be called practical, which at the close of the speech is called doctrine. So also in writing both to Timothy and to Titus, Paul uses doctrine as referring to exhortations not to sin.

The final test of salvation is works, not faith; conduct, not creed. The basis of Christian fellowship is love, which not only takes in truth, but all good works, and affirms that without holiness, no man shall see the Lord.

The preacher who only sits in his study, is not likely to come enough into contact with men to manifest much service, the best synonym for love. The members of the body who care only for what they call sound doctrine, and are ardent to the point of anger in loyally defending their faith, and whose lives do not manifest the example of goodness in their master, will not win many to their Lord nor any more to their creed, for pugilism repels faith, and corrupt works repel following.

Since we were "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,"

would it not be well for us to become considerably concerned over the fruits we bear, lest haply our religion be false, and we may not have believed the real gospel after all, though we may be able to quote glibly about the covenants of promise and the kingdom of God? Paul foretells a class of religious people in the last days who will be ever learning, and never able to come to a knowledge of the truth. Do our numbers contain any who learn much doctrine, as they call it, and yet know little or no truth that washes clean?

James says if any man seems religious, but does not bridle his tongue, his religion is vain. A semblance of religion that may believe the whole creed, and recite the whole catechism, but which is void of good works, will be rejected as certainly as the creed of the infidel.

## A Spiritual Body.

F. V. Blakely.

There seems to be a feeling of uncertainty with a great many people as to what sort of a body they are to possess in the Coming Age, when Jesus shall have come, and called us forth from the graves, and shall have changed our vile bodies, that they may be "fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. 3:21.

The question with some is, as Paul wrote to the Corinthians, "But some men will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15:35. Paul goes on in succeeding verses and calls attention to the "sowing." When we sow our grain, that particular seed perishes, but the germ or hidden life springs forth, and what is the result? Do we get corn when we plant wheat? Do we get figs when we plant tomatoes? No, of course not. We get exactly the same kind of grain or fruit that was planted. Same shape, color, and variety. He speaks of the various kinds of flesh, and bodies, and the glory thereof. Then he says in verses 42-44, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a NATURAL body, it is raised a SPIRITUAL body." There is a natural body, and there is a spiritual body." In verse 50 he says, "that flesh and blood cannot inherit the kingdom of God." Corruptible things will have no place there, for they are to "be fashioned like unto His glorious body." Then we are to under-

stand that Jesus' body, in glory, (i. e. in his Father's glory now, and in his own glory when he comes again) is different from that he possessed before his crucifixion. Certainly. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. Had he first possessed the Spiritual body or nature, then he could not have died for us and thus become our Redeemer. His BLOOD, which was his life (Gen. 9:4) was shed on Calvary, thus paying the great penalty for sin, but when he arose from the tomb, he then possessed the Spiritual body, and was not dependent on the blood for life. He possessed the same body, looked as he had before his death and resurrection, for those who saw him, knew him, though some doubted that it could be he, for they did not understand concerning the resurrection. Thomas doubted, but after he had seen the nail prints in his hands, and thrust his hand into Jesus' side, he then believed, and said, "My Lord and my God."

Let us illustrate. We have the wind-mill, one of man's best friends. When we speak of it, do we mean that it is made of "wind"? Of course not. It is made of iron, wood, etc. It is the "wind" that turns the big wheel, that produces the power to run the mechanism. Then again, we have the gasoline engine. Do we mean that it is made of gasoline? O, no. There is again the mechanism we call engine, but until we use the gasoline in the right way, the engine is of no use. It is then, the "gasoline" that makes it "go."

We have seen the steam engine. There it stands on the track, a beautiful piece of machinery, but it cannot move itself until steam is produced in the boiler, and then applied through the proper channels. Then we see that it is the steam that makes it go. Thus we have the mill, the gas-engine, the steam engine, the "forms" if you please, but in place of being constructed of wind, gasoline, steam, it is these agencies properly applied that makes the mechanism "go." So with us in the resurrection. We will have our bodies, formed as now, but in place of being dependent upon the blood for life, we will then be filled with the spirit. In other words, it will be the spirit that will make us "go."

Paul says further, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. 15:46. He says at verse 50, "that flesh and blood cannot inherit the kingdom of God." Of course not, for the blood indicates corruption, and that is to have no part

in the Kingdom of God.

Jesus said to Nicodemus, "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." Jno. 3:5. Born of water, by baptism. Of the spirit, at the resurrection from the dead.

Jesus appeared to his disciples on one occasion after his resurrection, and coming upon them suddenly, "they were terrified and affrighted, and supposed they had seen a spirit, (Ghost). Jesus reassured them and said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit (Ghost) hath not flesh and bones as ye see me have." Luke 24:39. Note the absence of the mention of blood. It was not necessary, for he was living by the power of the Spirit. "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.

May the Lord help us to overcome, that at his coming, when the trump of God shall sound, we may be among the blessed ones that shall have a part in the first resurrection.

It is not the blow that takes life which makes one a murderer in the sight of our heavenly Father. It is the hate behind the blow, or the hate which is powerless to do more than wish evil. Many a condemned murderer who in a frenzied moment did what later he would have given his life to undo, is less guilty in the sight of God than another who through long years, cherishes hate in his heart, and longs for evil to come upon his enemy.—Young People's Weekly.

There are times when our disappointments prove to be our true appointments. In the midst of our regrets we suddenly chance to see things from a different point of view. What we at first consider failure we now see as opportunity, that a fog of misconception had veiled temporarily from our sight. We hope anew make another effort and achieve.

Every desire, every action that has not God for its end and object is seed sown to the flesh. If a man is sowing for a harvest of money in the world, he is sowing to the flesh and will reap corruption. No matter how "polite" and "refined" and "respectable" the seed may be, no matter how closely it resembles the good seed, its true nature will out—the blight of occupation will be upon it. How are you sowing?—Dwight L. Moody.

Continue in prayer, and watch in the same with thanksgiving.—Col. 4:2.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Morse Mill, Mo., Conference, Aug. 26-31.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

Bro. G. E. Marsh, in a letter to us, says among other things:

"It is a pleasure to 'boost' for the Herald for its editorial policy and mechanical make-up cannot help but give satisfaction."

Our editorials for August may

not be as interesting as when we have more time to prepare them. Remember, this is our vacation month when we are expected to do double duty. Will try to settle down to normal conditions by September first.

The week spent by the editor in Bible School at Adrian, Mich., was surely one of refreshing to him even though the heat was suffocating and labors abundant. Seldom have we seen such intensity of interest and attention and we left there feeling that truly it was good that we came together. New and lasting ties were formed that we trust may never end.

Just before the Illinois Bible School convened, a letter from Bro. Robison brought us the disappointing news of his ill-health—doubly disappointing, for we wish a man of his heart and purpose might be in the field continually unmolested by sickness, and further, because it robbed our school of his valuable services just as our people had become acquainted with him and were anxiously awaiting this opportunity to get better acquainted. Just at the last minute we were able to procure Bro. Maple's services instead and he is now at work with us.

Bible School and Conference Calendar.

Iowa State Conference, Waterloo, Iowa, Aug. 23-31. Write Sr. Eva L. Stearns, Sac City, Ia.

Missouri State Conference, Morse Mill, Mo., Aug. 26-31. Write Bro. J. F. Williams, Hillsboro, Mo.

Marriages.

Married.

at the Stratford Hotel in Chicago, Saturday, Aug. 2, 1913, Mr. Chas. E. Prior and Miss Flora E. Harris, both of Rensselaer, Indiana.

The bride is so well known as an efficient worker in the church of Indiana that she needs no other introduction to the most of our readers. The groom is one of Rensselaer's prominent business men, genial and courteous, and in every way fitted to make an ideal husband. We predict for them a happy and prosperous married life.

Our best wishes as well as the best wishes of a host of friends go with them.

S. J. Lindsay.

Obituaries.

James Jenkins

son of Harrison and Nancy Jenk-

ins, was born near Michigantown, Indiana, Dec. 12, 1871, and died at his home in Michigantown, July 30, 1913, aged 41 years, 7 months, 18 days.

He was married to Harriet Clark Nov. 19, 1891, who with their three children, Vergil, Ruby and May, his father, and one brother, William, survive him, together with numerous other blood relationship.

He was baptized in the faith of the gospel a number of years ago by Bro. J. F. Wagoner, and has been an earnest Bible student ever since, and fell asleep happy in the blessed hope.

Some ten years ago he suffered injuries and almost total blindness by an accident with dynamite, which is thought by some to have partially caused his death, but he was an ambitious worker, and recent labors in the hot sun seemed to bring on inflammation of the brain, which resulted fatally in a short time.

He was a faithful husband and ardent lover of his family as well as holding faithful to the end.

Funeral services were held at the Hillisburg church by the writer, and we laid him to rest at the Whiteman cemetery near Michigantown, to await the coming of him who will restore the dead to a life free from trouble, broken bodies and death.

J. W. Williams.

Questions Asked.

Enquiry is made as to when my new book entitled, "The Book of Revelation Made Easy to Understand," will be ready to mail. In answer I would say, in about one week from the time you receive the paper in which this notice appears.

I wish to thank the Brotherhood for their prompt and liberal response to my appeal for pledges to take the book. Five hundred sixteen books have been pledged for up to date, and are still coming in. I am printing an edition of one thousand copies, and from present indications they will be speedily sold. So those wishing to secure one must send in their orders soon. Great interest is being taken in the study of the book of Revelation, which is a last day prophetic book giving special information to his servants, which so many today know but little about.

In the Blessed Hope, W. H. Wilson, 625 N. Willow Ave., Austin Sta., Chicago, Ill.

Reports.

REPORT

of Michigan Bible School. The Michigan Bible School was

held at Adrian, Aug. 4-10, in the W. C. T. U. hall, and although the weather was extremely warm, each session was well attended.

Bro. Lindsay came Monday to take charge of the school and gave some very instructive lessons on the Kingdom of God and the Restitution. He also presented thoughts which were new and beautiful on the types and shadows of the Old Testament.

At the services each evening the little hall was well filled and the interest of the people and the awakening of new thought was made manifest by the good attention given and the many questions asked.

Bro. Maple, our state evangelist, was present, having helped in making the necessary arrangements, also assisting in conducting the services. The music was in charge of Sister Bertie Smith of Adrian and Bro. Siple of Hammond, La.

Bro. Blakely, president of the State Conference, came Saturday and in the evening spoke a few words of greeting and encouragement to the brethren. Following this Bro. Lindsay preached a sermon on baptism.

Sunday was the red letter day. The day opened with devotional exercises at 9:30. At 10 o'clock there was a sermon by Bro. Lindsay, followed by a bountiful dinner served by the brethren of Adrian and vicinity in the dining hall. At 2 o'clock, Bro. Blakely preached, after which a number of the brothers and sisters went to the water where one was buried in baptism.

During this time, the members that remained, assembled at the hall and a Bible School was organized to be held each Sunday by the Adrian brethren.

In the evening, Bro. Lindsay spoke, continuing the beautiful lessons he has gained by studying the types and shadows of the Old Testament. Following the sermon was the communion service and then came the words of parting.

At the close of the meeting on Sunday evening the visiting brethren extended a vote of thanks to the brethren of Adrian for the splendid entertainment given.

A vote of thanks was unanimously given to the State Conference and to Bros. Lindsay, Maple, Siple and others for giving Adrian the school and for the work done in it.

Mildred Coats, Sec. of Bible School.

Among the Brethren. Eld. C. C. Maple.

Our Michigan Bible School is now a matter of history. The interest was most excellent and the attendance all that we could expect. A full report is being sent by the secretary. Our attention is now called to the northern portion of the state. We

shall hope to meet several of the brethren there at the Millbrook quarterly conference. We are now at Oregon, Ill., attending the Bible School. From here we go to Waterloo, Iowa, for the annual conference.

The meeting announced for the Little Hope church near Adrian will be held at a later date, in order that we may assist in the Bible School work at Oregon. Bro. Siple is with us in our western trip.

## The Sunday School.

By Anna E. Drew.

### The Bread From Heaven.

Aug. 24, 1913. Ex. 15:27-16:36. Lesson Text, 16:2-15.

Golden Text.—Jesus said unto them, I am the bread of life. John 6:35.

Time.—Immediately after the last lesson,—the passage thro' the Red Sea,—and the following six weeks as they marched to Mt. Sinai.

Place.—The line of march was in the wilderness of Shur, southward along the east coast of the Red Sea, by the Wells of Moses, Marah, Elim, and into the wilderness of Sin that lay between Elim and Sinai.

When the children of Israel were safely out of Egypt and their enemies overthrown, Moses led them in a song of thanksgiving and praise to God. His sister Miriam, with the timbrel, a musical instrument like our tambourine, beaten with the hand, led the women in this song of praise and victory. They then began their journey in the wilderness.

### Questions.

Where were the Israelites? Where were they bound for? What was the first trouble that came to them? Ex. 15:22. To what place did they come? What did they find upon reaching this point? 15:23. The location of Marah is uncertain, but it was somewhere on the eastern shore of the Red Sea, a three days' journey from the point where they crossed the sea. Dr. Robinson speaks of the bitter fountain of Hawara, which he visited and which is supposed from its locality to answer to the ancient Marah. Camels drink of the water but the Arabs will not.

How were the waters sweetened? v. 25. To what may we

### Annual Conference of the Church of God in Missouri, August 26th to 31st, 1913.

Directions for reaching Morse Mill:

All coming by way of St. Louis will take the I. M. & S. road to Victoria, at which place they will take a hack to Hillsboro, where they will be met by the brethren and conveyed to the church. The above directions apply to those coming from the south on the I. M. & S. road. Arrangements will be made with the hack line to convey any who may come late, direct to the church. Would like for all who expect to come to write Bro. J. F. Williams, Hillsboro, Mo.

We extend a cordial invitation to all, and to the brethren of this state we urge you to come to this meeting to assist us in extending our organization, so that we may be able to do more effective work for the Master.

Besides our local pastor, Bro. Winningham, we expect Bro. S. J. Lindsay, of Oregon, Ill., and Bro. George Kidwell, of St. Paul, Ark. Ample provisions have been made for taking care of all who may come.

J. H. Morse, President.

compare the bitter waters in the life of the follower of Christ? How may they be sweetened? 1 Pet. 1:3-7; 2 Cor. 4:17-18. What was the next stopping place? 15:27. Of what is this a type? (The many blessings of God). As they continue their journey, we find them murmuring again, why? 16:2, 3.

This was just a month after they left the land of Goshen. The wilderness of sin is described as "a frightful desert, almost without vegetation."

Against whom did they really murmur? Against God,—Moses and Aaron were only His servants doing His bidding. What is referred to in v. 2 by "the hand of the Lord"? What were "flesh-pots"?

The three-legged bronze or earthen ware vessels in which a mess of meat and vegetables was cooked. It is said that the Egyptians, whatever cruelties they might practice, commonly fed their slaves well. After all God had done for the Israelites, do you think they showed faith in God's love and power? How is it with us today? What plan did God reveal to Moses? What was required of the people? The food fell outside the camp. v. 14. In what lay the test by which God was to prove them? v. 5. Did all obey? Why were they to gather twice the amount on the sixth day? vs. 23, 25-26. In what way were they to be impressed by the fact that God had brought them out of Egypt? v. 8. In what way were they shown God's glory and power? v. 10.

God's presence was shown by the cloud by day, and the pillar of fire by night, but on peculiar occasions, it became luminous by day, such was the case, no doubt, on this occasion.

Moses told them to come near before the Lord. How could they do this?—Near to the place of the cloudy pillar. In what other sense could they draw near God? Jas. 1:8-10. What

was the food provided in the evening? v. 13. Ps. 78:27.

This supply of quails appears to have been very partial, and perhaps for one evening only. They are migratory. In spring vast flocks pass northward from the interior of Africa to Syria. They also cross the Mediterranean Sea in great numbers. After a sea flight, they are easily captured, as they fly low, their bodies being heavy, and their wings wet. They are mentioned in Num. 11:19-20 where they lived on them a month.

What did they find in the morning? v. 14. How is it described? vs. 14, 31. Ps. 78:24, 25. Many attempts have been made to identify the manna with certain sweet exudations, which are still found on eastern plants. It was evidently a substance entirely unknown to the Israelites, until it was sent to them by a miracle. The term itself is derived from their question, "What is it? From Heb. man, Sep., manna. It was clearly not an ordinary production of nature, because it did not fall on the Sabbath, and a double supply was furnished the day preceding, and that which was gathered for the Sabbath kept sweet and sound, while any overplus retained on ordinary days, corrupted. When the necessity for it ceased, it was no longer found, which proves it was especially provided for the particular occasion. Ex. 16:35; Josh. 5:12.

A small portion of this manna was by divine order preserved in a pot as a memorial that future generations might see the bread wherewith their fathers had been fed in the desert. 16:32.

How much were they to gather? v. 16, 36. An ephah contained about 3 pks. and 3 pts. An omer then would be between 5 and 6 pints. The manna was called, "bread from heaven." Ps. 105:40. To what does this point? Jno. 6:35, 48, 51, 63; Matt. 4:4. A type of Christ.

It was mysterious, Deut. 8:3-16.—So was Christ's birth, Matt. 1:23; 1 Tim. 3:16. It was small, white sweet,—Christ was humble, holy, harmless, undefiled, separate from sinners. Phil. 2:8; Heb. 7:26; Cant. 2:3; Ps. 19:12. It was a free gift. Isa. 55:1-3; Rom. 6:23. R. V. Rev. 22:17. It must be gathered. "He that cometh to me shall never hunger." Jno. 6:35; Jno. 1:12.

It must be gathered daily and early in the day. 2 Cor. 4:6; Job 23:12; Prov. 8:17; 7 Matt. 6:33; Eccl. 12:1. Abundant and meeting the needs of all. 1 Tim. 2:6; Heb. 2:9; Rom. 5:6-8. Easy of access. Matt. 11:28-30; Jno. 3:16. They were dependent upon the manna for life. So are we upon Christ. Jno. 6:50; Jno. 5:11-12.

Placed in the golden pot, it did not corrupt. Christ saw no corruption and is alive for evermore. Acts 13:37; Acts 2:27, 31; Rev. 1:18.

## Letters.

Dear Bro. Lindsay:

I do so much enjoy reading the many interesting and instructive letters in our valuable paper, that it lead me to think some of the dear readers might like to know that I am amongst the living. It is sad to be left alone, as many of our dear ones can testify, but the hope of soon meeting our loved ones where there is no more separation gives us strength to fight the battles of life. And as Paul said, it is a constant warfare. But with the Christian's weapons of warfare, the word and accompanying spirit, and the greatest Captain, if we only obey orders we are sure of being led on to victory. So let us ever keep our armor bright.

There is no Church of God near my home, so I am deprived of the privilege of meeting with those of like precious faith, and I sometimes wonder, do those who have the privilege of meeting together from time to time, realize what a comfort and blessing it is to assemble together, thereby having their spiritual strength renewed. We who are deprived of such blessings can better understand the loss and gain of the privileges we once enjoyed.

I should love to attend some of the camp meetings of the next few weeks, but can see no way open, but will be there in my best thoughts and prayers, and should love to be remembered by any or all of the members of the household as one of the family.

I am trying to get ready to meet you all in the great camp meeting where congregations nev-

er break up, and Sabbaths never end.

**Gleams of the Golden Morning.**  
The golden morning is fast approaching, Jesus soon will come

To take his faithful and happy children to their promised home.

Oh we see the gleams of the golden morning piercing through this night, of gloom.

Oh we see the gleams of the golden morning that will burst the tomb.

Mrs. C. Ramsay.

## Berean Column.

Dear Bereans:

I have been asked to contribute something to the Berean column. It has been some time since I have written an article, not because I have meant to be negligent but not having been directly called upon did not feel there was much church work I could do as it has been several years since I have been able to attend any of our meetings. I have not heard of any of our faith here in Western Canada.

There is one question which I have never felt satisfied upon, and that is in regard to the destruction of the wicked in the last day.

I believe if God so loved the world that he gave to it his only begotten Son, it will be a very small number indeed whom he shall cause to be utterly annihilated. We are told in 1 Jno. that "God is love," and surely He who marks the sparrow's fall will care for those who are fallen in sin.

Were we able to fully understand the blackest criminal, and worst sinner, I believe we would find his sin to be the result of physical weakness, environment or a mental condition which may be termed a form of insanity.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12:31.

Therefore, unless I am wrong in my idea of the sin against the Holy Ghost we are doubting the love of our Heavenly Father to believe a great multitude will be destroyed, even though we do not have the sinners roasting eternally in hell fire. The "sin against the Holy Ghost was clearly explained in this paper a short time ago.

I firmly believe that God will destroy all sin, wickedness and sorrow, but I cannot understand how "the Lord God will wipe away tears from off all faces" if

we were among those saved and should see dear ones cut off forever. I do not believe all will be called in the first resurrection or be a part of Christ's bride to rule with Him but I do believe that eventually there will be few who will not be given eternal life.

Nevertheless the reward for those of us who accept Christ and become one of His children is so great that we are unable to comprehend it. It would certainly not pay us to jeopardize this even though God in his infinite pity might not utterly cast us off.

Now may "The grace of our Lord Jesus Christ be with you all." Rom. 16:24.

Mabel Eaton Bell.

Bethune, Sask.

### Invincible Love.

Shall I tell you a little secret? It is this: the best way to get rid of all your enemies is to make friends of them.

How are you going to do that? Well, perhaps it is hard, but it can be done. By serving them. Think well of them all the time. Keep asserting in your mind that you love them. Pray for them. Never think of their faults. Forget what they have done and said. Watch for some opportunity to do them a good turn unostentatiously. Keep at it. Don't do it only once, but again and again until your persistent love is crowned with success. The effects of love are cumulative. No one can resist in the end. Love's hand-clasp never leaves a sting in the palm.

Think love. Charge your brain with love and your whole body will beam, transfigured, with its radiance, and your enemies will fall before you as Christ's foes did on that sad betrayal night. Think love, and it will course along your nerves like a vital force, and communicate itself to everyone you touch. Think love, and you need fear nothing in all God's wide world, that God whose name is Love.

You are young. Then begin to practice love. Love will prevent your making foes whose evil influences may bar your way in life. Love will enable you to overcome all enmity, should it arise, and incase you in invincible armor in every fight. Love is the key to success. If you want to get on in the world, then learn to love. If you "get on" without love, you will never enjoy it.

Make your resolution today, now, this very moment: I will not be touchy, easily offended, proud; I will never resent an evil word or deed; but I will love those that hurt me, serve well those who serve me ill; I will forgive all wrongs, and never

bear malice, and never seek revenge; on the contrary, I will seek every opportunity of doing good to those who hate or despise me. Love shall triumph in my life."

Love is patient,

is gracious;

Love is not envious,

Vaunteth not itself,

Is not puffed up,

Acteth not unbecomingly,

Seeketh not her own things,

Is not easily provoked,

Imputeth not that which is base,

Rejoiceth not over unrighteousness.

But rejoiceth with the truth;

All things covereth.

All things believeth.

All things hopeth.

All things endureth.

Love at no time faileth. 1 Cor. 13:4-8.—Selected by Mrs.

Lola Wilton.

### SALVATION.

(By Jas. W. Wilson, Deceased).

#### Death An Unconscious Sleep.

New Testament writers also represent death as a sleep. Thus in the 15th of Cor., it is stated that Christ becomes the first fruits of them that slept, and the rest of the faithful, those who are in Christ, will come forth at His appearing, each in his own order, which will take place "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," when the righteous shall sing, "O, death where is thy sting? O, grave where is thy victory?" 1 Cor. 15.

Paul also likens death to a sleep in 1 Thess. 4:13-18., He says, "Those that sleep in Jesus will God bring with Him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 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," he says, "comforteth one another with these words." Very different are these words of comfort from those we commonly hear from the pulpit at funeral sermons.

Again when the weeping sisters of Lazarus at his death sent for Jesus, He said, "Lazarus sleepeth." They said he was dead. He then told the sisters that their "brother shall rise again." They did not know Jesus intended restoring him to life, but thought he referred to the resurrection, about which He had taught them, so they said: "We know that our brother shall rise again in the resurrection at the

last day." But Jesus answered, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die." John 11:23-26.

When will this blessed awakening and rewarding take place? All the scripture writers agree that it will take place at the coming of the Lord Jesus. In harmony with this we find in the Book of Revelation 11:18, after the seventh trumpet has sounded that "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

This takes place after the kingdoms of this world have become the kingdom of our Lord and of His Christ, Rev. 11:15, when His everlasting reign over the nations of the earth has begun. Dan. 7:14. We have a picture of this great judgment scene in Matt. 25:31, when the Son of man has come "in His glory and all His holy angels with Him" and has taken possession of "the throne of His glory," when His faithful and unfaithful servants are gathered before Him and each receives His due measure of reward. Those on His right hand receive everlasting life and those on His left are cast into the fires of destruction.

#### The True For The False.

I know the doctrine of the immortality of the soul and its kindred doctrines of heaven and hell are considered fundamental principles of Christianity, and that to attack them is to assault the Christian religion, and to demonstrate that they are unscientific and unreasonable would be to undermine the framework of Christianity itself. It is far from my purpose to undermine the faith of any one in true Christianity, faith in God and the Lord Jesus Christ, or in the Bible as the word of God, but to establish and strengthen it and turn the shafts of infidelity by substituting the true for the false. It is better to believe the truth even though it does upset preconceived opinions of Christian doctrines. It is the truth not error which shall make us free. It is better to believe the Bible rather than the traditions of men. To build with gold, silver and precious stones of truth rather than the straw, stubble and rubbish of Pagan-Catholic doctrines. 1 Cor. 3:12.

The Bible teaches that God only has immortality, Tit., 6:16; that it is something man must seek for by a "patient continuance in well doing," Rom. 2:7, and that he will if faithful re-



ceive it as a gift of God at the resurrection, when he, a "mortal," shall "put on immortality." 1 Cor. 15:53-54.

We have only thus far quoted a tittle of the passages of like import which teach that death is the impending danger and that salvation is life through the Lord Jesus Christ. In fact, the whole general tenor of the scriptures teaches this great truth while it is as silent as the grave on the subject of natural immortality or the immortality of the soul. Why not, therefore break the blinding bonds of tradition and come out into the glorious sunlight of God's truth?

#### The Revelations.

The Revelations have been the subject of much speculation, all through the ages from John the Revelator's day to the present. The beloved disciple who leaned on Jesus' breast was the compiler of the Apocalypse, and it remained as a part of the apostle's writings until the fourth century, when Dionisius of Alexandria raised so much prejudice against the book that it was rejected from the Canon, from which it did not recover until in the middle centuries.

It appears from what we can learn that Chiliasus reigned supreme always while the apocalypse held sway, and a belief in the millennium, and the personal reign of Christ on the earth ranging from 500 to 2000 years, calling it the holy sabbath.

The Revelation is a remarkable book, full of the most grotesque caricature, portraying prophetic historical facts in a manner as to cause the learned as well as the unlearned to conjecture many things, and to rest in hope till the time of their conjecture is past.

It contains in line seven prophetic periods, lineal events, historical facts, pertaining to the world and the church. It is deep wisdom of the divine spirit, reaching forward to the end of time. It is the outgrowth of long continued study under the influence of the Holy Spirit, and contains a complete imagery of the word of God.

It portrays in prophetic vision the historical, in the most fascinating and impressive style. It teaches the events in the history of the church and the world, from John's day to the setting up of the everlasting kingdom, and something of the eternal state.

In as much as the prophecy was written to the seven churches of Asia, we would expect it to give us the spiritual condition of those churches, which we may read. Some have seen here a prophetic history of

the seven churches corresponding to the seven stages of the church during that time. However it gives the spiritual condition of the churches at the time.

The seven seals give us the working of the gospel amid earthly events and they carry us to its triumph. The seven trumpets foretell the outside history of the church, the work of the world powers, affecting the work of the gospel. The fourth is the prophecy, teaching of the two witnesses, through the dark ages in sack cloth.

The seven headed dragon is shown as the persecuting power of the church. Then we have the seven headed composite beast and the lamb-like two horned beast, who work in harmony to corrupt the church and bring the fall of Babylon.

Other symbols are the seven colored rainbow, seven lamps of fire, the lamb with seven eyes and seven horns, seven angels and the seven plagues, and the sevenfold promise to the seven churches. All of these in a complete manner speak of the wonderful work of Christ.

George M. Ellis.

#### The Gospel.

##### Prisca.

The meaning of our subject briefly stated is good news. That we refer to a particular gospel is indicated by the specific word preceding it. Hence we have. The good news of our Lord and Savior Jesus Christ, who was sent of the Father into the world to redeem it. In the word gospel is implied God's power to save. Rom. 1:16.

Jesus was without sin. He lived obedient to his Father's will. He was pure and pleasing to the Father. Crowned by the Spirit in visible form was his first righteous act in his ministry.

From this time forward he went about doing good, working miracles, preaching the gospel. He spake as never man spake, is written of him. His speech was authoritative. He was pure, undefiled, spotless. Sanctified spirit pervaded his life. The lamb long typified is about to be sacrificed. Without the shedding of blood is no remission. See also Heb. 9:26.

The Paschal Lamb which saved the first born of Israel is now offered for us. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and you shall find rest unto your souls."

Jesus thus lovingly invites, and further assures us that his yoke is easy and his burden is light. May we not inquire, what is this yoke? And are we willing to

learn of him? Verily Jesus, the Lord Jesus is our Redeemer, and his name will cover sin. Rom. 6:11.1 Thou shalt call his name Jesus, for he shall save his people from their sins, was the angel's message to a just man. And the beloved Paul by spirit says: "There is none other name under heaven given among men whereby we must be saved."

He is the Way, the Truth, the Light. "No man cometh to the Father but by me." He is the door. "He that entereth by the door into the sheepfold shall go in and out and find pasture."

It pleased the Father that in him should dwell all fullness, all completeness, all power. When he was about to be taken away, he commanded his loved-sent-ones to go teach all nations, baptizing them into the name. And this momentous command is preceded with all power, authority, in heaven and in earth is given unto me.

The name of the Father is the name that came by inheritance; the name he bore, the name announced by the angel to Mary, the name of the Holy, or sanctified spirit. Again we hear through the testimony of Mark, "Go teach my gospel to every creature. He that believeth and is baptized shall be saved." Jesus means Savior. He is the one prepared to redeem the race. Luke inspires the thought of the beautiful harmony of the testimony given. Thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.

How wonderfully this is exemplified in the life work of Jesus' loved apostles whom he sent into the world to finish the work which he had begun. Jno. 17:11-21. Guided by the power of the spirit at Pentecost, we see the Apostle Peter opening the way, unfolding God's plan off salvation to the Jews. We hear them cry out, "Men and brethren what must we do?"

Verily faith in Jesus whom Peter preached was the incentive to this inquiry, and faith is the first step in the gospel plan, while repentance toward God, and baptism into the name that saves covers the whole plan.

Truly we see none other name given under heaven among men whereby we must be saved.

There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Ye are all the children of God by faith in Christ Jesus. For as many of you 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.

Baptism is the circumcision made without hands in putting of the body of the sins of the flesh by the circumcision, cutting off death, 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.

This is being married to him who rose from the dead. Rom. 7:4. This is obeying from the heart that form of doctrine delivered. How plainly is this expressed in Rom. 6:3-11: Know ye not, that so many as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

This constitutes the last or crowning act in the plan that saves. This act of obedience renders the penitent believer, justified, pardoned, redeemed. This is the gospel of which Paul was not ashamed. The Word he commended he proclaimed in season, out of season, the truth of which he defended most heroically unto the end, and when the time of execution drew near he was able to say, "I have fought a good fight. I finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

#### The Foot Path To Peace.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world but falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors,—these are little guideposts on the foot path to peace.

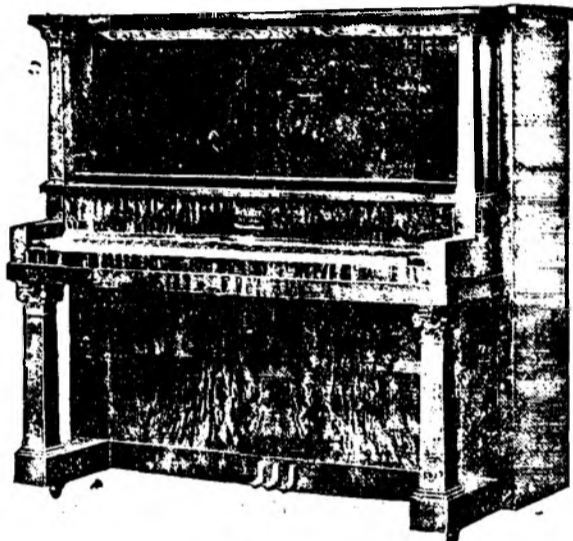
—Henry Van Dyke.

In childhood be modest, in youth temperate, in manhood just in old age prudent.

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### Dying Words.

Thomas Paine (1809), a distinguished writer and infidel said:

"I would give worlds if I had them, if the Age of Reason had never been published. Oh Lord, help me, Christ help me! O God, what have I done to suffer so much? But there is no God. But if there should be, what will become of me hereafter? Stay with me for God's sake, for I cannot bear to be left alone. Send even a child to stay with me."

Voltaire (1778), the noted infidel, one of the most talented French writers, who applied his distinguished talents to retard and demolish Christianity. His cry in health concerning Christ was, "Curse the wretch." Doctor Trochin, who had been sum-

moned to the dying infidel, found him exclaiming with horror and remorse: "I am abandoned by God and man. I will give half of what I am worth, if you will give me six months of life. Then I shall go to hell, and you will go with me. Oh Christ, Oh Jesus Christ."

Charles IX of France (1574). This inhuman monster gave the order for that terrible massacre of the Huguenots in which 15,000 souls were slaughtered in Paris alone, and 100,000 in other parts of the country for no other reason than that they owned Christ, and not the Pope as their master. The guilty king died bathed in blood which bursted from his own veins as he exclaimed: "What blood. I know not where I am. How will all this end? What shall I do? I am lost forever, I know it."

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John Bradford (1555), a martyr. He and a young man were tied to one stake. As the flames covered them, he strove to comfort the youth, and turning his head toward him, said:

"Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Mrs. Cecil (1779). One asked, "Are you not afraid to die?" She replied: "No, no, God has said. When thou passest thro' the rivers they shall not overflow thee."

Mrs. Mary Frances (1801). "I am not able to express what I feel. I know not scarcely where I am. O that I could tell you what joy I possess. I am full of rapture. The Lord doth shine with such power upon my soul. He is come. He is come."

Dr. Cullen (1790). "I wish I had the power of writing, I would describe how pleasant it is to die."

Dear reader, your time is coming. "Set thine house in order; for thou shalt die, and not live." Isa. 38:1.

"Behold now is the accepted time, behold now is the day of salvation." Cor. 6:2.

"Though your sins be as scarlet they shall be as white as snow; tho' they be red like crimson, they shall be as wool." Isa. 1:18.

"Set your affections on things above, and not on things on the

earth," and "your life be hid with Christ in God." Col. 3:23. —Sel.

### The Kaiser's Workroom.

In the workroom of Kaiser Wilhelm of Germany are the following sentences, so arranged that he has them always before him when sitting at his desk.

"Be strong in pain."

"To wish for anything that is unattainable is worthless."

"Rejoice in nature and people, and take them as they are."

"Be content with the day as it is; look for the good in everything."

"If something damages us, hurts us, who can tell if that is not necessary for the welfare of creation?"

"In everything of this world, whether dead or alive, lives the mighty wise will of the Almighty and all-knowing Creator; we little people only lack the reason to comprehend it."

"It is our duty to believe one to be good as long as we have not the proof to the contrary; the world is so large and we ourselves so small that everything cannot revolve around us."

"Give from your heart and mind always the best, even if you do not receive thanks. He who can learn and practice this is indeed a happy, free and proud man. His life will always be beautiful."—"The Advance."

# THE RESTITUTION HERALD.

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Number 45.

## His Drink Cure.

A certain Indianapolis lawyer, who has a good practice now, quit drinking whiskey and beer and other intoxicants, too, for that matter, two or three years ago, and he didn't take the Keeley cure, either. A German saloon-keeper of whom the lawyer bought most of his liquor, administered the cure, and it has been effective.

For several years the lawyer had been buying nearly all of his drinks at this particular saloon. He paid his bills there the same as he paid his grocery bills. Finally the old saloon-keeper bought a house and lot, and he employed another lawyer who never bought drinks, to prepare the abstract and the deed and transact other business in connection with the deal. The lawyer who had been the regular customer heard about it. He was filled with rage and he went at once to demand an explanation.

"Here," he yelled, as he leaned over the bar and pointed an accusing finger at the old German. "I buy all my drinks here. I have bought my drinks here for years. I have spent hundreds of dollars in this place. And then the very minute you have some work for a lawyer to do, you go and employ someone else. That's what you do. You go and, and—"

"Vell," interrupted the old German in the midst of the harangue of accusation, "When I got business, I want it done by a sober lawyer."

The offending lawyer turned and walked out, and his friends say he has drunk nothing stronger than coffee since.—Indianapolis News.

## A Match Dropper.

A merry party of young people were assembled on a recent afternoon in a boat house at Nantucket, which had been scoured and rubbed with gasoline to prepare it for the festivities. One of the men lighting a cigarette, thoughtlessly threw a still burning match on the floor. Instantly a flame arose, which spread so rapidly that in a few minutes the place was a roaring furnace. Three lives were lost and two were burned so seriously that death seemed imminent.

The match dropper is a constant menace to life and prop-

erty. Now he lets the brand fall into a street grating to ignite trash in a shop or factory cellar, for a later conflagration. Again he tosses it from a window to drop upon the hat of a woman passing below, causing her to be badly burned. Sometimes he sets fire to his own premises by flipping his fire into a wastebasket or a pile of papers. He never looks to see where the spark falls, never cares until later, when he realizes that his single act of carelessness has destroyed great values or taken human life. Every match dropper is a potential fire bug and should be treated as a dangerous person.

Some Christians are match droppers in another sense. What a lot of unkind and careless words are dropped around, which cause a lot of things to be set on fire. The match of sinful

gossip, the match of suggested al- fusion, the match of exaggerated statement, the match of glib talk, the match of depreciating reference, the match of white (?) lying and the match of unkind speech; how much these matches burn up!—Christian and Missionary Alliance.

## Every Day a Little.

Every day a little knowledge. One fact a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do today will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy, who looking to God for grace, seeks every day to practice the grace

## Good Walking.

Lillie H. Willis.

One morning when I went to school,  
In the long vanished yesterday,  
I found the creek had burst its bank,  
And spilled its water o'er my way.

The little path was filled with mud,  
I tried to cross it on a log.  
My foot slipped and I helpless fell,  
Into a mass of miry bog.

My clothes were pitiful to see,  
My hands and face were covered quite.  
The children laughed right heartily,  
And jeered me when I came in sight.

Sweet Jessie Brown in snow white dress,  
Stood smiling by the teacher's desk;  
The while he gravely, as he might,  
Inquired the secret of my plight.

Sweet Jessie Brown in snow white dress,  
And said, "What will you give to me,  
For coming here so nice and clean,  
My very shoes from dirt are free."

The tutor frowned and answered her,  
You merit no reward to-day.  
Your clothes and hands are clean, because  
You had good walking all the way."

And so I think when children grown  
Are white in grace or black with sin,  
We should not judge; until we know,  
The paths fate had them travel in.

For some are led on sunny heights  
Beyond the power of sin to sway,  
While others grope in darksome paths,  
And face temptation all the way.

he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.—The Mid-Continent.

## How Much Shall We Do For Others?

It is said that in the olden days, if one was traveling through a strange country, if he should meet along the way one who may have been going in the opposite direction it was possible for the stranger to stop the one he had met and compel him to become his courier. The law made it obligatory for the man who knew the way to turn from his own journey and go with that stranger just one mile. At the end of that mile he could stop and could not be compelled to go one foot farther.

Jesus must have had this in mind and so said to his disciples: "Whosoever shall compel thee to go a mile, go with him the second mile." The first mile was law, the second, grace; the first mile you are compelled to go, the second mile you choose of your own accord to travel, and it is the second-mile Christianity which the world needs today, and second-mile living which would compel weary pilgrims to turn their faces Christward who is Himself always the inspiration and example of the second mile.

The valley of the Nile is a fruitful valley not because the Nile flows through it, but because the Nile overflows it. It is only when your life overflows that power is in your possession. The world is sighing for this spirit of the second mile, which is the spirit of love.

Problems in our home may easily be settled on this basis. Children recognize the necessity for discipline. They have no regard for the home without it, but their little hearts long for the second mile.

Men are brought to Christ by the spirit of love in the preacher and his people and by the evident presence of Christ in the lives of those with whom they may casually worship. Going the first mile counts for almost nothing; going the second mile will invariably win out.—Chapman.

FAITH.  
J. W. Williams.

Faith is belief, trust or confidence. When centered in self it is called self-confidence, which is the sin of pride, but when reposed in God, it is Christian faith. So in the broader sense all men have some kind of faith, though only some believe in God, and fewer yet have real trust and confidence in him. Were it not for faith the farm would run to weeds, the factory wheels be silenced, the business of the world would stop and all industry would take an eternal sleep. Then all human life would cease. The man does not live who has no faith, for only the dead have none at all.

We believe in proportion as the unseen and unknown are assured to us by reasonable grounds of evidence or of hope. Since all past experience has been to the proof that seasons recur in order, that seeds produce their kind and that phenomena are regular, the farmer trusts the future to continue thus, and plants his crops.

He believes in the regularity and the fixed certainty of natural law. He has faith in "Mother Nature" if not in the Father, the Creator of nature. Because men believe to a degree in one another, in their integrity and fairness, and that men will continue the present system of buying and selling and satisfying ordinary desires as they always have, coal is mined, foods produced, articles made to sell, and 80 per cent of the world's business is done on credit, as we use a vast amount of paper money, checks, drafts and bills of credit. Men have faith in "human nature," if not in the "divine nature." They trust the creature, even if they deny the Creator. And when war, strikes, business failures or any one of many causes in the order of nature or of artificial institutions causes a ripple in banking or business centers, industry of all forms trembles in the scale of doubt and confidence. Because the ground work of industrial faith is man, and he has learned by theft, cheating and deception, what an uncertain basis of confidence man is. Hence all business and labor rests upon a trembling foundation, and frequently parts of it crumble down and the whole edifice threatens collapse.

Has religious faith a more sure basis of confidence? Judged by those who have this faith, the ones who lack it may often well be excused for refusing to confess that there is a more steadfast hope of trust in Christians than there is in those who are dishonest because they think they can live in darkness; but

here and there is a close follower of his faith who is really trusted by man, and such are the salt of the gospel faith. May their influence grow.

And back of this basis of confidence in Christians stands the enduring fidelity of the Father, who is true though all men lie and faithful when all others forsake. Who has abundantly promised, and invited us to test the truth of his words and the fidelity of him who promises.

The Book is thus the Christian's stay and confidence: the life it teaches, proves that Book true. And the truth of the word of Jehovah demonstrates his love to us.

And just as in business we trust those whose honesty and faithfulness has stood repeated tests, and trust them more the more we find them true, so he who finds the Father by faith will gradually come to give him full trust as he gets acquainted with his Perfection.

Dear Bro. Lindsay:

In a late number of your paper, you stated that Bro. Williams desired some one to answer the following questions: "Does the moral bearing of Christian love extend from man to the lower animals? For example, is it sin to cage them, domesticate and use them, to keep chickens for eggs, and cows for dairy purposes and use deception, scare-crows, and baited hooks?" (And seines, we suppose and add).

Well now, I am a little surprised at Bro. Williams' questions and I really cannot see why they have been asked. But as no one thus far has attempted a reply, I will venture at least to make a stagger towards an answer.

We will divide the question into two divisions. First: "Does the moral bearing of Christian love extend from man, Christians at least, to the lower animals?" Yes, Christian love and tenderness of heart if in the soul should and will show itself to God and all created things. If God watches over the dying sparrow, that even one of the little creatures never falls without his notice, should we have no thought, love, and less care of these things than God their creator?

Second division: "Is it sin to cage them, slavery to domesticate and use them, to keep chickens for eggs, and cows for dairy purposes and use deception, scare-crows, and baited hooks?"

No is our answer. If it had been wrong to cage and tenderly care for such, the lion's den would not have been a convenient place to have been found in which to try the faith of Daniel. As to the caging,

snaring, netting, trapping, or bringing "the lower animal creation" into subjection to man is wrong and out of order, we cannot see how God could carry out his plan of sacrifice under the law of Moses, had not some man like Abraham possessed herds, and flocks of domesticated animals from which bulls, goats, lambs and the ashes of no heifer could be procured for sacrifice. Where could the poor have obtained the innocent and soft cooing dove or the swift winged pigeon as material for their sacrifice, had they not been domesticated by man? Why did God permit the king to be cast Daniel into the lion's den, in order to test Daniel and to show the king his power, if it was wrong to cage the king of the forest and bring the animal under man's power?

When Christ went to call some of his apostles to labor in his vineyard and found them snaring, trapping and fishing, why did Christ not reprove them for it, if it was wrong to be in such business? But he did nothing of the kind. But sympathizingly entered into this business and helped them to prosper in it, by commanding them to cast their net on the other side of the ship, and also encouraged a large draught of fish to enter its deceitful meshes. How could Christ have fulfilled the scriptures in his entrance into Jerusalem just before his death had not some man domesticated the colt and left it in a peaceable and convenient place in the city for Christ to use on that great occasion?

How could Peter on the night of Christ's betrayal been reminded of his unfaithfulness to his Lord by the crowing of a rooster, as Christ told him he would be if some one before that fatal night had not been in the chicken business? Why did Christ in contrasting the earthly shepherds on Judean Hills speak of himself as the Great Shepherd of a heavenly fold, if it was wrong to gather flocks and herds on earthly Jude's land? If the trap hook or seine had not been in use in the days of Christ, the boy would not have been near by and prepared to add his gift of fishes to the food which Christ fed the 5000. We have no account of Christ reproving the boy for having caught the fish, or questioning in what way he succeeded in catching them.

But now for the Bible as proof of my position. Gen. 1:26: And God said, Let us make man in our image after our likeness and let them have dominion (control) over the fowls of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." Here is a command covering a broad field and

many and large privileges over all creation. But Paul in 1 Cor 7:31, declares we are not to use this world and our God given power over it, as abusing it. And as Christ taught his disciples in the careful gathering up of the fragments after feeding the five thousand, that nothing be lost or wasted, Jno. 6:12, we have no right to either abuse our powers or cause waste in its exercise.

Christ did not forbid domesticating the ox and using him in treading out the corn. But he did forbid our using the muzzle over his head while performing the labor. God commanded the children of Israel they should not work the cattle on the seventh day. Ex. 20:20:10. Nothing is said against working them the previous six days.

When Peter was describing to his hearers his vision of the sheet knit at the four corners wherein were all manner of four-footed beasts (never as yet been tamed), and creeping things and fowls of the air, a voice said to him, Rise Peter, kill and eat." Acts 10:11-13. We here read of no account where man was forbidden or even hinting it was wrong for Peter to partake of anything that was displayed before him in that vision. But Peter imagined it was wrong to eat, and said, "Not so Lord." but who knew best?

"What God hath cleansed, that call not thou common." He knows best. In the epistle of James 3:6-8, in speaking of the unruly tongue, it is stated, "Every kind of beasts and of birds, serpents and things in the sea is tamed, hath been tamed,—made pets and conquered to do our bidding and serve us in our needs, "But the tongue can no man tame." Again "Be ye not as the horse or the mule which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." Psa. 10:3. Question. If it is or was wrong for man to exercise this power over all created things alluded to in the scriptures we have quoted, and might add many more, why in the scriptures, if it is not right to exercise that privilege when God at the morn of creation gave man that power and dominion over all?

I see no difficulty in the questions Bro. Williams has desired answered, and perhaps I have not answered any of them to his satisfaction, but have done my best in that direction.

As ever yours in love, hope, and desire of seeing and knowing the truth.

L. S. Bronson.

JUDGMENT.

By Whom Exercised and When?



**What Is the Standard of Judgment?**

These are questions that would be well for the church to consider, and especially that element that we often find in the church, well-meaning individuals, being clear of faults themselves that would like to bring everybody else in the church up to the same standard.

There is no question but that the standard is perfection. "Looking unto Jesus, the author and finisher of our faith." Matt. 5:48. "Be ye therefore perfect even as your Father which is in heaven is perfect."

Now: if in spite of our earnest endeavors, our prayers, our tears, our careful study of the scriptures, and endeavors to imitate and follow the example of Christ, of the apostle Paul, Phil. 3:17, and other apostles and Holy men of God, if after all this, we are not entirely in accord with all the brethren and sisters in the church, in doctrine, and in practice in some minor points, what is the remedy?

Are we to jump to the conclusion that the Bible is not specific nor plain enough as a standard, and set to work to establish a standard of our own, call it a creed, articles of faith, and discipline or what we will, using our own language, placing our own construction upon it, and giving the language the meaning that we see fit. Isn't that the way the old "Mother" church did, and nearly all of her daughters have followed her example.

Shall we imitate her example, or isn't the word good enough and plain enough for God's people to use now for purposes of correction? Is the church the proper authority in all matters, and upon all questions that relate to doctrine, to the practice and morals of its members, and if the church renders a decision that a certain member or members of the church should not be fellowshiped, in that way declaring that they are not worthy nor fit for the kingdom of God, will it stand as final in the day of judgment, providing that such judgment was rendered in accordance with a human standard, and not by the word?

Now we ask the question again. Who is to be the judge? And answer by the word, God is to judge the secrets of men. By whom? By Jesus Christ. What is to be the standard? According to my gospel, Rom. 2:16.

When will this occur? Acts 17:31. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained whereof he hath given assurance to all men in that he hath raised him from the dead. But, you say that has ref-

erence to the world and not the church.

Peter says, 1 Pet. 4:17, 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?

The gospel, whether they have obeyed or disobeyed it, whether they have met all of its requirements and lived up to them, and God to be the judge and Jesus Christ to be the executor, and not a poor, fallible, uninspired man, judging according to a standard of his own getting up.

There may be sins—open sins going before to judgment. 1 Tim. 5:24. These must be sins that are manifest to the world, open sins, such as the apostle Paul rebuked in the Corinthian church, 1 Cor. 5:1, so open and manifest that uninspired men with the Bible in their hands knew was a sin and even the world knew and would not fail to reproach the church for such conduct. Such sins must be dealt with, and that by the church, but secret sins, hidden sins and some things that you are not certain concerning, because not mentioned specifically in the Bible, had better be left for him to judge, who is to be the judge of all the earth.

Suppose as poor, fallible mortals, members of the body should judge an individual unworthy of our fellowship, upon some trivial charge, say he refuses to sign and thus bind himself up to and with our creed—and the most of them are human and uninspired. Suppose we disfellowship him upon those grounds, thus declaring him unworthy of the kingdom, in the day of judgment you should hear the judge say to him, "Come ye blessed of my Father, inherit the kingdom." What would be the effect upon those human judges? How much rather, "Judge not, that ye be not judged."

Suppose the same judgement should be meted out to such self constituted judges. Where would they stand in that day?

So we conclude:—

1. That God is Judge,—not man.
2. That he judges by Jesus Christ.
3. That he judges by the gospel and not by a creed.
4. That he doesn't separate the tares from the wheat during the present dispensation, but lets both grow together till the harvest.
5. That he has appointed a day for such separation and judgment and that day is "When the Son of man comes in his glory," and his holy angels with him. They then proceed to gather out of his kingdom all things that offend, (tares and the goats) and them which do in-

iquity, and shall cast them into a furnace of fire.

6. He will judge in righteousness, of which man is incapable.

M. W. Perrine.

**Dispensational Bible Study.****The Word Divided.****No. 2.**

Eld. C. C. Maple.

"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.

I believe we shall best understand the Bible when we divide it into its proper divisions. Without entering into any discussion of the theme, we wish at this time, to say something about each of the seven divisions of the Bible.

**I. The O. T. Law Books.**

The first five books of the Bible are the law books proper, and the following twelve are a history of the people who kept that law. These seventeen books bring us up to the return from captivity. It is in this division that we find the call of Abraham, Gen. 12. The covenants of promise, Gen. 13:17. The development of God's plans. Ex. Cf. Gal. 3:17, 19, 21. The history continues until it is lost in the closing days of the Old Testament.

**II. The Books of O. T. Prophecy.**

Among the greatest productions of the world are the words of prophecy of the Old Testament Scriptures. "Holy men of God spake as they were moved by the Holy Spirit." 2 Pet. 1:21. These great prophetic utterances are worthy of our careful attention. This testimony of the Jew alone can establish our faith in the word of God, and their present fulfillment makes them a chart for us as we journey upon the sea of time.

**III. The Psalms.**

Israel's poetical works. These works furnish us, as they did the early people, devotional hymns. They are full of good clear doctrinal utterances. We many times sing things we would not preach, but we should sing as well as preach the truth. David expressed his belief in a future life only thro' Christ, a hope in a resurrection from the dead. A reward for the righteous, destruction for the wicked and the ultimate kingdom and glory of Christ Jesus upon the earth.

**IV. The Gospels.**

The New Testament Biographical Books. The New Testament opens with the preaching of John the Baptist who introduces the Christ. The gospels contain an account of the life and work of Christ. He finishes his work and sends his followers out into all the world

to preach the gospel to all creatures.

There are four gospels: I. To the Jew; II. To the Romans; To the Greeks; IV. To the world at large. John says (ch. 20:31), These are written that ye might believe that Jesus is the Christ, the Son of God.

**V. The Acts of the Apostles.**

The Acts has beginning when the gospels end. Luke expresses it as a continuation of the gospel he has written (Acts 1:11). The book is historical in character, covering the early history of the church.

If we may say the gospels establish faith in Christ, we may also say the Acts teach us how to come into fellowship with Christ through obedience to the commands of the gospel. No less than eight cases of conversion are here given in detail for our example.

**VI. The Epistles.**

The New Testament Doctrinal Books.

Written (14) by Paul, (7) by other writers whose names they bear. Given for the Christian to cause growth and development in the Christian life. One thing remarkable—Four books were written to tell us of Christ, only one to furnish us examples of obedience and early church life, but twenty-one to teach us how to live the Christian life. Hence the importance of our Christian living. "But grow in grace", "add to your faith" and "enter the kingdom at last."

**VII. The Revelation.**

Prophecy.

The Bible closes with the prophecy of the New Testament—The things which must shortly come to pass.

A study that we must not neglect and one that promises us blessings if we read it (Rev. 1:3).

It bears testimony of the personal return of Christ, and its closing theme is the promise, "Surely I come quickly," and John, the writer, pronounces the benediction. "Amen, even so, come, Lord Jesus."

**Some Good Translations.**

Gen. 4:6-7:

Jehovah saith unto Cain, Why hast thou displeasure? and why hast thy countenance fallen? Is there not, if thou doest well acceptance? if thou doest not well, at the opening a sin-offering is crouching and unto thee its desire and thou rulest over it.

Heb. 9:16-17:

Where a covenant is, the death of the covenant victim to come in is necessary. For a covenant over dead victims is steadfast, since it is of no force at all when the covenant victim liveth.

—Young.

Disappointment should always be taken as a stimulant, and never viewed as a discouragement.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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teaches 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. 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."

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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.

Editorials and Church News.

We have just received a small consignment of Bro. W. H. Wilson's new book on Revelation which sells at 25 cents per copy.

In sending in copy for job work especial care should be taken to state just the wording wanted and the kind of type—Old English or Plain. Assume that the printer knows nothing about what you want and tell him all. You do your part and we will guarantee good material and satisfactory work. Your work thrown our way will help the business end of The Restitution Herald.

Bound Copies of the Herald.

Any who wish to order a bound copy of Volume 3 should let us know before that volume begins. Do it now. We will lay aside from each issue one copy of each not folded and at the end of the year have it substantially bound and sent to you, and if a dozen orders are received we will have an index bound in the volume. We can furnish you this for \$3.50 including a year's subscription besides. This notice will not appear again.

Bro. John Foore writes that the annual meeting at Rollin, Kansas, will begin on Saturday before the second Sunday in September. We hope to be able to publish full announcement later.

Owing to the editor's absence from the office for the week of the Missouri Conference, this paper went to press earlier than usual which may account for any staleness of news items, reports, etc.

We are glad to report that Bro. Maple's lessons in our Illinois Bible School were thoroughly enjoyed by those attending. As this was really his first attempt at this kind of work, we may expect the future to contain much for us in his school work.

IN PROGRESSIVE ROCKFORD.

Red Flag of Rebellion Unfurled and Heads Procession.

The red flag of anarchy was flaunted in Rockford Sunday when the Industrial Workers of the world held a meeting in Blackhawk park, following a parade through the principal business streets of the city. The red flag was at the head of the parade, the American flag in the rear. At the park the custodian made a protest against the appearance of the red flag, but Dr. Olson, socialist member of the park board, who was present told the I. W. W. crowd that it was not violating any law and that the red flag might be floated in defiance of popular feeling. As a result of the incident, however, it is likely an ordinance will be passed forbidding the display of any other flag than the Stars and Stripes in public parks. —Ogle Co. (Ill.) Republican.

"Straws show the way the wind blows," is an old adage which may be applied in this case. We do not care to offend any one who may have socialistic tendencies, but at the same time there is something which is of more interest to the true disciple of Christ than all the political parties in the world, and that is TRUTH as it relates

to our eternal welfare. The prophets have foretold certain things and these, we as wise students, of God's word, should be investigating to know the truth.

We know that the promises of socialism are very enticing, yet if we know God's word, we know that all that socialism promises can never be carried out in mortality under fallible rulers. Then what is the use of our growing excited over the political affairs of men when we know that it is not in God's plan for humanity to vote in everlasting righteousness? We ask you to study socialism with a view to knowing the part it is to have in these last day scenes. The above clipping shows the hidden spirit to which we have before called your attention, and strange to say some brethren have taken offence thinking that it was our purpose to defend one of the old parties as against socialism. This is not the case, since we have for some time dropped out of politics and have nothing to do with it. Let us read and think as Christian students, allowing the world to run its course as it may please them until God shall call us to His righteous kingdom.

S. J. Lindsay.

Bro. Lindsay: Please give our address as follows.—D. C. and N. B. Robison, Lipscomb, Lipscomb Co., Texas.

The Sunday School.

By Anna E. Drew.

ISRAEL AT MOUNT SINAI.

Aug. 31, 1913. Ex. 19;

Heb. 12:18-24.

Lesson Text, Ex. 19:1-6; 16-21.

Golden Text.—Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe. Heb. 12:28.

Time.—In the third month of the year (Ex. 19:1) in the latter part of May or early in June, according to the time of the full moon. The year begins 15 days before Easter at the new moon.

Place.—On the way between Elim and Mt. Sinai, and in the valley Er-Rahah at the foot of Mt. Sinai

As the Israelites continued their journey toward Sinai, they encamped at Rephidim, not far from Mt. Horeb. They found no water here and upbraided Moses for bringing them out of Egypt

to die in the wilderness, and were almost ready to stone him. Moses takes his trouble to God.

Questions.

How was water supplied at Rephidim? Ex. 17:5, 6. What does this typify? 1 Cor. 10:4. Moses in this instance smote the rock. How was Christ smitten? John 19:34; Isa. 53:4, 5. What other experiences while at Rephidim? Ex. 17:8-13.

"The Amalekites were at that time the most powerful race in the peninsula, which from the earliest ages were peopled by fierce and warlike tribes, with whom the Pharaohs were engaged in constant struggles."

Who was put in command of the Israelites? 17:8. To what source should the victory be traced? 17:11, 12. What lesson in this? Isa. 35:3, 4; Gal. 6:2. Who visited Moses? 18:1-5. What helpful advice did Jethro give him? 18:19-24. What time did they arrive in the wilderness of Sinai? 19:1. The reckoning is from the departure from Egypt.

"The district of Sinai is a wild, rugged, mountainous region. The cluster of mountains, usually known as the Sinaitic group, is called by the Arabs, Jebel-et-Tur. The central ridge of the group has two opposite summits, the northern one called Horeb and the southern, Sinai, the whole ridge being about three miles in length. The mountains consist chiefly of granite and sandstone, which gives a rich and varied, coloring of red, gray, lilac, purple, etc., to the landscape. The higher part of the mountains are uniformly bare, but lower down the valleys and plains are clothed more or less sparsely with varieties of aromatic and almost sapless herbs, peculiar to barren soils. As a whole, however, the aspect of the peninsula is one of extreme barrenness and desolation."

Where did they pitch their camp? 19:2. What did Moses do upon arriving at Sinai? v. 3. What experience had Moses before on this same mount? Ex. 3:1-3. Are Jacob and Israel the same? Gen. 32:28.

"Both names are mentioned, making the message more urgent and personal."

What had God done "unto the Egyptians?" How had God borne them on eagle's wings? Deut. 32:9-12. What does God ask of the Israelites that they may become His people? v. 5. What is a treasure? What does "peculiar treasure" mean? 1 Kings 8:53; Titus 2:14 R. V. (A people for his own possession). What is the thought conveyed by the expression "kingdom of priests?" "Those who live wholly in God's service, bringing others to worship Him and teaching them His will.' To be an holy nation, what must

be the characteristics of the individuals? When Moses gave the message to the people how did they respond? 19:7-8. Compare Deut. 5:29.

The language of the original in this last text is very emphatic—the literal meaning, “who will give that there may be such a heart in them,”—implying, they refuse to receive such a heart from me, who then can supply it?

That the people might believe, what did God tell Moses? He would do? 19:9. What was required of the Israelites in preparation for this? 19:10. What bounds were to be set? 19:12-13. “This was to teach the sacredness of the laws to be announced, and the reverence with which they should be received.” What came to pass on the day announced? vs. 16, 18. Where did the Israelites assemble? How did they know when to assemble? v. 13. Did they see God? 1 Tim. 6:16. Deut. 5:23, 24. Who alone talked with God? What was Moses further to enjoin upon the people? 21-25. Why was the law given under such impressive circumstances?

Read Heb. 12:18-29. Here Paul sets forth the privileges of the gospel dispensation as compared to that of the Mosaic. Why must God's chosen ones be holy? How can they become so?

In our Golden Text, the word “grace” in the revised version is rendered thankfulness. Read the whole text, Heb. 12:28, and give the reason for thankfulness on our part. If we realized our privileges as we should, would we offer services more pleasing to God than we do?

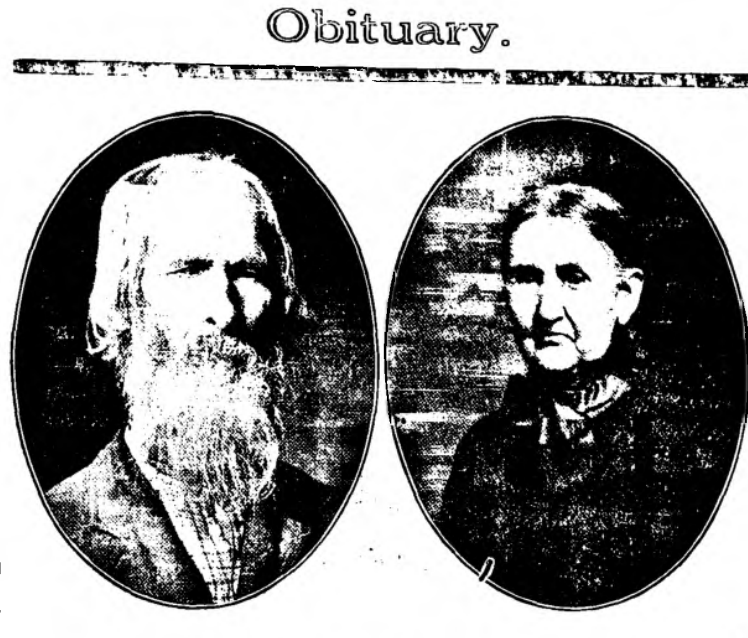
**Bible School Thoughts.**

Having received so much inspiration and help from being present at the Bible School recently held in Adrian, Mich., I cannot refrain from urging upon all—old, as well as young—the great necessity of thus meeting together, for we received spiritual food in such abundance that growth must result.

I heard several of our older members remark of the great benefit it had been to them. They had received new ideas which they hoped to investigate further and profit by. Then how much is it needful for the younger ones to be present.

If those who were absent, even from necessity, knew what they were missing, they would find some way to arrange their affairs so that they could be present. These meetings are something we positively cannot afford to miss.

Besides the benefit received from the lessons and sermons, we were so delightfully entertained by the Adrian brethren that



**Mrs. Nancy Vernon Hollingsworth,**

whose maiden name was Mote, was born at Dayton, Ohio, Sept. 20, 1828, and died at the home of her son in Marshalltown, Ia., August 2, 1913, aged 84 years, 10 months, and 13 days.

She was married at Milton, Ohio, March 19, 1846 to Mr. Yates Hollingsworth. Soon after marriage, Mr. and Mrs. Hollingsworth moved to Indiana where he engaged in teaching for several years. On Nov. 3, 1863 they came to Iowa and settled in Le Grand. They remained there for thirty-five years, and then moved to Marshalltown.

Mr. Hollingsworth was a Bible student of unusual ability, and an obedient believer of the gospel as advocated by the Church of God in Christ Jesus. At one time he came into state wide notice through an answer he published to an open letter issued by Robert G. Ingersoll. His wife was a faithful member of the Seventh Day Adventist Church for twenty-five years.

Brother Hollingsworth preceded his wife in death eight years ago, having reached the advanced age of 82 years. His was the second funeral conducted by the writer.

Since the death of her husband Mrs. Hollingsworth has made her home with her son and daughter-in-law, Mr. and Mrs. J. C. Hollingsworth, under whose loving care, she spent her declining years in peace. Two sons and a daughter were at the bedside, when death stilled the mother heart.

She is survived by four sons, Elijah, William, Jordan, and Milton; and four daughters, Mrs. Rachel Phay; Mrs. Ella Phay; Mrs. Ida Hayes, and Mrs. Jennie Pettigrew. One brother, Mr. J. J. Mote of Le Grand, also remains to mourn.

The writer officiated at the funeral, which was conducted from the home. She was laid to rest beside her husband in the beautiful River Side Cemetery of Marshalltown.

G. Eldred Marsh.

our pleasure was increased. If I had been present only Saturday and Sunday, I should have felt repaid for the trip.

I would like to give a few of the good thoughts received, although I cannot give them as impressively as they were presented.

The simple black-board diagram used by Bro. Lindsay to show the three different planes upon which God's created beings are placed, made Christ's part in the redemptive scheme very plain and very clear. It made the great love of Christ more dear, and impressed more keenly upon us how utterly impossible it would have been for us to attain the higher plane alone.

Adam was given as a type of Christ. Adam was created on the innocent plane, but instead of ascending to the immortal plane, as he might have done

by obeying God perfectly and overcoming the desire to sin, he descended to the mortal plane thus forfeiting life, and bringing all those who should spring from him into the same condemnation.

Christ, created on the same plane as Adam overcame in every trial, and fulfilled perfectly the Father's will, thus gaining the right to the immortal plane.

As God saw that it was not good for Adam to be alone and provided him a bride, so he saw that if Christ went into life and glory he had won, he would have to go alone. At the request of the Father, he descended to the lower plane—the mortal plane—in order that he might redeem us and make us his bride. Was that not love beyond compare?

The sermon on “Garments” was full of good thoughts. The

symbolic meaning of the word was used and it made plain to us the kind of garments we should be clothed with. The first garment we have any record of is the apron of fig leaves. Sin caused the garment of innocence with which God had clothed Adam and Eve, to be lost, and, that they might cover their shame, they made the fig leaf garment. As this was insufficient God provided an animal skin. This caused the life and blood of that animal to be lost. Note the similarity in this figure to ourselves and Christ. Our poor and naked condition because of sin; the garment of self-righteousness of our own manufacture which seems to us sufficient. We must cast aside this garment and be clothed with righteousness which is to be found in Jesus Christ, if we would stand before God.

The Pharisees were well clothed in their own estimation, but their garments were filthy rags in God's sight. Trials are going to purify our garments and make them fit garments for daughters of the King. If we would be clothed of Christ we must cast aside every garment of our own manufacture. Then we must keep our garments pure and unspotted.

I would like to tell more but must forbear, and will only say that the communion service was very impressive.

Esther Richardson.

“Every morning,” said Sir Matthew Hale to his children, “read seriously and reverently a portion of the Holy Scriptures, and acquaint yourselves with the history and doctrine thereof. It is a book full of light and wisdom—will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom and use.”

“God has much glory for His children to enjoy; He has also much hard work for them to do, and much suffering for them to bear. It is not that he would put a burden on us, but that he would give us the glory which comes from this experience, and which is attained through these offerings. Yet God's children often hesitate and shrink from the effort or from the pain that is necessary to inherit this blessing.”

Our history contains the name of no one worth remembering who led a life of ease.—Roosevelt.

Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. 16:13.

## God's Promise And Oath To Abraham.

### No. I.

This subject we consider one of the greatest importance we have ever presented to the consideration of our people and readers, because, if this promise and oath are equivocal, or uncertain of fulfillment, what foundation have we on which to stand, in relation to any other promise supposed to be made by God? All other promises are made doubtful, if this proved of uncertain meaning. No promise of God was ever made with greater cleverness or more solemnly proclaimed. To treat it, therefore, with neglect or as if it might be explained to suit human theories, is to undermine all faith in the word of God.

### Has this promise and oath ever been fulfilled?

Let us present the subject as it appears in the Bible. God called Abram out of his country to go another, unto a land that I will show thee. He then told him, "I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him, that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3.

After this, when Abraham was ninety-nine years old, God appeared to him, and said, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.....I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant," etc.

After this, when God was about to overthrow Sodom and Gomorrah, he said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him." Gen. 18:17-18.

At length Isaac is born, the heir of the same promises, and when he was grown to some years, the Lord called Abraham to go to a certain place and offer up his son Isaac for a burnt preparation to carry into execution this command of God. He had gone to the place pointed out, erected his altar, bound his son and laid him on it. He then stretched forth his hand and took the knife to slay his son. At this point, the angel of the Lord called unto him out of heaven, forbidding him to proceed any farther. Then followed a second call out of heaven saying, "By myself have I sworn,

saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Gen. 22.

This promise was renewed to Isaac, Gen. 26:4, as follows: "In thy seed shall all the nations of the earth be blessed," etc. The same was more fully confirmed to Jacob, Gen. 28:14. "In thee and thy seed shall all the families of the earth be blessed." Thus it is seen, by the language used by the Lord that all nations embraced all the families of those nations. Peter in referring to this matter, Acts 3:25, says, "Ye are the children of the prophets, and of the covenant which God made with our fathers saying unto Abraham and in thy seed shall all the kindreds of the earth be blessed." Here all families of the earth are embraced. Paul, also saith, "The scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Gal. 3:8. Here is no limitation,—all nations, all, and of course, all families and all kindred, are to be blessed with the gospel proclamation in order that they may be justified by faith: that is by believing, the message of God's love to the world, or to all families of the earth.

In order to believe it, they must have it proclaimed to them. How can a man believe in that of which he has never heard? Have all the families of the earth heard of the love of God, to the world in any age or dispensation past or present? Certainly no man living can prove that they have, and the evidence is clearly against any such assumption. If any age could boast of such a result, it is the present century in which we live, but what are the facts?

In a work written in 1870 by Mr. Shinneall of New York City, who has written and preached much on prophecy, he gives the following statistics:

"The aggregate population of the earth is twelve hundred twenty-five millions. They may be divided into the following religious systems, namely:—1 Of Braminical Pagans, Asia, 650,500,000; 2, Of Mohammedans in Asia, Africa, 150,000,000; 3, Of Pagans in a purely savage state, 100,000,000; Of Jews, the kingdom of Judah dispersed 14,000,000. In Christendom there are—1, Of the western or Romish church, 170,000,000; 2, Of the eastern or

Greeks church, 60,000,000; 3, Of Protestants throughout the land, 80,000,000; total population, 2,224,000,000.

He then adds: "It results from the statistics, first, that less than one fifth of the earth's population are included within the pale of Christendom; second, that of these later, only about one third bear the Protestant name; third, computing as we must, the real, numerical strength of Protestant Christianity by the communion statistics of all the various branches of the Protestant Church scattered over the world, they do not yield a total of over 15,000,000 of the 1,224,000,000. What a picture.

All this, notwithstanding the promise and oath of God that in Abraham all the families of the earth shall be blessed. From facts like these, one of two things seem inevitable. First, there is an age or ages yet to come, in which the promise and oath of God will be fulfilled; or second, that promise and oath of God does not mean what it says, and it is impossible to tell what it does mean; and so, the two is impossible for God to be immutable things, in which it not be relied on to teach what truth is.

No wonder if men are made infidels under the teaching which involves the possibility of the promise and oath of God meaning something entirely different from what is expressed, or is never to be fulfilled at all.

Uncle John Foore, 2012 W. C. Ave., Parsons, Kan.

Many religious tracts to give away.

(To be continued).

## SALVATION.

(By Jas. W. Wilson, Deceased).

### Heaven Not Promised.

The popular belief also handed down by tradition from father to son through so many generations that it has become the very woof and warp of our being, that when a righteous soul dies it is conveyed at once to the eternal joys of heaven, is also not found in the Scripture. The promise of heaven is not found among those "exceeding great and precious promises" (2 Pet. 1:4) which constitute the magnets to the Christian heart to draw it to Christ. On the contrary, Christ says in the Beatitudes, "Blessed are the meek for they shall inherit the earth." Matt. 5:5. The promises of God may be summed up in three great factors,—life, 1 Jno. 2:25; land, Gen. 13:44-55, Acts 7:5; and a position of authority in His kingdom, Rev. 5:10 and 3:21. The promise of land for the righteous or a portion of the earth, or that they should inherit the earth is repeated over and over

again in the Scriptures. Take your Concordance and reference Bible and examine for yourself.

Abraham and his seed (Christ) are promised the world, not heaven, Rom. 4:13, and the faithful in Christ, being also of the seed of Abraham, Gal. 3:29, are joint heirs with Him and with the Lord Jesus Christ, Rom. 8:17.

It is true Jesus also says, "Rejoice and be exceeding glad for great is your reward in heaven." Matt. 5:12. Peter also speaks of an "inheritance incorruptible and undefiled which fadeth not away," which he says is "reserved in heaven for us who are kept by the power of God unto salvation, ready to be revealed in the last time." 1 Pet. 1:4-5.

It does not necessarily follow, however, that because the title deed to the inheritance is in heaven, or because the reward is there, that we must go to heaven to get it. On the contrary, Jesus has promised to bring the reward with Him and give it to the faithful on His return. He says, Rev. 22:12: "Behold I come quickly and my reward is with me to give every man according as his works shall be." And in Matthew He says: "For the Son of man shall come in the glory of His Father and with His angels. Then shall He reward every man according to his works." Matt. 16:27. See also Isa. 40:10, Isa. 62:11. Jesus also told His disciples when they made a feast not to invite those who could feast them in return, but to call in the poor, lame, maimed, and blind, who could recompense them. For such deeds of charity in this life, He says they shall be recompensed not in heaven as soon as they die, but "at the resurrection of the just." Luke 14:14.

Also in that noted parable of the ten pieces of money, the nobleman, who is a figure of Christ, "went into a far country to receive a kingdom and return, as Christ has now gone to His Father to receive a kingdom and return. On His return He called His servants together and rewarded them. They did not go to Him in the distant country to get their reward, but the nobleman returned to them, as Christ has promised to return and reward those who faithfully serve Him. Luke 19:12-13.

The same idea is expressed in the symbol of the high priest who went into the holy of holies once a year to obtain the blessing of the true Christ the anti-type "has not entered into the holy places made with hands," "but heaven itself," "now to appear in the presence of God for us," Heb. 9:24, and "unto them that look for Him shall He appear a second time without sin offering, unto salvation."



Heb. 9:28. Peter said on the day of pentecost, Acts 2:34: "David is not ascended into the heavens," and 29th verse, "He is both dead and buried, and his sepulcher is with us unto this day." John also said, Jno. 3:13: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven."

There is no need of misconstruing such simple teaching if men will only fit their opinions to the Bible mold instead of trying to force God's words into the mold of their opinions. No one not previously taught would ever discover a knowledge of an immortal soul or the heaven and hell of the theologians in the Bible, or even suspect that salvation was deliverance from the danger of being cast into perpetual torment, or the reward of the righteous to dwell in a heaven above.

The doctrine of heaven and hell has its root in the doctrine of the immortality of the soul. Having conceived the idea or borrowed it from Paganism that the soul or spirit cannot die, some place must be found or invented to put it. Hades, therefore, originally a receptacle for the dead without distinction, became a place for departed spirit with one apartment for the good and one for the bad. Later, to better suit the notions or convenience of the prelates of the apostacy, hell became a place of torment, for wicked spirits only, while the heaven of the Greeks and Romans, a place where numerous gods of the Pagan faith dwelt and to which many of their heroes and demi-gods were transported after death, became the place of rest and people of the kingdom. spirits of the righteous heroes and martyrs of the Christian world.

### THE KINGDOM OF GOD.

#### In the Light of the New Testament.

Is there anything in the teaching of the New Testament on this subject that would materially change the Jewish mind which had resulted from their study of the Old Testament?

We shall see. Luke 1:30-33.

And the angel said unto her. Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

How very like the prophecy in Isa. 9:6-7 is this language spok-

en to Mary. This woman was a Jewess and had full knowledge of the Old Testament teaching concerning the Kingdom of God.

What did this proclamation mean to her in the light of the knowledge which she possessed?

When Jesus arrived at the years of His ministry, we find according to the history given in the four accounts of the gospel, that He went everywhere, healing all manner of disease and sickness and preaching the Kingdom of God. Do we find any account that His teaching on this subject was in conflict with the Jewish idea? Only in one point. Jesus proclaimed himself the King of the Jews, the long promised Anointed One of God who was to occupy the overturned throne of David according to the promise made to the Jews as recorded in Ezek. 21:27. Upon this point arose all the trouble between Jesus and the Jews, for when Pilate had caused to be written upon the cross the words, "Jesus of Nazareth, King of the Jews," they begged him to change the wording to make it read that He said He was King of the Jews.

So Jesus preached it and as He had chosen twelve men who were to go with Him during His ministry to be witnesses to both what He did and said, we find that He finally authorized them to go forth two by two to preach the Kingdom of God. Later he sent out seventy more to do the same. Often we hear it said that the apostles had the same idea of a temporal, earthly kingdom that I am here advocating. I feel that no greater compliment can be paid our understanding of it. Do you presume to think that Jesus would have sent these men out to preach something of which they had no knowledge? They understood the teaching of the kingdom and they differed with other Jews only in the fact that they had accepted Jesus as King.

This may be seen from their question asked of Him as recorded in Acts 2: "Wilt thou at this time restore again the kingdom to Israel?" The TIME of the restoration was the only problem and even Jesus could not inform them on this point, for as yet this was in the keeping of the Father, neither Jesus nor the angels knowing it.

Jesus assures the twelve after this manner: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I do not wonder at their anxiety to know the TIME of their possession. Again, we read Peter's question. "Behold, we have left all to follow Thee, what shall we have therefore?" Jesus answered that when He should come to sit upon his throne, they should sit upon thrones as judges of

the twelve tribes.

This same kingdom is proclaimed as a matter of hope to the church. It is not a possession, but a hope. Let us read: (2 Pet. 1:10-11).

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

To the brethren thus addressed, Peter gives assurance that proper conduct on their part would entitle them, further on, an abundant entrance into this same kingdom. It was, then, a matter of hope with them as it is with us now.

Paul also encourages the struggling saints to believe that is not a present possession, but something to be reached at the end of the struggle, for he says, (Acts 14:21-22):

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Paul further says that this kingdom will be established at Christ's coming. (2 Tim. 1:1):

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.

Jesus Himself says that it will be at His coming. (Matt. 25:31):

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

He is not on His throne yet, but on His Father's throne. (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.

In the next, we will take up something about the capital, ex-ward and abode for the departed S. J. Lindsay.

### The Eternal Question.

When the tomb of Charlemagne was opened nearly two centuries after his death, the body of the Emperor, it is said, was in a remarkable state of preservation, seated on a marble chair, dressed in royal robes, holding a scepter. On his knees was a copy of the gospels, and a finger of the dead monarch was pointing to the words: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" It is a striking circumstance that one of the

greatest conquerors should thus be represented as contrasting the insignificance of his achievements with the vast importance of his destiny.

This is the question which demands the attention of those who triumph in intellectual undertakings, no less than those who win triumphs in martial strife. It is the question which Ignatius Loyola thrust at Francis Xavier when the latter was studying in the French capital. Throughout his course at the University of Paris his quiet was interrupted by this stirring inquiry. When later he was delivering eloquent lectures before the youth of France, and was receiving the applause of his enraptured auditors, this question was made to interfere with his satisfaction. When by the hand of Loyola his financial distress was relieved, the needed help was accompanied by the same old irritating question. Nor did his inquisitor cease to push into his conscience the repetitious challenge through all the months of his delightful companionship. At length Xavier was constrained to undertake the solemn reckoning. He chose Christ in place of the world, and became an apostle who sealed his faith by martyrdom.

No reasonable man ever seriously considered this problem of human life without being convinced that it admits of but one solution. Multitudes who concede this refuse to follow the commands of their own intellect. They hesitate to do that which Saint Paul insisted was necessary for a noble life when he said: "Yield yourselves unto God." Pride restrains many an educated person from yielding allegiance to Jesus Christ. Yet to give him the control of life is to set it on its true errand and to put it in a plain path leading to the right goal. It is permitting the Giver of life to ordain its suitable ends. Not-competent to make human life ing short of infinite wisdom is what it was designed to be.—Sel.

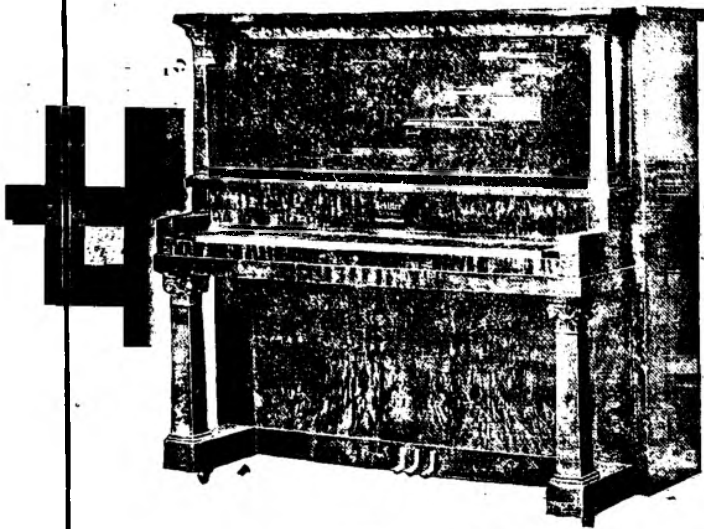
### Exodus 34:5-7:

The Lord descended in the cloud and stood with him there, and proclaimed, by name, the Lord. The Lord passed by before him and proclaimed. The Lord is the immutable, eternal being, the omnipotent God, merciful and gracious, long suffering and abundant in beneficence and truth; keeping kindness unto the thousandth generation, forgiving iniquity and transgressors and sin, but who will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children unto the third and unto the fourth generation. —Leez-er.

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### Conspiracy In The Land Of The Free. A. H. Ericsson.

As citizens of this great and grand Republic, we justly pride ourselves in the institutions which we have to our credit. One of the sweet heritages which have come to us is comprehended in the word "FREEDOM." This is that which the human heart craves, and this is the blessing with which the Republic purposes to bless it to the full and overflowing. Freedom waves in our banner; freedom speaks in our halls of learning; freedom we have and must have henceforth at whatever cost. "Long may our land be bright, With freedom's holy light, Protect us with thy might, Great God and King."

are face to face with the bitterest foe of freedom, and never in our history has this foe indicated its hatred for our institutions and inherited, yet blood bought, liberties more than now. The Roman hierarchy does not like freedom of speech, freedom of the press, and consequently not freedom of the mail; nor is it at all pleased with the American school, nor anything else American. Americans are just beginning to wake up to this, although in the days of the A. P. A. movement the nation was pretty generally awakened to its peril. Patriotic organizations are being formed all over the land. Guardians of Liberty; Knights of Luther, and others, and these together with several publications devoted to this waking up movement, are doing much to enlighten the citizenship

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THE RESTITUTION PUB. CO., Oregon, Illinois.

on this national peril and conspiracy to "make America Catholic." Many of the denominational and the undenominational papers are taking up the issue, and something is really being done.

A few years ago many of the Adventists became much interested in Rev. Jeremiah J. Crowley, who, after having been a priest for many years stood up like Martin Luther to open a new Reformation on this side of the sea. Many of us have read his book on the Parochial School, a Menace to the Church and a Curse to the Nation, in which he has painted Romanism in its true garb. This noble patriot has become a veritable champion of American liberties. On the evening of June 12, last Rev. Mr. Crowley delivered a lecture in the city of Oelwein, Iowa, on the school question. After his lecture, as he was passing from the building to the hotel, Rome's hoodlums assailed him and came near killing him, which was no doubt their intention, judging from the means used. After medical care, Mr. Crowley recovered from the shock, and addressed a larger audience two nights later.

A similar incident happened in Pittsburg on the 17th of June, when Rev. Wallace Tharp had delivered a lecture on "Martin Luther" in Music Hall of that city. The Roman mob stormed the doors and attempted to gain

admission with forged tickets which they had printed for the occasion in imitation of those used. However, these attempts on the part of the Romanists will not further their cause, but they do indicate to us which way the winds blow in this respect.

The Associated Press is muffled by the hierarchy, hence news of the insult on these patriots in Oelwein and Pittsburg has not been very general. The writer regards it as the simple duty of every Protestant journal to detail this matter to some extent at least to their readers. The times are a bit too strenuous to withhold such matters for the sake of a few "talcum powder readers."

The whole system which opposes our freedom is pictured in the prophetic Scriptures in such pictures and under such names that it is not at all difficult for the student of the prophecies to detect the "beast" in actual operation.—The World's Crisis.

### Humility First.

We shall never be the light of the world except on condition of being the salt of the earth. You have to do the humble, inconspicuous, silent work of checking corruption by a pure example before you can aspire to do the other work of raying out light into the darkness, and so drawing men to Christ himself.—McLaren.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Sept. 3, 1913.

Number 46.

## Religious Authority.

Few people live, or ever did live, but what believe there is a life beyond the grave, but their conception of the place and nature of that future weal or woe varies almost as much as the human mind.

Most all people have some kind of religion, believing in and revering some deity, whether one God, or many gods, which they believe is controlling the destiny of all his creatures, and will finally somewhere, somehow, reward the righteous and punish the wicked.

If we go to the Buddhist and ask him where he expects to go when he leaves this world, he will tell us that his soul will transmute from one animal, bird or other object to another according to his life here, and finally reach Nirvana, that is, be absorbed into the Supreme Being, which is practically annihilation.

Let us go to the pagan Greeks, Romans, and Teutons, and ask them where they expect to spend eternity, and they will tell us that their spirits (which they believe to be their souls) will join their spiritual friends in the air and sky, and occupy places of honor in the unseen world around us according to their rank in this world.

Now let us go to the various Christian denominations and ask them their faith in a future life, and how we may obtain eternal happiness, and we find that they are all at sea in regard to their future destiny and their duties to their Creator, some believing one thing and others something else.

We find that the world is in religious confusion. Have we no acknowledged authority by which we may know what is right?

The Buddhist refers us to the sacred doctrine of the Hindoo sage, Gautama Siddartha, surnamed Buddha. The pagan Greek and Roman point us to the traditions of their ancestors and mythology. All who profess the Christian religion accept the Bible as our divine authority for faith and religious doctrine.

We examine history for the origin of these various religions, and we find that our Bible has the most convincing evidence that it is the revealed word of God. But what is the trouble with the Bible? Why so many different faiths? Does God tell us that there are many different worlds

for the dead? Did Jesus say that some might believe one thing and some another, and that some are required to obey certain religious rites, while others may choose whatever is most convenient and congenial?

Because of this confusion of faiths many good people have become discouraged and disgusted with what they are pleased to call religious dogmas, and they think that it does not matter what anyone believes in regard to God's revealed word as to the future destiny of man just so he believes there is a God and a Savior and obeys the moral law he will be saved.

It is a lamentable fact that some of our great ministers are teaching this doctrine. But is it divine authority? Does our accepted authority, the Bible, teach this doctrine? No, clearly it does not.

Paul says there is one faith, and this faith cometh by hearing, and hearing by the word of God. Faith as here used means belief, or more clearly, that which we should believe. It is God's promised plan of redemption as he has revealed it to man through the medium of his inspired servants, and for the belief of which he holds accountable all to whom the message is proclaimed. There is but one true gospel, so there can be but one saving faith. We must believe that gospel just as God has decreed it. Jesus commanded his disciples to preach the gospel in all the world as a witness unto all nations, saying, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." This is definite and plain, and we have no divine authority to believe any-

## Anchorage.

By Prisca.



Far better than riches is honor;  
And truth surpasses fine gold.  
True virtue, more precious than jewels,  
With a halo the wearers enfold.

This trio,— think on it profoundly—  
'Tis yours to have and to hold!  
The Lord hath provided in wisdom  
These graces His way to unfold.

See onward, there is a high-calling  
Of God in Jesus our Lord;  
Nor swerve from the Way that is narrow,  
In it walk and receive your reward.

thing else.

As Jesus and his apostles forewarned us that false gospels would be preached, and if it were possible the very elect would be deceived, it is of vital importance that we know what the gospel is, and what conversion is, and why the elect must be baptized.

We expect to commence a series of articles in the Journal in the near future on the subjects The Gospel, Conversion, and The Seal of the New Covenant, and shall try to make them plain enough, and produce such positive divine authority, that all interested readers who are willing to believe God as his word is recorded in the Bible can easily understand and believe them.

Kind reader, if you are a subscriber to the Journal you ought to see that your friends receive it the remainder of this year, and if you are not a subscriber, and receive this number it is an invitation to you to join the family of Journal readers. There will be many other articles by regular contributors to the Journal that will be interesting and instructive, which you cannot afford to miss.

F. M. Howell.

One of the most serious mistakes that scores of mothers make in rearing their children is in allowing them to be lonesome or to have dreary hours at home. Too many mothers by far shut their children off from their personal work instead of teaching them to share it. "Run away now; I am busy" is a familiar mother's sentence of banishment to a child who is seeking to take part in his mother's world of work. Perhaps no

other sentence in the category of the average mother has sent so many children out to seek wrong affinities with playmates, or to learn some idle form of amusement. Of course it is true that the child's part in the mother's work may be more of a hindrance than a help, if the mother chooses to look at it from that standpoint. But what is the accomplishment of a "big morning's work" in comparison to an empty hour in a child's life? The years that our children spend with us are all too few, and no action of ours should banish them from our sides when their natures reach out to us. No mother can afford to let any chance pass to have her child get better acquainted with her. It benefits the child, and educates the mother!

## A Prayer In Two Words.

To say your prayers is one thing; to pray another. True prayer is an inspiration of the soul, and nothing more. It may be put into words, or left unspoken, without affecting its essential character. The Father of All may safely be trusted to interpret it in the light of its highest purpose. If prayers, no matter how sincere, were required to be in perfect form in order to be acceptable, few would reach their destination. If their effectiveness were measured by their length most of them would go unanswered.

Happily for the mass of mankind who are not endowed with an extensive vocabulary, the perfect model of a prayer which the Master gave to His disciples on the Mount is at once dignified, short and simple. Moreover, it is a modest, personal prayer. It does not overflow with instruction for the All-Wise One, or with rambling references to people, places and things outside of the sphere of the petitioner.

One of the most devout of American women, whose name was a synonym for all that was lovable in her race and sex, and whose career was a continuous benediction, confined her verbal devotions to two words. Every night before she slept and every morning on waking she raised her eyes to Heaven with an earnest "Thank you!" The rest she lived, or left to God.

Men ought always to pray.

**The Manifestations of Jehovah.**

The subject of the manifestations of Jehovah requires careful study and prayerful meditation. In the beginning of the history of the creation as given by Moses we have the words 'God' and 'Gods' as referring to the Eternal One. These words are of Anglo Saxon origin and have no Hebrew significance. These words are translations of the Hebrew words *eloah* and *elohim*, and refer to the angels or messengers of Jehovah, and not to the Eternal Himself. Jehovah manifested himself to Adam and Eve through these messengers. They were the POWERFUL ONES that created all things.

The Psalmist calls them, "his angels that excell in strength, that do his commandments, hearkening unto the voice of his word." *Psa. 103:20*. They are the agents that communicated the will of Jehovah to his creatures. In these messengers, Jehovah was revealed as the powerful One. Our first parents could only have communicated with Jehovah through the *eloah* that created them and placed them in the garden, and gave them the law under which they were to develop a character that would give them the rulership of the world. They could have had no personal communication with Jehovah as "He dwelt in the light which no man can approach unto; whom no man hath seen, nor can see." *1 Tim. 6:16*.

Jehovah is veiled to his creatures and can only be known through his power at the creation of all things and his word as given by the *eloah* or angel messenger. The law was given through this medium. The judgment of our fore-parents was given by the *eloah* that gave them the law. Jehovah's justice and mercy were manifested in the covenant made as recorded in *Gen. 3:21*. Jehovah's mercy was also manifested in permitting them to escape the penalty of the Edenic law, "In the day that thou eatest thereof thou shalt surely die." Adam died a natural and not a violent death. *Gen. 5:5*. Until the days of Abraham, Jehovah was known only through his messengers. They were messengers of mercy or destruction. In *Gen. 17:1*, the Almighty God or Jehovah communicated to Abraham, his name. I AM the Almighty One, *Ail Shaddai*, not the *eloah*, a powerful one.

This manifestation thro' the name of *Ail* was reserved for Abraham and his seed. Through this name the everlasting covenant was made and ratified. *Gen. 17:1-15*. I appeared unto Abraham, unto Isaac and unto Jacob by the name God Almighty, *Ail Shaddai*. The faith

of Abraham and his seed is based on the covenant name which signified that a future one should possess the land promised and the inheritance of all things. The consummation of this promise to Abraham and his seed is recorded in *Gen. 22:15-19*. His seed was to possess the gate of his enemies and shall bless all nations through the name of *Ail*. This name was veiled until revealed to Abraham.

The name of Abram was changed to that of Abraham, one having power over a multitude of nations. This covenant was ratified with human blood, pointing to the shed blood of his seed Jesus the Christ. *Heb. 9:15-16*.

A further manifestation of the Eternal One was made to Moses when the *eloah* appeared to him in the burning bush. When Moses inquired as to his name, he was informed that "I AM" sent him. I AM being translated from the Hebrew word *Yahweh* which not only signifies a powerful one but one that will be and will bless. In this name Moses trusted and was given a measure of the spirit of power that enabled him to stand before Pharaoh, and deliver Israel from Egyptian bondage. This spirit power given through the name sustained Moses through all his trials and preserved him physically. "His eye was not dim, nor his natural force abated." *Deut. 31:7*. The Hebrew name *Yahweh* is translated by *yah, Jah, and Jehovah*. He was known to Israel as the Eternal One. Young translates *Deut. 6:4* thus. The Eternal is One Being. To believe in any other God was to break the covenant made with Abraham and Moses. The covenant made through the name *Ail* embraced the promise of the land and the unit seed. The covenant made through the name *Yahweh* embraced the *Ail* promise and included the multitudinous seed that will come through Jesus the Christ. *Gal. 3:26-29*. Thus far we observe that the Eternal One has manifested himself thro' the covenant names of *Ail* and *Yahweh*. Through his prophetic word we learn that He will manifest himself through a member of the Adamic race. *Isaiah*, calls this one the child born, the son given. The wonderful counsellor, the Might or Power of Jehovah. The Father of the Everlasting Age The Prince of Peace. This one is to sit on the throne of David and order it, and to establish it, with judgment and with justice.

In *Jer. 23:5*, we have this manifestation made through David's righteous Branch who shall be a King and shall reign and prosper and shall execute judgment and justice in the earth. These are prophetic utterances and could only be understood by Israel as a promise of a personal manifestation of Jehovah through

his son. This manifestation exceeds all others. The name "Yahweh" was given to this son before his birth. *Luke 1:31*. The Hebrew equivalent of Jesus is *Yahweh*. Paul in writing to the Galatians says: When the fulness of the time was come, Jehovah sent forth his son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons.

Matthew refers to this one as the Immanuel of the prophetic word. The signification of this term is, Jehovah with us, Holy Spirit Nature, or Jehovah Veiled. This One was begotten by Holy Spirit power. *Luke 1:35*, and was to be called the Son of Jehovah or *Yahweh*. This son is distinguished from the Father (*Yahweh*) as *Yahweh-Eloah*. The one in whom the Father deposited his Holy Spirit without measure. He is spoken of as the "only begotten Son." This begetting was peculiar in as much as it was the work of Jehovah through His spirit power. This was to be the woman's seed and not the man's. *Gen. 3:15, Gal. 4:4*. This was the corn of wheat that fell into the ground and died and will bring forth much fruit. *Jno. 12:24*.

The promise of much fruit embraces another seed. This is to be a multitudinous seed. *Gal. 3:26-29*, and is to be distinguished by *Yahweh-Elohim*. The last two are the product of the same spirit power. The multitudinous seed being begotten thro' the incorruptible word that liveth and abideth forever. This word is the gospel that is preached unto you. *1 Pet. 1:23-25*. When the fulness of time shall come, as it did with the only begotten son, the numerous seed will have a spirit birth and become the *Yahweh-Elohim* of the future age. *Jno. 3:1-8*. Thus we see that the manifestations of the Eternal One have been gradual. 1. Thro' the angels of his strength. 2. Thro' his names *Ail* and *Yahweh*. 3. Thro' Jesus the Christ which was a personal manifestation. 4. Thro' the multitudinous future seed that have and will be counted righteous since righteous Abel to the coming of Christ and have overcome the world through the word of the Eternal One.

The last will consummate Jehovah's purpose in bringing into existence the means by which this earth will be brought under a righteous rule. He who ruleth over men must be just ruling in the fear of the Lord. What a reward for such a poor service as mortals can render. May we as adopted children bear the *Yahweh* name with honor magnifying ourselves through his name.

**Faith and Works.  
J. W. Williams.**

"Your belief is not right, you know nothing of the true gospel," says the advocate of sound doctrine. "Your works are corrupt; I will be saved as soon as you," replies the one who says it makes no difference what he believes, so he is sincere and tries to be a good man. While the unbeliever says, "Look at your professed Christian. I would as soon have no faith at all," and the moral self-justifier says he will be saved if such a church member is.

The fact is, though all are partly correct, none of them have reached the whole truth of the matter. For while it is true that salvation begins in faith, it is also true that the end of faith is works, and furthermore, that the works come from the faith, so that while without good works none can be saved, yet without correct faith there cannot result good works. The Father has joined the two saying, "I will show you my faith by my works, and what he has joined let no man attempt to sever and trust to either alone, for he who trusts to his moral goodness alone will be burdened by that load of pride beyond recovery, while he who trusts alone to his creed will find his life barren; so that neither will be saved, and the one who said he would be saved if the other was, though speaking truly, will find he measured by the wrong standard, and is rejected along with the creed religionist and the self-justifier, because in holding up his good morals to Jehovah as a plea for salvation, he did not realize that they all turned to the sin of pride in being offered, and the additional sin of boasting when plead for admission at the closed door, where those who plead they have done many "wonderful works" in his name are told their works are "iniquity."

Honesty and all other morals are virtues, but when trusted to for salvation, they all become the sin of pride. That was the trouble with the Pharisee who went up to the temple to pray: his prayer was a eulogy on his morals, and the parable is spoken to those who trusted in themselves that they were righteous. So Paul shows that salvation is not of works. Let any man should boast." but that justification is by faith so that man may accept it as a gift alone, in order that love may result, since there can be no salvation without love, and there can be no love to God for what a man works out himself. So he says again that in Christ the only availing thing is faith, which works by love." There you have the faith and works shown to be love, and that the



works come out of faith and not from the man himself. So John adds his testimony that when our prayers are answered because of our works the faith is to believe on Christ and the works are to "love one another."

Any faith which does not result in works of love is a false one. Paul exposes those who "profess that they know God, but in works they deny him, being abominable and disobedient and unto every good work reprobate," and also that the young believer who will not support his widowed relatives who are of the faith "has denied the faith and is worse than an unbeliever."

"Doctrine" in scripture means "teaching" and the reproof of sin is therefore just as "doctrinal" a sermon as one of abstractions on the kingdom or the nature of man.

The world's proverb says, "Practice what you preach": the Master's instruction in Matt. 5:19 is, Preach what you practice, for there the doing precedes the teaching. This shows why false teachers and their doctrines may be judged by their fruits: they are first put into the experience of the teacher, who knows by that whereof he speaks, and can speak in earnest conviction, and the hearers believe because in him they see. There must be much error among us, judged by the fruits we bear.

This lost idea of the relation between belief and action shows why the Lord could truly say, "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself:" for when a believer puts himself in the spiritual mind he perceives the things revealed by the spirit, and because he experiences he knows.

## The Sunday School.

By Anna E. Drew.

### THE TEN COMMANDMENTS. Part I.

Sept. 7, 1913. Ex. 20:1-11

Golden Text.—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. Luke 10:27.

Time.—Immediately after the last lesson, late in May or early in June.

Place.—A level valley before Mt. Sinai.

#### Questions.

Where and to whom were the commandments given? By what

other names were they known? Deut. 5:2-4; Jno. 1:17.—This was a national covenant between Jehovah and Israel, Moses being the mediator. Deut. 5:5.—How does God introduce himself? Repeat the first commandment. See also Mark 12:28. If we take verse 2 in our lesson in connection with verse 3, we will understand what is meant by this command,—the supremacy of God. He is the only true God, the creator of the heavens and the earth, not only the God of Abraham, Isaac and Jacob, but their God, the One who brought them out of bondage, and Him should they recognize and worship exclusively.

What is the second commandment?

All the nations Israel knew worshiped many gods, therefore, to believe in them would be one of the greatest temptations they would have. In this commandment seems to be a particular allusion to the objects of Egyptian idolatry,—the sun, in heaven, the animals on earth, and the crocodile and other inhabitants of the waters, besides the graven images. Rom. 1:23-25.

Did this prohibit the making of statues, paintings, or monuments? Many of such things by divine appointment were employed in the decorations of the tabernacle and temple. It was the making of such things for the purpose of worship that was forbidden.

Is there any worshiping of images in the present day? Are there other gods besides those of metal, wood or stone?

Idolatry consists in loving any thing more than God, or the giving of anything else the first place in our hearts.

Mention some of such idols. Col. 3:5. What does serving an idol consist in? By what argument does God enforce this law? v. 5. Why and how is God a jealous God? What has been the result of idolatry among nations? "It tends to vice and the sins that ruin them." In what way would the sins of the fathers be visited upon the children?

Israel was under a peculiar covenant, which idolatry violated in its primary condition. If, then, the parents forfeited the covenant blessings, their posterity must suffer the effects of the forfeiture. As this was intended to restrain them from sin by means of natural affection, the third and fourth generations are mentioned, for they could not expect to see more of their descendants, and would be less concerned about their remote posterity; or it may imply that the Lord being ready to forgive, the effects would cease after that period, unless the child persisted in the sins of the parent."

To whom did God promise to show loving kindness? v. 6. Deut. 7:7-9. What is the third commandment? What is meant by the name of the Lord thy God? What does "in vain" mean? "Lightly, carelessly, thoughtlessly, insincerely. This command forbids all profanity, the careless, irreverent use of God's name and holy things, because it tends to destroy the power of these things over men."

What is the only safe way? Jas. 5:12. What is the fourth commandment? Why was it given? Ex. 31:13 14, 16, 17; Deut. 5:15; Ezek. 20:12, 19, 20. "Remember," what would they especially remember regarding the seventh day? Ex. 16:22, 23. What does it mean to keep it holy? Isa. 58:13-14. What was God's law concerning the six days of the week? Who is meant by the "stranger"? (One of another race) What purpose besides worship of God in this day of rest? Ex. 31:1 How much the love of God is shown in this. His care was for their physical as well as spiritual good. Deut. 6:24. What two reasons given to impress the value of the sabbath? God's rest at the end of the creation, Gen. 2:2-3, and his wonderful deliverance of his people from Egypt. Deut. 5:15. What was the penalty for violating this command? Ex. 31:14, 15. Why was the law given? Gal. 3:19. See R. V.

What was the basis of the law? Rom. 13:8-10; Matt. 22:36-40. Love to God and love to man. In that sense, it is binding on all children of God, for Jesus gave this "new" commandment, Jno. 13:34, 35, which John says is "no new commandment,—but an old commandment which ye had from the beginning." 1 Jno. 2:7: 3:23 What does it mean to love God "with all thy soul"? With heart, strength, and mind?

### The Adamic Age. No. 3.

The dispensation of the grace of God.....He made known unto us the mystery.....which in other ages was not made known unto the sons of men. Eph. 3:5.

In this article we come to the study of the first age of Bible history, an age of which we have but little on the record. The age begins with the beginning. Gen. 1:1. The history of this period we find in the early chapters of the book of Genesis. We may term this period "The Home in Eden." A garden is mentioned eastward in Eden. Gen. 2:8. This was the home of man. It must have been a very pleasant place from the description given of it. Of the trees of the garden two are mentioned, the tree of life and the tree of the

knowledge of good and evil.

For our study of this chapter, Dr. E. S. Young has given us the following outline which is worthy of our consideration.

#### I. The Purpose of the Garden.

- Gen. 2:15-17.
- 1. A home of happiness.
- 2. A sphere of work.
- 3. A place of probation.

#### II. Sin in the Garden.

- Gen. 3:1-7.
- 1. The tempter.
- 2. Steps in temptation.
- 3. Steps in the fall.

#### III. God's Judgements.

- Gen. 3:8-19.
- 1. Their arrangement.
- 2. Their excuses.
- 3. Their doom pronounced.

This early history is exceedingly interesting and important.

Paradise was here lost and we believe it shall be at last regained. Adam lost his home in the presence of the tree of life, but we shall be restored through Christ to the right of the tree of life. Adam brought death into the world, but through Christ life eternal is ours.

This first period is indeed rich in subject matter for thought and meditation. The beginning of sin and the beginning of redemption.

This period closes with God's judgement upon man, and man is banished from the garden, death resting upon him. Yet as man goes away from Eden's garden there seems to be, if not a definite promise at least an intimation that there shall be a restoration of these joys and blessings, (Gen. 3:15), and God shall unfold a plan that shall bring at last upon this earth an immortal race of pure, holy and righteous beings.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord, and there is none else." Isa. 45:18.

"Thy people shall be all righteous, they shall inherit the land forever." Isa. 60:21.

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

This shall come through Christ. Acts 3:20-21.

Eld. C. C. Maple.

"Deep within our being another and a grander miracle has its growth from small beginnings. The seeds of heavenly character may exist in soft inward promptings, too weak for words, too obscure for conscious thought. The noblest sentiments may be born as faint thrills of feeling which pass unnoticed. From half-whispered suggestions may spring great truths and great actions. And who of us does not know what great miseries may grow from small sins?"

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Until further notice our appointments will stand as follows:

Dixon, Ill., first Sunday in each month.

Roll, Ind., second Sunday in each month.

Rensselaer, Ind., third Sunday in each month.

We hope to meet with the little company of believers in the neighborhood where Sisters Rouch and Sneff live near Bourbon, Ind., over Sunday, Sept. 28th.

In so far as it is possible, do

not call the editor of this paper to preach funerals on Sunday.

Very good news comes to this office from the South Bend, Ind., church. On Aug. 23rd, Bro. Williams baptized into Jesus Christ Sister Jessie L. Lambert and Bro. Lloyd C. Kanaar. We all rejoice at such news and pray that this resolve on the part of these people may bring them eternal redemption.

Word comes to us that the yearly conference of Indiana, will meet with the brethren at Roll, Ind., over the second Sunday in Oct. A program and full announcement will appear later.

Word from the vicinity of Browntown, Va., imparts to us the sad news of the death of Uncle Amon Updike, aged father of our Bro. Ashby Updike. Time makes great changes. The family have our deepest sympathy in their bereavement. We have only the most pleasant memories of Uncle Amon.

Just a line from Bro. F. V. Blakely telling of the sad death of Sister Carrie Chamberlin of Eastport, Mich., brings much sorrow to our hearts. Carrie was such a faithful child of God, and, it seems to us, so much needed by her aged father and mother that we are ever prompted to question, "Why must it be?" For a year cancer has been at work, and at last accomplished its task. We will publish full account later.

This issue of our paper may reach you a little late owing to our absence last week at the Missouri conference. We hope to get settled down to business soon again.

Bro. L. S. Bronson, who is visiting on the Pacific coast, has kindly sent us a folder containing many beautiful scenes of those parts which he has visited. How ever beautiful these scenes are, yet there is one thing that has a tendency to mar it all—death is there. When this and attendant evils are blotted out, then it will be indeed beautiful.

We have just learned of the death of Sister Swayze of Fenwick, Ontario. Though it has been some time since we last saw her, yet her faithfulness is fresh in our memory. Faithful unto death may truly be said of her. We commend Bro. Swayze to the love of the Father who doeth all things well. We hope to give a brief biography later.

The Illinois Bible School though not so large in numbers as in former years was marked by the

usual enthusiasm.

Notices.

Announcement.

The Quarterly Conference of the Church of God in Michigan, will be held at Millbrook, Mecosta Co., Michigan, Friday evening Oct. 10, 1913, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united efforts, much good might be done. All of like precious faith are cordially invited to attend the meeting. Ample provision will be made for all visiting brethren. Those coming from Grand Rapids will take the Pere Marquette R. R. at 6:50 A. M. charge at Edmore on Big Rapids Division of Pere Marquette, for Blanchard. There is also a flyer from Grand Rapids at 1:35 P. M., and a train leaves at 5:35 P. M. There will be people at Blanchard to meet all who come.

We expect able speakers to teach the divine word. Elder C. C. Maple of No. Ridgeville, Ohio, and Bro. Frank Siple will be with us. Also Eld. B. W. Woodward and M. A. Woodward of Dutton are expected to be there.

Emma Jackman, Sec.

The Twelfth Annual Conference of the Church of God near Moriah, Ill., will be held in our church there, beginning Oct 4th, and continuing one week. A cordial invitation is extended to all who can attend and we hope to have good attendance. Free entertainment is given at the neighboring homes. Come to Casey over the Vandalia or C. H. & D. R. R. Notify beforehand Lewis Weaver, Casey, Ill., R. F. D. 3.

Amy V. Weaver, Sec.

Church Calendar and Announcements.

Ohio yearly meetin. Delta, Ohio, Fulton County, Nov. 11-16. Address Eld. C. C. Maple, North Ridgeville, Ohio regarding program and S. J. Elton, Delta, regarding local matters.

Reports.

Dear Bro. Lindsay:

The Church of God in Nebraska convened at Holbrook, Nebr., from August 9th to 17th, and a splendid conference was the result, many making the expression that it was even better than last year. We had a splendid attendance from over the State, the enrollment reached a high mark and the spirituality shown in these meetings was something of encouragement and inspiration to those who attend-

ed and helped in the promotion of our cause.

Bro. Marsh from Marshalltown, Iowa, and Bro. Conner from Cleveland, Ohio, gave us some most splendid sermons, not speaking so much on the Doctrinal truths but devoting most of the time to the practical truths of which we are more in need today. Both men are true examples of what a Christian's life should be, and we will not fall far short if we follow in their steps, and we as a conference and as followers of Christ's teaching wish to thank them for the encouragement and help they extended to us and for the noble and unlifting ideas they left with us.

Bro. O. J. Allard, who is ever a willing helper was with us, for a few days but had to go on to Iowa where the Iowa Conference is to be held soon. Sister Stearns from Sac City, Iowa, was with us again this year.

On Sunday morning, Sr. Jessie Lewis put on Christ by baptism. Bro. Marsh baptizing her.

All in all, we feel greatly uplifted by the association with those of like precious faith, and together studying God's truths. May we ever continue to grow stronger in our faith and virtues, and hear the Master say "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Hal H. Harlan, Cor. Sec'y.

Illinois Bible School and Conference.

Eld. C. C. Maple.

It has been our privilege to spend the past two weeks in Oregon, Ill., the home of the 'Restitution Herald,' teaching in the Bible School and assisting in the Conference. Our Bible lessons were in the Acts of the Apostles, Bro. Lindsay teaching and following "prophecy."

Our class was not large, but those who attended gave the best of attention and expressed themselves well pleased with their work. The conference was well attended by brethren from a distance. The preaching brethren present were Eld. L. E. Conner of the E. 105th St. Church, Cleveland, Eld. F. V. Blakely, president of the Michigan Conference, Grand Rapids, Mich., Eld. F. L. Austin of Fonthill, Ont. Eld. Peter Jeffrey and Sister Mattie Neil Jeffrey of Murphysboro, Ill., Eld. S. J. Lindsay, our beloved editor, and Bro. Frank Siple, who spoke twice for us, and who has decided to make the ministry his life work. Our hearts were made to rejoice on Sunday when it was our privilege to bury three precious ones in the waters of Rock River in Christian Baptism. They were Bro. John Elmer Miller of St. Jacobs, Ill., Sr. Mable Canode and

Bro. Fred Deitzman both of Oregon. These are all earnest young people. Bro. Miller, a young married man was formerly a member of the Baptist Church.

Our Ministerial association met on Friday and transacted business for the year.

Our visit has been very educational, and we were glad to see the unity of our people here at the Conference, and to know that our people are taking up the work along more united lines. We leave today, Monday, Aug. 25th, for the Iowa Conference at Waterloo.

## Obituaries.

Marie Kivett.

was born January 11, 1828, in Randolph County, North Carolina, and died August 18, 1913., aged 85 years, 7 months and 8 days. In the year 1846 on Feb. 2nd, she was united in marriage to James M. Williams. To this union were born nine children, seven of whom are living, five sons and two daughters. Two sons reside in California, one in Alaska. One son and one daughter reside in Oklahoma, and one son and one daughter in Kansas.

Sister Williams was baptized by G. S. Miller about 18 years ago. Her husband preceded her to the grave over two years ago. The funeral was held at the church near the cemetery, at three o'clock, Aug. 19th where words of hope, and comfort were spoken by the writer to a large and interested audience, from the following: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."

Then we laid her by the side of her husband in the cold and silent grave to wait till Jesus the life giver shall come, when she shall awake, and sing. 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. I am he that liveth, and was dead; and behold I am alive forevermore, and have the keys of hell and of death. 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.

Dear mother, thou art surely sleeping all unconscious of our gloom, but Jesus soon is coming to raise thee from the tomb.

S. C. Oliver,  
Blackwell, Okla.

## Letters.

### Side Lights.

Since it was our privilege to attend the whole session of the state Bible School and Conference at Oregon, Ill., it may be of interest to those less fortunate to speak a word or two concerning this place.

Oregon is a town of between two and three thousand inhabitants, situated on the C. B. & Q. R. R., one hundred miles west of Chicago. Its streets are lined with large and beautiful shade trees which give to the town a very attractive appearance, and its homes are filled with an open-hearted, friendly people, who make one feel right at home.

The "Stone Church" owned by our brethren is a very suitable structure, and just back of this has been erected a dormitory building where meals of the first class were served three times per day, and which also contains comfortable sleeping apartments.

One very attractive feature is the beautiful Rock River which winds through the town past the church, and on which we young people obtained splendid recreation. Mr. Roy Knodle, the owner of several gasoline launches, was more than ordinarily accommodating about taking us on trips, which fact was greatly appreciated by all.

Brethren both young and old from adjoining states as well as from all parts of Illinois, were present making it seem like a large family reunion, although most of them were strangers to us at first.

Therefore, not to speak of the much good derived from the lessons and sermons, which subject is taken up by another in these columns, we as a representative member of the visiting brethren wish to express our appreciation for the hearty cordiality extended by the Oregon people.

A co-worker,

Frank E. Siple.

I hereby wish to express my thanks and appreciation for the privilege of attending the Bible School and Conference held in Oregon, Ill., and also for the kindness and hospitality shown my sister and me, by the members of a like precious faith, during our short but valued stay.

The possibilities for a good Bible School in Oregon are innumerable and of a supreme character. A chosen people, "armed with the breastplate of righteousness, having their loins girt about with truth," (Eph. 6:14), and wearing the helmet which is the hope of salvation," (1 Thess. 5:8), and looking forward to the time when they

might be led by the "captain of their salvation," (Heb. 2:10) in the successful conquering of all the world, is amply able to make possible a school of the highest merits. The results as measured by myself, and I am sure this is sanctioned by the voice of the entire class, are not in the arrear of the possibilities.

The success of schools depends largely upon three things since they are composed of but three important factors, viz. a ruling body, an instructing body and a student body. Now this is as equally true of a Bible school as of any other kind, and for my part I think I may be safe in saying that in so far as this school was complete in all, it was deficient in none, and that one at least, the instructing body, if no more, was excellent.

This being my first opportunity to meet in Conference, so many of the dear ones in Christ, for a time at least, I seemed to lose sight of the importance of my returning home at an early hour, as I had partially agreed to do. For thrice did my conscience entreat with me and thrice did I refuse. But as the last session of Conference bore the words of dismissal to my faltering ear, there arose at once in the anxious corner of my heart a feeling of dissolution to which I obeyed, but not without bitter reluctance. But in so doing did I relinquish my hope of meeting you all again in Conference? No, not in the least. O yes, you shall be bothered with me again I 'spect.

It is truthfully said that disappointment is the price of laziness. Having this in mind, you may be assured that I availed myself of every opportunity to be alert. Such events as "A trip to Jerusalem," "A Hundred yard dash," the ascent of Liberty Hill, and Eagle's Nest Bluff, the excavation of the potato patch and a trip to Mt. Morris by auto, all are events of considerable magnitude and bear evidence of my frugal activities. We should ever strive to enrich our fruitful research.

Now since I am at home with some five hundred miles intervening, and as it seems, in almost utter solitude, I can but recall a part of the past and with a longing desire, hope to accomplish more in the future. O for that bright day coming. The thought of eternal life is soothing to an isolated one to be sure, but this is not all we should strive for. Our station in "those beautiful days," should be that of kings and priests.

Therefore it behooves us as Christian workers to equip ourselves with the "whole armor of God that we may be able to stand against the wiles of the

devil," Eph. 6:11. May we all be endowed with the Christian virtues, and may our deeds be as bread cast upon the waters to return after many days," if not to us, to those whom we love, is the prayer of one who is with you

H. J. Rogers.

Fairdealing, Mo.

Dear Bro. Lindsay:

I feel lost and nearly undone without your paper each week. But as it does not come to me here and not from home only at times as they see fit to send it, I do not see it often, and do not know what is being published in it. But I am living, observing and learning some things within the past year or two.

You know it is stated in 2 Thess. 2:3, that before the coming of the Lord a "man of sin is to be revealed," or to appear, called the son of perdition. A man is never fully developed at birth. He grows up from birth and infancy to manhood, but from the moment of conception all the organs are existing as in a perfect man, and are beginning to be developed. I am fully in the belief that even now the beast or man power spoken of in Rev. 13:11 and onward in that chapter which is to cause all, small and great, rich and poor, bond and free, to receive a mark in hand or forehead or do no business, is fully born into this world and is now beginning to leaven the great lump or powers of earth. And he is so far developed today as to nearly control all branches of business.

Here in this great fruit belt where the trees bend to the earth under its burden of luscious fruits, a man cannot sell that fruit in ear load lots or in boxes of any great number without the mark of that beast in its infantile form. A combine, a company, a dictator, a number from a higher power than the producer, governs the handling and sale of that as all other products. What say you to this? We are fast nearing the time when we shall be called upon to accept the mark of the beast in its full meaning.

Nearly every branch of business is now carrying with it the mark of that infantile power, which is yet to be far reaching over all the earth. How soon it will become fully developed, perhaps none can tell. But great things appear to rise up in this our day in a very short time. Think of what I have only hinted at. If there is a tho't in the above lines worth publishing in your valuable paper for anyone to think and enlarge upon, do so. If not, let it pass unnoticed.

L. S. Bronson.

### Babylon Is Fallen.

Babylon was the greatest city of antiquity. It was considered impregnable. Its walls were said by some writers to have been 150 feet high and 75 feet wide, the city was built square and said to be eight and one half miles on each side. It had 100 gates of brass, said to have had 50 streets 150 feet wide. It was taken again and again by stratagem and at last reduced to such utter ruin that its site in the 18th century was unknown.

This condition came about gradually. It was first abandoned by its conquerors as a royal city, and it then began to fall into decay. In the 4th century after Christ, its dilapidated walls were repaired and it was made a hunting ground for wild animals.

Jerome in the 5th century, tells us that the walls were still standing then. In the 16th century they are said to have been seen for the last time by Rawolf, but in the next century, both Buckingham and Captain Frederick searched to find any remains of the walls in vain. Frederick says: "All my inquiries among the Arabs completely failed in producing the smallest effect. Within the space of 21 miles in length, along the banks of the Euphrates and 12 miles across its breadth, I was unable to perceive anything that could admit of my imagining that either a wall or a ditch within its extensive area. . . . I never was employed in riding and walking less than eight hours for six successive days and upwards of twelve on the seventh."

But what he could not discover then has since been brought to light in the 19th century, and now in the 20th century, the German scientists are busy digging all over the ruins of ancient Babylon and making great discoveries there.

God has brought the conditions upon Babylon and upon Chaldea just as he described was to occur by his prophets, while it was its greatest and triumphing over God's people. Though Babylon should mount up to heaven and though she should fortify the height of her strength, yet from me shall spoilers come unto her saith the Lord. Jer. 53:58. Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire.

For ages the natives in that region have been digging in its ruins for brick to build other towns and villages and so have left it a shapeless mass of ruins. Jer. 51:25: Behold I am against thee, O destroying mountain, saith the Lord which destroyeth all the earth; and I will stretch out my hand upon thee, and roll thee down from

the rocks, and I will make thee a burnt mountain. And they shall not take of thee a stone for a foundation, but thou shalt be desolate for ever, saith the Lord.

The tower known as the Bis Nimrod has evidently been vitrified by lightning. Both Rich. and Captain Mignand and also Sir Robert Her Porter, stated that the bricks of which it had been built were so thoroughly run together by fire that it was impossible to separate them. Parker says: "The heat of the fire which produced such amazing effects must have burned with the force of the strongest furnace and from the general appearance of the cleft in the wall and these vitrified masses, I should be induced to attribute the catastrophe to lightning from heaven. Ruins by the explosion of any combustible matter would have exhibited very different appearances."

Jer. 50:13: "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate." Rich says in his Memoir: "Ruins composed like those of Babylon, of heaps of rubbish impregnated with nitre cannot be cultivated." Is. 13:20: It shall never be inhabited, neither shall it be dwelt in from one generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. It is stated by travelers in the last and previous centuries that no Arab will remain among the ruins of Babylon after nightfall. Captain Mignand was accompanied by six Arabs, but he could not induce them to remain among the ruins after night. "All the people of the country assert that it is extremely dangerous to approach there after night fall, on account of the multitude of evil spirits by which it is haunted." The small town of Hillah is built near the ruins of ancient Babylon and built largely by bricks taken from the ruins of the ancient city, but Hillah is not built on the site of ancient Babylon, as has been contended by some writers, for there is none of the debris which is everywhere present on the ancient site of Babylon, and makes the ancient site entirely unfit for cultivation, but this is not the case with the site on which Hillah is built. God has fulfilled his word to the letter concerning the doom he was to send upon ancient Babylon and Chaldee. Although Babylon is an utter ruin, and will remain so, this will probably not be the case in the future with that once extremely fertile land Chaldee. Indications seem now to point to a time not far distant when it will again resume its former fertility.

We must bear in mind the general grand purposes of God

and the great changes now going on in the world preparing for the coming of the King. There is a great change going on all over the long desolated eastern lands, and Chaldee is going to be awakened from its long desolation. We must bear in mind as has been stated in previous articles that the Hebrew word *olam* translated in our Bibles 'forever' and 'everlasting,' 'perpetual,' etc., does not necessarily convey that meaning to the Hebrew student. That word depends upon its context, and other portions of scripture for its meaning. The city of Babylon has been destroyed just as God predicted and will remain in desolation, but the land of Chaldee will again bring forth its abundance to nourish and rejoice mankind.

When the glad day comes, when the Lord will come to Mount Zion, bring his loved ones from the sleep of the ages, when he will wipe away all tears from their eyes, and make them kings and priests to God, then will Chaldee, Palestine and all lands bring forth abundantly. All the nations will then rejoice, for justice, mercy and truth will then be the rule of the world.

A. Wallace Mason.

### The Resurrection.

The difficulties of the resurrection lay in the multiplicity of forms in the manifold species reproduced during so long a period as this world's history.

"For as in Adam all die, even so in Christ shall all be made alive." This brings us to a point where we may expect to see everything brought to life and the whole creation of this reproductive period come to a regeneration. We are to see the whole development of sin and of righteousness. It is an immense scheme when viewed as a whole.

God has an eternal purpose which must be worked out among the children of men, during the time indicated and under the conditions supplied by the rule of sin. In this way a proof of the ages is guaranteed to the nations of His government, who shall forever live to work out the problems of the divine mind.

The problem of the resurrection is made impossible apparently by the difficulties evolved in the construction and burial or disorganization of so many forms, from the infantimal to the grossest. The numerous changes in quick succession implant the impossible upon the mind that does not compass the work and understand the expanded surface of the divine retinas, and the strength of mind that bears up the ages.

That which is impossible with man is all possible with God, and not one thought of His ex-

pressed promise may be forgotten. The promise is sure and steadfast. We may be assured that immortality shall crown the forms developed to the divine pleasure. Each one will bear a faithful preservation in remembrance of what he has done to produce the pleasure.

God cannot forget the form that has impressed the desirable grace to His own bosom, and that has moved His heart. The magnitude of form nor the greatness of the position occupied can influence His mind to forget the smallest object that is a part of His plan. The words of Jesus, "The very hairs of your head are numbered," is too deep a problem for our minds which only compass the grosser details, but with God the compass is easy, who careth for the sparrow.

Even among men the smaller detail is the more interesting because not so commonly dealt with. The great work is God's work, and we may rest in hope of every thought relative to the purpose which will materialize and take its proper place in the time of regeneration.

G. Mason Ellis.

I have heard some say that it takes more of the grace of God to keep some people out of prison, than it does to make others saints, and I believe it is true. Generations of sins and sinful surroundings have been the ruin of many a one.

"We cannot all do things just as we would, We have not all the same amount of strength."

Here is just one instance of how heredity does its deadly work. Dr. Henry Goddard, director of the Research Laboratory for the Training School for Feeble Minded Boys and Girls, at Vineland, N. J. traced the ancestry of one of the girls in the institution way back beyond the American Revolution. It seems that 150 years ago, one of King George's youthful soldiers became acquainted with a feeble minded girl. Out of the 480 descendants of that union, 143 were feeble minded, 47 only were normal, and the other 290 were abnormal and deficient in various ways. And this is but a small portion of the great army of the "down and out" that have—I almost said encumbered the earth—since the serpent beguiled Eve and she disobeyed the Lord.

Only one instance of the contaminating influence of sin, and so it is true that when we see some that are "white in grace or black with sin, we should not judge." We are commanded not to in the Book divine; and if in the future we are permitted to assist in judging the world, we will know all about the pitfalls,



temptations and hindrances in these warped lives of which the earth is so full, and like the man of sorrows, be very pitiful, and also very just, in our decisions, and some whom the world has smiled upon because they were white and clean, may not receive the credit that others will who have had to face temptation all the way."

Lillie H. Willis.

**THE DIVINE DISPENSATIONS**

Or

**The Divine Plan In The Government Of Our Race.**

That God had a plan for the government of the race of Adam before the world began, will scarcely be denied by any believers in His being and attributes; that such plan was matured in a perfection and with such wisdom as to forbid the idea of change or disappointment must, also be admitted; for with God there is no variability, neither shadow of turning, Jas. 1:17, and Jehovah himself says, "I am the Lord, I change not." Mal. 3:6. Men are prone to think that God is like themselves, liable to mistakes, and under the necessity of altering or changing His plan to suit circumstances unforeseen.

But to such idea admissible in the administration of the Being who is infinite in all His attributes, and hence, cannot but be perfectly acquainted with all the possible workings of a system which is altogether of His own production and arrangement, declaring the end from the beginning, Isa. 46:10, and has challenged false gods, sayings, "And who as I shall call, and shall declare it, and set in order for me, since I appoint the ancient people, and the things that are coming, and shall come. Isa. 44:6-7. As for God, his way is perfect. 2 Sam. 22:31 and Psa. 18:30.

Enough testimony has been presented to show that the idea of failure in any part of God's plan of creation, or that it has been changed is without foundation, and is in fact, an impeachment of the Divine attributes; also, it is a reproach on the Divine government, which is not becoming in a creature born of the dust by the Divine power and wisdom. Let it then be a settled point with us all, that there has not and never will be nor never can be any failure in the creative or administrative work of God, or any cause arise for which His plan from the outset, should need or has received any supplement, alteration or amendment. The whole work of creation and redemption was as fully in the Divine mind before the work began as it is today, or ever will be. Yet the development of His plan has

been and will continue to be gradual; so that any age it may be said, knows only in part.

These gradual developments are what I call dispensations, succeeding each other in God's appointed times, until, according to the purpose of Him who worketh all things after the counsel of his own will..... that in the dispensation of the fulness of times he might gather together in one all things in Christ. Eph. 1:10-11.

That God has times and seasons for all these developments is true, but they are in His own power, Acts 1:7, and the veil is only taken off at such periods as He chooses. The manifestations of His purposes have all been gradual, suited to the age or dispensation then opening.

Second. The Adamic dispensation. This was the first relating to our race. It embraced the entire work of creation and the trial of the first man to be continued to paradise restored, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Read it, also read Jno. 17:3.

And this is life eternal, that they might know the only true God and Jesus Christ, whom thou hast sent. This is all free to you, but every lecture well studied is worth \$500 all free with only a promise that you will read, study, compare these lectures with the Bible free to all, just like my good tracts were..

Uncle John Foore.

**SALVATION.**

(By Jas. W. Wilson, Deceased).

**Not Taught By The Early Fathers.**

Not only are the doctrines of immortality of the soul, heaven and hell, which occupy so prominent a place in modern theology, not found in the Bible but no hint of them can be found in the writings of the earlier fathers. It is true Paul says the "mystery of iniquity," which was subsequently to develop into the Papacy, was working in his time, 2 Thess. 2:3-13, but the christianized Platonists did not begin to develop or be conspicuous until towards the end of the second century. Athenagorus, one of the oldest of the apologetic writers, was one of the first, if not the first, to teach the immortality of the soul. He said "eternal life would be the lot of the damned." "Every soul is immortal." "The mountains burn and ever endure. Why not guilty men the enemies of God." On the other hand, the earlier fathers are unanimous in teaching that salvation is deliverance from death to life and that immortality is the gift of God bestowed

only upon faithful believers. As for example:

"Thou shalt not join thyself to those who are condemned to death. He that chooseth evil shall be destroyed together with his works. They that put their trust in Him shall live forever." Barnabas A. D. 96.

"How blessed and wonderful are the gifts of God--Life." In immortality, etc. 1 Epistle of Clement A. D. 100. "Those who possess these virtues.....abide unto eternal life." "They shall live in the world to come." "Sin brings death." "All who will not repent have lost their life."

"They are ordained to death." "They condemn themselves to death." "Life is far from them." etc. Hermas A. D. 104.

"Be vigilant as God's athlete the reward is incorruption and eternal life." "The bread of God which is in the body of Christ, I seek, and His blood, which is love incorruptible and perpetual life." "Christ is our inseparable life." "That he might breathe the breath of immortality into his Church." "The bread which is the medicine of immortality, our antidote, that we should not die, but live forever." Ignatius A. D. 107.

"There are two ways, one of life and one of death." "The way of life is this....." "This is the way of life." "Now the way of death is this....."

"God alone is uncreated and incorruptible; but all things beside Him are created and perishable. For this reason souls both die and are punished. For the soul cannot live of itself as God does....."

"But some will say, was man made mortal by nature? By no means. Immortal? Nor do we say that. If immortal, He would have made him a god. If mortal God would have seemed to be the author of sin. Therefore, He made him neither mortal nor immortal, but capable of both, so that if he was carried to the things that lead to immortality he might receive immortality as a reward and become godlike.

But on the other hand, if he should turn to the works of death he might become the author of death to himself. Now God repairs the evil. For as man brought death upon himself by disobedience, so by obeying the will of God, he that chooseth may obtain for himself the eternal life. For God has given us a law and holy precepts which every one who does may be saved, and obtaining the resurrection may inherit immortality." Theophilus A. D. 182.

"The unbelievers and the blinded of this world shall not inherit the world of the life to come." "The Apostolic doctrine is that they who believe in Him shall be immortal."

"Life is not from ourselves, or

from our nature, but it is given or bestowed according to the grace of God; and therefore he who preserves the gift of life, and returns thanks to Him who bestows it, he shall receive length of days forever and ever; but he who rejects it, and proves unthankful to his Maker for creating him, and will not know Him who bestows it, he deprives himself of the gift of duration of all eternity....."

"This was done that man should not suppose that the incorruptibility which belongs to God, is his own naturally, and also, by not holding the truth, should boast with empty pride, as if he were naturally like God. For Satan thus rendered man more ungrateful to his Creator, obscured the love which God had toward man and blinded his mind, not to perceive what is worthy of God, and comparing himself and judging himself equal with God. This therefore, was the object of God's long-suffering, that man passing through all things and acquiring the knowledge of discipline, then attaining the resurrection from the dead, and learning from experience what is the source of his salvation, may always live in a state of gratitude to the Lord having obtained from Him the gift of incorruptibility that he might love him the more, and that he may know himself how frail and mortal he is; while he also understands God that He is immortal and powerful to such a degree as to confer immortality upon what is mortal and eternity upon what is temporary." Irenaeus, Lib. 3:18-19, A. D. 208.

**Opportunity.**

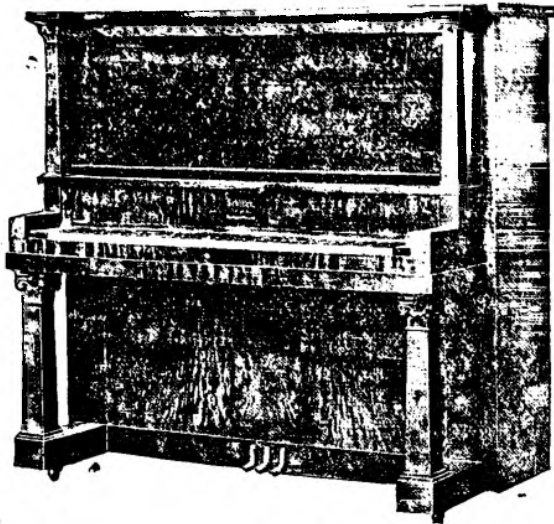
Master of human destinies am I!  
Fame, love and fortune on my footsteps wait,  
Cities and fields I walk: I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late  
I knock unbidden once at every gate!  
If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate,  
Condemned to failure, penury and woe,  
Seek me in vain and uselessly implore.  
I answer not, and I return no more.—John J. Ingalls.

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tinguisher does to a candle. It puts them out as far as illuminating qualities are concerned.

It does not speak well for us that every little trouble eclipses all the cheeriness of our disposition. As a matter of fact, we should be big enough to keep on smiling, no matter what sorrows come our way. When one of the moons of Jupiter crosses the planet, the observers on the earth see a black spot, but the brilliant planet is not eclipsed, because it is so much bigger than the spot of darkness. There must be shadowed spots in the experience of us all, but it is not right that those shadows should blot out all the brightness. Be bigger than your troubles.

By pointing out the defects and weaknesses of things, you may succeed in tearing down a good deal, but for building up you need faith, hope and cheerfulness. It is the radiant optimist who can find the bright spot in the darkest situation, and the good point in every character, who is the constructor, the builder, who has real achievement to his credit.

Do not expect to win by ignoring your weak points, but by mastering them. Blindness of any sort does not bring success. It is clear-sightedness which gives the key. Study yourself as well as your opportunity, and make the two fit. If diffidence or

brusqueness is in your way, cure it and go ahead.

You will find, as you look back upon your life, that the moments that stand out—the moments when you have really lived—are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life there leap forward those supreme hours when you have been enabled to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel have entered into your eternal life.—Drummond.

Youth is a period of building up in habits, hopes and faiths. Not an hour but is trembling with destinies; not a moment once passed, of which the appointed work can ever be done again, or the neglected blow struck on the cold iron.—John Ruskin.

"No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware and which men can hardly miss seeing."

Difficulties are things to show what sort of stuff men are made of.

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illincis, Sept. 16, 1913.

Number 47.

## Waiting For The Perfect Day.

Every intelligent person has an innate love for the beautiful and the perfect. Imperfection in a tree, a plant, a blade of grass or a flower, is quickly noted by all, and mourned by many. The poorly constructed and cumbersome machine brings little satisfaction to the sight of the eye or the touch of the hand. The poorly painted picture, or the badly developed photograph, created in one a sense of dissatisfaction. The horse with a low hip, the cow with a broken horn, the dog with a missing ear, or the cat with a dismembered paw, are some of the evidences that perfection is not to be found in the animal kingdom. That man has come short of the glory of God is seen in the gray hairs of that father, the bent and trembling form of that mother, the disfigured features of that son, and the sightless eyes of that daughter. We have missed the goal of human perfection through the fall, and this, when coupled to our actual transgressions, blinds our minds to the power of sin and the urgent need of redemption. Our becoming so familiar with the grosser defects in nature and art, has caused us to congratulate ourselves on our escape from the unlovely and imperfect. However, it is well to remember that man is part of a great universe which bears the marks of imperfections and decay. The Psalmist says: "I have seen an end of all perfection, but thy commandment is exceedingly broad" (Psa. 119: 96).

The experience of the Psalmist reveals a great truth; a truth which serves as an incentive to the believer to "lay hold on eternal life." Hence it seems necessary for man to study the problem of human sin and the fact of divine redemption. With the many good things which science and invention have made possible in this wonderful age of ours, there has gone abroad an impression that this world will some day become a paradise by the law of evolution and the genius of man. Consequently little importance is attached to the new Testament idea of the overthrow of world powers by the personal manifestation of Christ in power and glory. It is not at all surprising to see people of the world evinc-



## WORTH WHILE.

Ella Wheeler Wilcox.

is easy enough to be pleasant,  
When life flows along like a song;  
But the man worth while is the one who will smile,  
When everything goes dead wrong.  
For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth the praise of earth,  
Is the smile that comes through tears.

It is easy enough to be prudent  
When nothing tempts you to stray;  
When without or within no voice of sin  
Is luring your soul away,  
But it's only a negative virtue,  
Until it is tried by fire,  
And the life that is worth the honor of earth  
Is the one that resists desire.

By the cynic, the sad, the fallen,  
Who had no strength for the strife,  
The world's highway is cumbered today;  
They make up the item of life,  
But the virtue that conquers passion,  
And the sorrow that hides in a smile—  
It is these that are worth the homage of earth,  
For we find them but once in a while.

ing the greatest satisfaction with the present order of things; but to see people who claim to be converted following their unspiritual example, is cause for both surprise and sorrow. If perfection is to be had through following Christ and possessing his Spirit, it logically follows that professing Christians that are dominated by the spirit of the world, will undoubtedly come short of it. How much better to confess that we are "pilgrims and strangers," and to show by our loyalty to Christ and the church, that we "desire a better country." If we are looking for a "building not made with hands," let us "set our affections on things above," and not on the earth. If society will go its own way and practice its pet sins, let it go; but let God's professed people go the way of the cross.

Of course if perfection is to be secured by the careless as well as the diligent; by the worldly as well as the unworldly; by the Sunday neglecter as well as the Sunday protector; by the church grumbler as well as the church goer, it would certainly be good policy to live a happy-go-lucky life, and spend one's days under the shade tree of worldly pleasures. But if

truth is to supplant error; if love is to supercede knowledge; and if God is to destroy this world, and to close forever the door of every saloon, gambling den, dance hall, theater and moving picture show, let us get ready to leave it. As the end of all things temporal draws near, may God give us such a vision of things eternal as shall make us long for the perfect day.—L. D. Buro in "The Crisis."

## TWO BOYS.

"There are two boys I know," Uncle Ben began, "who started in the spring to have the finest gardens in their part of the country. They both spaded and raked and planted all sorts of things, and had a great time generally getting things going. Then I noticed that one of them seemed to have plenty of time to go swimming and fishing all summer. The other chap was in his garden a good part of the time quarreling with the weeds and making friends with the stuff that he had planted."

Uncle Ben here stopped to shake his head reflectively.

"Seems as if things were not divided evenly between those boys. The one who worked hard

all summer had all the hard work when harvest time came, too. The other chap hadn't a stroke of work to do in his garden then—there wasn't anything there to harvest. He didn't have any of the bother the other fellow had afterward, either—planning what to do with his crop and his money. It seemed as if work and bother fairly dogged the other boy's footsteps just because he carried through what he had set out to do in the beginning. Toq bad, wasn't it?"

Uncle Ben chuckled jovially to himself as he appealed to his hearers for sympathy for his hero.—The Comrade.

## IF! IF!

If every boy and every girl,  
Should plan this day to do alone,  
Arising with the sun  
The good deeds to be done;

Should scatter smiles and kindly words.

Strong, helpful hands should lend  
And to each other's wants and cries

Attentive ears should bend;

If every man and woman, too,  
Should join these workers small,  
O what a flood of happiness  
Upon our earth would fall.

How many homes would sunny be

Which now are filled with care,

And joyous, smiling faces too,

Would greet us everywhere.

I do believe the very sun

Would shine more clear and bright,

And every little twinkling star  
Would shed a softer light.

But we, instead, must watch to see

If other folks are true,

And thus neglect so much that God

Intends for us to do. —Golden Days.

## Don't Fret.

"Better to weave in the web of life

A bright and golden filling,

And to do God's will with a ready heart.

And hands that are swift and willing,

Than to snap the minute delicate threads

Of our curious life asunder,

And then blame Heaven for the tangled ends.

And sit and grieve and wonder."

## SALVATION.

(By Jas. W. Wilson, Deceased).

In Arnobius' time, about the year 300, the doctrine had gained some prominence and was a subject of dispute. This learned Father writes against it with great force and in language unmistakable he said:

"Will you lay aside your habitual arrogance, O men, who claim God as your father, and maintain that you are immortal, just as He is? Will you inquire, examine, search what you are yourselves; whose you are; of what parentage you are supposed to be; what you do in the world; in what way you are born; how you leap into life? Will you laying aside all partiality, consider in the silence of your thoughts that we are creatures either quite like the rest or separated by no great difference? (Cap. 2:16). "Your interests are in jeopardy—the salvation I mean of your souls: and unless you give yourselves to know the Supreme God, a miserable death awaits you..... None but Almighty God can preserve souls; nor is there any one beside who can give them length of days, and grant them a spirit that shall never die, except He alone who is immortal and everlasting and restricted by no limit of time." Cap. 62. "For souls are of a middle or intermediate quality, as has been learned from Christ's teaching, and they are such that they may on the one hand, perish if they have not known God; and on the other hand, be delivered from death, if they have given heed to His threatenings and proffered favors." Lactanius in the year 370 also speaks plainly and emphatically against the doctrine. He said:

"Man stands erect and looks upward because immortality is offered him, though it comes not unless given from God. For there would be no difference between the just and the unjust if every man that is born were made immortal. Immortality, therefore, is not a law of our natures, but the wages and reward of virtue."

At a later period, when the Pope was made "the Lord of the church" and was given power over both the persons and consciences of mankind, the decrees of the Popes and councils took the place of the Bible in churches and the doctrines of the philosophers of Greece and Rome supplanted the teachings of Christ and the apostles; these doctrines together with the doctrine of a true God and many other teachings not found in the Scriptures, became the accepted or basis doctrines of the church while to teach the contrary was to be branded as a heretic, which

meant death or banishment.

Hence, but few of the writings of those who adhered to the true faith between this period and the beginning of the Reformation have come down to us. That brilliant woman in the 12th chapter of Revelations, which symbolized the true church, fled to the wilderness, Rev. 12:14. Nevertheless the witnesses continued to torment those that dwelt on the earth," Rev. 11:10, with the testimony that God is true. Nevertheless the doctrine of life only through Christ was still taught and adhered to by many in defiance of the Popes and councils.

Pope Leo X, the famous De Medici, hurled a Papal bull against the doctrine. He said:

"Whereas some have dared to assert concerning the nature of the reasonable soul that it is mortal; we with the approbation of the Sacred Council, do condemn and reprobate all who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself and essentially the form of the human body, as is expressed in the Canon of Pope Clement Fifth, and likewise IMMORTAL, and we strictly inhibit all from dogmatizing otherwise; and we do decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

To which Martin Luther, with his characteristic boldness, responded:

"I permit the Pope to establish articles of faith for his faithful followers; such as the bread and wine are transmuted in the sacrament; that the divine essence is neither generative nor generated; that the soul is the substantial form of the human body; and himself is the ruler of the world, and king of heaven and God of earth and that THE SOUL IS IMMORTAL; and all the numberless prodigies of the Romish dunghill of decretals."

Golden Gems of Thought.  
Selected by R. E. Lloyd.

Rev. Columbus Bradford, A. M. says: "After preaching for twenty years in an orthodox church, just half my present life at this writing, I am obliged to declare myself in open rebellion against current orthodox beliefs concerning death, the state of the dead, and the resurrection. Of course I am not alone in this rebellion. There are symptoms of it on every hand. Indeed it is getting hard to tell just what is the orthodox belief in this department of Christian doctrine. I can recall at this moment as many as a half dozen books, written by as many doctors of divinity in my own denomination, which treat of the future life, and no two of these writers are entirely in agreement.

Two of them, those written respectively by Bishop R. S. Foster and Prof. R. J. Cooke, differ radically.

It is self evident that when doctors of divinity disagree some of them are wrong in important and vital particulars. As a public teacher, a considerable part of whose business it is to console the bereaved, I have come honestly to believe that the consolations commonly offered on funeral occasions, do not console for I think they are radically wrong. Both of the orthodox positions cannot be true. They are mutually contradictory. Death cannot be our worst enemy and at the same time our best friend. If we depend on it to lift us up to our highest goal, then it is our best friend; but if it is our enemy, it will keep us from attaining that goal as long as it exists.

I do not believe anybody can go to heaven by dying, either in a spiritual body or as a bodiless spirit. Bishop Noster accepts the teaching of the Swedenborgians that a spiritual body goes out of the natural body at death and goes into heaven, never to need the natural body again. Evangelical Christians believe that the person goes to heaven a bodiless spirit, to come back ages after and gather up the scattered particles of the body laid down in the grave and to become reunited with the body. What is to be the gain in lengthening human life, if our goal is a better world which we can reach only by dying? Is the wilderness so much better than Canaan that we must tarry as long as possible on this side of the Jordan? Is pursuing heaven so much better than possessing it that we must lengthen the pursuit as much as possible?

The real logic of our orthodoxy would lead us always to rejoice when a baby dies, but nobody does, not even its parents, who are taught to believe that if it had lived to grow up to the years of accountability, it might have gone to the bad, and have been forever lost. It is therefore a great wonder that we do not desire the early death of our darling, so there could be no risk of our not having them with us forever in heaven. The Hindoo women throw their little children into the Ganges in accordance with their religious belief, and in accordance with what we have been taught, we would do something similar, if we were not endowed with an instinct of life strong enough to counteract our absurd beliefs. What a wrong it is to heaven itself to save infant life by our interference, and thus check the natural immigration to its realms! The doctrine that all who die in infancy take up their abode in the home that

is eternal in the heavens leads logically and inevitably to the conclusion that all our efforts to lessen infant mortality, especially among the population of the slums, must produce joy and exaltation among the powers of hell. Let us save the lives of the slum children, if we wish them to become the children of hell.

Such absurd theories dishonor our Heavenly Father and are discreditable to ourselves as rational beings. We want an interpretation of the Bible that will make this present life in this present world mean something. That will make living mean more and dying, less. Let us look at our situation carefully, and see if it is not our Creator's purpose that we should make a heaven here on earth by living, rather than to go to some higher heaven by dying. He has certainly furnished us with all the material necessary for making a heaven here, if we will only utilize that material and develop in each member of the race a heavenly character. When virtue and knowledge and temperance and patience and godliness and brotherly kindness become prevalent here, we shall not need to leave our own planet to be in what we call heaven. From the view point of all other worlds, our world is one of the heavenly bodies now. The notion that we go to heaven by dying is derived from the Hymnal, not from the Bible.

Dr. W. S. Umy in his "Christ Come Again," makes a plea for the revision of the Methodist Hymnal for consistency's sake, but the kind of revision that he suggests would not improve matters, for he upholds Bishop Foster's Ghost theory of the spiritual body. He maintains that it is necessary to die in order to gain heaven. On the contrary, it is life we are to depend on to carry us upward in the scale of being, not death. Death and frequent dying are only delaying our final destiny.

An ignorant working girl whom we had with us once saw the inconsistency between our belief and our practice, and wanted to know why it was, if we thought heaven was such a good place, that none of us wanted to die, and why we mourned so over our dead friends. This question also puzzled Dr. Watts, for in another hymn, he asks, "Why should we start, and fear to die? What timorous worms we mortals are. Death is the gate to endless joy, and yet we dread to enter there." In another hymn he asks a similar question in regard to mourning for our dear friends. Why do we mourn for dying friends, or shake at death's alarm? 'Tis but the voice that Jesus sends to call them to his



arms. But when life is anywhere near normal with us, no poetry however soothing, can incline us to consent to die, or let our friends die, if we can prevent it. There is something wrong, I protest again, with our theory about death and the bliss of dying. It seems to me that Christians suffer more over the loss of their loved ones by death than wicked, or worldly people. And my observation on this point has been close and extensive."

Dear Brothers and Sisters in Christ:

I am writing a few lines to you to tell you something of our Illinois Bible School at Oregon, Illinois.

The school opened August 12, with Bro. C. C. Maple and Bro. S. J. Lindsay as instructors. Bro. Maple taught during the morning session, and Bro. Lindsay in the afternoon.

Bro. Maple took his lessons from the book of Acts from the first chapter to the eighteenth inclusive, finding the conversions that are recorded in those chapters. Bro. Maple made it very unpressive to the class, the importance of first hearing the word, then believing, repentance and baptism, and that it should necessarily be accomplished in the order here given.

These lessons were very instructive and strengthening both to those who are interested in the Truth, and have not as yet obeyed, and to those who have obeyed.

Bro. Lindsay's lessons were mostly on the Kingdom, showing that it will be a real kingdom with Jesus as our King, and of those who are to reign with him and of the territory.

The greatness of the Kingdom shall cover the whole earth. Upon the request of some, the subject of 'Revelation' and 'Hell,' were taken up. The lessons were very much enjoyed by all, especially by some isolated ones who were with us, who do not have the opportunity very often of meeting with a body of believers.

We wish to extend our thanks to our able teachers, who so kindly gave us their time and knowledge.

It was with pleasure we met Sr. Wilma Orem from Manhattan, Kan., also Bro. H. J. Rogers and his sister, Sr. Lula Rogers of Fairdealing, Mo. Bro. and Sr. Rogers are son and daughter of Sr. Keturah Rogers, whose name has appeared in our columns.

We also had with us Bro. Frank E. Siple of Hammond, La. He is now the singing evangelist of Michigan. He is also studying to be a minister of the Gospel.

We need more young men in the field to carry on the work. Most of our preachers today are elderly men. Bro. Siple is a firm believer in "the things concerning the Kingdom of God and the name of Jesus." Those who heard him preach at our Bible School and Conference, know that he has a good future before him as a speaker. Give him a word of encouragement to help him along.

Many of us have expressed a desire to be present at Bible School next year. Brothers and sisters and all others who are interested in Bible truth, plan to be there next year. We are sure you will be greatly benefited. This class and the Bereans are a school of learning and training to preach the Gospel. Any at that time who may be contemplating putting on the name of Jesus by baptism will find it a splendid opportunity, for there is a beautiful running stream, Rock River, and there is some one always ready to assist you.

Let as many of us as possible plan to be there next year, for it is a season of refreshing.

Your sister in Christ,  
Jessie M. Wilson.  
Chicago, Ill.

## The Sunday School.

By Anna E. Drew.

### The Ten Commandments.

Sept. 14, 1913. Part II.  
Lesson Text, Exodus 20:12-21.

Golden Text.—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.

Time and Place.—Same as last lesson.

#### Questions.

What was set forth in the first four commandments? (In the first four was set forth Israel's duty to God and in today's lesson we consider their duty to one another). What is the fifth commandment? After duty to God, that to parents is next. Reason for this? What does the word "honor" mean? "A term including love, respect, obedience." What is the promise connected with this command? What does Paul say of this? Eph. 6:2. What was expected of the parents that their children should obey this command? Deut. 6:2, 6:7; Eph. 6:1, 4. How does keeping this command tend to long life? Mention some of the things that dishonor parents? What

does the sixth commandment forbid? The revised, "do no murder." How does Jesus interpret this command? Matt. 5:21-22; 15:19. See also 1 Jno. 3:15. This forbids the "heart-sin" hatred which often leads to murder.

Does this command prohibit the execution of murderers, killing in self-defense or war? Find scripture. If this command forbids all things which shorten the lives of others, mention other things that come under this? What is the seventh commandment? Jesus explains this as forbidding all impure thought, words or actions. Matt. 5:27-32.

This commandment is the wall around the family. To maintain purity we must strive to be pure in thought, word and action. We should refuse to listen to or to repeat stories of evil which we would be unwilling to mention in the purest society. We should seek pure companions, avoid everything that suggests or tempts to impurity, and exert our influence to suppress impure publications and impure practices."

Divorce and remarriage of such is condemned by Jesus in the above text as adultery. The law of the land allows divorced people to marry, but who should be obeyed, God or man? What is the eighth commandment? "This is the safeguard of personal and property rights." In what ways may this command be broken?

"By taking what does not belong to us, by taking advantage of another's ignorance to defraud them, by putting false labels and false measures to goods made and sold, by giving too small wages to those we employ, by not earning the wages we receive, and as we agree, by beating down those that sell, so as not to give a fair profit on goods we buy, by charging exorbitant prices, by gambling, raffling at fairs, etc., by adulterating food, and many others."

Repeat the ninth commandment "This command forbids all lying. It is broken by slanderers, by those who report only the evil about others or emphasize evil more than good, by hypocrites, those who try to appear what they are not, by those who act lies,—putting lying labels on goods, the best things on top of the barrels, baskets, etc., by those who misrepresent other people, churches, sects, etc., those who impute false and unworthy motives to others."

This command covers a very wide application, and we should watch ourselves very closely that we speak and act the truth at all times and nothing but the truth. "Each one's reputation is in a large sense in his neighbor's keeping and to injure it, is to do him serious wrong." Though these commands were given Israel, yet Jesus' followers are al-

so commanded the same under "thou shalt love thy neighbor as thyself," and in the sermon on the mount, by Paul to the churches in Romans 13:8-10, and other texts.

What is the tenth commandment? What is covetousness? "The desire to possess what another has." See Ex. 18:21. R. V. What does it lead to? Micah 2:2; 1 Tim. 6:10. What is the covetous person called by Paul? Eph. 5:5. What was Jesus' warning to His disciples? Luke 12:15. Paul's exhortation? Eph. 5:3; Heb. 13:5; see also revised rendering.

What were the manifestations witnessed by the Israelites at the giving of these laws? How did they express their fear? What did they beg Moses to do? How did he re-assure them? What did he say was God's purpose in this? After speaking words of encouragement, Moses ascended the mount. Here God gave him many details of the law, applicable to conditions Israel would meet. Also the ten commandments were inscribed on tablets of stone. Ex. 24:12; 31:18.

#### The Use Of a Bit Of Cheer.

There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite and seem to think nothing better than a little hearty blame. They are mistaken, conscientious in their blame as they may be. There are sore burdens enough in life, bitterness and pain enough, hard work enough, and little enough for it, enough to depress a man and keep him numble—a keen enough sense of failure, succeed as he may, and a word of hearty commendation now and then will lighten his load and brighten his heart and send him on with new hope, and energy, and, if he has any reasonable amount of brains at all, will do him no harm.—Sel.

#### The Golden Rule.

I firmly believe each family circle should be a co-operative society, all the members working for the best good of all. I do not think we should ever teach our boys and girls to "look out for No. 1." That rule never brings true happiness, although it may bring a kind of success for a time.—Mrs. M. K. Goodwill in the May Farmer's Wife.

"Let your friends have your sympathy and your help, and let simplicity, love and humility be your great aim in life—just to do God's work without an atom of self-love in it. Keep this aim ever true and pure and all will surely come out right, even though many a weary step must first be trodden in the footsteps of Jesus."

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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.

## Editorials and Church News.

## Editor's Appointments.

Until further notice our appointments will stand as follows: Dixon, Ill., first Sunday in each month.

Roll, Ind., second Sunday in each month.

Rensselaer, Ind., third Sunday in each month.

We hope to meet with the little company of believers in the neighborhood where Sisters Rouch and Sneff live near Bourbon, Ind., over Sunday, Sept. 28th.

In so far as it is possible, do

not call the editor of this paper to preach funerals on Sunday.

Our visit to the Missouri conference was a great treat in many ways. First, to meet Bro. Geo. Kidwell, whose name we have known many years, was a treat well worth naming. Our great regret was in the fact that sickness kept him from taking any very active part in the meeting. Bro. Winningham we also met for the first time as we did nearly all who were there. A royal good meeting it was as will be shown by the secretary's report. These brethren are noted for their hospitality and this occasion was no exception in this direction. We enjoyed every minute of the time.

## Our Helping Fund.

Seldom do we say anything about our Helping Fund. The reason is that since our paper was established there has always been a liberal balance to the account. We still have a balance in it, but it is getting low and we do not want it to run dry. There are many worthy ones who are receiving the paper from this fund and since we are not publishing the Herald for the purpose of money making, we are supplying the paper from this fund at a dollar a year. A report goes out each month from this office to the directors showing to what use we put all such money entrusted to our care. Since we are about to start in upon the 3rd volume, help us to start with a good balance in that fund.

Editor.

## Notices.

## Notice.

Bro. John Foore writes that the meeting at Rollin, Kansas, will convene on Saturday before the second Sunday in Sept. to continue over Sunday. As many as can attend will have a feast of good things.

## Announcement.

The Quarterly Conference of the Church of God in Michigan, will be held at Millbrook, Mecosta Co., Michigan, Friday evening Oct. 10, 1913, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Milbrock, feeling that by our united efforts, much good might be done. All of like precious faith are cordially invited to attend the meeting. Ample provision will be made for all visiting brethren. Those coming from Grand Rapids will take the Pere Marquette R. R. at 6:50 A. M. charge at Edmore on Big Rapids Division of Pere Mar-

quette, for Blanchard. There is also a flyer from Grand Rapids at 1:35 P. M., and a train leaves at 5:35 P. M. There will be people at Blanchard to meet all who come.

We expect able speakers to teach the divine word. Elder C. C. Maple of No. Ridgeville, Ohio, and Bro. Frank Siple will be with us. Also Eld. B. W. Woodward and M. A. Woodward of Dutton are expected to be there.

Emma Jackman, Sec.

The Twelfth Annual Conference of the Church of God near Moriah, Ill., will be held in our church there, beginning Oct. 4th, and continuing one week. A cordial invitation is extended to all who can attend and we hope to have good attendance. Free entertainment is given at the neighboring homes. Come to Casey over the Vandalia or C. H. & D. R. R. Notify beforehand Lewis Weaver, Casey, Ill., R. F. D. 3.

Amy V. Weaver, Sec.

## Church Calendar and Announcements.

Ohio yearly meetin. Delta, Ohio, Fulton County, Nov. 11-16. Address Eld. C. C. Maple, North Ridgeville, Ohio regarding program and S. J. Elton, Delta, regarding local matters.

## Reports.

The Seventeenth Annual Conference of Illinois was held in Oregon from Aug. 20th to 24th. It began at the closing of the Bible School, on Thursday evening, lasting until the following Sunday evening. Friday morning being the formal opening of the Conference, they elected S. J. Lindsay as president for the following year, in the place of Bro. J. E. Cross, who had cause to resign.

The old board was reelected with the exception of Bro. Lyman Booth whose place was filled by Sr. Anna Drew. After an appointment of committees, the business session was followed by a discourse by F. V. Blakely.

In the afternoon we had a social meeting and preaching by L. E. Conner. The evening service consisted of a discourse by F. L. Austin.

The program for the two following days were quite similar to that of the first although there were more sessions.

There was a good attendance and every one seemed to show a lively interest in the meetings. We hope that we may continue to have as good a conference, or still better in following years.

Signed by M. F. Cross, Sec.

The eleventh annual Bible School of Illinois was held at Oregon from Aug. 12-20.

On Tuesday morning Aug. 12th the school was organized, electing Mrs. Ida Hardesty treasurer, and Cecil Cross secretary. No president was elected, but Bro. C. C. Maple took charge of the morning classes and Bro. Lindsay the afternoon classes. Bro. Maple took up the study of the Acts, studying particularly the conversions there recorded.

Bro. Lindsay took lessons from the Revelation and other topics in which the class wanted help.

Although the attendance was small at first, the membership increased to about forty, and all seemed to enjoy the lessons and be much benefited by them. In the evenings, we had preaching by Bro. Maple with the exception of two or three evenings.

On Thursday evening, we were very pleasantly entertained by Bro. and Sister Lindsay at their home, and on the following Monday evening the school took the annual boat ride. The school proved very valuable and instructive, and we hope to all meet again next year at the school.

Cecil N. Cross, Sec.

## Report of the Restitution Pub. Company's Annual Stockholders' Meeting Held In Oregon, Ill., Aug. 21, 1913.

Pursuant to the call of the Secretary, the stockholders of The Restitution Pub. Co. met at the company's office, 606 N. 6th St., Oregon, Ill., Aug. 21, 1913, for the purpose of electing two directors of said company for the period of three years and to transact such other business as might properly come before the meeting.

The meeting was called to order by the Vice Pres., J. E. Cross, Ezra C. Railsback, the Pres. not being present.

On call of stock it was found that 154½ shares were represented either by person or by proxy. A quorum being present, the meeting proceeded to business.

Upon a call for nominations for two directors for the full term of three years, the names of E. F. Gesin and J. E. Cross were presented. Nominations being closed, E. F. Gesin and J. E. Cross received the unanimous vote of all present and were therefore declared to be elected.

The Sec.-Treas. then made a general financial and business statement for the enlightenment of the stockholders present.

There being no other business, the motion to adjourn prevailed.

S. J. Lindsay, Sec.

## Director's Meeting.

Following the election of two directors for the full term of three years, the board of direc-

tors of The Restitution Pub. Co. were called together by J. E. Cross, Vice Pres., the president being absent.

Members present: J. E. Cross, E. F. Gesin, Peter Jeffrey and S. J. Lindsay.

Board reorganized by electing Ezra C. Railsback, Pres., J. E. Cross, V. Pres., and S. J. Lindsay, Sec.-Treas.

By action taken it was determined to place upon the buildings in which the company property is now located the proper kind and number of lightning rods as a partial protection against fire rather than to pay the high rate of insurance.

Upon motion, adjournment was taken.

S. J. Lindsay, Sec.

## Obituaries.

### Carrie Chamberlin

was born in Jamestown, Ottawa County, Mich., July 14, 1873; died at Eastport, Antrim County, Mich., Aug. 23, 1913. She was the second daughter of Bro. H. H. and Sr. Ann Chamberlin, with whom she made her home to the time of her death. She was a faithful, loving daughter, and her place in the home will be impossible to fill. Besides her parents, she leaves a sister, Sister Maude Stebbins and her family, and other numerous relatives, and a host of sympathizing friends.

Sister Chamberlin had been in the Faith which she defended ardently, for several years. She loved righteousness, and worked for its advancement wherever she could. It has been the writer's privilege to enjoy her acquaintance since childhood, being schoolmates for several years. Her last illness continued for several months, and she was a most patient and hopeful sufferer. The great enemy of life at last overcame, bringing sadness to many hearts, but knowing her hope and faith, we know that she sleeps well, awaiting Jesus second coming.

At the request of Sister Chamberlin before her death, the writer officiated at the last sad service, laying her to rest in the Bay View Cemetery, to await the call of the Master on Resurrection Morning.

F. V. Blakely.

### Dispensational Bible Study. No. 4. The Antedeluvian Age.

"And behold, I, even I, do bring a flood of waters upon the earth." Gen. 6:17. "As it was in the days of Noah, so shall it be in the coming of the Son of man." Matt 24:37.

Our second period of Bible history, called the antediluvian

## PROGRAM OF THE YEARLY MEETING OF THE CHURCHES OF GOD IN JESUS CHRIST IN OHIO.

To Be Held At The Raker Meeting House Near Delta, Ohio.  
Tuesday, Sept. 11, to Sunday, Sept. 16, 1913.

Regarding the program, address Eld. L. E. Conner, Cleveland, Ohio; Eld. C. C. Maple, No. Ridgeville, Ohio, S. J. Elton, Delta, Ohio.

### Tuesday, Sept. 11.

7:00 P. M. Song Service,  
7:30 P. M. Sermon,

At the close of the service a full line of Bibles, Scriptural Books and Mottoes will be on sale by Bro. Siple. Subscriptions will be received for the "Restitution Herald."

### Wednesday, Sept. 12.

2:00 P. M. Sermon.  
7:00 P. M. Praise Service,  
7:15 P. M. Devotional Service,  
7:45 P. M. Sermon,

Bro. F. E. Siple.  
Eld. C. C. Maple.  
Eld. L. E. Conner.  
Bro. F. E. Siple.  
Eld. C. C. Maple.  
Eld. L. E. Conner.

### Thursday, Sept. 13.

10:00 A. M. Service announced later.  
1:30 P. M. Devotional Service,  
2:00 P. M. Sermon.  
7:00 P. M. Praise Service and Devotional.  
7:45 P. M. Sermon.

Bro. F. E. Siple.  
Eld. C. C. Maple.

### Friday, Sept. 14.

9:30 A. M. Devotional Service,  
10:00 A. M. Sermon, Sr. Mattie Neil Jeffrey, Murphysboro, Ill.  
1:30 P. M. Devotional Service.  
2:00 P. M. Bible Study and Question Box.  
7:00 P. M. Social Meeting,  
8:00 P. M. Sermon.

Bro. J. M. McCrorey.  
Eld. L. E. Conner.

### Saturday, Sept. 15.

9:30 A. M. Devotional Service,  
10:00 A. M. Sermon, Bro. Peter Jeffrey, Murphysboro, Ill.  
1:30 P. M. Devotional Service.  
2:00 P. M. Bible Study and Question Box.  
7:00 P. M. Song Service,  
7:30 P. M. Sermon, Eld. F. V. Blakely, Grand Rapids, Michigan.

Bro. Ezra C. Railsback.  
Murphysboro, Ill.  
Bro. F. E. Siple.  
Grand Rapids, Michigan.

### Sunday, Sept. 16.

9:00 A. M. Devotional and Social Service, Sr. Mattie N. Jeffrey.  
10:00 A. M. Sunday School.  
11:00 A. M. Sermon,  
12:00 M. Breaking of Bread.  
2:00 P. M. Praise Service,  
2:15 P. M. Devotional Service,  
2:45 P. M. Sermon.  
3:30 P. M. Young People's Meeting,  
7:00 P. M. Song Service.  
7:15 P. M. Brief addresses by visiting brethren.  
7:45 P. M. Song, Scripture Reading, Sr. Jeffrey; Prayer, Bro. John Armitage; Song, "The Great White Throne." Bro. Peter Jeffrey; Sermon, Eld. L. E. Conner; Closing Service, Eld. C. C. Maple.

### Notes:

Delta is on the main line of the L. S. & M. S. and Wash R. R.; also the T. & I. Electric line. Parties coming by rail, please notify Bro. S. J. Elton of Delta.

The meeting will be held at the Old Raker Meeting House a short distance out of Delta. Entertainment will be furnished free and provision will be made to cover the local expenses.

Several visiting brethren will be present to preach and assist in the services and help to render a program full of interest and instruction. Plan to come and enjoy the feast of good things.

This is not a Conference, but a meeting for the preaching of the word, mutual benefit and exhortation, hearing reports of the progress of the cause of truth.

All are welcome.

age, from ante, before; and deluge, before the deluge.

The period from the banishment from the garden to the flood. Man does not lift himself to a very high standard during this period, but at the close, we find him deep in sin. There were men who gained for themselves honor and reputation, Gen. 6:4, yet the age knew not the ways of God, Gen. 6:5-7. Our Savior refers us to conditions un-

der this period in his sermon on the second coming, Matt. 24:37-39, and tells us that it was a picture of the days of this present age just before his coming again the second time.

Prominent in this age was Noah, a preacher of righteousness and an example for our study.

1. He preached.
2. He preached righteousness.
3. He preached an unpopular message.

4. His preaching brought only small results.

We may apply this and draw our own lessons if we would preach or teach the word today. Noah was also a man of faith, Heb. 11:7.

While this is before the giving of the promise and nothing may be said in particular regarding the unfolding of God's plans here, yet the age is very rich in types and shadows and if we will read the pages of this period with care, we will not be in darkness regarding the future of our dispensation.

The conditions of salvation were much the same under this age as under the present. Hearing, believing and obeying the preaching of the age. The period closes with judgment upon the world. Noah builds an ark and the family are saved who are with him in the ark. Noah's preaching faithfully done, seemed a great effort and only little result. It may be encouraging to some discouraged brother today to press on and sound the gospel call, only a few may hear but the Lord says, "Preach the word." Leave results with him.

Eld. C. C. Maple.

## Marriages.

### Married.

Aug. 30, at the residence of Bro. and Sr. Woodward, Sr. Winifred Peck to Bro. Fred Hall. Bro. and Sr. Hall are starting out in life with health, strength and youth to carve out their future. Our wish for them is a life of Christian happiness. May they begin their new life with a daily prayer to God for guidance, coupled with their own efforts in the path of righteousness, they will succeed in making life a splendid success.

M. A. Woodward.

## Baptisms.

It was a beautiful sight last Sunday morn, Aug. 31, to see Bro. B. W. Woodward bury in the waters of baptism, Sister Hazel Thompson, who has for some time been studying the scriptures to learn the way of life more perfectly. After the baptism, we drove to the church and spoke from Acts 26:28, on the subject, "What are the benefits of being a Christian?"

The Lord's supper was partaken of, and the right hand of fellowship given our sister. It was a beautiful and impressive service and we pray God to help our young sister to be an overcomer, and gain eternal life.

M. A. Woodward.

"We can never see the sun rise by looking into the west."

**More Faith.**  
**J. W. Williams.**

Since Christian faith is belief of the divine words, and since those scriptures contain promises for our every need, and are all written for us, as we have seen, the believer has within his reach by prayer what are called "unsearchable riches," a complete supply for all our needs; and if we ever go wanting, it is either because we do not know what is written for us or else we do not believe, or hinder the work of faith within us by some sin.

If we could only believe! If we could only have more faith. So we cry out with the poor man who came to the Savior in distress, "Lord I believe; help thou mine unbelief," and we say with the apostles, "Increase our faith." The Lord's answer to their request is the parable of the Lord and the servant, the moral of which is humility. Then strange as it may seem, the way into greater faith is by leaving pride and becoming humble.

Pride is the cause of doubt and unbelief as the following scriptures show: "The wicked, through the pride of his countenance, will not seek after God. All his thoughts are. There is no God." "How can you believe who receive honor one of another, and seek not the honor that comes from God only?" Solomon prayed, "Give me neither poverty nor riches, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain." Ah yes, Jehovah said of Israel that when they waxed fat they would forget him. When they wandered in the desert, dependent upon heaven for manna, and upon God's power for water, they could believe in the one true God, but when they came to the fruitful land of wells and crops they needed no Jehovah to work miracles. Any god would do for religious ceremonies, when they got bread in the pride of their own strength, so they numbered Baal among their gods during the glory and plenty of the kingdom under Solomon and his successors. But Jehovah foretold, saying, "In the time of their trouble they will cry, Arise and save us;" "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them."

There is the secret of it; A man may deny God while health safety and prosperity attend him, trusting in himself; but when self is no longer a true god, the lips that never before used the divine name but in oaths and curses find sudden words for prayer.

"The glory of young men is

their strength," so while the workman is vigorous, he may rush to morning labor with never a thought of "Give us this day our daily bread," but when sickness or accident lays him low on his back and starvation looks in upon his loved ones he will likely cease to be a god and confess himself even less than a man. When the Titanic leaves port the boast is, "Behold what man has wrought, a boat that cannot sink," but when the shock comes the band voices the passenger's cry of "Nearer my God to Thee."

When Nebuchadnezzar walked in his glory and said, "This is great Babylon that I have builded," he soon was taught that Jehovah set up kings and deposed them at will; then he changed the boast to a psalm of glory to God, and said, "All the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven and among the inhabitants of earth, and there is none that can stay his hand or say unto him, What doest thou?" Also Job, while enjoying himself by speaking of all his goodness by using the first personal pronoun 188 times in 177 verses, could not pray successfully for healing; but when he said, "I am vile" and "I abhor myself," he could also have the perfect faith to say, "I know." "I know that thou canst do everything, and that no purpose of thine can be hindered."

Peter evidently had the same trouble. He started out walking on the sea with "if" for a cane. "Lord, if it be thou, bid me come to thee." Jesus had just assured them it was himself, but Peter evidently had the pride that causes doubt. He was stubborn in his own will, refusing to yield to the statement of his Lord, so when he began walking in self confidence, he sank.

Pride is not only glory in good looks or outward show; it may also be in riches, strength, knowledge, goodness, ability or in any form of self. Humility is the contrary grace of looking away from self and forsaking and forgetting it.

The reason pride causes doubt and unbelief, and humility leads to faith is evidently that human life is like a balance: when one end is up the other is down. When man in his pride exalts self in the high arena God sinks into insignificance before him, and vanishes out of his thoughts; but when man cannot hold his high place and falls, the other arm goes up, and in our lowliness in the pit of despair we look up and pray in faith in God. We either trust self or him. The one is pride, the other faith. We are like children, when helpless in

childhood they believe their parents; when they grow to trust self, they cast parents off.

**Whence? Why? Whither?**

Some explanation of this universe, and of man's relations to it, is the instinctive demand of the human intellect. It is a demand whispered at the dawning of consciousness. It grows with the years, and ceases only when the shadows are setting around us. Through all the ages men have tried to solve the problem of the universe. The philosophies of the various schools are the answers to the inquiries into this problem. The philosophy of a Socrates, a Plato, or an Aristotle has never solved the problem. These philosophies are only the measure of their intellectual stature. John's philosophy of the Christ, that "all things were made by him; and without him was not anything made that was made," is a solution of the existing things of the universe.

The three questions. Whence? Why? Whither? which philosophy propounds to man. Christ answers, "Whence are we? Why are we here?" and, "Whither are we bound?" These are questions that occur and reoccur all thro' life to every rational being. They are questions in which all man kind are equally interested, and yet human philosophy has never been able to give an abiding answer.

Judaism has no distinct answer. It taught us something of God, but not clearly. Christ first gave to man the true idea of God as a Father. The poets sang the strain sweetly, "We are his offspring," but it was poetry. Christ taught that we are the children of God. This line of teaching coincides with Moses' strain of the creation when he said, "So God created man in his own image, in the image of God created he him." One line of human philosophy would have us believe that the life found in the animal organism was derived from protoplasm Huxley is gone, and his theory has gone with him. Another would brand us as descendants from the ape family. A very aristocratic line of venerable ancestors! Their modest spirits stare us in the face, but do not solve the problem for us. There is no evidence of evolution, either at the present or in the past, ever having crossed the specie dead line. God in creation seems to have said to evolution, as he did to the seas, "Hitherto shalt thou come, but no farther." Christ's philosophy is that life comes from pre-existent life. But, "why are we here?" The answers are manifold. The highest idea of the Grecian philosophy was that man was here

to serve the state. Their ideal was an organized state. Beyond this they saw nothing. All things focused in this one ideal. Christ began to build up a brotherhood. He said we are all one in him. He taught the mind to look beyond the state, his vision being that of a mighty brotherhood, banded together for the service of the Supreme One. He taught us to "love our neighbor as ourselves," and to do them all the good we can, which is the only service acceptable to God.

If we are in the image of God, and hence directly descended from him, and if our duty is to serve him and one another here then the answer to the question "Whither are we bound?" is at once suggested. Sabatier asks the question, "Why am I religious?" He answers by saying, "Because I can not help it; it is a moral necessity of my being. In this he implies that there is, in the constitution of human nature, something that is akin to a future existence. Fisher, in his "Theistics" holds that "the material universe is not an end in itself, but is subservient to moral and spiritual ends. It is not to remain forever in its present state. It is to partake of the redemption. To be transfigured, ennobled, converted into an abode suited to the transfigured nature of the redeemed."

He holds to the futurity of man, and a changed physical universe as the abode of the changed man. The Savior said, "Blessed are the meek; for they shall inherit the earth."

The sum total of the above questions would seem to find their answers along some such line as the following: "Whence are we?" From God, the Supreme Being, the alpha of all things. "Why are we here?" To honor the Supreme Being by serving our fellowmen. "Whither are we bound?" To the culmination of the great plan of this Supreme One—an eternal existence of joy for the blessed, and the reverse of this to those who reject the present redemptive plan of the Alpha and Omega of all things.—T. H. Hartman in "Religious Telescope."

**The Restitution.**

That the Scriptures teach the restitution of all things is admitted by every Bible student, and it is at that time that Jesus will appear as the second Adam.

To restore means to bring back what was lost by the first Adam. Life to the human family must be restored, as we read: "As in Adam all die, even so in Christ shall all be made alive."

We do not read that Adam had a depraved nature, or bias to sin, previous to the fall. Does it not follow that Christ, the sec-



and Adam will remove from the human race that sinful bias which is universal since the days of Adam, thus leaving mankind where Adam was before he sinned?

I can come to no other just conclusion, believing as I do, that what was lost thro' Adma is to be restored through Christ.

Man is everywhere dominated by this evil bias, without and within. It needs no argument to prove this. While it may be said that he has the power to choose either good or evil, we know very well that his depraved nature acts as a continual drawback to his freedom of choice.

Tell the drunkard he has power to choose whether he will reform or not! Do we not know that his appetite is against his will, or purpose to reform? So with the race today. How can we expect under existing conditions that man's free will will be sufficient, while he has this moral contamination?

But it may be said that God's grace is sufficient. So it is; with the few who accept his terms, but it is easy to see that so long as this natural inclination to sin exists, the mass of mankind will sin on. I am stating not a theory, but a stern fact. Has man with his corrupt nature the full exercise of his free will? That he should have a fair chance, there should be no bias with into sin, and then only will he be placed back where Adam was before he sinned, or I fail to know what the word restitution means. That will be the first favorable chance the same as Adam had. I gather this fact from Bible evidence alone, and not from any human theory.—T. L. Waugh in *The World's Crisis*.

It is only with the pious affection of the will that we can be spiritually attentive to God. As long as the noisy restlessness of the thought goes on, the gentle and holy desires of the new nature are overpowered and inactive.—Greaves.

There is hardly ever a complete silence in our soul. God is whispering to us wellnigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, then we hear these whisperings of God. He is always whispering to us, only we do not always hear, because of the noise, hurry, and distraction which life causes as it rushes on.—Faber.

The soul loses command of itself when it is impatient. Whereas, when it submits without a murmur, it possesses itself in peace, and possesses God. To be impatient, is to desire what we have not, or not to desire what we have. When

we acquiesce in an evil, it is no longer such. Why make a real calamity of it by resistance? Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from bearing them.—Fenelon.

I think I find most help in trying to look on all interruptions and hindrances to work that one has planned out for oneself as discipline, trials sent by God to help one against getting selfish over one's work. Then one can feel that perhaps one's true work—one's work for God consists in doing some trifling haphazard thing that has been thrown into one's day. It is not waste of time, as one is tempted to think, it is the most important part of the work of the day,—the part one can best offer to God. After such a hindrance, do not rush after the planned work; trust that the time to finish it will be given sometime, and keep a quiet heart about it.—Keary.

The very least and the very greatest sorrows that God ever suffers to befall thee, proceed from the depths of His unspeakable love; and such great love were better for thee than the best gifts besides that He has given thee, or ever could give thee, if thou couldst but see it in this light. So that if your little finger only aches, if you are cold, if you are hungry or thirsty, if others vex you by their words or deeds, or whatever happens to you that causes you distress or pain, it will all help to fit you for a noble and blessed state.—Tauler.

We acquire a certain firmness in all circumstances of life, even the happiest, and perhaps contradictions come in order to prove and exercise this; and, if we can only determine so to use them, the very effort brings back tranquility to the soul, which always enjoys having exercised its strength in conformity to duty.—Humboldt.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need. Fenelon.

The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it.—Grau.

The mind never puts forth a greater power over itself than when, in great trials, it yields up calmly its desires, affections, interests to God. There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to throw off the load of dejection, to suppress every repining thought, when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief, to the quiet discharge of ordinary duties? Is there no power put forth, when a man stripped of his property, of the fruits of a life's labors, quells discontent and gloomy forebodings, and serenely and patiently returns to the tasks which Providence assigns?—Wm. Channing.

Know that "impossible," where truth and mercy and the everlasting voice of nature order, has no place in the brave man's dictionary. That when all men have said, "Impossible," and tumbled noisily elsewhere, and thou alone art left, then first thy time and possibility have come. It is for thee now; do thou that, and ask no man's counsel, but thy own only and God's. Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life.—Carlyle.

The best way for a man rightly to enjoy himself, is to maintain a universal, ready and cheerful compliance with the divine and uncreated Will in all things; as knowing that nothing can issue and flow forth from the fountain of goodness but that which is good; and therefore a good man is never offended with any piece of divine dispensation, nor hath he any reluctancy against that Will that dictates and determines all things by an eternal rule of goodness: as knowing that there is an unbounded and almighty Love that, without any disdain or envy, freely communicates itself to everything He made; that always enfolds those in His everlasting arms who are made partakers of His own image, perpetually nourishing and cherishing them with the fresh and vital influences of His grace.—Dr. J. Smith.

A new day rose upon me. It was as if another sun had risen into the sky; the heavens were indescribably brighter, and the earth fairer; and that day has gone on brightening to the present hour. I have known the

other joys of life. I suppose as much as most men; I have known art and beauty, music and gladness; I have known friendship and love and family ties; but it is certain that till we see God in the world—God in the bright and boundless universe—we never know the highest joy. It is far more than if one were translated to a world a thousand times fairer than this; for that supreme and central Light of Infinite Love and Wisdom, shining over this world and all worlds, alone can show us how noble and beautiful, how fair and glorious they are.—Dewey.

God makes every common thing serve, if thou wilt, to enlarge that capacity of bliss in His love. Not a prayer, not an act of faithfulness in your calling, not a self-denying or kind word or deed, done out of love for Himself; not a weariness or painfulness endured patiently; not a duty performed; not a temptation resisted; but it enlarges the whole soul for the endless capacity of the love of God.—Pusey.

Heb. 11:1.

Faith is the basis of things hoped for, a conviction of things unseen. 2. For by this the ancients were attested. 3. In faith we perceive that the ages have been so thoroughly adjusted by God's command that not from things then manifest the things now seen have come to pass. 6. But without faith it is impossible to have pleased; for it is necessary for him who comes near to God to believe that he exists, and to those who seek him, he becomes a rewarder.—Diaglott.

2 Cor. 4:18; 5:1, 4.

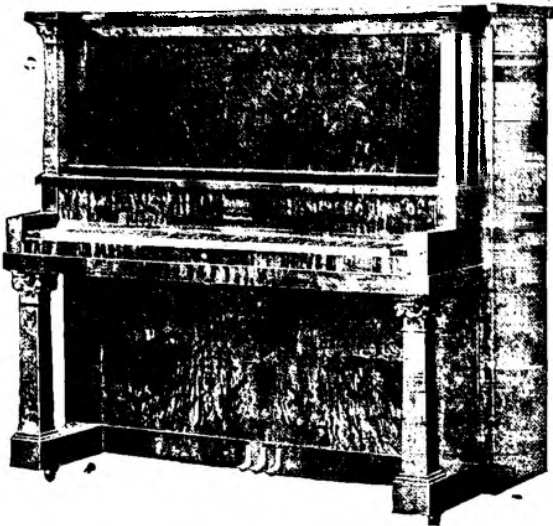
We aiming not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary, but the things which are not seen are aionian (eternal). For we know that if the tent of our earthly dwelling be taken down, we have a building from God, a house not made by hands, aionian (eternal) in the heavens. For indeed, those being in the tent are groaning, being oppressed; in which we desire not to be divested, but invested, that the mortal may be absorbed by life.—Diaglott.

"Look for beauty in the commonest things and commonest persons; it belongs only to those who find it and has a value beyond that of gold. This search will not interfere with duty, but may soften its asperities, for a beautiful life is the choicest blossom of a dutiful one."

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### The Whole Truth.

There is an old fable of the "Knights of the Shield." Some proud old baron had exalted a shield by the roadside, as the pious monks of Germany set the crucifix in shrines along the routes of travel, that the devout passers-by might tarry to pray before the sacred symbol of their faith.

One day two brave knights of yore met at a castle near by where the famous ancestral shield stood. And one said to the other, "Have you seen the baron's shield?" "I have." "And how do you read the inscription?" And he gave the words, as he had been able to read the half-worn motto. But the other insisted that he was wholly wrong. He had himself read it carefully, and it was entirely dif-

ferent. And then they grew angry, and would have fought, but a stranger passing by, and hearing their contention, counselled them to go together, and examine the shield once more.

And lo! they found that the shield had two sides, and each side its own motto. They had approached it from different directions, and each read the side that faced him. Each was right, because he told the truth; each was wrong, because he told but half the truth, which was all he knew.

It is well not to be too dogmatic on any one aspect of religious faith, or on any isolated text of Scripture. If we can but take the truth in its entirety, it will never contradict itself. Comparing the Old Testament with the New, the prophets with the evangelists, the law with the

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Gospel, our Lord's sayings with Paul's, we shall arrive at a clear knowledge of truth, and be able to speak of it with no uncertain sound.—J. Comley Page in "The Crisis."

### Restful Thoughts For Rest Day.

The best amen to a sermon is the one that is said during the week.

It's poor grace that doesn't make a man gracious.

"We never find out how much joy there is in light and sunshine until we have been a little while in the dark."

Bishop Simpson thus wrote to his wife: "Be careful of your health; be cheerful. Look aloft. The stars display their beauty to us only when we look at them. Be resolved to be happy today—to be joyful now—and out of every fleeting moment draw all possible pure and lasting pleasure."

There is such a thing as a worldly spirit, and there is such a thing as an unworldly spirit; and, according as we partake of the one or the other, the savor of the sacrifice of our lives is ordinary, commonplace, poor and base, or elevating, invigorating, useful, noble, and holy.—Dean Stanley.

If we can not find God in your house and mine, upon the road side or the margin of the sea, in the bursting seed or opening flower, in the day duty and the

night musing, I do not think we should discern Him any more on the grass of Eden or beneath the moonlight of Gethsemane.—James Martineau.

The Christian spirit is pre-eminently the humble, loving, forgiving spirit, the spirit that will have nothing of hatred or bitterness or denunciation, nothing to hurt or destroy. It counts all men as brothers and permits no exclusiveness on the ground of race or wealth or culture. If any one has any superiority in any respect, that only increases his obligation to his fellows and makes him by so much more their servant.—N. M. Mann.

The future is lighted for us with the radiant colors of hope. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ.—John Fiske.

Strive to realize a state of inward happiness, independent of circumstances.—Greaves.

Remember now thy Creator in the days of thy youth. "Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish."

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## Submission In Faith.

The principle of rebellion is in all unbelief. It is self will that knows the word written, but resists because the pride of self says in the act of unbelief, "I know better." This is seen in several scriptures. After the Lord's resurrection, because the eleven refused to yield to the witnesses who had already seen him, he upbraided them in unbelief with this sin of hardness of heart, or self-will. Likewise Cleopas and his fellow traveler to Emmaus were rebuked with slowness of heart in not believing the prophecies of the resurrection. Israel whose sin was unbelief, were constantly rebuked with the stubborn heart or the stiff neck. Peter tells how to resist the devil, "steadfast in the faith," and James, in bidding the sinful brethren resist the devil gives the companion idea, "Submit yourselves therefore unto God." Paul's explanation of justification is closed with the exhortation, "Yield yourselves unto God." The force of his exhortation lies in the argument he has just made that baptism is a death, burial and resurrection, and we know that in death there is complete submission, so that in baptism we figuratively enter into absolute submission and so in to ideal faith, the will of the flesh being destroyed in death.

The principle of rebellion in unbelief is shown in the proverb, "A man convinced against his will is of the same opinion still," the stubbornness of the flesh refuses to yield faith after the intellect does. But in us who showed the destruction of self and its stubborn will in baptism, the height of faith consists in giving up to what is written. It was so with our Lord. He had just been baptized when he entered the triple temptation in which he conquered each time by saying, "It is written." With him faith took the form of surrender to the written statements of God without rebellion in saying or acting to the contrary.

When the word says food and clothes shall be given if we make God's righteousness and kingdom first in our lives, we will henceforth cease worry over the poorhouse unless we rebel against what we know Jehovah has spoken and so make him a liar. When Jesus said, "It is I," Peter would not have said, "It" in his unbelief. If in perfect faith he

had not rebelled against the words. But he later learned the lesson when at the house of Cornelius, for he then said, "What was I that I could withstand God?" and all the other apostles believed enough to hold their peace from contradiction and glorified God.

Even Moses was not complete in his faith that Israel should eat flesh, and asked in rebellious spirit, "Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them?"

The Pharisees had the same trouble in extreme degree. They could not deny the miracles that proved the Christ's teaching, but in their rebellion they refused to give up when they knew they were wrong, and consequently did not believe.

With Godly people it was not so. When Mary was told she should be the mother of a Savior she said, "Be it unto me according to thy word," and, "My soul doth magnify the Lord." David wrote, "When thou saidst, Seek ye my face, I said, Thy face, Lord, will I seek." When Abraham was told to offer Isaac he had enough faith to submit absolutely. So Paul speaks of believing the gospel as "the obedience of faith."

Human nature is the same today, and if when any temptation comes to us we have already some scripture in mind to combat Satan, we shall win just in proportion as we submit to that scripture and let it keep us from transgressing.

Test this in your experience, and see if it is not true, and we shall have occasion to use it

## TRUST IN GOD.

By Prisca.



Cast your bread upon the waters;  
Raise to heaven a prayerful lay;  
Sow in mercy, sow in kindness,  
Precious fruit will come your way.

Tears have been my mighty portion,  
Day on day pain ceases not,  
Grace alone doth bring fruition:  
Sufficient this is for my lot.

Weary waiting, weary watching,  
Longing am I for the night!  
In the distance gleams the morning  
With no shadow! God's the Light.

in later study.

J. W. Williams.

## Doubt and Belief.

The following lines from the Bentztown Bard contain a deal of philosophy:

Doubt sets us digging,  
Belief sets us free;  
Doubt sets us guessing.  
Belief brings us glee.  
Doubt draws the curtain,  
Belief shows the light;  
Doubt cries 'Uncertain!'  
Belief says 'All right!'

A man of doubt is generally a negative man and one of faith a positive man.

The latter is for something; the former for nothing. It is a dark misfortune for a man to start his life full of doubts.

He is very little account to himself or the world.

It is infinitely BETTER to believe in Almighty God and be wrong than not to believe at all, for in the belief one has a splendid affirmative on his side which always proves an invaluable asset in a man's life.

There can be no real man without it.—Sel.

Into all our lives, in many simple, familiar, homely ways, God infuses this element of joy from the surprises of life, which unexpectedly brighten our days, and fill our eyes with light. He drops this added sweetness into His children's cup, and makes it to run over. The success we were not counting on, the blessing we were not trying after the strain of music, in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily busi-

ness, the unsought word of encouragement or expression of sympathy, the sentence that meant for us more than the writer or speaker thought,—these and a hundred others that every one's experience can supply are instances of what I mean. You may call it accident or chance—it often is; you may call it human goodness—it often is; but always, always call it God's love, for that is always in it. These are the overflowing riches of His grace, these are His free gifts.—Longfellow.

How can you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets, which lie all along your way, and which you cannot evade? You cannot at present change your surroundings whatever kind of life you are to live, must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You CAN live a beautiful life in the midst of your present circumstances.—Miller.

The real corrupters of society may be, not the corrupt, but those who have held back the righteous leaven, the salt that has lost his savor, the innocent who have not even the moral courage to show what they think of the effrontery of impurity,—the serious, who yet timidly succumb before some loud-mouthed scoffer,—the heart trembling all over with religious sensibilities that yet suffers itself through false shame to be beaten down into outward and practical acquiescence by some rude and worldly nature.—Thom.

A man is relieved and gay when he has put his heart into his work, and done his best; but what he has said or done otherwise, shall give him no peace.—Emerson.

In the moral world there is nothing impossible, if we bring a thorough will to it. Man can do everything with himself; but he must not attempt to do much with others.—Humboldt.

## SALVATION.

(By Jas. W. Wilson, Deceased).

Wm. Tyndale, one of the first to translate the Bible into English, who for his adherence to the true faith was burned at the stake by the papal power, said:

"In putting departed souls in heaven, hell and purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection. What God doth with them that shall we know when we come to them. The true faith putteth the resurrection, which we are warned to look for every hour. The heathen philosophers denying that, did put that souls did ever live. And the people joineth the spiritual doctrine of Christ and the fleshly doctrines of philosophers together—things so contrary that they cannot agree. And because the fleshly minded Pope consented unto heathen doctrine therefore he corrupteth the Scriptures to establish it. If the souls be in heaven, tell me why they be not in as good case as the angels, and then what need is there of the resurrection?"

Dr. Lyman Abbott says:

"If I believe in the hopeless doom of incorruptible sin, and also in the undimmed glory of a perfected kingdom, I must believe in the annihilation of the incorrigibly wicked. Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured, but to be destroyed. The hell-fire spoken of in the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem, to destroy the offal of the city, here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant these terrible opinions that God sustains the life of His creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal and must put on immortality, that only he can put it on who becomes through Christ, a partaker of the divine nature, and as an inheritor of Him who only hath immortality, that eternal life is life eternal and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest reading of the New Testament."

Dean Alford said:

"Eternal fixity and duration belonging only to those who are in accordance with God."

John Locke thought the doctrine strange. He said:

"It seems a strange way of understanding a law which requires the plainest words, that by

death should be meant eternal life in misery."

Principal Tulloch said:

"Hope in death can only spring from the principle of immortality, and this principle has no root save in Christ."

J. J. Parker, D. D., says:

"Christianity treats man, not as immortal, but as a candidate for immortality."

Dr. Edward Beecher, the father of Henry Ward Beecher, recorded his testimony against the doctrine.

"The common theory of eternal misery involves God, His whole administration and His eternal kingdom in the deepest dishonor that the mind of man or angel can conceive."

Archbishop Whately said:

"The wicked are never spoken of as being kept alive but as forfeiting life."

Bishop Newton in his dissertation, page 60, said:

"Imagine numberless creatures produced out of nothing... delivered over to torments of endless ages without the least hope or possibility of relaxation or redemption. Imagine if you may; but you can never seriously believe it, nor reconcile to God and goodness."

The eminent Bible student and writer, E. Petavel, D. D., said:

"It is worthy of remark that the doctrine of eternal torment is found neither in the Apostle's Creed nor in the Nicene Creed, nor in the two principal confessions of faith of the sixteenth century, viz: the otherwise rigid creed of the French Reformed Church, and in the thirty-nine articles of the Anglican Church. And we believe if this dogma has been handed down throughout the Protestant Churches, it is simply as an inheritance from the errors of the middle ages and from the speculative theories of Platonism. If we examine the writings of the earlier fathers, Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin, Thetophilus of Antioch, Irenaeus and Clement of Alexandria, we find them all faithful to the apostolic doctrine of the final destruction of the wicked. The dogma of everlasting torment did not creep into the Church until she yielded to the influence of Platonic philosophy."

We might, if space permitted, multiply these witnesses by the thousands, but it is unnecessary. The Bible alone must be accepted as ultimate authority. We ask the reader, therefore, if he desires to share in the blessed promises of God to emulate the example of the noble Bereans and search the Scriptures to see if these things are so, and in the words of Paul prove all things and hold fast that which is good.

If those who have been taught to look upon the doctrine of im-

mortality only through Christ as a dangerous heresy will lay aside their traditional spectacles long enough to see in what perfect harmony it is with the word of God how it exalts the Savior instead of robbing Him of His principal mission as the life giver, how it relieves the character of God from those fearful ascriptions of cruelty which the terrible doctrine of hell-fire casts upon Him and exalts Him in His true character as a God of love, how it simplifies the word and throws a flood of light upon its passages which mystic superstition and tradition have obscured, how it harmonizes the word with reason, nature and experience and thus closes the mouths of scoffers and infidels, they would joyfully accept it as a great, noble and God-given truth and let its light shine not only in their own hearts but would become Christ's torch bearers to the world.

The end.

## AND IT REPENTED THE LORD.

A brother writing says:

There are two verses of scripture that I would like a little explanation upon, and they are these:

Gen. 6:6-7. And it REPENTED the Lord that he had made man on the earth, and it GRIEVED him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it REPENTETH me that I have made them.

## Comment.

Since childhood we have understood that God is all powerful and all-wise and that in wisdom He made all His works; that known unto God are all His works from the beginning of the world, and that with Him is no variableness neither shadow of turning. Added to this we find such texts as the following:

God is not a man, that he should lie; neither the son of man that he should REPENT: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

And also the Strength of Israel will not lie nor REPENT: for he is not a man, that he should REPENT.

For I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are not consumed.

The common theology attributes to God an attempt at creation, or an effort to accomplish something in which He has met with one dire disaster after another almost continually from the beginning on down to the present time. And indeed, such passages as the brother has quoted would lead one so to think, for not only does the one word "re-

pent" carry the thought, but the context as well speaks of dissatisfaction and disappointment.

But can we look upon God as one who begins a work in which He makes repeated failures and respect and reverence Him as God?

Would He be a God who can meet with a failure to perform His purpose? These are questions that push themselves upon a thinking mind and no reasonable view would lead us to think that they are not for our investigation and growth.

In many respects, God is not understandable. For instance, who can understand what it is to have no beginning and who can fathom the eternity, yet to come? If words were found suitable for conveying such thought, it is doubtful if our minds could entertain it.

We look upon God much as we look upon His laws in nature.

Let us take fire and the laws governing it for an example.

In the winter, when the winds howl about the home at night and the cold is fierce outside, we sit by the warm fireside and gaze into the cheery fire which gives us comfort and we say, "The fire smiles upon us and and gives us its warmth to comfort us," and we feel kindly toward the fire. But baby, innocent child, puts his finger too near and is severely burned by that same source of comfort and then in caressing the child, the mother tells the child that the fire was angry with his breaking of a natural law. The fire is ever the same, yet by our keeping or breaking the laws which govern it, it becomes either servant or master, comfort-giving, or filled with anger, yet it is ever the same fire. The change is not with the fire, but with us.

And so with God. God is ever the same. He has set Himself to a great plan and purpose, and from the very fact that He has a plan and purpose, it follows that He must have certain fixed laws which, if broken, will bring sorrow to the law-breaker, even though he may be as innocent as the child. And while God is ever the same, yet when we suffer the penalties of broken law, we speak of Him as being angry with us in the same sense in which the mother speaks of the anger of the fire to her little one. We might carry out further comparisons but this one will suffice.

God is not constantly changing His relation to us, but we are constantly changing our relation to Him and as we find our purposes running contrary to His, and we suffer the consequences, though God is the same yesterday, today and forever, yet we speak of God's displeasure, His



anger, etc., when we find ourselves in harmony with Him, we say we have the smile of His approval. All the while He is the same.

Doubtless the language of Gen. 6:6 is so expressed, not to give us the thought that God, like man, loses His temper or changes His mind, but to convey the thought that man in his course had broken God's laws to such an extent that the result was most disastrous. In this way only can we harmonize the various texts herein referred to and retain the reverence and esteem which we should have for One who is our God.

S. J. Lindsay.

### THE EPISTLES.

After the Acts of the Apostles, come the epistles. An epistle is a letter, and the epistles in the New Testament are letters which were written by the apostles,—some of them to particular churches—some of them to all the churches that were then in the world, and some of them to persons who were living at that time. When Jesus sent out the apostles to teach the people of all nations, He meant that they should do it not only by speaking to them, but also by writing to them. And he gave them the Holy Spirit to tell them both what they should speak and what they should write. What the apostles spoke has been forgotten for they have long since been dead. And so have the persons who heard them. But what they wrote we can still read in the epistles. There are twenty-one epistles. Paul wrote fourteen of them; Peter two; John three; James one, and Jude one. Like the rest of the Bible, the epistles are a message from God and not from men; and they were intended as much for us as for those to whom they were sent at the time they were written. Whatever they teach we are to believe, remember and obey. We are taught in the epistles that all the people in the world, being born with wicked hearts, have sinned against God, and that they all would be punished for their sins, had not God loved them so much as to send his only son, Jesus, to be punished in their place. Yet not all of them are forgiven on this account, but only those who believe in Jesus. And how can we tell who believes in Him? for a person may say he does believe when he does not. We can tell by the way he acts. If he believes in Jesus, he will love Him and obey His commandments; that is, he will be a Christian.

We are told in the epistles how Christians ought to live and what sort of people they should be. They should be honest, industrious, sober, humble, good to

the poor, kind to those who are unkind to them, speaking evil of none, loving and forgiving one another, trying to persuade others to be Christians, thankful for their blessings, patient when they have trouble, full of joy because they are saved, hating what is wicked, loving what is good, earnest in prayer, striving in every word and act to please God. But we cannot do it ourselves, although we desire to do it. Satan is always tempting us to sin; he is our enemy who, we are told, is going about like a roaring lion, seeking to devour us, yet we have a friend who is stronger than he. For that same Jesus who came on earth to die for us, now looks down from heaven and watches over us. He hears our prayers and helps us to fight against satan, and when we are overcome and fall in sin, while we repent of it He asks God to forgive us and at the last day, God will accept all those who have served Him and will ever be with Him in His kingdom and share part of His glory.

The epistles tell us that as the end draws near there will be scoffers, or persons who mock at the Bible as though it were not true. They will say if Jesus is coming again to judge the world, as the Bible says He is, why is He so long in coming? They will not believe the true reason that God is waiting to give the wicked time to repent, because He is not willing that any should be lost but that all should repent of their sins and be saved. But God has waited so long, He will not wait always, for we are told that the day of the Lord shall come as a thief in the night, when no one is expecting it. Then the world with all its mighty kingdoms, its splendid cities, and all the great and beautiful things that men have made will be destroyed. But the people who lived in it will rise from their graves to be judged. And now since God has told us of this, how careful we who are Christians should be to live holy lives, so that when the day of the Lord does come and Jesus descends to the earth again, we may be ready to meet Him.....

George W. Anders.

### Peace.

'But of the times and the seasons, brethren, ye have no need that I write unto you, for ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, and they shall not escape.' 1 Thess. 5:13. Go where you will to any great gathering of any kind and I dare say that you will find representa-

tives of the Peace League distributing their peace literature. Recently while in Salt Lake City attending the National Education Association, I passed before the headquarters of the Peace League and wondered if the representatives there had read this prophecy. I wondered if they realized how they were fulfilling prophecy, if they knew that just before us lies the terrible time of trouble when the sudden destruction will come.

The world wide peace movement is further evidenced by the following clipping from the Omaha News, "Pope will Plead World Peace":

Rome, July 25—Pope Pius X is preparing a plea for international peace, the most important encyclical of his reign. It will be issued August 9, the tenth anniversary of the pope's installment as successor to the late Pope Leo XIII. The document will summon the Catholic church everywhere to a world-wide effort for permanent international peace. It will call on archbishops and bishops to begin a propaganda immediately, and will instruct legates to governments diplomatically related to the vatican to make formal representations to the sovereigns of those nations, urging their participation in the movement.

While so many are so ardently crying Peace! Peace! the low rumbling of the great storm so soon to break upon these earnest peace workers in its fury, is heard by a few whose powers of discernment are keener than those of their kinsmen. Should Russia take the step that it is thought she will take, the way would be paved for the culmination of European plans as set forth in the following statements of M. Flourens, noted French diplomat:

Paris, July 19—Europe is preparing for the dismemberment of China. Turkey-in-Asia and the colonies of Portugal, and the ultimate division of the spoils, said former Foreign Minister Emile Leopold Flourens here today. This diplomat who, is credited with knowing more of European motives and politics than almost any other man, tells the reason for the monster standing armies which the powers are creating with a rapidity hitherto known only immediately preceding war. And Germany with her need for elbow room is blamed for starting the ball rolling. "At the outbreak of the Balkan troubles," said M. Flourens. "I said that a general European war was preparing for the near future. I still think so. However, the great powers don't want war just at this time.

"The general squaring of accounts is coming. Something postponed the action that is all. The

reason is that there is considerable territory to be divided, and each power wishes to be at its strongest. Turkey in Asia is doomed, just as Turkey in Europe, and the powers are preparing to divide her among themselves. Portugal's colonies are to be portioned out among the nations of Europe. England will get the lion's share, China has not solved the oriental riddle, and Europe is laying its plans to have a good hold on the situation when the break-up arrives. Although not one of the powers of Europe has recognized the Chinese republic, they have made to that republic large loans. If China breaks up, they don't want any stumbling blocks in the way, such as recognition of the present government might create; they want to be sure of collecting their money, and China herself in security for the loans. The United States is the only world power not directly interested in China. "Where is the race for armament to end?" Flourens was asked. "Just where it is," he said; "The taxpayers are tired of the game, and they won't let things go much further. Europe must justify her demands, prove that her war taxes were justified, that the sacrifices of her citizen soldiers were not in vain."

When secular papers are printing such articles written by thinking men who study carefully present political conditions from a human standpoint, how can we who know the prophecies doubt their fulfillment is close. Truly the day of the Lord is at hand.—A. F. D. in "The Bible Advocate."

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become more like heaven; and we shall become not unworthy followers of Him whose name is Love.—A. P. Stanley.

Is that beast better, that hath two or three mountains to graze on, than a little bee, that feeds on dew or manna, and lives upon what falls every morning from the storehouse of heaven, clouds, and providence? —J. Jemy Taylor.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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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.

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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.

## Editorials and Church News.

## Editor's Appointments.

Until further notice our appointments will stand as follows: Dixon, Ill., first Sunday in each month.

Roll, Ind., second Sunday in each month.

Rensselaer, Ind., third Sunday in each month.

We hope to meet with the little company of believers in the neighborhood where Sisters Rouch and Sneff live near Bourbon, Ind., over Sunday, Sept. 28th.

In so far as it is possible, do

not call the editor of this paper to preach funerals on Sunday.

Bro. J. W. Williams wishes us to announce a meeting to begin with the brethren in Kentucky for Sept. 19. We will think of these brethren while these meetings are going on and wish we might be there.

A letter from Bro. C. T. Stevenson, Harriman, Tenn., tells of additions to the body at that place. We will wait for the full report which is promised.

Our issue of October 1st will be given over to articles by our young people. Let our young people avail themselves of this opportunity, else it may not be given soon again.

Bro. Williams is planning a series of meetings for the Salem church near Marshall, Illinois. We can promise our brethren at this point a treat and we know that Bro. Williams will find no more genial hospitality anywhere else than he will find here.

On Sunday, Sept. 7, two young sisters were baptized by Bro. J. W. Williams at Hillisburg, Ind. Let the good work go on. Only that these may prove faithful and win the cherished crown. The new sisters are Misses Ruby Jenkins and Desta Wood.

The conference and Bible school season is now over and good reports come from all.

While in certain localities at times the work is discouraging, yet in other places work is being done that encourages. No matter what comes by way of discouragement, we will cling to the faith of the gospel.

We recently heard a criticism against a brother that he is entirely too severe in his practical talks. Possibly he gets his ideas from Paul who says, after enumerating certain sinful practices:

"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. 6:21).

Therefore, suppose we know all doctrine perfectly, what will it profit us if we are violators of God's laws in matters of practice? Railers, backbiters, fornicators, etc., who know the truth might as well not know it so far as their eternal good is concerned unless their knowledge is designed sooner or later to lead them to forsake such sins.

In our contention for the truth concerning the nature of man, we are continually reminded of a thing called 'spiritual death.'

It is said that the death Adam brought on for himself by dis-

obedience was 'spiritual death.'

Now what is 'spiritual death'? Who can define it? What does it mean? The Bible speaks of our having been dead in trespasses and sin, and then of having been quickened. What does it mean?

Legally, a criminal, upon whom sentence of death is pronounced, is regarded as dead when sentence of death is pronounced. The law looks upon him as dead. All that awaits is the execution. If he could not be executed—if there were no literal death to follow, he could not be regarded 'legally dead' at any time. But because it is possible for literal death to ensue, he may be regarded as 'legally dead' from the time sentence is pronounced.

Sin marked man for death and from the time of the pronouncement of the sentence man is 'legally', or 'spiritually', dead, for all that remains is the execution of the sentence.

"Dead in trespasses" and "quickened" are terms which would be without meaning if it were not for the fact that literal death and a literal quickening are awaiting.

## The Way of the Reformer.

Every new truth which affects life must pass through a period in which it is hated before it attains the period in which it is loved. What people dread is change; what they wish is to be let alone. They will kill the reformer, if they can, and only those reformers who refuse to be killed, but who for years together go on savagely, patiently, tenderly, reiterating the same message, in the end have their way and are believed.—Rev. Elwood Worcester's "The Emmanuel Movement" in the Century.

## Notices.

## Would You Like Vol. 3 Bound?

We will send you the Herald each week by mail, reserve one copy each week unfolded, and at the end of the year have it bound in substantial binding and send it to you prepaid for \$3.50. If a dozen bound copies are ordered, we will also add an index. Let us hear NOW if you wish to avail yourself of this offer.

## Church Calendar and Announcements.

Ohio yearly meeting, Delta, Ohio, Fulton County, Nov. 11-16. Address Eld. C. C. Maple, North Ridgeville, Ohio regarding program and S. J. Elton, Delta, regarding local matters.

The Twelfth Annual Conference of the Church of God near Moriah, Ill., will be held in our church there, beginning Oct 4th, and continuing one week. A cor-

dial invitation is extended to all who can attend and we hope to have good attendance. Free entertainment is given at the neighboring homes. Come to Casey over the Vandalia or C. H. & D. R. R. Notify beforehand Lewis Weaver, Casey, Ill., R. F. D. 3.

Amy V. Weaver, Sec.

## Announcement.

The Quarterly Conference of the Church of God in Michigan, will be held at Millbrook, Mecosta Co., Michigan, Friday evening Oct. 10, 1913, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united efforts, much good might be done. All of like precious faith are cordially invited to attend the meeting. Ample provision will be made for all visiting brethren. Those coming from Grand Rapids will take the Pere Marquette R. R. at 6:50 A. M. change at Edmore on Big Rapids Division of Pere Marquette, for Blanchard. There is also a flyer from Grand Rapids at 1:35 P. M., and a train leaves at 5:35 P. M. There will be people at Blanchard to meet all who come.

We expect able speakers to teach the divine word. Elder C. C. Maple of No. Ridgeville, Ohio, and Bro. Frank Siple will be with us. Also Eld. B. W. Woodward and M. A. Woodward of Dutton are expected to be there.

Emma Jackman, Sec.

## Obituaries.

## Asleep in Jesus.

Fell asleep, September 3, 1913, Sister Mary Jones Wilson, the beloved wife of Bro. Samuel Wilson of Jersey City, N. J.

Words of comfort were spoken by H. V. Reed to the sorrowing friends in Chicago where they were visiting at the time, and further services were held at the place of burial in the East.

Thus a happy family has been severed, and after more than forty years of loving companionship our brother is left to walk alone until the dawning of that morning when all tears shall be wiped from off all faces. Sister Mary was a beautiful character who was well loved by those who knew her well enough to appreciate her mental brilliancy and her moral charm, but we mourn not as those who have no hope, for "those who sleep in Jesus will the Lord bring with Him when He comes."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for

**Thou art with me."**

Surely 'the valley of the shadow' must be a very sweet and restful place with such company!

Our sister is sleeping on her armor waiting the trumpet call to victory when death itself shall be vanquished and God's jewels shall be gathered from land and sea.

"Not safer on the sea of glass before the throne of God would they be who sleep beneath His watchcare. None shall be lost, and none forgotten when the great roll call is sounded and the victors rise to enter in through the gates into the city."

Thank God for the dawning of His glorious morning when we shall walk with our loved ones in white on the banks of the beautiful river—when we shall stand with them on the glory crowned heights of His eternal mountains, and look into their eyes never more to be shadowed with tears—when we shall kiss their sweet lips all fresh with the dews of immortality—when life and light and love shall illumine the coming ages of God's eternal years.

"When the faded flowers freshen,—

Freshen, never more to fade; When the shaded sky shall brighten.—

Brighten, never more to shade; When the sun blaze never scorches,—

When the star beams cease to chill;

When no tempest stirs the echoes

Of the wood or wave or hill; When the morn shall wake in gladness,

And the noon the joy prolong,— When the day light dies in fragrance,

'Mid the burst of holy song; Brother, we shall meet and rest

With the holy and the blest." Elizabeth A. Reed.

**Mrs. Ellen (Kemp) Swayze** died at her home in Fenwick, Ontario, Saturday, August the 9th, in the sixty-fifth year of her age. Of near relatives there survive her husband, Mahlom Swayze, their son, T. Frank, and his family, of Welland, and a sister, Mrs. F. J. Binkley, Toronto.

Loving hands attended faithfully her many wants during her long protracted sickness which at times caused her much suffering.

As a searcher after God's revealed truth, Sister Swayze had for many years been faithfully diligent. Always did she advance to new positions of Christian effort and faith as quickly as she discerned the light of God's truth illuminating the pathway before her. The faith she had thus acquired, and the hope engendered thereby, enabled her to approach the chamber of death with a degree of assurance that is born of an abiding faith in Him who is the resurrection and the life.

This hope of the resurrection is also the hope of her bereaved companion. And while he and

his were laying their loved one away in the beautiful cemetery grounds at St. Catherines, Ontario, it was with that sustaining hope that when the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first"; that she who is already in death, and they who yet may enter there, may rise together to meet the oncoming Lord of glory and majesty, from thenceforth and forever to live,—and that with Him.

That their hope may be realized is the prayer of many who unite in mourning the loss of a loved one and companion in the truth.

F. L. Austin.

## The Sunday School.

By Anna E. Drew.

### The Golden Calf.

Sept. 21, 1913. Exodus 32. Temperance Lesson.

Lesson Text, Ex. 32:15-20; 30-35. Golden Text.—My little children guard yourselves from idols.—1 John 5:21.

Place.—In the plain at the base of Mt. Sinai.

Time.—Not long after the giving of the commandments. Probably in July, about three months after the Exodus. "The chapters intervening between last week's lesson and this, give the details of the 'lesser law' of rites and ceremonies which God dictated for Moses to write in the Book of the Covenant, and the full instructions for the building and service of the tabernacle. Seventy elders had accompanied Moses part way up the mountain. These had returned in safety, and Moses, attended by Joshua, had gone higher; then leaving Joshua, the great leader had gone alone into the very presence of Jehovah. For the time of his absence, the care of the people was entrusted to Aaron, Moses' elder brother, and to Hur, who according to tradition was the husband of Moses' sister Miriam."

### Questions.

How long was Moses in the mount? Ex. 24:18. What did the people ask of Aaron? Ex. 32:1. What did Aaron ask of them? Ex. 32:2, 3. What did he make? 32:4.

"Aaron was a man of words, but not deeds. He seems to have been nobody without Moses. He consented to make an image for the peoples' idolatry, provid-

ed they agreed to give up their jewels for the purpose. It is possible that in making this proposal, he might hope to divert them from their design, as thinking they would not give up their finery, but the witchery of idolatry overbalanced even this. The calf was an object of worship among the Egyptians, probably that was why this was constructed."

Which commandment was broken? How did Moses learn of this? Ex. 32:7-10. How did he plead with God? 32:11-14. What did Moses bring with him from the mount? Where had Joshua been during Moses' absence? Ex. 24:13. Probably Joshua remained in some part of the mountain until Moses' return, so knew not of the rebellion of the children of Israel.

What did he think the noise was? v. 17. What did the dancing and feasting indicate? That they had gone back to idolatry with all its sensual rites. Had they really looked upon their idol as a representation of Jehovah, their form of worship would have been devout and reverent, such as Moses had led in only a short time before.

What did Moses do when he saw the calf and the dancing? What lesson in this? A symbol of the fact that they had broken their covenant with God. What did Moses do with their idol? v. 20. See also Deut. 9:21. He made the children of Israel to drink of it,—an expressive symbol of the fact that every one must eat the fruit of his own doings.

How did Moses call Aaron to account? 32:21. What was his defense? 32:22-24. What do you see in this? What call did Moses make to the people, individually? 32:26. What because of those who refused to obey God? 32:28. What did Moses say to the people the day after the destruction of the rebellious ones? 32:30. Meaning of atonement? What was Moses' prayer to God? How did he show his love for his people? v. 32. What "book" is meant? Dan. 12:1; Mal. 3:16; Rev. 3:5.

What was God's reply to Moses? 32:33. See also Deut. 24:16; Psa. 49:7. How and thro' whom have we redemption from sin? Col. 1:14; Titus 2:11-14. What is the "place" referred to in v. 34? What was the angel that was to go before them? Ex. 33:2, 14; Isa. 63:9. What is meant by the "day when I visit?" The last verse states "the Lord plagued the people for their sin. "This may indicate that some scourge of disease was sent upon them, or it may refer to sufferings of various kinds which befell them on the way to Canaan."

A short time after, Moses again spent forty days in the mount and the commandments

were prepared a second time on tables of stone. Ex. 34:1-17.

What is our Golden Text? An idol is anything that comes between man and God. Are there "golden calf" worshippers today? What are some of the modern idols? Phil. 3:19; 2 Tim. 3:4; Ps. 52:7. What temperance applications from this lesson? Aaron blamed the people and the furnace of fire for the idol,—do not wrong doers usually defend themselves by blaming some one else or circumstances? The Israelites were forced to eat the fruit of their own wrong doing.—How is it with the intemperate and those who sin?

The Israelites were compelled to choose sides and suffer the consequence of being on the wrong side. Make the application. When do intoxicating drinks and tobacco become idols? Note that in Moses' time they gave their jewels, their most precious things to make the golden calf. The most precious things in the world today are given to make the Golden Calf of modern times. What are they?

## Reports.

### Iowa Conference and Campmeeting.

The Iowa meeting came to a close Sunday, Aug. 31. "One of the best meetings" was the general report. About thirteen were baptized during the meeting.

Ministers present: H. V. Reed of Chicago; F. L. Austin of Fonthill, Ontario; C. C. Maple of No. Ridgeville, O.; Frank E. Siple of Hammond, La.; G. E. Marsh. O. J. Allard and A. J. Eychaner of Iowa.

The attendance was good and the best of feeling existed among all present. Full report of the meeting later.

Elder C. C. Maple.

### Missouri Conference.

The Church of God in Missouri, convened at Morse Mill, from Aug. 26-31, inclusive. The attendance throughout the meeting was good, and much interest shown. On Sunday, a very large number were present.

We had with us Bro. S. J. Lindsay of Oregon, Ill., and Bro. Kidwell of Ark., and never has the Word of God been more truly and ably presented here. To many, the clear, concise truths, spoken by Bro. Lindsay, came almost as a revelation; as expressed by one, there were absolutely no props left, supporting orthodox teachings, as the Scriptures explained themselves being rightly divided.

Our sympathy and love went out to Bro. Kidwell, whom we so soon learned to highly respect. He had contracted malaria and was unable to take such

an active part as he and we all would have liked. But our liking was mutual and we hope to meet soon again.

On Thursday, one baptismal service took place, and three more thus followed in the Master's footsteps, on Sunday afternoon.

From other states, we had with us, Sr. Tuttle of Kentucky, and Sr. Heinen of Kansas, and we rejoiced so much in their company.

Sister Sutterfield of Bismark, Mo., who was unable to be present, sent a hearty letter of encouragement with her contribution.

The following officers were elected for the coming year; Pres., J. H. Morse, Valle Mines. Vice Pres., W. A. Cooper, Fredericktown; Treas., W. S. Cooper, Fredericktown; Sec., Saidee Morse, De Soto, Mo. J. F. Willimas of Hillsboro, Mo., was elected as the fifth member of the Board.

The Treasurer reported \$127.52 in the treasury, and \$178 paid in ere the close of Conference.

The churches at Morse Mill and Blush reported monthly meetings during the past year with fair attendance and good interest and several baptisms.

We feel very much strengthened by this successful meeting, and association with brethren and all who are a part of this Conference, realize how necessary it is to meet thus. May we continue to do our Master's bidding, "to forsake not the assembling of yourselves together," that we may not fall apart, but grow in the grace and knowledge of our Lord and be accounted worthy to be in His Kingdom, at His coming.

Saidee Morse, Sec'y.  
DeSoto, Mo.

#### Dispensational Bible Study. N. 5. The Patriarchal Age. Elder C. C. Maple.

"Now to Abraham and to 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.

We come now to the time when God visits the old world and takes out a people for His name. Abraham is called (Gen. 12).

Paul says the gospel was preached unto Abraham, Gal. 3:8. Promises are made unto him, Gen. 13:14-18; 17:7-8. And he is called no more Abram, but Abraham, for he is to be the father of many nations, Gen. 17:5.

Through him and his seed (Christ) shall all nations of the earth be blessed, Gal. 3:16.

Abraham is promised the earth as an everlasting possession, Gen. 13:14-18; Rom. 4:13. During his natural life he received no deed to the promised inheritance, Acts 7:5. Yet the promise holds good

and the time is coming when God will remember the covenant made with Abraham and He has also promised to remember the land, Lev. 26:42; Heb. 11:13, 16, 39, 40.

This is the gospel, and to know the gospel we need to study the covenants of promise. How important to us, let us read: "Now to Abraham and his seed were the promises made, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3. This age closes with the people of God in bondage in the land of Egypt where they were taken under the direction of God when the famine came into the land of Canaan where they were sojourning, Acts 7:4. At the close of this dispensation, as with all others, a judgment period is brought to view. At this time it is on Egypt.

The time has now come when God makes preparation to bring His people out of Egypt and make of them a nation. Moses is prepared for the office of law-giver and leader.

#### The Adamic Dispensation.

This was first relating to our race. It embraced the entire work of creation and the trial of the first man. The period at first, is marked off by days; each successive day brings forth some new development of creative power and wisdom; all speaking forth the goodness of God and manifesting Divine love. When the finishing was brought forth, and man stood upon the earth as its lord, God manifested his love for man by giving him a "helpmeet," or one suitable for a companion in the trial that was before the race. A residence was provided for them, as a source of joy and comfort, and as a symbol of that designed as their final habitation; thus giving them a foretaste of the joy set before them, when the full work designed by the CREATOR should be accomplished.

But how was the new made man, whose eyes were just on the works of God, to know the value? As yet he had no experience of evil—no contrast of the state he was now in.

What should we think of the parent who, having a child born to him, should keep that child always in the state or condition of a helpless infant, a toy in his house, and never send him forth to learn for himself how to live and how to appreciate his father's kindness and love? Would not all say, That father is ruining that child, and he will never be good for anything if kept wholly indoors as a mere pet. The cry would go forth, Send him to battle his way for himself. In that way he will appreciate the goodness and love of his parents and be possessed of an amount of hap-

pin-ss to which he must have been an entire stranger all his days, had he not been sent forth to the work of conflict where all his powers and faculties could be developed; thus arriving at a knowledge of himself and his capabilities which he would otherwise never have known. And though he might have thought his father dealt hard with him when he put him in the school of trial and development, he will at length see, feel and confess that it was love in that father that led him to deal with him in what seemed so severe a manner while he was inexperienced.

Adam's childhood was in a Paradise of delights. But he was not yet prepared to appreciate it; for he knew no contrast; all, all was enjoyment from the commencement of his existence; and it was thus impossible to understand the greatness of his Creator's love, or unbounded happiness God designed for him in the future. Hence, he must be taught by contrast with evil.

"The knowledge of good and evil." The knowledge of good and evil was the lesson to be learned. How could this be accomplished? Not by making evil impossible; nor by forcing man to do evil; but by a simple prohibition, temporary of course, not to eat of that tree. He should have waited till that prohibition was removed; for there is no evidence that it would never have been removed; for to perfect in the highest degree the time must come when man would know evil, because that is essential to moral training; and God says: I form the light and create darkness; I make peace and create evil; I the Lord do all these things, Isa. 45:7. The introduction of evil, then, was of God's appointment; but sin another matter. Man's sin is not waiting God's time for the knowledge of the evil; he ate before the injunction was removed, and learned evil in a way to make it far worse to him than it would have been; but not in a way infinite wisdom and love had not made ample provision to overrule for the highest good of the race in the end. Of this latter fact, God gave, on spot and at the time, a promise, though under a veil, of the entire reversal of all the evil that had been introduced. "The seed of the woman" was to be the Restorer. He should undo all the evil resulting from the first transgression—"take away the sin of the world," Jno. 1:29, 'bruise the serpent's head,' Gen. 3:15, 'destroy the works of the devil,' I Jno. 3:8, 'destroy death,' I Cor. 15:26; Heb. 11:15; Rev. 20:14.

Adam's transgression has been magnified by theologians and God represented as exceeding angry, taking vengeance on the whole race for the one offence of

Adam, etc., all of which representations give a false view of the Maker's character designs toward the race. True, Adam and all his posterity were excluded, temporarily, from the tree of life, and subjected to death; but with the assurance of an ultimate restoration of the tree of life, and a deliverance from death. All this was promised, it is true, under a veil in that dispensation; but no less real on that account, as God has more or less veiled all His promises and designs toward the children of men; which veils are to be removed in His own time, as we shall learn as we proceed. The exclusion of man from the tree of life, and subjection to death, as also, his expulsion from Paradise, were all acts of love, and not of anger, as a depraved theology has long maintained to the dishonor of the Creator, as if He had been a blind adventurer who undertook a work which He had neither skill nor power to accomplish, and did not know what the result would be. Such thoughts of God, the Creator of all things, are worthy only of the dark ages of paganism and papal superstitions, when men's passions gave their gods a like spirit with their own. It is time there was an end of such blasphemy against God and his works.

Man at his creation was blind as to moral evil. His moral faculty, though existing, had no development. His eyes were not opened to a sense of right and wrong. A command was a necessity to bring the moral faculty into action. That command might relate to something that was right or wrong in itself or it might relate to an action which was not wrong in itself, but made it so by command. Eating of the tree of knowledge of good and evil was not wrong in itself, but it was made so by the command given. Hence, if it had not been given, man might eat thereof innocently; or, if he had waited his Master's time for withdrawing that prohibition, he would have come to a knowledge without the entrance of death.

Adam's sin, then, was not of the highest character, i. e., it was not doing that which was evil in itself, but it was evil because he was commanded not to do it. He sinned not against a moral precept, but against a positive one; yet this was sufficient to open his eyes to a knowledge of good and evil, tho' the act was not, in the design of his Maker, to fix his final state, as a Restorer was provided before the foundation of the world—Eph. 1:4-10; and proclaimed immediately after the transgression (though veiled) in the declaration of the triumph of the seed of the woman, Gen. 3:15.

Man sent out from Paradise,



goes forth to learn evil by experience, and is sustained by the remembrance of that garden of delight, to which he had a promise of restoration after a season of painful trial, which under Divine grace, shall prepare him for a higher enjoyment than he could have possessed without it. This is to be continued.

Uncle John.

### "THE DAY."

"And let us consider (or bear in mind—Diaglot) one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day (of God) approaching." Heb. 10:25.

Brethren and all: Here is an exhortation not to forget the assembling of ourselves together even more frequently than ever before as we see the day of the Lord approaching.

But says one, No man knoweth the day or hour. Why then look and expect to see or discover the approach of the day?

Listen: "And he (Christ) spake to them a parable, Behold the fig tree and all the trees. When they now shoot forth ye see and know of your own selves (not the very day) that summer is now nigh at hand. So, likewise (by the same mode of reasoning) when ye see these things (spoken of in the preceding verses and others we wish to notice) come to pass know that the kingdom of God is nigh at hand," Luke 21:30-31, even if we do not know the day and hour.

Question: Do we hear the religious world say very much in these days about the approach of that day? Do they appear to care very much about its approach? Are they becoming more interested and are they gathering together and exhorting one another more and more as that day approaches? No, the world and many professed Christians are rushing on as in the days of Noah, careless and ignorant of its approach. When the evidences of the coming of that day are as plainly revealed to us as the budding fig tree tells us of the near approach of spring-time's morn. But I hear some distrustful, careless, and perhaps ignorant person ask what are the evidences of the approach of that day and the coming of the Lord?

Well, if you are willing to examine the Bible testimony as to its near approach as your humble servant is to give them I will do so. Listen: Here are some of the evidences of Christ's soon coming. First, the indifference, coldness and worldliness of the church as described in Rev. 3:14-16. 'I know thy works that thou

art neither cold nor hot. So then because thou art lukewarm (a wretched condition) I will spue thee out of my mouth.' Is not the church NOW in that condition? Again, 2 Tim. 4:2-3. Preach the word. Be instant in season, out of season, reprove, rebuke, exhort (not much of that nowadays) with all long-suffering and doctrine. Why do all this Paul? For the time will come (is here now) 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. We are in the midst of those things today. Again, 2 Tim. 3:1-5. This know (Do you know?) that in the last days perilous times shall come (have they reached us and why perilous?). 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.

Have we reached that point? Remember all these things are to appear in abundant form in the last days. Having a form of godliness but denying by their acts and lives the power thereof. From such turn away.

We are today in the midst of that condition. Paul here declares they are to appear in the last days. Again, Luke 21:25-28: And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring. Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the power of heaven shall be shaken. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. These things and the present condition of affairs in the world need no comment to assist in showing they now exist and are closely connected with each other.

Again, Dan. 12:4. But thou, O Daniel, shut up the words and seal the book even to the time of the end. Men shall run to and fro and knowledge shall be increased.

No comment needed here to strengthen our thought. The world today is running to and fro in the earth, darting hither and you, like bees from their hive being greatly disturbed from some cause. Knowledge, too, is greatly on the increase. To what further extent it will yet reach no one can determine. And with all this there is to be a cry of

'peace and safety,' sounded in the earth. That cry is being borne upon the wind today with much pride and great satisfaction of spirit by what is known as the Hague Congress and Taft's great peace proposition. But the end, the result, of all these beautiful air castles erected by man is this: Paul, in speaking to his brethren of the day of the Lord and His coming, says: For yourselves know perfectly that the day of the Lord (not Sunday) so cometh as a thief in the night. Now listen. For when they (The world) shall say Peace and safety, then (at that time) shall sudden destruction come upon them, as travail upon a woman with child, and they shall not escape.

Another proof of our living in the last days. 2 Thes. 5:2-3. Here the world is blindly fulfilling God's word and ignorant of the great fact. Once more and I close.

Brethren, be patient, and let me speak. I now wish again to call your attention to the tares of the field. Matt. 13:30.

In this parable, Christ declares 'The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the world and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. (or age). a Verses 38-40. Let both grow together until the harvest and in the time of harvest I will say to the reapers (angels), Gather (not destroy yet) ye together first the tares to be (future time, long or short) burned, but gather the wheat into my barn. Verse 30.

Here let me repeat the thought in connection with the parable I gave to the readers of the Herald a few months ago, as additional proof of the near approach of the Lord's return, and I close.

In Christ's explanation of this parable, He says in the time of harvest, at the close of this age, His angels first gather the tares into bundles to be burned. That harvest is upon us now and is nearly, if not quite complete.

Proof: God is not expected or required to fulfill His word but once. A bundle is formed only by a combination of single plants bound together in the center by a band. Can anything in the future more fittingly fulfill that part of the parable better than the present worldly organizations, clubs, lodges, fraternities, social compacts and protective associations? All of which appear to leave only a little flock for God's kingdom untrammelled with worldly spots and insignias on their garments. Only a few days ago I picked up a small local paper and on one of its pages I counted 24 notices of the gathering of

ladies' clubs for the coming week to say nothing of orders to which the men belong today. It appears to me no one with an observing eye as to the condition of society today and any knowledge of the scriptures can for a moment doubt or deny we are now far advanced in the harvesting and binding of the tares of the field which to my mind is one of the strongest proofs of the near approach of the day of the Lord. They that have ears to hear, let them hear and they that have eyes to see let them look and see.

Yours in hope and in the belief to the near approach of that glorious day,

L. S. Bronson

### IT IS WRITTEN.

#### Concerning Doctrine.

It is written:

"Give attendance to doctrine." 1 Tim. 4:13.

"Thou hast fully known my doctrine." 2 Tim. 3:10.

"In doctrine showing uncorruptness." Titus 2:7.

"By sound doctrine both to exhort and to convince." Titus 1:9.

"If there be any other thing that is contrary to sound doctrine." 1 Tim. 1:10.

"Take heed.....unto the doctrine.....for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:16.

But the clergy teach that morality apart from doctrine will save us. They sing: "For forms of faith let senseless bigots fight."

#### Concerning God.

It is written:

"Hear, O Israel: The Lord our God is one Lord." Deut. 6:4.

"I am the Lord and there is none else. There is no God beside me." Isa. 45:5.

"And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord." Mark 12:29.

"But to us there is but one God, the Father, of whom are all things, and we in Him." 1 Cor. 8:6.

"And this is life eternal, that they might know Thee, the only true God." John 17:3.

"For there is one God, and mediator between God and men, the man Jesus Christ." 1 Tim. 2:5.

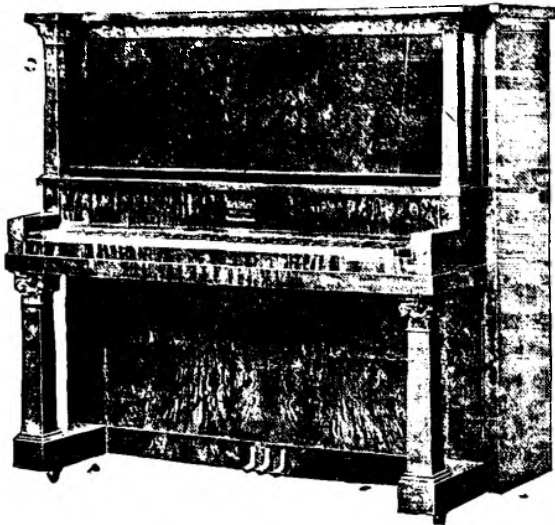
But the clergy teach that there are two others, each of whom is co-eternal and co-equal.

Be content to be a child, and let the Father proportion out daily to thee what light, what power, what exercises, what straits, what fears, what troubles He sees fit for thee.—Pentington.

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Golden Gems of Thought.  
Sel. by R. E. Lloyd.

Rev. Columbus Bradford, A. M. says: "I would, therefore, answer Dr. Watts' questions, 'Why should we start, and fear to die?' and 'Why do we mourn for dying friends?' by saying, in order that we may have a stronger motive for efforts to prevent death and to husband life and life's resources. So I would make a slight change in a line of another hymn, 'Come welcome death, thou end of fears.' I would say, rather: 'Come welcome fear, thou end of death.'

Human instincts are stronger than human theories and these natural instincts which prompt us to strive more and more to avert death and to cherish life will yet prove a powerful factor in the abolition of death. The

revelation made through the Bible will not, if rightly understood collide with the one made through human instincts. The Bible does not glorify death. The great burden of its teachings is to show how to overcome and abolish death.

Bible writers do not describe and dwell upon the phenomena attending the death of individuals as we are wont to do. Aside from the case of Jesus, the death of Stephen is the only one that receives any attention whatever, and of him it was not said that he died and went to heaven, but that he fell asleep. And the writer missed an excellent opportunity to say Stephen went to heaven, if such had been the fact, for he quotes the martyr's declaration that he saw heaven opened, and Jesus on the right hand of the Father. It

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would have been easy for Luke body in life, goes down with to say that Stephen's body fell the body in death, and stays down dead, and his soul went up down until the time comes for to Jesus in heaven. But no. He it to occupy a new material or fell asleep. . . . . Now I submit ganism. Heathenish? No, it is that death means something, or the ghost conception that is the resurrection means nothing. heathenish. They are opposite. Death is a That conception is Socrates', sleep; resurrection an awakening. not Christ's; Platonic, not Pauline. The doctrine of the resurrection is set forth as the repairer of the damage done by death. The Greek and Roman religion was rife with the belief in the shades of the dead, who were rowed across the River Styx by Charon, and who then roamed the Elysian plains more alive than before they died. But Jesus and Paul called death a sleep. If a man when asleep can be considered more wide awake than he was before he fell asleep, then a dead man may be considered more alive than he was while living.

### Persian Mourners.

The mourners at a Persian funeral wipe away their tears with wads of cotton, wool or little sponges, which are afterward squeezed into bottles. The tears are preserved as a powerful and efficacious restorative for those whom every other medicine has failed to revive. This constitutes a most important part of the obsequies of the dead.

"The meanest kind of a thief is a man who will rob his own family for another man's drink."

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Sept. 24, 1913.

Number 49.

## CONCERNING MAN. Selected.

### It is written:

"He knoweth our frame, He remembereth that we are dust." Psa. 103:14.

"The Lord sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3:23.

"Thou takest away their breath they die, and return to their dust." Psa. 104:29.

"Shall mortal man be more just than God?" Job 4:17.

"To them, who by patient continuance in well doing, seek for glory, honor and immortality (God will render—see verse 6), eternal life." Rom. 2:7.

"As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him." Jno. 17:2.

### But the clergy teach

That every human being is immortal, and having come into existence must live forever.

### Concerning the Dead.

#### It is written:

"In death there is no remembrance of thee." Psa. 6:5.

"The dead know not anything...for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished." Eccl. 9:5-6.

"There is no work, nor device, nor knowledge, nor wisdom in Sheol." Eccl. 9:10. (R. V.).

(Sheol is where Christ was between death and resurrection. See Psa. 16:10. R. V.).

"Put not your trust in princes...in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:3-4.

"Sheol (R. V.) cannot praise thee, death cannot celebrate thee." Isa. 38:19.

### But the clergy teach

That the dead are conscious in heaven or hell, praising or cursing God.

### Concerning Resurrection.

#### It is written:

"What advantageth it me if the dead rise not?" I Cor. 15:32.

"If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is vain also." I Cor. 15:13-14.

"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." Jno. 6:39.

"Martha said unto him, I

## LEARNING.

Charles H. Meiers.



man might stand as peer of all  
In some line, after years of toil;  
He might consider problems small  
That bring to other minds turmoil;  
The knowledge other men still seek  
Within his strong mind he might hold—  
And yet a little child might speak  
And some new thought to him unfold.

A man might study long and learn  
All that the greatest books reveal,  
And test each point explained in turn  
To make the knowledge clear and real;  
Then fold his arms, self-satisfied  
At having done a wondrous task;  
Yet—learn still more by truths implied  
In questions that a fool might ask.

know that he shall rise again in the resurrection at the last day." Jno. 11:24.

"If by any means I might attain unto the resurrection of the dead," Phil. 3:11.

"And thou shalt be blessed...for thou shalt be recompensed at the resurrection of the just."

### But the clergy teach:

That the resurrection is not necessary to a future life.

### How Are You Thinking?

One of our careful students of human attributes tells us—and the truth of which we all know—"that there is nothing surer than that we go and grow in just that direction in which our mind is most firmly fixed."

Hoarding money absorbs the whole time and mind of the miser; how to scatter it is the chief thought of the spendthrift. Our daily actions, and their result on our lives, are the effect of a cause—and that cause is invariably our previous thought. What you think most of today will be most likely what you will repeat tomorrow. Therefore it is of the utmost importance that we begin to think as deeply as possibly on just those things that build us up.

Half the work is already done if we can only concentrate our minds on that which we desire to do. It is the mind that drags us either up or down. Where that leads, we follow. The power of direction is with us, but we cannot send our mind in one direction, and then take the opposite road ourselves. Therefore, whether we are moving upward

or downward in the scale of life depends on whether we are thinking up or thinking down.

This is a truth that every person's experience will prove to his own satisfaction. Thought impels action, action forms habit, and habits rule our lives. So that no matter what direction we may wish to take, up or down, it is only necessary for us to fix our mind in the desired direction.

So let us pause and take an account of stock and ascertain whether we are thinking ourselves up or down, whether we are building truthfully or falsely, whether we are going forward or backward.

### Health and Happiness.

"Health and happiness" are terms that are so often closely linked in our speech and in our literature. One is almost a synonym for the other. Perhaps the true significance existing between the two would be more correctly stated were we to reverse the form in which they are usually set forth, and say "happiness and health" instead. All observers of human nature and its many complex attributes are convinced that happiness is the fountain spring of health.

One of our keenest students of life tells us that "small annoyances are the seeds of disease. We cannot afford to entertain them. They are the bacteria—the germs that make serious disturbance in the system and prepare the way for all derangements. They furnish the mental conditions which are manifested

later in the blood, the tissue, the organs, under various pathological names.

"Good thoughts are the only germicide. We must kill our resentment and regret, impatience and anxiety. Health will inevitably follow. Every thought that holds us in even the slightest degree to either anticipation or regret hinders, to some extent, the realization of our present good. It limits freedom. Life is in the present tense. Its significant name is Being."

### The Little Things.

The every-day virtues include very many fine little traits that serve unconsciously to make our paths smoother, our skies bluer, and all life more glad and golden. They constitute a habit of doing the right thing at all times and so quietly and unostentatiously that no one is made to feel any sense of obligation. One who possesses these virtues does not wait for stated times and occasions to bestow evidences of love and good will upon others, but like a flower in bloom spreads the fine perfume of friendship upon all who come within the charmed presence.

Thou must be true thyself,  
If thou the truth wouldst teach,  
Thy soul must overflow, if thou  
Another's soul would'st reach;  
It needs the overflow of heart  
To give the lips full speech.  
Horatius Bonar.

Who can see the brilliancy of character attained by individuals of our race without feeling that there is a pledge in this that what has been done already in the individual will yet be accomplished in the nation and the race?—F. W. Robertson.

The "We Will" club is the very latest. It consists of all the folks, young and old, in any locality who unite to make it "the best place ever." Where there's a will, there's a way!

Optimism is the faith that leads to achievement; nothing can be done without hope.

Waste of wealth is sometimes retrieved; waste of health seldom, but waste of time never.

SERMONETTE NO. 58.  
Part I.

Man And His Home.

Text.—The righteous shall inherit the earth and dwell therein forever. Psa. 37:29.

1. Introduction.

Two main propositions are presented to the mind in the contemplation of this text. They are first, the question of man's nature; and second, his future home. What is man, and whither bound, are the two great questions which have been the sum of the puzzles of the ages. The speculations of philosophers and the guessings of theorists, have only evolved doubts, and divided religious thought.

Outside of God's Revelation, all is uncertainty, and darkness and doubt. He who made man has given us a statement of his nature and destiny, in the book we call "The Bible." That statement is clear and positive, and harmonizes with experience and reason. To bring out truth more clearly let us contrast the two divisions of thought concerning the nature of man.

1. Man a Dual Being.

The theory that man is a dual being, is the foundation of every false religion in the world; and continued life is the ground work of their hope. On the other hand, that man is a unit being, and the resurrection is the key to future life, is the hope of the Christian. This is a radical statement, and such it is intended to be. If man is a dual being—then salvation means to him a result which is very different from what it means to the unit being. In the dual theory, the body man only dies, while the soul man lives on and on and forever. While in the unit theory of man, the whole man dies, and the only way open to the future life is through a resurrection from the dead. Let us study briefly some of the results that logically grow out of the theory of man's dual nature.

1. Ghostology.

By that is meant, the existence of disembodied imaginary beings. People who believe in the dual nature, are afraid of "haunted houses," afraid to go into a cemetery at night for fear of ghosts, afraid of death in a family within a year, if an innocent little bird comes into the house, or some one breaks a mirror by accident; if a noise is heard in another room, it is the spirit of a "departed" one rapping for recognition, or a warning of death; and a hundred other foolish and harmful superstitions.

2. Spiritualism.

Those who believe in the dual nature of man are easy converts of spiritualism—indeed they are already believers in spirits,

and the only thing to do is by some trick of Legerdemain or slight of hand to write upon a slate or to hear a rapping under a table or see a spirit photograph (which almost any photographer can duplicate) or see a spirit "materialize" then they are at once full members of the cult. And seriously, here is an argument which no believer in the dual nature of man has ever answered, or can answer; if man is a double being and his soul or spirit survives death why cannot the spirits of our friends come back from heaven and hell and tell us all about those places; and further, warn and teach us while in our struggle here in life? Why not? Orthodoxy frowns at spiritualism, and spiritualism taunts orthodoxy, because neither suspects that both are wrong.

3. Hero Worship and Polytheism.

From the earliest records of monumental history, there is revealed only one God. These are corroborated by the Bible as written by Moses, in the first chapter of his books. By later monuments we learn of the plurality of Gods, and the Bible contains many denunciations of their supposed existence and worship. The first mention of "gods" was by the devil to Eve, and their existence was proven to her satisfaction by the cunning lie that she should "Not surely die," but be a god with open eyes, be owl-eyed, very wise. Heroes soon became gods, on the principle that the lie advocated, and hero worship began. Nimrod the grandson of Ham, after his death was deified and called Belus, and the tower of Belus, or Babel, was consecrated to his worship.

Away back beyond the dawn of Egyptian and Grecian history, there comes to us the echo of mythology of god and goddesses. Heroes in life, deified in death and wonderful in power in the disembodied state. Mythology simply means "a fable" and a "discourse" or a discourse upon fables. And if ever there was a subject that was properly named it certainly was the one about man's dual nature, out of which hero worship came and consequently the polytheism of the heathen. There are Jupiter, Neptune, Pluto, Mercury, Mars, Vulcan, Apollo, Diana, Minerva, Juno, Vesta, Ceres, Uranus, the Titans, the Cyclops, and thousands of others who never existed at all, and would never have been worshipped if the dual nature of man had not been suggested to Eve in the garden of Eden. Olympus a mountain in Greece was the residence of the gods, and often applied to heaven. Heaven, in time, became the place where all the great and good find a residence after going "out of the body."

(To be continued).

A. J. Eychaner.

"The Key To All Prophecy."  
Part I.

Walter Scott of England, said: "In a letter I received a few years ago, from one of the most distinguished students of the Prophetic Word, he urged the writer to study carefully the celebrated prophecy of the 'Seventy Weeks,' as he regarded them as the key to all prophecy."

Dr. Newton regarded the above prophecy as "The Foundation of the Gospel."

A clear comprehension of the above prophecy is a material aid in the study of the book of Revelation. Both books treat of the same subject matter, the same epochs, characters, times, and consummation.

I will now quote the prophecy in full, adding in parenthesis a few explanatory words.

"Seventy weeks are determined upon thy people (the Jews) and upon thy holy city, (Jerusalem), to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy. Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem (Neh. 2), unto the Messiah the Prince shall be seven weeks (49 years), and three score and two weeks (434 years); the street shall be built again, and the wall even in troublous times. And after three score and two weeks, (in addition to the previous seven) shall Messiah be cut off, but not for himself: and the people (the Romans) of the prince that shall come shall destroy the city (Jerusalem) and the sanctuary (the temple), and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he (the prince of the revived Roman empire) shall confirm the (a) covenant with many, (the many; that is the mass of the Jewish people) for one week (seven years): and in the midst of the week (after the expiration of three and a half years) he (the prince) shall cause the sacrifice and oblation to cease (which he established three and a half years previously) and for the overspreading of abominations (idolatry spoken of in Rev. 13:12-18) and that determined shall be poured upon the desolate (or desolator)."

Walter Scott divides this prophecy as follows:

1. "Seven weeks, or 49 years, occupied in the reconstruction of the city (see Neh. 2), which had been destroyed by the universal autocrat, Nebuchadnezzar, the

head of gold (chap. 2:38), and the lion among beasts (chap. 8:4). The books of Nehemiah and Ezra give the history of this period of troublous times.

2. Three score and two weeks, or 434 years, which commenced from the city rebuilt, and the restoration of its social and ecclesiastical polity—which occupied 49 years—till Messiah the prince. Thus, from the decree of Artaxerxes in the 20th year of his reign (Neh. 2), commanding the rebuilding of Jerusalem, till the triumphal entry of Christ as the Messiah into Jerusalem, Matt. 21, we have the two former periods multiplied; in all 483 years.

3. One week or seven years, yet future.

This interesting time which introduces the closing sorrows of Judah commences after the removal of the church and after the restoration of Judah to Palestine. All prophecy more or less is concentrated in its final character in this interesting crisis. It is a week in which the gravest events which the world has ever known—political and otherwise—have their place.

4. Midst of the week of seven years, or three years and a half. This last week is divided into two equal parts. The attention of the reader in the books of Daniel and Revelation is fixed on the history of the second half of the week. The first half will be one of general peace; one, too, of preparation for the awful outburst of satanic blasphemy, power and cruelty, which will characterize the closing half of the week."

(To be continued).

In the blessed hope,

W. H. Wilson.

A PROPHECY AND ITS FULFILLMENT.

The Prophecy.

I will also cause all herewith to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. Hos. 2:11.

Leeser's Version.

"And I will cause to cease all her mirth, her festival, her new moon, and her sabbath, and all her appointed feasts."

The Donay Version.

"And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all of her festival times."

Young's Version.

"And I have caused to cease all her joy, her festival, her new moon and her sabbath, even all her appointed time."

Prophecy Fulfilled.

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." Col. 2:16-17.



consider it a duty for all ministers to obtain as far as possible information concerning the whereabouts of our isolated brethren, and put them in touch with their nearest church organization, or secretary of State Conference, and that we recommend that such isolated brethren cooperate herein by writing some known brethren or Restitution Herald, advising as to their whereabouts, and thus obtain information of their nearest brethren, all for mutual strength and Christian growth in the one faith.

Be it further resolved, that it is the judgment of this Ass'n that each of the several Conferences should as far as possible advise a uniform system of organization for the establishment and working of the several local churches and one uniform follow-up system of introducing, encouraging, and cooperating with any and all faithful ones who move from one locality to another; and

Be it further resolved, that we ask the Restitution Herald to print these resolutions.

L. E. Conner.  
F. L. Austin.  
F. V. Blakely.

Upon motion Association now resolves itself into a "committee of the whole" for the purpose of considering matters not assigned to special committees, and after due consideration and discussion of matters in question upon motion "committee rises and reports."

Upon motion Association proceeds to elect its officers for the ensuing year, the following of ficers being elected:—S. J. Lindsay, Pres., J. W. Williams, Vice Pres., and L. E. Conner, Secretary-Treasurer.

Time and place for holding next session was then discussed, but was not definitely settled, the matter being left for the Executive Committee to decide; and having consumed as much time as could be devoted to Ass'n work without interfering with the regular work of the Illinois Conference, which was then in session, the Ass'n adjourned to meet at call of the Executive Board.

L. E. Conner, Sec.

## The Sunday School.

By Anna E. Drew.

Deliverance and Disobedience.  
Sept. 28, 1913. . . Review.  
Lesson Text: Nehemiah 9:9-25.  
Read Acts 7: 30-44.

Golden Text.—Thou art a God ready to pardon, gracious and merciful, slow to anger, and

### PROGRAM OF THE YEARLY CONFERENCE OF THE CHURCH OF GOD IN INDIANA.

To Be Held At The Church At Roll, Indiana, Thursday, Oct. 9th, To Sunday, Oct. 12, 1913.

#### Thursday, Oct. 9th.

7:00 P. M. Address, President.  
7:30 P. M. Sermon, Eld. D. E. Vanvactor.  
Subject: The Excellency of Hope. Romans 5:5.

#### Friday, Oct. 10th.

9:30 A. M. Social Meeting, Eld. R. C. Railsback.  
10:00 A. M. Sermon, Eld. L. E. Conner.  
2:00 P. M. Business Meeting.  
3:00 P. M. Bible Study, S. J. Lindsay.  
7:30 P. M. Social Meeting, Eld. T. R. Swindler.  
8:00 P. M. Sermon, S. J. Lindsay.

#### Saturday, Oct. 11th.

9:30 A. M. Social Meeting, Eld. L. B. Boggs.  
10:00 A. M. Sermon, Eld. D. E. Vanvactor.  
Subject: The Essential. Essence of the Blessing.  
2:30 P. M. Business Meeting.  
3:30 P. M. Bible Study and Question Box, S. J. Lindsay.  
7:00 P. M. Berean Lesson, Sr. Emma C. Railsback.  
8:00 P. M. Sermon, Eld. L. E. Conner.

#### Sunday, Oct. 12th.

9:15 A. M. Social and Song Service, Eld. Wm. M. Huffer.  
10:00 A. M. Sermon, S. J. Lindsay.  
Subject- The Signs Of The Times.  
11:30 Communion, Eld. R. C. Railsback.  
2:30 P. M. Sermon, Eld. L. E. Conner.  
7:00 P. M. Social and Song Service  
7:45 P. M. Sermon, Eld. D. E. Vanvactor.  
Subject: Christ's Preeminence. Rev. 1:18.

Roll being inland, you will reach it by going to Hartford City, where you will be met by Bro. C. Drabenstott and others who will care for you; or go by Fort Wayne, where you can get an interurban car about 1 P. M. for Montpelier, where Bro. Swindler will care for you. Bro. T. R. Swindler's address is Van Buren, Ind and Bro. Drabenstott's, Hartford City. You should write them in advance for your comfort and their convenience. Come to this conference, brethren, and let us build each other up in the cause of Christ. The Roll brethren bid you welcome. Program always subject to change.

abundant in loving kindness. Neh. 9:17.

#### Lesson I. Exodus 1:22 to 2:10.

Who were the parents of Moses? Ex. 2:1; 6:20. When and where was he born? What cruel law was in force at this time?

Why was it made? Tell the story of Moses' infancy. Under what influence was he brought up? Acts 7:22.

#### Lesson II. Exodus 2:11-25.

What great decision did Moses make at this time? Heb. 11:24-26. How old was he now? Acts 7:23. How did he make his first attempt to relieve his people? Ex. 2:11-12; Acts 7:23-24. His second attempt? Ex. 2:13-14; Acts 7:25-28. What was the result? Tell of his home life at Midian.

#### Lesson III. Exodus 3:1-4:20.

Where did Moses spend the second forty years of his life? In what manner did God call him?

What great commission did God give him? What four difficulties did Moses bring up? Tell how God found a way to overcome each. By what signs did Moses prove to the people he was sent of God?

#### Lesson IV. Exodus 4:29-6:1.

In whose name did Moses and Aaron make request of Pharaoh? Ex. 5:1. How did Pharaoh disclaim obligation to the Hebrews? God? Ex. 5:2. Of what did he accuse Moses and Aaron? What was the result of this appeal? Ex. 5:6-13. What purpose in this oppression for the children of Israel?

#### Lesson V. Psalm 105:23-36.

What means did God use to make Pharaoh know Him and release the Israelites? How many plagues? Name them. Why did they increase in severity? In what way did they prove that they were wrought by God? How did they affect Pharaoh?

#### Lesson VI. Exodus 12:1-42.

Tell of the institution of the Passover. Tell how the sacrifice was to be prepared, with what eaten, etc. How long and for what purpose were they to keep this feast? To what did it point forward? Give the types found in this lesson, as regards Christ, our Passover.

#### Lesson VII. Exodus 13:17-14:31

Give the route of the Israelites to the Red Sea. How were they guided? What did Pharaoh do after the Israelites had gone?

How did God protect them? Tell of the passage across the Red Sea. What type in this? I Cor. 10:1-2; Rom. 6:3-6. Of what are the Israelites in their journey through the wilderness a type? Compare Deut. 14:2 and I Pet. 2:9-10.

#### Lesson VIII. Exodus 15:27;16:36.

What was their experience at Marah? At Elim? How did God feed them in the wilderness? Describe the manna. Of what is it a type? What great lesson was God teaching them?

#### Lesson IX. Exodus 19; Heb. 12:18-24.

What two experiences did the Israelites have at Rephidim and how were they delivered? Ex. 17. Who visited Moses at this place? Ex. 18. When they reached Sinai, who called Moses? Why did God wish to make a covenant with the Israelites? Ex. 19:5-6. How was God's presence on the mountain manifested?

#### Lesson X. Exodus 20:1-11.

Where and to whom were the ten commandments given? Why were they given? Repeat the first four, and explain each.

Duty to whom, is taught in these four commandments?

#### Lesson XI. Exodus 20:12-21.

To whom is duty taught in the last six commandments? What is the sixth and its promise?

Show how one can honor or dishonor parents. Repeat the other five commands. How does love fulfill the duties enjoined by these? Upon what and by whom were they written? How did the manifestations at the giving of the law, affect the people? What was God's object in this? Ex. 20:20.

#### Lesson XII. Exodus 32.

How long was Moses in the Mount? With whom were the Israelites left in charge during his absence? What happened?

What did Moses do on his return? What excuse was made by Aaron? Make temperance applications from this lesson. Apply Golden Text to incidents in the lessons of the last quarter.

#### Among The Brethren. Eld. C. C. Maple.

We are in a meeting at East Hinton near Lakeview, Michigan. Sunday, Sept. 14, we spoke at a grove meeting, which proved the means of interesting many in the work in this section. We are in a very busy time here. The farmers are in the midst of their fall work and for this reason our attendance is not as large as usual.

Our quarterly conference at Millbrook, Oct. 10-12, will be near here and we hope may be a

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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. 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."

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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.

## Editorials and Church News.

## Editor's Appointments.

Until further notice our appointments will stand as follows:  
Dixon, Ill., first Sunday in each month.

Roll, Ind., second Sunday in each month.

Rensselaer, Ind., third Sunday in each month.

We hope to meet with the little company of believers in the neighborhood where Sisters Rouch and Sneff live near Bourbon, Ind., over Sunday, Sept. 28th.

In so far as it is possible, do

not call the editor of this paper to preach funerals on Sunday.

A tract or pamphlet entitled, "Redemption in Ages To Come," by John Nuesch of Malvern, Ark., may be of interest to us. It has 16 pages and sells for five cents. Send for a copy.

We have received information that the dates are all wrong in the program as recently printed, which announced the Ohio meeting. We hope to give correct date soon. Watch for it.

Bro. George Claypool writes from our church at Marshall, Ill., authorizing us to announce that Bro. Williams will begin a series of meetings at our Salem church October 3rd.

Stopping over between trains at Plymouth, Indiana, Monday, Sept. 15, we were privileged to spend a brief but very pleasant hour or two with Bros. Williams and McCrory.

Bro. J. W. Cooper of Ripley, Ill., writes that Bro. J. W. Williams is to begin a series of meetings there Oct. 17. We predict a good meeting here as the people about Ripley always give a speaker a full house.

Let all Indiana brethren and others prepare to attend the annual conference at Roll over the second Sunday in October. See announcement and program elsewhere. To all who are going we would say that it will be absolutely necessary for you to write the brethren there as directed, notifying them of your coming, since Roll is six miles from the nearest railroad station. Follow instructions perfectly.

## Announcements.

## Church Calendar and Announcements.

Ohio yearly meeting, Delta, Ohio, Fulton County, Nov. 11-16. Address Eld. C. C. Maple, North Ridgeville, Ohio regarding program and S. J. Elton, Delta, regarding local matters.

## Announcement.

The Quarterly Conference of the Church of God in Michigan, will be held at Millbrook, Mecosta Co., Michigan, Friday evening Oct. 10, 1913, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united efforts, much good might be done. All of like precious faith are cordially invited to attend the meeting. Ample provision will be made for all

visiting brethren. Those coming from Grand Rapids will take the Pere Marquette R. R. at 6:50 A. M. change at Edmore on Big Rapids Division of Pere Marquette, for Blanchard. There is also a flyer from Grand Rapids at 1:35 P. M. and a train leaves at 5:35 P. M. There will be people at Blanchard to meet all who come.

We expect able speakers to teach the divine word. Elder C. C. Maple of No. Ridgeville, Ohio, and Bro. Frank Siple will be with us. Also Eld. B. W. Woodward and M. A. Woodward of Dutton are expected to be there.

Emma Jackman, Sec.

The Twelfth Annual Conference of the Church of God near Moriah, Ill., will be held in our church there, beginning Oct 4th, and continuing one week. A cordial invitation is extended to all who can attend and we hope to have good attendance. Free entertainment is given at the neighboring homes. Come to Casey over the Vandalia or C. H. & D. R. R. Notify beforehand Lewis Weaver, Casey, Ill., R. F. D. 3.

Amy V. Weaver, Sec.

## Announcement.

The Annual Conference of the Church of God in Indiana, will be held at the Roll church in Blackford County, beginning Thursday evening, Oct. 9, 1913, and continue over the Sunday following. The brethren of the Roll church desire to extend to others of like precious faith an earnest invitation to attend this meeting and lend them their aid in making it a success. A number of brethren have already signified their intention to be present and we bespeak a goodly representation from the various churches of the state.

This church is situated away from the railroad and it will be well for those who go to address Bro. T. R. Swindler at Van Buren, and he will meet you at Montpelier, or Bro. Cantwell Drabentott at Hartford City, who will meet you at that place. Isolated brethren are especially invited to come and meet with the brethren and worship God together.

F. M. McCrory, Pres.  
Flora Prior, Sec.

## Reports.

## Report of Ministerial Association Meeting.

Pursuant to notice duly given, the Ministerial Ass'n met at Oregon, Ill., at 8 o'clock a. m., Aug. 22, 1913. S. J. Lindsay presiding. After roll call, minutes of last meeting were called for. Secretary reports written minutes lost, but gives verbal re-

port which, being supplemented by reports from other members present was approved.

Treasurer's report showing balance of \$11.65 in treasury was submitted and accepted.

Reports from different members of Ass'n, upon resolution passed at last session relative to brethren removing into strange communities, etc., was called for, and reports from the different members given, and after discussion and consideration of subject by all members present, upon motion a committee consisting of F. L. Austin, F. V. Blakey and L. E. Conner was appointed, with instructions to prepare further resolutions upon the subject and report at next meeting to be held later in the day.

Bro. C. C. Maple of Ohio, having made application for membership in Ass'n, signs constitution and is admitted to membership.

Numerous requests having been made by different brethren throughout the country that the Ministerial Ass'n take up the matter of publishing a hymn book for use in our churches being reported, the subject was discussed and considered at length by the Ass'n., but no definite action taken. Upon motion meeting adjourned to assemble again at call of the chair, later in the day.

4 o'clock p. m., Ass'n assembled pursuant to adjournment with S. J. Lindsay in the chair. Minutes of morning session read and approved. Committee appointed at morning session called upon to report. Committee reports following resolutions which, upon motion were adopted and committee discharged.

Whereas the system of church work has much to do with the growth and spiritual strength of a congregation and the individual members thereof; and

Whereas we have experienced instances where in the hearty enthusiasm of spiritual blessings the ordering of the church work has been unthoughtedly overlooked, much to the later disadvantage of said church; and

Whereas there being no system or uniformity of action to be and keep advised of the whereabouts and needs of our isolated brethren; therefore

Be It Resolved

That this Ministerial Ass'n heartily approve and encourage,

First—Obtaining correct information as to the legal requirements of such church organizations within their respective states; and

Second—To look carefully to complying with the exhortations of the apostles regarding the character and conduct of those appointed from time to time to the several official activities in the congregation; and

Be it further resolved that we

# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Oct. 1, 1913.

Number 50.

## Faith And Substance.

Since there can be no false promise and no failure to perform on the part of Jehovah, we read of him that he "calls things that be not as though they were." There is no tomorrow in his calendar. What he purposes is already as good as done and what he promises the child of faith says, "I have." So he said to Abraham, "I have made you a father of many nations," while as yet the good old patriarch was childless; but he looked away from self and to omnipotent Power and said in his heart, "I have a son."

When God promised Solomon to answer any prayer he made and Solomon asked wisdom, the promise came to him, "Lo I have done according to your words: I have given you a wise and understanding heart."

What was to be done was already reckoned to Solomon as possessed, so the believing king could account that he already had it. Likewise, as soon as we believe, God reckons us just, he imputes righteousness to us, and bids us count ourselves already righteous. That is, justified by faith, counting that we already have that righteousness he has imputed to us. So "faith is the substance." That is in the sense that God will not fail to perform, and so the promise is just as safe and just as sure as if already performed. The faith is the substance, eliminating time, which is the only possible intervening thing, for no hindrance can possibly come between the promise and the performance.

In this sense John's writings abound with the reiteration that believers now have life. Paul and John both speak of the saints as being now in the kingdom and many scriptures speak of us as being already "saved," "born," "raised up," "quickened" and the like.

So before Lazarus was yet raised Jesus could say, "Father I thank thee that thou hast heard me," and in like manner he instructs us to pray, saying, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Child of almighty certainty, enter into the fullness of all he has promised. Say to your tired limbs, your aching heart, and

your burdened, groaning flesh, "I am risen with Christ. I reign as king and priest at the Father's right hand and all my weariness, heart-aches, tears and groaning are past. Only a little while, for time is the only intervening veil, and the reality will come, the substance of which I already enjoy by faith.

Upon this depend other things. We will notice further in our next.

J. W. Williams.

## Church-Worldliness.

Sister Martha Sutterfield of Bismark, Mo., has sent us two hand bills picked up in her home town. The church name is purposely left out by us because this sort of thing is not a characteristic of any church in particular but of most of them in general. This means of raising money for "the Lord's cause" seems to us to be a prostitution of what God evidently meant to be a part of worship as much as is prayer or song.

The bills follow:

### Entertainment.

The Ladies Aid Society of the Bismark — church, under the direction of Miss — of Caledonia, will give an entertainment at the opera house on Tuesday evening, May 27, 1913. The evening's entertainment will consist of readings, songs, recitations and other specialities. A sketch:—A Home Run by Chick and Polly. Everyday scenes and happenings in Union Station well portrayed by Josiah and Nancy, Mr. Armstrong, Miss Sophia Piper, Mrs. Larkin, Mr. Rufus Rastus Johnson and many other well known characters. Music under the direction of Miss —. Everyone is cordially invited. Admission 25c. Reserved seats 10c. extra.

### Tonight

at the Band Park, an ice cream social will be given by the Ladies Aid of the — church. The — band will furnish the music for the evening.

Special Attractions:—Local for tune tellers. Special selections by — and others from Bonne Terre.

God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if

they do it simply and humbly. He gives us strength enough, and sense enough, for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him, if we are not happy ourselves.—Ruskin.

There is another kind of silence to be cultivated, besides that of the tongue as regards others. I mean silence as regards one's self,—restraining the imagination, not permitting it to dwell overmuch on what we have heard or said, not indulging in the phantasmagoria of picture-thoughts whether of the past or future. Be sure that you have made no small progress in the spiritual life, when you can control your imagination, so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt, you cannot prevent those thoughts from arising, but you can prevent yourself from dwelling on them; you can put them aside, you can check the self complacency, or irritation, or earthly longings which feed them, and by the practice of such control of your thoughts you will attain that spirit of inward silence which draws the soul into a close intercourse with God.—Grou.

## SERMONETTE NO. 58.

### Part II.

#### Man's Nature—Man's Home.

##### 4. Purgatory.

This is a state or place believed to exist for the purification of a soul after the death of the body; and is the necessary result of a belief in man's duality. From this result prayers for the dead, invocation of saints, and the doctrine of "Hell Redemption." If man is really dead and is a unit being, he cannot be alive in purgatory; and prayers offered for his relief, while they may bring shekels to the church treasury, are utterly useless.

##### 5. Eternal Torment.

This is a Protestant idea, as purgatory is of the Catholics. If the soul is immortal and has not gravitated to the standard of righteousness, there must be some place of condition to which it must be consigned. If purgatory

is true, he may hope after due process to escape; but if eternal torment is true, he can never escape. If neither is true, then if man is a dual being there is yet another idea which logically grows out of this theory—it is

##### 6. Universalism.

This means the salvation of all in the end, if the soul cannot die; provided purgatory and eternal torment are untrue. We have been considering the destiny of the wicked according to this theory; but what about the righteous man, when his body dies. Where does he go, and what is his destiny?

##### 7. Going to Heaven at Death.

There must of necessity be a place for the souls of the good—if not forever, at least until the time of the resurrection of the body; when the soul is supposed by some to return and re-inhabit the body; by others, the resurrection of the body is denied, and the soul remains forever in heaven. This leads to another theory that heaven is the home of the soul.

##### 8. Heaven the Home of the Righteous.

This is generally believed and emphasized in church literature, in hymns, and upon funeral occasions as the balm of consolation to the bereaved. All the promises of God are associated with heaven. It is the Elysian field of delight—the paradise where sorrow is unknown.

These theories, and many more are based on the idea that man is a dual being, separable at death; one part being mortal, the other immortal.

To be continued.

A. J. Eychaner.

To recognize with delight all high and generous and beautiful actions; to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have the least sympathy, this is the only spirit which can heal the love of slander and of calumny.—F. W. Robertson.

Man, by living wholly in submission to the Divine Influence, becomes surrounded with, and creates for himself, internal pleasures infinitely greater than any he can otherwise attain to—a state of heavenly Beatitude.—J. I. Greaves.

rally point for this section.

The people of Michigan are doing all in their power to make the work a success during the present year.

Openings for meetings should be reported to Sr. M. A. Woodward, that some arrangement could be made to give all points where the gospel should be preached, an opportunity. Address all correspondence and papers and tracts for mission work to us at North Ridgeville, Ohio.

**The Weary Traveller.**

How many miles have we travelled along this dusty way? How many friends to greet us as we journey on our way? How many freshets to drink from and shady places to rest? But where are you trending at this time of the day is the question I would ask before any farther we go. As I have not time to linger, will you turn and walk with me to yonder hill-top called sunny-side where I will rest and examine my guide. I am going to a place called Eden so beautiful and fair where no more sickness nor death will be, nor nothing there to mar the beautiful picture I have framed in my mind which by God was there portrayed.

How many miles have I travelled? Just 20 by the dial. Starting early in the morning is the best way, my dear. You miss so many obstacles which otherwise would hinder. Surely I left friends behind me but some of that number have joined me and many new ones have I met. Though we start alone on this journey we are met by loved ones at the gate to greet us and join us and ever befriend us unto our journey's end.

So let us not be wayworn and weary, though the way sometimes be so rough and hard but let us look unto the resting place and ever journey onward to that blessed abode ahead in Eden which the Lord has prepared for His loved ones, who are the faithful and tried.

Ada Moses.

Byron Center, Mich.

**DISPENSATIONAL BIBLE STUDY.**

**The Jewish Age. No. 6.**  
Eld. C. C. Maple.

"The law and the prophets were until John." Luke 16:16.

We speak of this age as the "Law Age." God gives his people law. They are now out of bondage and are a nation. They are a special nation. They have a purpose. The Christ, the seed, shall come through them. Now because of the sin in the world and to keep the people a separate and distinct, pure, people the law is given, which is a wall around and about them. The law

was given only to that people, and given for the one purpose, and was for a stated time, viz., until the seed (Christ) should come.

Road with care, Deut. 5; Gal. 3; 2 Cor. 3.

These scriptures are all that is necessary for us upon this subject and any comment is unnecessary. They interpret themselves.

Paul also says concerning the law that it was nailed to the cross, Col. 2:14, 15. Or in other words Christ fulfilled the law and it expired by virtue of limitation. Our salvation therefore is not by keeping the law for the law has passed away.

We shall not enter upon any discussion of this then, other than what we have said. The period ends with judgment upon the Jew. (A. D. 70).

**Report.**

(Too late for other side).

Despite the hot and extremely dry weather which prevailed at the time, the writer enjoyed a most delightful visit and series of meetings in western Nebraska, near Holbrook, in August.

It was our first visit to that part of the state and had never before met any of the brethren there except some of those who came from other parts of the state to attend their state conference meetings.

The meetings were held a few miles out in the country from Holbrook, and the house was well filled at each meeting during the days and evenings, the brethren coming several miles regularly to the services. It was a great inspiration to one to observe the earnestness and devotion to the faith manifested by these brethren; and not withstanding the successive droughts that had afflicted them, no murmur nor complaint was heard from them. Hope and good cheer were manifested upon every hand and it gives one much encouragement to associate with brethren who will not allow misfortunes in life to weaken their faith in God nor interfere with their efforts to secure the crown of life.

Many from other parts of the state were in attendance at the conference meetings, all contributing to the success of the meetings. We trust that it may be our privilege to meet with these brethren again in similar meetings in the future, and pray God's blessings to be with them and that they may be kept true to him by the power of the gospel unto the perfect day.

L. E. Conner.

Every lot is happy to a person who bears it with tranquillity.—Boethius.

**Be Not Weary In Well-Doing.**

Let us not be weary in well doing; for in due season, we shall reap if we faint not. As we have opportunity, let us do good unto all men especially unto them who are of the household of faith, Gal. 6:9-10.

Who is there that has not sometime or other experienced a tendency to relax their efforts for well-doing? Our repeated acts of kindness bear no fruit that we can see. Or it may be even that those whom we have befriended have even become our enemies. We feel discouraged, and when another opportunity for good presents itself, our minds instantly recur to previous cases that we have ministered to, and we begin to frame excuses for passing this new opportunity by. In this way we wear ourselves from the performance of present duty, and fall into the way of the world. Such a one may be said to have become weary in well-doing; he has grown faint, and is no longer impressed with tender feelings when a new chance for good appears.

Now if we can only divest ourselves of the idea of reaping now, and be content to wait until the Lord's appointed time, we shall be better able to discharge our duty in this direction. We must remember that the good we do is done to the Lord, and of him we shall receive the reward. Though the channel through which we perform the service may be unappreciative, and even unthankful, yet the Lord will not lose sight of it, providing we do it in a right spirit.

There are certain requirements in this direction that must not be overlooked. For instance, secrecy, as much as possible, must be observed, in the distribution of our gifts of whatever sort. Let it be known to ourselves and the Lord only. Then the promise is that for this the Lord will reward us openly.

Another important point is the motive that governs us in the gifts we make and the good we perform to others. If it is that we receive praise of men, then no notice will be taken of it in heaven, and we shall never hear of it again. If it is from the heart and in order that God alone may be glorified then depend upon it the angel of the Lord will not pass it by, however insignificant it may seem to us.

Such a method of procedure in all our Christian life will enable us to repeat our acts of "well-doing" and "doing good" without weariness or fainting unto the end. Then when the day of harvest comes, we shall surely reap. All the seed that has been sown even in tears will be

reaped with joy.

Let us then not pass by a single opportunity for doing good if it is in our power to aid, no matter whether the case is in the list described as "all men" or in that of the "household of faith." Let us do it as unto the Lord—do it in secret also, and He who seeth in secret will reward us openly, in the great day of Christ.—Thos. Wilson in The Last Days.

**Golden Gems of Thought.**  
Selected by R. E. Lloyd.

Note.—I hope our readers will not tire of Rev. Columbus Bradford. Then when we have quoted what we regard as his best thought, we shall be glad, with our editor's consent, to glean "Golden Gems of Thought" from other writers.

Rev. Columbus Bradford, A. M. "Likewise, when he raised the widow of Nain's son. The report is: 'And he that was dead sat up and began to speak, as though he were all there. When he bade the daughter of Darius arise, 'Her spirit came again.' Was her spirit her personality? Grant Luke so meant. It is necessary to suppose it had left her body. It would come again, as well within her body as from without. She began to breathe again: her respiratory system began to do its work, which also started up the circulatory system, objective consciousness was recovered, in short she was alive again instead of dead. Luke does not say her soul came again. That never leaves the body. The only time he (Jesus) used the term 'spirit' as applying to the human being, except on the cross, was in Gethsemane, when he said, 'The spirit indeed is willing but the flesh is weak.' "Spirit" contrasts with flesh better than 'soul' does, hence his use of 'spirit' on this occasion. It included all the personality not matter. But his last words on the cross were, Father, into Thy hands I commend my spirit. He must have meant his personality here, for it seems that he would be more concerned about that than any mere part or appendage of himself. Whatever he meant by his spirit, it did not have to go above the clouds into the hands of the Father. God is present everywhere. God is himself spirit, not 'a spirit,' as translated in our version in Jno. 4:24. Because of our anthropomorphic conceptions of God, we think of Him as sitting on a throne, somewhere up in the skies, and accordingly think that He could not receive the spirit, or personality of Jesus into His hands unless that spirit went out of the body of Jesus, and went up there. But even if God is up there in some special sense, the personality of Jesus



desert, to direct these excursions, to point out the watering places, where they might meet with fuel, etc."

Thus prepared, the Israelites left Sinai. How far did they go before they made an encampment 10:33. Where was this made? 10:12. The people began to feel the hardships of their wilderness life and we find some of them murmuring. Of what did they complain? 11:4-6. (Notice how they always looked backward instead of forward). Who were those who incited the murmurings? 11:4. See also Ex. 12:38. "A great mixture" is the Hebrew phrase. Egyptians and others who were moved by God's works showed in Egypt, to go out with Israel.

Their motives, however, seem not to have been of the purest. As many afterwards followed our Savior for the loaves and fishes, so these followed Israel expecting, probably to live by miracle, without labor, and in abundance; and when they found their mistake, they not only murmured among themselves, but excited discontent among the Israelites."

What was the first result of this condition? vs. 10-15. Did Moses show the right spirit? He is not only displeased with the people, but remonstrates with his maker. Instead of going to God in prayer as he had been wont to do, he becomes despondent and impatient. Do we do so when we feel the pressure of burdens? Is it right? How did God relieve Moses? vs. 16, 17, 25. What is meant by "prophe-sied?" v. 25. "They performed those civil and sacred functions for which they were qualified, exhorting the people to quiet and peaceable submission, and to trust and confidence in the providence of God." What was the second result of this murmuring? vs. 18-20. "There are no birds of passage which arrive in greater, and at the same time, more unaccountable numbers than quails. They assembled on the shores of Egypt in very large flocks.

It is difficult to imagine how birds which, being so heavy in flight, and in our fields, we see light almost as soon as it has taken wing, should venture to traverse so great extent of sea. The islands scattered over the Mediterranean, and the vessels sailing along its surface, serve them indeed for places of rest and shelter, when the winds become boisterous or contrary to the direction of their route. But these asylums which the quails have not always sufficient strength to reach, and the distance of which is frequently fatal to them, likewise prove to them places of destruction. Too much exhausted to fly, they suffer themselves to be caught

**PROGRAM OF THE YEARLY CONFERENCE OF THE CHURCH OF GOD IN INDIANA.**

To Be Held At The Church At Roll, Indiana, Thursday, Oct. 9th, To Sunday, Oct. 12, 1913.

**Thursday, Oct. 9th.**

7:00 P. M. Address, President.  
7:30 P. M. Sermon, Eld. D. E. Vanvactor.  
Subject: The Excellency of Hope. Romans 5:5.

**Friday, Oct. 10th.**

9:30 A. M. Social Meeting, Eld. R. C. Railsback.  
10:00 A. M. Sermon, Eld. L. E. Conner.  
2:00 P. M. Business Meeting.  
3:00 P. M. Bible Study, S. J. Lindsay.  
7:30 P. M. Social Meeting, Eld. T. R. Swindler.  
8:00 P. M. Sermon, S. J. Lindsay.

**Saturday, Oct. 11th.**

9:30 A. M. Social Meeting, Eld. L. B. Boggs.  
10:00 A. M. Sermon, Eld. D. E. Vanvactor.  
Subject: The Essentia. Essence of the Blessing.

2:30 P. M. Business Meeting.  
3:30 P. M. Bible Study and Question Box, S. J. Lindsay.  
7:00 P. M. Berean Lesson, Sr. Emma C. Railsback.  
8:00 P. M. Sermon, Eld. L. E. Conner.

**Sunday, Oct. 12th.**

9:15 A. M. Social and Song Service, Eld. Wm. M. Huffer.  
10:00 A. M. Sermon, S. J. Lindsay.  
Subject- The Signs Of The Times.  
11:30 Communion, Eld. R. C. Railsback.  
2:30 P. M. Sermon, Eld. L. E. Conner.  
7:00 P. M. Social and Song Service  
7:45 P. M. Sermon, Eld. D. E. Vanvactor.  
Subject: Christ's Preeminence. Rev. 1:18.

Roll being inland, you will reach it by going to Hartford City, where you will be met by Bro. C. Drabenstott and others who will care for you; or go by Fort Wayne, where you can get an interurban car about 1 P. M. for Montpelier, where Bro. Swindler will care for you. Bro. T. R. Swindler's address is Van Buren, Ind and Bro. Drabenstott's, Hartford City. You should write them in advance for your comfort and their convenience. Come to this conference, brethren, and let us build each other up in the cause of Christ. The Roll brethren bid you welcome. Program always subject to change.

without difficulty, upon inhospitable shores."

The Israelites spread them, when killed upon the sand to dry, as they still do. What resulted from the eating of such large quantities? 11:33. Ps. 106:15. What lesson in this? Did Moses doubt God's power to supply flesh to the people? 11:21-22. Do you think Moses had any reason to doubt God's promises? Have we? How apply the Golden Text to this lesson?

**Reports.**

**Report of Annual Berean Business Meeting.**

The fifteenth annual business meeting of the Illinois Bereans, was held at Oregon, Aug. 22, 1913. The meeting was opened with a report by the president of the Berean work as gained by her visit to the various points of the state. No new societies were reported, but there were two new organizations.

The following reports were heard:

**Treasurer's Report.**

Amount in treasury Aug. 24, 1912, \$22.00; amount taken in

during year, \$64.37; total, \$86.37. Total expenditures for year, \$64.88. Balance in treasury Aug. 19, 1913, \$21.86. Amount collected from Aug. 19-24, 1913, \$14.86; Expenditures, \$21.42. Balance in treasury Aug. 24th, \$15.39.

**Mrs. W.H. Lindsay, Treas. Literary Committee.**

The Literary Committee has written during the year to 110 Bereans. Of this number 49 responded, 43 contributed to the Berean column and 6 sent good excuses for not writing. Two members sent articles without being asked, and their articles were gladly accepted by the committee. On an average six letters, three in each paper were printed in the column each month.

Almeda Glotfelty, Sadie Morse, Jennie Townsend, Committee.

**Isolated Committee.**

The Isolated Committee has written several letters and sent Berean booklets to 4. No replies came concerning the letters or booklets.

Leota Hanson, Jessie Wilson, Emma Van Antwerp.

**Ripley Society:**—Number of members enrolled, 24; number of meetings held, 16; average attendance, 22; number of members paying dues, 13. The inter-

est here is not what it should be for the meetings held during the year average less than two each month.

**Mauvine H. Green, Sec.**

Dixon Society:—Number of meetings held during year, 19; number of members, 9; average attendance, 8. As we have not the use of the hall except for preaching we hold our meetings every Sunday at the home of members. We held one meeting in September last and did not meet again until Feb. 9, 1913. We pay our dues into the state treasury, and assisted the Helping Fund, \$2.50. We paid for 3 Berean Bible books. The interest has been very good, and the attendance larger than usual.

**Mary F. Thatcher, Sec.**

Macomb Society:—The society meets on Thursday night to study Berean and Sunday School lessons. The average attendance is about 6. Although we are few in number, we have good meetings.

**Mrs. Geo. Nell, Sec.**

Moriah Society:—Number of meetings, 10; number of lessons studied, 10, number of members, 10; average attendance, 8. The society meets at the church on Sunday and we have our lesson after Sunday School.

**Mrs. Amelia Gross, Sec.**

Marshall Society:—The Marshall Society was organized Oct. 23, 1912 with 21 members. The first meeting was held Nov. 23, 1912. We meet on the first and third Sundays in each month. The average attendance is 19.

**Silas Claypool, Sec.**

Adeline Society:—The Adeline Society meets at the homes of the different members on Sunday morning at eleven o'clock. We are studying the lessons in the new booklets. We have had no new members but while losing 2 members by removal, we have gained 2. We have helped deserv-ing ones during the past year and try to do our part whenever the occasion arises.

**Mrs. Mary Gesin, Sec.**

Chicago Society:—The Chicago Bereans meet twice a month on the first and third Sundays of the month. We use the Berean Book, our last lesson being Lesson 14.

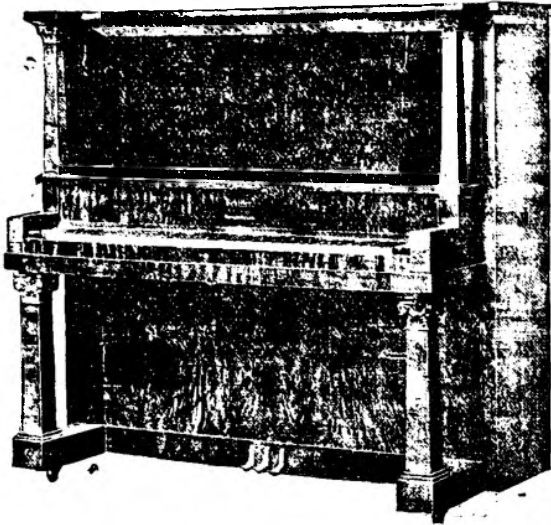
On the first Sunday of the month we pay over our dues and send one fifth to the state treasury, but on the third Sunday we take up a collection, thus adding to our treasury.

We have written 53 letters to isolated members, distributed 925 tracts, given away 9 books and sent 3 subscriptions to the Restitution Herald. Almost all of the tract work was done by 2 members. We have a membership of 8 with an average attendance of 6. Each member takes a turn in leading the meetings, and there has been a great deal of growth in that work. We distrib-

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- J. W. Williams,  
Plymouth, Indiana.
- A. J. Eychaner,  
Cedar Falls, Iowa.
- G. Eldred Marsh,  
8 W. Boone St., Marshalltown, Iowa.
- Bro. Lindsay:  
Please give our address as follows.—D. C. and N. B. Robison, Lipscomb, Lipscomb Co., Texas.

### Terms of Salvation.

It is well enough to know that earth, not heaven, is to be the

everlasting abode of the saints, and to know that man by nature is mortal—subject to death—and depends wholly upon a resurrection out of death for a future life—this we must know and believe, but this is not all. To the foregoing is added this: Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather brethren,

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give diligence to make your calling and election sure; for If Ye do these things, ye shall never fall:

If they are not DONE, then what?

Again:

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.

How much doctrine and to what extent must one believe it to ignore the foregoing passages without hurt to ones hope of eternal life?

S. J. Lindsay.

Whatever troubles come on you of mind, body, or estate, from within or from without, from chance or from intent, from friends or foes—whatever your trouble be, though you be lonely, O children of a heavenly Father, be not afraid!—J. H. Newman.

Be diligent, after thy power, to do deeds of love. Think nothing too little, nothing too low, to do lovingly for the sake of God.

Bear with infirmities, ungentle tempers, contradictions: visit if thou mayest, the sick; relieve the poor; forego thyself and thine own ways for love; and He whom in them thou lovest, to whom in them thou ministerest, will own thy love, and will pour His own love into thee.—Pusey.

Whatsoever befall thee, receive it not from the hand of any creature, but from Him alone, and render back all to Him, seeking in all things His pleasure and honor, the purifying and subduing of thyself. What can harm thee, when all must first touch God within whom thou hast enclosed thyself?—R. Leighton.

Retirement from anxieties of every kind; entering into no disputes; avoiding all frivolous talk; and simplifying everything we engage in, whether in a way of doing or suffering; denying the imagination its false searchings after what it cannot obtain,—these seem to be some of the steps that lead to obedience to the holy precept in our text.—James Greaves.

That person is blest who does his best and leaves the rest, so do not worry.

Those who play with edged tools must expect to be cut.

Marshalltown.

Table Com. : Pres., Mrs. Maggie Moore; sec., Mrs. Ada Moran; Treas. Mrs. A. J. Eychaner.

Conference secretaries: Avon, Mrs. Mabel Rock; Marathon, Mrs. Mary Garton; Waterloo, Mrs. Maggie Moore; Gladbrook, Mrs. Sadie Clark; Irving, Mrs. Ida Marsh; Eagle Grove, A. M. Jones; Pleasant Prairie, Mrs. Oscar Johnson; Hickory Grove, Mrs. I. Fish.

Sunday morning eleven fine young men and women were baptized by Bro. Eychaner in the Cedar River. It was a beautiful and impressive ceremony.

They were, Harold Moran of Clinton, June Roose of Sac City, John Ebert, Iowa Falls, Lottie Crombaugh, Ruby Crombaugh, Helen Crombaugh, Ray Crombaugh, all of Belle Plaine, Anton Sealine, Stanhope; Mrs. Pearl Rosenberg, Gladbrook, Mrs. G. P. Allard, Fort Dodge, Guy Crombaugh, Belle Plaine.

Others baptized during the year were Lee Alva Fish, Maxwell; Mrs. Rilla Kurtz, Colo; Mr. and Mrs. Anderson, Avon; Miss tella Anderson, Avon; Miss Emma Sonnickson, and Miss Emily Swanson, Sac City; J. M. Crinklaw, Marshalltown.

During the year we have laid to rest, awaiting the hope of the glorious resurrection, Bro. John Garton, Marathon; Bro. Evin Garton, Marathon; Sr. Bartley of Laurens; Sister Alice Titus of Lytton, and Sr. Seitz of Clarksville.

Letters were received from Sr. Lottie E. Young, Mrs. Vivia Moore Stuhler, Mrs. Annie Johnson, Bro. Hornaday, and Bro. Ben Carpenter.

A vote of thanks was extended to all the preachers and Sr. Anna Drew, and all other visiting brethren, who contributed largely to the success of the conference.

Also to the table committee for their work and splendid management in entertaining the brethren.

Also to Mrs. G. P. Allard, for the excellent music and her untiring efforts with the choir which rendered the best music we have ever had as a choir at the conference.

To Eldred Marsh for the exceptionally good service he gave us the last year as Evangelist and to O. J. Allard, our pres., who leaves nothing undone that will add to the comfort and pleasure of the brethren; who is cordially at the command of all and who does everything for the good of the conference.

I would like to give a synopsis of the different sermons, but lack of space forbids it in a report of this kind; however it was an exceptionally good meeting. All who went were fully repaid. The loss was to those who were not present. It is to be hoped that every one will try to be present next year and receive their share of

these spiritual blessings.

Submitted in faith, hope and love,

Eva L. Stearns, Sec'y.

### The Gospel.

"And he said unto them, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'"

A more important commission nor one that conveyed a greater degree of mercy, was never proclaimed to a rebellious and dying people, than that which our Lord gave to his disciples.

Before any one can comprehend the importance of this offer of salvation to a fallen world he must realize the inevitable destiny of all who reject the terms of offered mercy; and inasmuch as the salvation of every one depends upon his belief of the gospel, it is of vital importance that he understands what constitutes "the gospel." It is variously called "the gospel of your salvation," "the gospel of the kingdom of God," "the gospel of Jesus Christ," and "the gospel of the grace of God." It is called "the gospel of your salvation" because it is the means through which all believers must be saved. Paul says it is the power of God unto salvation to every one that believeth. It is the story that is preached to the world to test the faith and obedience of all who hear it.

It is called the gospel of the kingdom of God because that is the name of the government through the administration of which the world is to be judged, and the curse of sin removed. It is called "the gospel of Christ" because he is the Redeemer and Judge, and it is through his administration as King that the gospel story will be fulfilled. It is called "the gospel of the grace of God" because it was the manifestation of God's love and mercy of his fallen creatures.

The word gospel is derived from the old English godspel, God story, the narrative of God, and this being confused with the Anglo-Saxon good-spell, good story, good tidings, it was used by the translators of the authorized version to mean "the good news concerning Christ, the Kingdom of God and salvation.

We shall now consider the condition of man that makes a gospel necessary.

We have in our accepted authority—the Bible—the infallible word of God that man who was created from the dust of the ground (Gen. 2:7), and became a living soul by the application of the breath of life, because of unbelief and disobedience must die and return again to dust from which he came (Gen. 3:19),

and that while he remains in that condition he has no conscious existence. Eccl. 9:5; Job 14:12, 21; Psa. 6:5; Isa. 38:8.

God spoke to our fathers by the prophets (Heb. 1:1), and these references are only a few of many that could be given showing that God has informed the world through his prophets that the condition of all who are in the state of death is unconscious rest and sleeping in the dust.

This destruction of man is the result of disobedience caused by unbelief; and the offer of salvation is by the grace of God on conditions of belief in his word, and obedience to his commandments.

Paul says, "By grace are ye saved through faith." It is an exhibition of mercy on condition of faith.

Immediately after the fall of Adam and Eve the Lord promised salvation to the seed of the woman, and in due time he revealed the plan of this salvation to Abraham, and this story of the redemption of the world through the death, the resurrection, and the righteous reign of the Seed of the woman, is the gospel of the kingdom of God, which Jesus commanded his disciples to preach to every creature saying, "He that believeth and is baptized shall be saved."

Paul said that this gospel was before preached to Abraham, Gal. 3:8, and when this gospel was preached to Abraham God told him that he was to have an everlasting home on the earth (Gen. 13:15), but he showed him that he must first sleep with his fathers in the dust, pass through the dark valley of death, before he could inherit this land (Gen. 13:15), but he showed him he loved God, and it was counted unto him for righteousness, Rom. 4:3.

The plan of the gospel is definite and plain, and the terms on which every one who hears may be saved are belief and obedience to it.

There is but one true gospel, (Gal. 1:7), but some pervert the gospel of Christ.

Paul pronounces a curse on any one who preaches any other gospel.

When the Lord said unto Abraham, "In thee shall all nations be blessed," he did not then give the methods by which these blessings will be accomplished, but they were given later through the prophets, Jesus and his apostles.

"The death and resurrection of Christ did not add to nor complete the gospel as some claim, but it was a partial fulfillment of the gospel in that part of the plan of redemption that required the death and resurrection of Christ."

Paul said, "Jesus gave himself a ransom for all, to be testified

in due time." (1 Tim. 2:6). Also he died as the testator so that those who are called could receive the eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. Heb. 9:15, 16.

To be continued.

F. M. Howell.

### Dispensational Bible Study.

The Gentile Age. No. 7.

Eld. C. C. Maple.

"He did visit the Gentiles to take out of them a people for his name." Acts 15:14.

The age before us should be one of special interest to us in that it is the one under which you and I are living. The Gospel or Church Age. It began at the day of Pentecost and will end at the second coming of Christ. The Gentiles are the favoured people for the age. The Jew had an opportunity. Now Christ turns to the Gentiles.

Blindness has overtaken the Jew, and he does not understand that the Gentile has an admittance into the privileges of the gospel. Rom. 9, 10, 11.

The age starts with the church being established and through it God works sending the gospel to all the world.

The early days were marked by a great spread of the gospel, including the facts of Christ's death, burial and resurrection. Acts 8:4; Rom. 10:18; Col. 1:6-23.

The age shall come to a close. Christ shall come again the second time. The dead shall be raised, and the saints shall enter upon their reward.

To the waiting church, the word of God says, "Watch, be thou faithful, the crown of life is thine." "Behold I come quickly, and my reward is with me to give every man according as his work shall be."

### Cheerful Men Succeed.

The men whom I have seen succeed best in life have been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes of this mortal life like men, facing rough and smooth alike as it came.—Kingsley

To Dr. Theodore L. Cuyler is credited this quotation from a conversation with Gladstone: "Your country is threatened with two dangers: one is your lax system of divorces, which saps the sanctity of home, and the other is a plutocracy which can buy its way into legislative bodies and executive offices."

That which is called considering what is our duty in a particular case, is very often nothing but endeavoring to explain it away.—Joseph Butler.

### God's Promise And Oath To Abraham.

If we put in connection with that promise and oath certain other statements of the Bible, we see not how any impartial student of scripture can come to any other conclusion in regard to the meaning of this engagement of God to Abraham than its obvious sense. It either belongs to the past ages of the world's history. That it has been fulfilled in any past age, or ages, it is impossible for anyone to prove.

Let us now look at corresponding testimony, and see if the Bible does not re-affirm the same idea of a period in which all the families of the earth are to be blessed in Abraham and his seed.

Jesus was introduced into the world with this proclamation by the angel of the Lord, "Fear not for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord." Luke 2:10-11. This is the same, in substance, as the angel of the Lord uttered to Abraham, when he called to him out of heaven, Gen. 22, after the trial in offering up his son Isaac. All people are announced by the angel at Jesus' birth as those shall be the recipients of the good tidings of great joy thus proclaimed.

Again, when the child Jesus was brought into the temple at Jerusalem to be presented to the Lord, old Simeon, full of the Holy Spirit, took the child in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:28-32. All people have not yet seen this light in any age past, then it will have a fulfillment somewhere in the future.

John says of the word made flesh, "That was the true light which lighteth every man that cometh into the world." Jno. 1:9. Is this not equal to saying, "All the families of the earth shall be blessed in Abraham's seed?" Take this in connection with Jesus' words, Jno. 3:16, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life."

If God required belief in his son, in order to the reception of eternal life, then he is pledged to have all the world, that is all families of the earth, blessed with the knowledge of his love and gift. How else could they believe in his son? To us this text in connection with the promise

and oath of God to Abraham, is demonstration that in some age all the families of the earth are to be blessed with the knowledge of God's love to them, and have a chance to believe the good news.

Again, After his resurrection from the dead, Jesus commanded his disciples, saying, "Go ye into all the world, and preach the gospel to every creature. Mk. 16:15. Was not that command based on the promise and oath to Abraham? And was it not an announcement and pledge that said promise and oath should be accomplished under His superintendence? And will not He who was the "propitiation for the sins of the world to accomplish, if every creature does not in this age or the ages to come, hear the glad tidings under circumstances which shall enable them to embrace or reject the offered mercy? The command was given to the apostles, and thro' them to the church universal.

But it has never yet been carried out. Will this age close with out its being done? Certainly it will, if it is to close near the time in which we live. Does not this fact involve another age or ages in which the promise and oath of God, and the command of Jesus Christ, shall all find a full and perfect fulfillment? We have no doubt such will be the fact. Does it not follow that Abraham, Isaac and Jacob and all who belong to the seed promised, viz., all of the true church of God, must first have their resurrection from the dead, or if alive when Christ returns from heaven be changed to incorruptibility? Abraham did not receive the land God swore to give him, during his natural life, therefore you say, he must be raised from the dead to have the promise and oath fulfilled. The gospel has never yet been preached to every creature. Yet the command has never been revoked and must some time be carried out, else how are men to be judged, justified or condemned?

He that believeth and is baptized shall be saved, or have life, but he that believeth not, shall be damned, or be condemned (not chosen). Here the principle of judgment is laid down. Faith brings the life which is eternal. Unbelief is that which brings condemnation to death eternal.

Here then, we see that the proclamation of God's love and good will to men must be proclaimed to every creature before their final state is determined, or made permanent, i. e., the gospel message is to be proclaimed to men first; and their reception or rejection of it determines their final state. The Gospel message is that by which they are to be judged. In no age

or dispensation has that message ever yet been proclaimed to every creature. Therefore an age, or ages will be employed to carry out God's promise and oath that all the families of the earth shall be blessed in Abraham and his seed.

Again, "For there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, not a few, but for all to be testified in due time, God's due time, not ours. 1 Tim. 2:5-6. Here the fact is set forth that Christ gave himself a ransom for all men; and that fact is to be testified in due time to all for whom he gave himself a ransom. In other words, all the families, kindreds, and nations of the earth shall be blessed in the seed of Abraham, according to the promise and oath of God. Yet again, "We see Jesus who was made a little lower than the angels.....that by the grace of God should taste death for every man." Heb. 2:9. ALL the families of the earth are embraced in this language. But the beloved John says, Jesus Christ is the propitiations for the sins of the whole world. 1 Jno. 2:1-2. This expression covers the whole ground—all men, all families, all nations. John adds, We have seen and do testify that the Father sent the Son to be the Savior, (LIFE GIVER) of the world. In this was manifested the love of God toward us, because that God sent his only begotten son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent His son to be the propitiation for our sins. 1 Jno. 4:9, 10, 17.

Do not these testimonies cover the whole ground of the promise and oath of God to Abraham, that in him and his seed all the families of the earth shall be blessed? We think they do, and see no way to escape that conclusion; hence believe a time is to come, in probationary state when the promise and oath will be carried out in all their fullness according to God's design and intention. Whether it embraces all that have lived, or some one age in the dispensations, it may not be so easy to prove; but it cannot fail of being in an age when men are in a state of probation.

If then, no such universal blessing of the families of the earth has taken place in any of the past ages, there must and will be an age or ages in the future when the promise and oath of God will be seen not to be an unmeaning pledge, but will have a fulfillment which shall justify it in all its fullness and beyond all infinite conception.

We do not hesitate to admit that we are inclined to believe the promise includes all those who have died without any knowl-

edge of God's love to the world; that by some means, God will, hereafter, cause all men to see the love he has had to them in giving his son to give them eternal life. What God has promised he is able to perform, no matter how impossible or improbable the thing may appear to finite wisdom. After God had promised Abraham that in Isaac his seed should be called, he commanded him to offer up this child of promise for a burnt offering. Did Abraham stop to find fault, and say, God cannot fulfill His promise, if Isaac is to die? No, he accounted that God was able to raise him up from the dead, and his faith embraced the fact that such would be the case, if Isaac died, for he staggered not at the promise, though all appearances were against it in that hour of the trial of his faith. Is God less able to raise all the dead to whom the blessing of Abraham and his seed has never yet appeared, than he was to raise Isaac to fulfill his promise of a multitudinous seed?

We hardly come up to the Abrahamic faith in these days, tho' we perhaps think ourselves strong in the faith; yet too many, if they cannot see just how a thing is to be done, reject it, as if it were impossible for God to do it, because they cannot see the process as to how it is done. Not so with Abraham.

This is chapter 2 on the promise and oath of God to Abraham. I am also writing on the divine dispensations, or the divine plan in the government of the race. Take care of both subjects and compare with the Bible. I rather think now when I get through with these two subjects, my last work will be ended for this age. These two subjects will be continued in the Restitution Herald. Subscribe for this paper. You miss twenty years of your life.

Uncle John.

Room At The Top.  
Josiah G. Holland.

To the young man annually making their entrance upon active life with great ambitions, conscious capacities and high hopes, the prospect is, in ninety-nine cases in a hundred, most perplexing. They see every avenue in prosperity thronged with their superiors in experience in social advantages and in the possession of all the elements and conditions of success. Every post is occupied, every office is filled, every path crowded. Where shall they find room?

It is related of Mr. Webster that when a young lawyer suggested to him that the profession to which he had devoted himself was overcrowded, the great man replied, "Young man, there is always room enough



# THE RESTITUTION HERALD.

Volume 2.

Oregon, Illinois, Oct. 8, 1913.

Number 51.



## OUR YOUNG PEOPLE

Dear Editor:—

Believing this, our young people's edition is the giving of an opportunity not to be lost, will be glad to send a few lines at this time.

We are now in the preparation for Christ's coming. He has not left us alone to stumble in the dark, but has given us His word as a guide. May we all study it, that we may receive His blessing, and thus lead others to see how the yoke of Jesus is but the equalization of the trials and sorrows of this life just as the rude yoke of olden times equalized the peasant's burdens.

It makes a vast amount of difference what an individual believes, not what he professes, if we believe the Truth, we will live it. Hesitate not, but be true to our honest convictions, and he who is strong in the promises and is looking for our Lord will be able to endure all and thus win a crown of life everlasting.

Your sister in Christ,

Bertie Smith.

Adrian, Mich.

### Is The World Progressing?

Ask the average American citizen and he will say yes. But is it so? Yes from the standpoint of the fat, prosperous broker or other prosperous business magnates, whose money comes rolling by the U. S. bills. The people of the world at present are of an avaricious, money-making disposition and love luxuries. I do not dispute the fact that many things are also being invented by Edison and others, and that there are many mechanical devices being patented. Also much machinery is making work lighter every year.

But is the world progressing morally? No. And the race is becoming weaker mentally and physically, because most of our younger boys especially, smoke cigarettes and love not work. The people are becoming worse because their minds dwell on money, touring cars and such luxur-

## A WARNING GLANCE.

Frank E. Siple.

As we glance through this earth, at things great and small,  
We are awe-struck by what has been done;  
Great inventions have made things to come at our call,  
And we've light here without any sun.

We unconsciously fulfill the prophecies old,  
By improvements in that way and this;  
Still we blindly rush on, heeding not what we're told  
Till we're likely the right goal to miss.

Our swift passenger trains, and automobiles,  
Help us greatly to "run to and fro,"  
And we speed through the the air, as well as on wheels;  
The watch word today is plain "Go."

Our knowledge increases now stride after stride,  
Till we wonder what more can be learned;  
We've ingenious inventions on every side,  
And wherever your eyes may be turned.

All this goes to show that the end is close by,  
So let us prepare for that day,  
When Jesus shall come from his seat on high,  
To sweep all but gladness away.

ies, and not on the Creator.

Luxuries brought Rome's down fall, and so it will the present nations of the world. If the word progress means fast, the world sure is progressive and the result will be downfall, ruin, internal revolutions and then only a short time until the end of this evil world. Then let us as Bereans "Remember the Creator in our youth. Fear God and keep his commandments, so as to be prepared to overcome the evil in the world.

Yours sincerely,

Harold Moran.

Dear Young People:—

Bro. Lindsay has so kindly offered the issue of Oct. 1st for us to fill. It is a splendid opportunity for us to show our appreciation to Bro. Lindsay.

This is the third time we have had an offer like this. Let each one do his or her part by sending an article on some topic, or a letter of testimony, exhortation or praise.

Little boys and girls, we class you in this young people's issue. We expect to read letters from you.

Jesus is coming soon, and we must all get ready for him. One way we have to get ready for him is to preach the Gospel the glad tidings of the Kingdom of God. We are not all gifted to

get up in the pulpit to preach, but we can do it other ways.

We can give a tract to a friend, or lend a book to read. We can write an article or a letter for the Berean column and the young people's issue. This is good practice for us. We may not do so well at first, but after a few times trying, we can do much better.

As we have said, Jesus is coming soon. We are all looking for him and counting the days as it were, when we shall see him in his beauty. We sometimes sing "Lift up the trumpet, Oh, loud let it ring, Jesus is coming again. (Cheer up, ye pilgrims, be joyful and sing, Jesus is coming again."

His coming means there will be an awakening of our loved ones who are now sleeping in Jesus. The living will be changed and both will receive immortality, eternal life.

Imagine, if you can, the uniting of hearts there will be. It is this hope which binds us together, though perhaps we have never met each other before.

Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne,  
We pour our ardent prayers  
Our fears, our hopes our aims  
are one,

Our comforts and our cares.  
Your sister in the one hope,  
Jessie M. Wilson.  
Chicago, Ill.

### Witnesses for Jesus.

Jesus had many witnesses, many of which bore witness of him thousands of years before his birth. The prophets and old Testament believers, by their doing and suffering for God gave testimony of Jesus. The apostles call them clouds of witnesses. Heb. 12:1. The apostles are still more witnesses of the coming, the mission, the doctrine and the resurrection of Christ.

Peter says we are witnesses of all things which he did in Judea and Jerusalem. God himself bore witness of his son in signs and wonders and divers miracles and gifts of the Holy Ghost, according to his own will.

The angels bore witness of him in various ways. The Psalmist says God promised that the house and kingdom of David shall be established forever as the moon, and as a faithful witness for Jesus. And though the moon be subjected to eclipses and manifold changes, yet it still abides in heaven, as a witness of God's covenant of the night, so shall the house and kingdom of David, who was a type of the Messiah, continue forever as a witness, notwithstanding the changes and calamities that befall it.

The Lord says, Ye are my witnesses and my servants whom I have chosen. Dear brethren, let us each strive to be one of those witnesses and chosen servants of the house of David. Let us search the scripture daily and find how we may become a true witness and a servant. We must believe or have faith, then the works, for faith without works is dead.

Believe and be baptized into Christ, for as many as have been baptized into Christ have put on Christ, and if ye be Christ's, ye are Abraham's seed and heirs according to the promise. Heirs of God and joint heirs with Christ if so be that we suffer with him that we may be also glorified together.

If we are joint heirs of Christ we shall share with him the throne of his father David, upon whose throne he shall sit. Luke 1:32. The Lord God shall give unto him the throne of his father David.

May we all become faithful

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches 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 reiteration 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. 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."

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.

## Editorials and Church News.

## Editor's Appointments.

Until further notice our appointments will stand as follows:

Dixon, Ill., first Sunday in each month.

Roll, Ind., second Sunday in each month.

Rensselaer, Ind., third Sunday in each month.

We hope to meet with the little company of believers in the neighborhood where Sisters Rouch and Sneff live near Bourbon, Ind., over Sunday, Sept. 28th.

In so far as it is possible, do

not call the editor of this paper to preach funerals on Sunday.

There not being enough matter for our young people's edition, we will wait another week then if there is not a more general response, we will not make another effort in that direction.

We are in receipt of the news of the birth of a fine baby girl to Bro. and Sr. Glen O. Logan of our North Salem church north five miles from Plymouth, Ind. This will be good news to their many friends. While the advent of an heir is cause for rejoicing, it is also the means of added responsibility which it is well to realize early.

Sunday, Sept. 21st, was spent with the brethren at Rensselaer, Ind. Here we found Bro. D. T. Halstead again after an extended visit to S. Dakota. He enjoyed his trip very much, standing it exceedingly well for one of his years.

On Tuesday, Sept. 23rd, there came to our desk a black bordered messenger bearing the following message:

"Died in Fonthill on Sunday September twenty-first, nineteen hundred and thirteen

Mary C. Bouk, beloved wife of Albert Railton, in her 56th year."

Daughter, wife and mother gone! For Sister Railton held this highly honored position in the home. Our heart aches as we think of the pleasant hours spent in this home. May our Father give the much needed comfort.

## Announcements.

## Announcement.

The Quarterly Conference of the Church of God in Michigan, will be held at Millbrook, Mecosta Co., Michigan, Friday evening Oct. 10, 1913, and continue over the following Sunday.

The brethren of that place earnestly requested that the meeting be held at Millbrook, feeling that by our united efforts, much good might be done. All of like precious faith are cordially invited to attend the meeting. Ample provision will be made for all visiting brethren. Those coming from Grand Rapids will take the Pere Marquette R. R. at 6:50 A. M. Charge at Edmore on Big Rapids Division of Pere Marquette, for Blanchard. There is also a flyer from Grand Rapids at 1:35 P. M., and a train leaves at 5:35 P. M. There will be people at Blanchard to meet all who come.

We expect able speakers to teach the divine word. Elder C.

C. Maple of No. Ridgeville, Ohio, and Bro. Frank Siple will be with us. Also Eld. B. W. Woodward and M. A. Woodward of Dutton are expected to be there.

Emma Jackman, Sec.

## Church Calendar and Announcements.

Ohio yearly meeting, Delta, Ohio, Fulton County, Nov. 11-16. Address Eld. C. C. Maple, North Ridgeville, Ohio regarding program and S. J. Elton, Delta, regarding local matters.

The Twelfth Annual Conference of the Church of God near Moriah, Ill., will be held in our church there, beginning Oct. 4th, and continuing one week. A cordial invitation is extended to all who can attend and we hope to have good attendance. Free entertainment is given at the neighboring homes. Come to Casey over the Vandalia or C. H. & D. R. R. Notify beforehand Lewis Weaver, Casey, Ill., R. F. D. 3.

Amy V. Weaver, Sec.

## Announcement.

The Annual Conference of the Church of God in Indiana, will be held at the Roll church in Blackford County, beginning Thursday evening, Oct. 9, 1913, and continue over the Sunday following. The brethren of the Roll church desire to extend to others of like precious faith an earnest invitation to attend this meeting and lend them their aid in making it a success. A number of brethren have already signified their intention to be present and we bespeak a goodly representation from the various churches of the state.

This church is situated away from the railroad and it will be well for those who go to address Bro. T. R. Swindler at Van Buren, and he will meet you at Montpelier, or Bro. Cantwell Drabentott at Hartford City, who will meet you at that place. Isolated brethren are especially invited to come and meet with the brethren and worship God together.

F. M. McCrory, Pres.  
Flora Prior, Sec.

## The Sunday School.

By Anna E. Drew.

## Moses' Cry For Help.

Oct. 5, 1913. Num. 11:4-33.  
Lesson text: Num. 11:10-18, 24-25

Golden Text.—The supplication of a righteous man availeth much in its working. Jas. 5:16. Time.—1497 B. C. (Beecher). The first six weeks of that year were used in preparations for

the departure from Sinai. The start was made on the 20th day of the second month, sometime in May, a year and 20 days after leaving Egypt.

Auchincloss gives 1476 B. C., 20 years later; Fisher, 1490.

Place.—Sinai, in the southern part of the Sinaitic Peninsula. The book of Numbers takes up the history of the wilderness wanderings where the book of Exodus left it, and carries it on to the verge of Israel's entrance into the promised land.

"The Israelites had remained nearly a year at Sinai. They had left Egypt a mere crowd of fugitive slaves, with only the rudiments of national organization and the dimmest religious ideas. But the interval had effected an immense change. They had now become an organized people, with laws, a constitution or covenant, a priesthood, a religious ritual, and a house of worship; and with a political and military organization, under judges and officers placed over thousands, and hundreds, fifties, and tens (Ex. 18:25; Deut. 1:15), and a general council of seventy elders (Ex. 24:1), which the rabbins believe was the origin of the Sanhedrim. They were now ready to move forward from Sinai upon their toilsome journey and to take another course of lessons."

## Questions.

What besides the law did God give Moses at Mt. Sinai? Ex. 25:8-9; Heb. 8:5. By whom constructed? Ex. 31:1-7. When was it set up? Ex. 40:17-18. Give a brief description of it. There are many beautiful types in the plan and furnishings of the temple. See Heb. 9:2-15. What change was now made in the pillar of cloud and fire? Num. 9:15-18. Before their departure, what did the Lord command Moses? Num. 9:1-5. What was the purpose of the silver trumpets? Num. 10:1-10.

They assembled the people, sounded the alarm, and summoned the council of elders."

Who did Moses invite to go with them? Num. 10:29. What two reasons did Moses give why Hobab should go? 10:29-31. Which caused him to accept the invitation?

"All the Israelites were under the immediate direction of God, and were guided by the pillar of cloud and fire, it might be supposed that they had no need of Hobab. But it should be remembered that the cloud directed only their general journeys, and not their particular excursions. Parties took several journeys while the grand army lay still (chap. 13:20, 31-32), and therefore they needed such a person as Hobab, well acquainted with the

pel. Acts 8:12; 28:30, 31. Therefore a study of the kingdom is necessary in order that we may understand the gospel.

The scripture teaches that in the last days shall the kingdom be set up here upon earth. Dan. 2:44; 7:27. Christ shall be king upon the throne of his father David. Dan. 7:13; Ezek. 21:27; Luke 1:31-33. The saints shall reign upon the throne with Christ. Dan. 7:18; Rev. 3:21; 5:10. This is also spoken of as the age of restitution. Acts 3:20, 21. As a result of the reign, the will of God is done upon earth as in heaven. The earth is filled with the knowledge and glory of God.

We may get some idea of the condition of the earth at that time by reading Isa. 35 and Psa. 72. Let us study also Num. 14:21; Isa. 11:9; Luke 23:42; 2 Pet. 3:13; Rev. 21:1.

The kingdom is coming,

Oh, tell ye the story.

God's banner exalted shall be.

The earth shall be filled

Of his knowledge and glory,

As waters that cover the sea.

This age we speak of as the millennium, because it will be a period of 1000 years. Rev. 20:4.

This period ends with the final judgment.

**A Trip To Ancient Babylon.**

W. E. Blackstone, author of "Jesus Is Coming," (whom I have known personally for over thirty years) started some three years ago, on a World's Evangelical trip, and at the last writing, he had arrived at Babylon. He has written for the "Jewish Era" published in Chicago, a lengthy account of his trip on the Tigris River on his way to Babylon. It is long enough to fill an entire number of the "Herald." I will select a few brief extracts, which I feel assured will greatly interest the numerous readers of the Restitution Herald. He says:—

"Beloved:—I am greeting you from the Tigris River on my way to Babylon. After about 5000 miles by sea from Calcutta and 2,800 by rail in India, I am on this sea, gulf and river trip to Baghdad and Babylon about 240 miles more. I have come on trustingly and with confidence that he who holds the sea in the hollow of his hand, can safely care for his little errand boy.

How can I describe the trip to you? Intense emotion has filled my heart as my head tries to recall the history of this great valley, the cradle of the human race. Here Chaldeans, Babylonians, Assyrians, Medes and Persians, Greeks, Romans, Parthians,

and Mohammedans have swept away each other with the besom of destruction. Here his ancient people of Israel have been captives, risen to eminence, sent a portion back to Jerusalem, the rest living on to compose the great Babylonian Talmud and still tarry, many of them, to participate in the resuscitation of the country and help build the city, the capitol of Satan's empire, out of which God in his mercy will yet call them. Rev. 18:4. Ah! how plain it all seems as I go over it. How can any one, a student of the Word, fail to believe the plain statement of it?.....

We are continually crossing old irrigation canals (some new), many very large with bridges. Ah! how easily these can be renewed and the desert made to rejoice and blossom as the rose.

I went to my room and had a season of reading and prayer alone. As I read the Scripture about Babylon in Jeremiah, Isaiah and Revelation, and realized afresh the evidence that this great city must be rebuilt because it has never been destroyed like a stone thrown in the sea, and other unfulfilled prophecy concerning it, I thanked God for the privilege I was enjoying.....

Yes, here I am on the very ground and amid the ruins of ancient Babylon of which Nebuchadnezzar said, "Is not this great Babylon which I have built for the house of this kingdom by the might of my power?" Thou didst set up the image in the plain of Dura, which only three of God's chosen people refused to worship, and here one greater than thee shall in the closing days of the times of the Gentiles cause men to worship another image in the attempt to blot out the name and worship of God from the earth. Rev. 13.

But the man whose number is 666, and the city which he and the deluded nations shall rebuild with its concentrated wickedness shall perish suddenly in the supernatural conflagration described in the eighteenth chapter of Revelation. Ah ye nations! take heed concerning the mourning of that day..... Lest I forget, let me refer to the Arab village through which I passed as I entered the German Society's premises where Dr. Koldeway lives. It is quite a little town, and a throng of children surrounded our carriage, shouting and gesticulating as we drove through. These Arabs seem to have no qualms about living here, tho

they are on the literal site of the doomed city of Babylon.

Now you will find in Jer. 50:39-40 that there is to be no inhabitant in Babylon, which is definitely repeated in other passages. And in Isaiah 13:20 it is specifically stated that neither shall the Arabian pitch tent there. This is another unanswerable evidence that the city of Babylon must be rebuilt. In Rev. 14, will be seen how rebuilt Babylon is connected with the beast of the 13th chapter, and the fearful judgments of God in the final destruction. Oh what concentration of wickedness will yet appear on these rich plains of the Euphrates."

The above testimony of Mr. Blackstone is of immense importance to Bible students. Now if permanent villages of Arabs can today be found upon the site of literal Babylon, the Scriptures which affirm that it shall be without inhabitant, neither shall the Arabian pitch tent there, cannot now be historic events of the past but refers to a future fulfillment. Mr. Blackstone with his own eyes has seen Arabs making their home there.

I have known Mr. Blackstone for over thirty years and I know his statement is truth itself.

W. H. Wilson.

**Golden Gems of Thought.**  
Sel. by R. E. Lloyd.

Rev. Columbus Bradford A. M. "For if the dead rise not, then is not Christ raised....Then they also which are fallen asleep in Christ are perished." Why perished, if when they died they simply put off mortality to enter upon a life of immortality and happiness in heaven? Had Lazarus done this when Jesus stood at his grave groaning and weeping? If so, why did Jesus groan and weep, and why did he call him back into his mortal body to die again? If in this life only we have hope in Christ, we are of all men most miserable. Here is what Adam Clarke says on this nineteenth verse: "Here, as elsewhere, it would appear that the resurrection and the future life are either identified or the two are bound up inseparably together. Of course, plainly so. Now read verse 32. If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? What matter, Paul, whether the dead rise or not, if when you die all that is of any value in your personality is going to a happy heaven? On

the passage beginning with verse 42: So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

Dr. Clarke says again: "The inexpressed subject of the predicate speiretai and egeiretai, sown, and raised, may be in each case to soma; but evidently that word so used must be understood as indicative of the whole man, and not simply his material carcass. The sowing which takes place at what is usually called natural death, and which extends to the whole man is that falling into ruin of man's complex organism, which constitutes the complete and significant humiliation of the whole personality. Have I set forth in any more gloomy coloring than this passage from Adam Clarke's Commentary, an accepted orthodox standard work?

I challenge the orthodox world and that part of it that does not claim to be orthodox and yet teaches that the spiritual part of man goes to a conscious heaven when the body dies, to explain this 15th chapter of 1 Cor., in that hypothesis. It possibly cannot be done. Paul sets forth no kind of hope that they can be absent from the body and present with the Lord. His first epistle to the Thessalonians is after the same tenor as these two to the Corinthians.

To the Thessalonians, he wrote, "For 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, so them also which sleep in Jesus will God bring with him.

The only hope and comfort held out to them was in a resurrection of the dead. I have no doubt that they had written him about their bereavements, and that he wrote back the very best comfort he could give. He knew that epistle would be read in the churches to people who had come from the fresh graves of their precious dead. If he could have assured such that their dead friends were happy in heaven, in bodiless spirits, or in spiritual bodies acquired at death, I believe he would have done so. But he did not.

To be continued,

If we stand in the openings of the present moment with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate.—T. C. Upham.

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—J. Ruskin.

bute dinners and money to the poor at Christmas and buy dolls for the Jewish Mission. When a call comes for help, we respond. We send a delegate to Conference, send flowers to the sick, and send our dues with some extra to the state.

Jessie Wilson, Sec.

Such a good report was given of the self-denial work of last year that the motion was made and carried that we make September our self-denial month again this year. It was decided that the president be sent again this year to all points of interest where her work is needed.

It was suggested by the president that those writing articles for the Berean column state to what paper the articles are to be sent. Unless this is done, the committee will use its own judgment in the case.

The following officers were elected for the coming year:

Pres., Anna E. Drew, 629 N. Galena Ave., vice pres., Leila Whithead, 5439 Ohio St., Chicago, Ill., Sec., Cecil N. Cross, Oregon, Ill., Treas., Mrs. Ida Hardesty, Oregon, Ill.

The following committees were appointed by the president:

Literary.—Jennie Townsend, Lebanon, Ill., Sadie Morse, Valle Mines, Mo., Florence Laning, Mt. Sterling, Ill.

Logan.—Mrs. J. M. Glatfely, Lanark, Ill., Leota B. Hanson, St. Louis, Mo., Bernice Canode, Oregon, Ill.

Isolated.—Edna Anderson, Aurora, Ill., Mrs. W. H. Lindsay, Kewanee, Ill., Hermas Rogers, Fairdale, Mo.,

Tract.—M. T. Adkins, Adkins, Ill.

Cecil N. Cross, Secretary

The 26th Annual Conference of the Church of God, met at Waterloo, Ia., Aug. 23-31. The weather was delightful, and the camp grounds prettier than ever. The people of Waterloo have built around and beyond us and the camp ground property has become quite valuable.

The meeting was unusually good and intense interest and enthusiasm was manifested from beginning to end.

The sermons were glorious, inspiring and instructive, and all left with a determination to do more for the Master this coming year, and to live nearer and more in harmony with him than ever before.

There were about 225 in attendance, eleven states being represented: Iowa, Minn., Neb., So. Dak., Ill., Ohio, Kan., Ind., La., Cal., and Ontario, Canada.

Many faces were missed that had been in attendance for years and it made our hearts sad to note that some were kept away on business; some of our young folks have married, and

moved far away; some were kept away by sickness, and some have gone to their long rest and we will see them no more until Jesus comes. On the other hand many faces were new some who were there for the first time and others who had not been for four or five years and it encouraged us greatly to see so many new ones.

It is to be regretted that every member of the church was not in attendance. The Camp Board try to get the best speakers available, regardless of expense, men who have made the study of the Bible their life work, who are deeply religious and whose only aim in life is to teach the gospel in its purity, to help and encourage those who have taken on the name of Christ and to bring others to see these precious truths, and all should make an effort at least once a year to hear these speakers.

The daily program was carried out as announced. At 8:30 A. M. a children's meeting was conducted by Alma Roose and Adella Starbuck. The stories were taken from the book of Genesis and the lessons of obedience to God and parents were taught.

The children were very much interested and happy in the class and sisters Roose and Starbuck did very good work with them. However the girls say they hope to improve on their methods by next year and make it even better.

At 9 A. M. a business meeting in which the work of the last year was reported, and the best methods of doing the work for next year were planned.

10:30, A. M., a sermon. 1:30 a Berean Class for young people was taught by Bro. Eldred Marsh. The lessons were taken from the Berean book and not only were the doctrines taught, but it was requested that the young people be taught how to teach the lessons. There was quite a large class and the interest very good.

2:30, another sermon followed at 4 P. M. by a question box conducted by Sister Todd, in which questions of interest, not only on doctrine, but on practical living were discussed. The discussions were very interesting and of a great deal of value, and considerable light was thrown upon different subjects.

The social meetings at 7 P. M. were of unusual interest. Good leaders, and subjects on practical, daily living made many of us examine ourselves to see if we were doing all that we should as Christians. The day closed with another sermon at 8 P. M.

Seven preachers were in attendance. Besides Bro. A. J. Eychaner who will always be in the hearts of the people of Iowa for his many years of excellent teach-

ing, his devotion to the principles of Christ, and his noble example, and Bro. Eldred Marsh of whom we are justly proud in the rapid advancement he is making in his life work, and Bro. O. J. Allard, our president, all of whom gave excellent discourses, we had with us, F. L. Austin of Ponthill, Ont., C. C. Maple of No. Ridgeville, Ohio, Frank E. Siple of Miss., Anna Drew and H. V. Reed of Chicago.

Bro. Austin was no stranger to us, having been here before, and all who heard him then were looking forward to a spiritual feast when he came, and in this they were not disappointed, for he is the same brilliant and logical speaker he was before. His sermons were a series of thought commencing with "What made us Christians?" showing how we became new creatures in Christ, the work of the church and our responsibility as the first born, and the glory of the bride of Christ in the age to come. Bro. Austin is a deep Bible student, and brought many new ideas to us that will be food for thought for many days to come. It is hoped by his many friends in Iowa that he will be with us very often.

C. C. Maple, the Evangelist of Michigan, gave some valuable sermons on first principles, commencing with, "What shall I do to be saved," showing the importance of believing the gospel and of obedience. Bro. Maple is an earnest speaker, setting forth the evidence of the doctrines so plainly, that any one can comprehend them. He is a sincere and devoted Christian willing to do anything in the Lord's work to make a meeting a success in a spiritual way.

His willingness to help in the different meetings, his good cheer and enthusiasm did much toward making our conference a success. Michigan is to be congratulated in getting Bro. Maple for the Evangelist.

Bro. Frank Siple gave one discourse on "The Race for Life," a splendid sermon and full of thought especially for the young people who are starting in the Christian life. Bro. Siple has unusual talent for a man of his age and it is to be hoped we can keep him in the ministry, as few beginners are so well qualified as he is for this work.

For years we have hoped to have Bro. H. V. Reed with us and this year we were not disappointed, neither in the man nor in his sermons, for Bro. Reed won the hearts of all present from the first. He is a speaker of marked ability, a pulpit orator that few, if any, can excel, combining in his personality that rare trait of "fire and enthusiasm, with gentleness and sympathy." He gave

three excellent discourses, "The Man of Galilee;" "The Glory and Gloom of Jerusalem" and "The Three Worlds," and each was a master piece in itself. He has a deep knowledge of the Bible, history, science and archeology. His delivery is easy and natural and yet magnetic, and inspiring. With rare skill and power, truth after truth is brought out in such a way that it is not easily forgotten. He has been in the work 61 years and is a man among men. His heart is in his work, and out of his eyes shine one sublime purpose—to help and elevate humanity and raise the standard of the Christ that all seeing and believing might be saved. It was a great pleasure and honor for us to have Bro. Reed with us and we hope the Lord will give him many more years of usefulness and that he may be with us soon again.

The business meeting was called to order by the president and following reports given.

Treasurer's Report.

Aug. 27, 1912. Balance on hand,	\$311.91.
Rec'd. from subs.	914.09.
Rent of springs, bedding and floors,	32.50.
Conf. Dues,	62.00.
Total	\$1320.50.
Paid out on orders,	\$1308.01.
Bal. on hand,	12.49.

Table Com. Report.

Aug. 24, 1912, on hand	\$10.48.
Collection	16.50.
From Conf.	2.00.
Sale of tickets,	152.79
Total,	181.77.
Expenses.	177.81.
Bal. on hand, Aug. 26, 1913.	\$3.96.

Report of A. J. Eychaner.

Number of sermons preached, 6; Sunday Schools, 2; baptisms, 3; Rec'd from Conf. \$12.31.

Report of Eldred Marsh.

Number sermons and Bible Classes, 170; baptisms, 12; communion services, 3; funerals, 12; expenditures, \$129.36; receipts, \$941.12.

Report of churches.

Marathon: No. sermons, 10; funeral sermons, 4.

Avon: no. sermons, 15; baptisms, 4.

Pleasant Prairie: sermons, 8; baptisms, 2; conference dues and subs., \$64.00.

Gladbrook: sermons, 17; funeral sermons, 1; subscriptions to conference, \$120.00.

Hickory Grove: sermons, 23; subs. and dues, \$133.00.

Irving: sermons, 10; subs. and dues, \$48.50.

The following officers were elected: Pres., O. J. Allard, Fort Dodge; Vice Pres., A. J. Eychaner, Cedar Falls; Sec., Eva L. Stearns, Sac City; Cor. Sec., Ada Moran, Clinton; Treas., G. P. Allard Jr., Fort Dodge; Sunday School Supt., Hester Berry, Gladbrook; Evangelist, Eldred Marsh,



that the protest was made. Miriam would have prejudice against her as a foreigner, and still more when the post of female priority in the camp which had been heretofore freely yielded to Miriam as the sister of Moses, was now naturally and inevitably transferred to his wife."

Of what do Miriam and Aaron accuse Moses? v. 2. (Of assuming too much authority). What spirit do they manifest in this? Was it also a sin against God? Why? What is said of Moses in verse 5?

Definitions of meek,—“those who suffer wrong without bitterness or desire for revenge; self-controlled and gentle, not easily provoked or irritated. Submissive to the divine will.”

Was Moses naturally a meek man? See Ex. 2:11, 12; 32:19. What shall we then conclude? Prov. 16:32. How did the Lord justify Moses? In what way had Moses been favored above all other prophets? vs. 6, 8. What is said of Moses' faithfulness? Heb. 3:2-5. What was Miriam's sin? How was she punished?

Leprosy is a dreadful disease common in Egypt and Syria. Its commencement is imperceptible, there appearing only a few reddish spots on the skin. Lev. 13:2. As it increases the body is covered with white scales, so as to give it the appearance of snow, and the patient becomes in a horrible condition. “Tacitus pretends that the Hebrews were so infested with this plague that the Egyptians were glad to drive them out of their country. That they were thus afflicted in Egypt there can be no reasonable doubt, neither can we doubt that the disorder originated in the state of slavery they endured,—hard labor, improper food and want of air, being crowded in to towns where their labors were required, without the relaxation even of a sabbath, and without the opportunities of cleanliness. The laws and tokens for discerning the leprosy as given in Lev. 13 were more particularly enjoined upon the people with a view of guarding them against the spread of the disorder. As they had no physicians among them, it was part of the priest's duty to attend to their comfort and cleansing.”

What have we in verse 11? Aaron's confession of his sin and Miriam's. He apologizes to Moses and in the request acknowledges Moses as the head of the nation, as one in close communion with God.

What did Moses do? v. 13. What spirit does Moses show in his prayer to God? Was Miriam immediately healed? What did God command that she might realize and the people also, the evil of her offense? Was this instance used as a warning to others? Deut. 24:9.

**PROGRAM OF THE QUARTERLY CONFERENCE OF THE MICHIGAN CHURCHES OF GOD, MILLBROOK, MICH., OCTOBER 10-12, 1913.**  
Friday Oct. 10th.

7:00 P. M. Song Service, Sr. R. C. Mansfield, Millbrook.  
7:30 P. M. Sermon, Eld. C. C. Maple, State Evangelist.

**Saturday, Oct. 11th.**

9:30 A. M. Social Meeting, Bro. John Hill, Millbrook.  
10:00 A. M. Address of Welcome, Eld. J. W. Cummings, Millbrook.  
Response, Sr. M. A. Woodward, Dutton.  
Special Music.  
10:30 A. M. Sermon, Eld. F. V. Blakely, Grand Rapids.  
11:30 P. M. Business Session.  
2:30 P. M. Sermon, Eld. C. C. Maple.  
4:00 P. M. Song Service, Sr. Mary Munn, Blanchard.  
7:20 P. M. Devotional Service, B. W. Cummings, Lakeview.  
7:30 P. M. Sermon, Sr. M. A. Woodward, Dutton.

**Sunday, Oct. 12th.**

9:30 A. M. Social Meeting, Eld. C. C. Maple, State Evangelist.  
Offering and Announcements. Special Music.  
10:30 A. M. Sermon, “The Signs of The Times.” Eld. B. W. Woodward, Dutton.  
11:30 A. M. Breaking of Bread, Eld. F. V. Blakely, Conf. Pres.  
1:30 P. M. Praise Service, Sr. Thomas Hill, Millbrook.  
2:00 P. M. Our Conference Work, Eld. C. C. Maple.  
2:15 P. M. Sermon, Eld. F. V. Blakely.  
7:00 P. M. Young People's Session.  
Song Service, Sr. Jennie Hill.  
Berean Work, Eld. C. C. Maple.  
Sermon, The Temperance Call to the Young, Sr. M. A. Woodward  
Song, “God Be With You.”  
Committee: Emma Main, Ruby Kearney, Emma Mansfield.

“Thus terminated a sedition which threatened the most serious consequences both to Moses and the Israelites. The former by leaving his cause in the hand of God was safe; and the offenders thro' his intercession were humbled and forgiven.”  
Of what is leprosy a type? Sin. To what class of sins do jealousy and envy belong? Jas. 4:5; 3:14-16; Gen. 6:5. What is the cure? Rom. 13:14; Eph. 4:22-24, 31, 32; 1 Cor. 13:4-5. Trace the journey on the map from Sinai to Kadesh.

**Among The Brethren.  
Eld. C. C. Maple.**

Our two weeks meeting at East Hinton came to a close Sunday evening Sept. 21st, with a full house. The farmers were all very busy and it was almost impossible to get the desired regular attendance at the meeting.

At this point much interest was shown and five were baptized, but no preaching has been had since our visit there last December, and with only the few who are in the faith, it makes it very difficult to keep up the interest. Bro. Benjamin Cummings keeps up the Sunday School and Bible Study.

We hope to get more preaching here and a series of meetings when the proper time comes.

Several new faces appeared at the meeting.

The church building is being repaired this winter for the accommodation of the meetings in the future. We expect to have sheds for the horses also.

We are now in a meeting at West Millbrook, Mecosta Co., Mich. This is the home of Sr. Mansfield who invited the meeting to this place. She has an empty store building which has been prepared for the use of the Lord's work and makes a very pleasant place to meet. The attendance here is good and we hope for a deeper interest in the work as the meeting continues.

Mail may be addressed to us here until Oct. 12th, as follows:—Millbrook, Mecosta Co., Mich.

We are expecting to visit all points in need of meetings, as time will permit. Write us regarding your place and its needs. We are all looking forward to our quarterly conference here Oct. 10-12.

**Sept. 30.**

Our meeting at West Millbrook continues with a good interest and a full house each evening.

Our Sunday services on Sunday, Sept. 28. We spoke at the Decker School House at 10:30 A. M. and at West Millbrook to a large attendance at 3:00 P. M. on “What is the Gospel.” After the evening sermon we gathered around the table and remembered the death of our Lord in the breaking of bread.

Our meeting here will continue until the Quarterly Conference. We can use tracts and clean copies of the paper in our work here. We find many who are strangers to the truth.

May the Lord's blessings attend our conference work here during the year. Our address for the present is No. Ridgeville, O.

**Unbelief As Sin.**

Those who neglect the gospel and salvation often say, “How can I believe, and why should I be condemned for that, when it is contrary to what seems to me to be reasonable and true?” Well, the scriptures say that he that believes not is condemned already. Why? “Because he has not believed.” That is... unbelief itself is a sin, and the scriptures assert that all who do not believe will be subjected to judgment when the Judge comes.

Repentance is “commanded,” and refusal to rebel against sin is therefore sin. To be friends to what God hates is to be his enemy. To refuse to acknowledge what he says as being true because we do not believe it is to accuse God of lying. Do you consider that a trifle, and will you justify yourself in so serious a matter? You know where the book says all such liars, unbelievers, are to “have their part,” and when that day comes many such can believe because they see it is true, when they hold their prayer meeting to the rocks and hills to deliver them from Jehovah's judgment.

He holds the whole world responsible when he proclaims coming judgment, if they neglect to escape by the means provided. He condemns all those who lack faith as being sinners. Sinners because they make him out a liar, because refusing to believe is rebelling against the authority of his truth and word, and rebels are high criminals—always so regarded even by man. Sinners, too, because pride is the cause of unbelief, as we have before seen, and pride is a heinous sin, one among the chief seven abominations Solomon says the Father hates, and one of the most common and all inclusive sins.

God has spoken: unbelief makes him a liar. He has warned unbelief is alone responsible if we fall into the danger of which we have been warned. He has said he knows better than we: unbelief says in pride, “I know better than he.” Will accusing him of lies, rebelling against his authority and exalting self as greater than he, excuse an unbeliever or make you justifiable when he comes to judge the world?

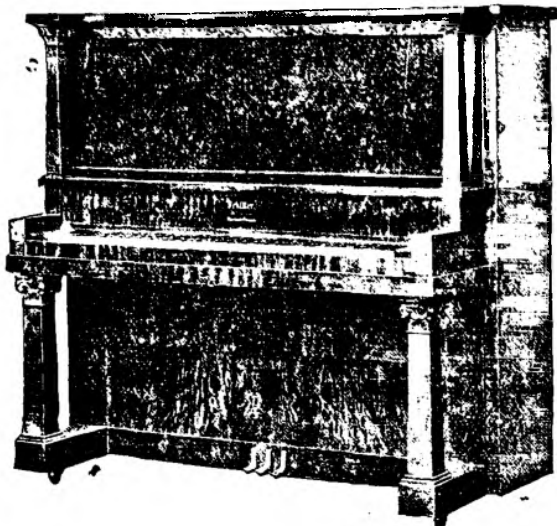
J. W. Williams.

By persisting in a habit of self-denial, we shall, beyond what I can express, increase the inward powers of the mind, and shall produce that cheerfulness and greatness of spirit as will fit us for all good purposes; and shall not have lost pleasure, but changed it; the soul being then filled with its own intrinsic pleasures.—Henry More.

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### The Key To All Prophecy. Part II.

What is here denominated "Seventy weeks," is literal and not symbolic time.

Walter Scott says: "All competent Hebraists hold that the 'week' simply denotes 'seven'—whether of days, years or other denomination of time, must be learned from the context; the word itself does not determine. It is simply 'seventy sevens.'"

The learned Tregellis said: "I retain the word 'week' for convenience sake, and not as implying seven days to be the import of the Hebrew word."

A week may be seven periods of time, without regard to the length of the period. In the Scripture we are investigating, both history and the context show that the individual period

is a year, and seven of those periods make a week. If an individual period is a day of twenty-four hours, then seven of those periods make a week. Both of those periods are literal time. To increase the length of a period does not convert the period into symbolic time.

In Gen. 29:27, the words 'week and seven years,' are both used as meaning the same: "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." As Jacob toiled for 'seven years,' he doubtless thought that 'week' was real and literal, and that there was nothing figurative or symbolic about it. The time was just as literal as the work.

What did God design should be accomplished during those seventy weeks? The record says:

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1. To finish the transgression.
2. To make an end of sin.
3. To make reconciliation for iniquity.
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5. To seal up the vision and the prophecy.
6. To anoint the most holy.

Whenever these seventy weeks shall end, the above work will be accomplished as far as it relates to the proclamation of the gospel of the kingdom. Any period set by man for the ending of those seventy weeks, which cannot show the accomplishment of the above outlined work, can be safely set aside as error.

On page 353 of "Elpis Israel," Dr. John Thomas affirms that he (Messiah) was cut off, but not for himself. 470 years (end of 70 weeks) after the decree of Artaxerxes in the twentieth of his reign."

Did the work of "making reconciliation for iniquity" begin or end when Messiah was cut off? Was transgression finished? Was sin made an end of? Was everlasting righteousness brought in when Messiah was cut off? The beginning can never be counted for the end.

termed in Daniel, "restoring and building Jerusalem." The seventy weeks begin here and end at the crucifixion. It needs no argument to show that "reconciliation for iniquity" only began at the crucifixion. Sins were not made an end of; transgression was not finished; everlasting righteousness was not an accomplished fact. It was only the beginning of that which will come to the full when the seventy weeks are accomplished.

All previous to the crucifixion was the type and shadow. See Heb. 10:4: "For it is not possible that the blood of bulls and of goats should take away sin." That being the case, sins were not made an end of, but the means to that end only began at the crucifixion.

To be continued.  
In the blessed Hope,  
W. H. Wilson.

Only as we know what it is to cherish love when sore at some unkindness, to overmaster ourselves when under provocation to preserve gentleness during trial and unmerited wrong,—only then can we know in any degree the "manner of spirit" that was in Christ.—T. T. Carter.

Every duty we omit obscures some truth we should have known.—Ruskin.

M. W. Perrine.  
Wenatchee, Wash.

### The Wanderings of Israel.

Although from before the days when Abraham was called to offer his son as a sacrifice to God on Mount Moriah, even to the present time, the children of Israel have been God's favored and chosen people, and at different periods of their history have witnessed his power manifested in their midst and upon their enemies nad although they have had showers of blessings which were beyond their comprehension to measure or enjoy, yet no people on the face of the earth, (unless it be the church of the present dispensation) have been so unthankful and regardless of their high privileges as this people. Wandering from God's law, doubting and complaining seemed to make up a very large portion of their life's history. Although the burdens which they were required to bear while under Egyptian bondage were heavy and cruel in the extreme, even calling forth the pity and power of God in their deliverance from their Egyptian task masters, yet the waters of the sea had scarcely closed over their pursuers and while the sight of their dead enemies as they lay strewn upon the dark sea shore were yet fresh in their minds and long before the notes of Miriam's glad song of deliverance from their enemies had died away o'er the distant hills of the wilderness of Sinai they had now entered, the Israelites began to murmur and with longing hearts look back to Egypt and cry out, "Would to God we had died by the hand of the Lord in the land of Egypt when we did eat bread to the full, for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Ex. 16: 3. Notwithstanding these cruel words of murmuring and lack of faith in God, the Lord said unto Moses, "Behold I will rain bread from heaven for you, and the people shall go and gather a certain rate every day that I may prove them whether they will walk in my laws or no." Ex. 16:4, 14, 15. "And when the children of Israel saw it, they said one to another, It is manna, for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." Still the people of Israel longed for the flesh pots of Egypt, saying, "We remember (O, how many of us remember) the flesh which we did eat in Egypt freely, the cucumbers, the melons, the leeks, the onions and the garlics. But now our soul is dried away, there is nothing at all be-

sides manna before our eyes." Num. 11:4-6.

As Moses, the tried servant of God listened to the murmurings of that discontented and faithless people, in the anguish of his great heart he cried out to God saying, "Whence should I have flesh to give to all this people, for they weep unto me saying, Give us flesh that we may eat. I am not able to bear all this people alone because it is too heavy for me." Num. 11:13-14. "And the Lord said unto Moses, Say unto the people, I will give you flesh and ye shall eat not one day, not two days, nor five days, neither ten days nor twenty days. But a whole month until it come out at your nostrils, because ye have despised the Lord which is among you, and have wept saying, Why come we forth out of Egypt?" Num. 11:19-20. For 40 long years the children of Israel wandered about in the wilderness of Sinai, almost within reach of the warm rays of God's sunlight that gladdened the beauty and richness of Canaan's promised land to which God desired to lead them and yet they knew it not. Still they murmured and wandered on, provoking God and wounding the heart and crushing out the spirit and life of Moses their leader by their ceaseless murmurings. Oh, what a sad history these 40 years brought to that faithless, complaining and wandering people. Even the life of Moses was warped and his sweet and trusting spirit yielded to words of murmur and complaint. Sad indeed is the fact, that of all the vast multitude of Israelites that God marched to the other shore and saw the waters of the mighty sea close over the horse and the rider of their pursuing enemies and that listened to the sweet song of deliverance as they came from the joyous life of Moses and Miriam, none save Caleb and Joshua were permitted to enter the promised land. Not even Moses, their leader was permitted to enter that fair country for they angered him at the waters of strife so that it went ill with Moses for their sake." Psa. 106:32. For many long years Moses lead the children of Israel in the wilderness land as God's servant. But finally patience gave way as he heard the murmurings of the people, and he also sinned against God, thereby preventing him from entering Canaan. Yet God took him to the top of Mt. Pisgah, and for a time lifting the veil, permitting him to view the promised land, and then the scene vanished from his sight and with the rock for his pillow and the blue sky for his covering, he lay down to die,

and God buried him. The mountain cloud which night hung around him was his only shroud, and the thunder of the passing storm his only dirge. There he sleeps while centuries roll by, his grave unknown and unvisited by man. Even after that people entered Canaan they did not cease to wander from God, calling for another leader as king, and God answered their request and cursed them with Saul as their king. Still they wander and murmur until their harsh voices and loud footsteps are heard echoing along the corridors leading to Pilate's hall, and their rough voices cry out, "Away with him, away with him, we will have no other king but Caesar." John 19:15. Then Pilate delivered him unto them, and they took Jesus and lead him away to be crucified and the dark night of Gentile rule closed over that people and land, their beautiful temple burned, their city destroyed, the people scattered among all countries, to be a byword and a hissing among all nations until this age shall close.

To be continued.

L. S. Bronson.

### "Considers Universal Church."

Rev. T. A. Waterman read reviews of two recent books, "The Passing of Protestantism and Coming Catholicism" by Dr. Newman Smyth, and "Church Unity," by Prof. C. A. Briggs, yesterday morning at a meeting of the Episcopal clerics. The conclusion drawn from both works was the possibility of a world wide church."—Ex.

### A Query.

A man named X, by lying, deceit, fraud, stealing, obtained a certain amount of property from a lady named Y, who had trusted him confidentially with the management of her property. The lady now wants to know whether or not she would be justified, according to the law of the scriptures in its interpretation, in first trying to regain this property, second, in case of failure, to report said fraudulent transaction to the proper authorities, and to allow the law to take its course.

I have of course, read the passage where we are to give our cloak, also if the coat is taken, but am not sure whether this is to be taken literally or not. Then the scripture tells us to be subject to the powers that be, etc. Now the question is, does the law, which requires us to report a felon, or share his guilt, if we know about it, conflict with the law of God.

To those answering in the neg-

ative, would they please consider the following hypothetical question. Would a person be justified, according to the scriptures in trying to expel anyone from his house who should happen to come in and claim the same for his own, or should they just give it up to the person claiming it? Would like to hear from any one, who could help me on this question, through the paper.

### Melchisedec.

Who was the Melchisedec priest in the days of Aaron is a question that has often been asked, but which has never been answered in harmony with the attributes of Melchisedec, or the facts pertaining to that order of priesthood. He is constituted a priest by the oath of Deity: he is without father or mother (no predecessor), the priesthood having an endless life, abideth a priest forever, hence can have no successor. These facts show conclusively that if a priest of that order actually existed in Aaron's time, the same identical individual is Melchisedec today. All that is said concerning this order of priesthood sustains the idea of its absolutely endless character, once instituted, it is as permanent and immutable as the oath of its infinite and infallible author.

This brings us to the consideration of the question, did such a priest actually exist in Aaron's day? Since an affirmative answer would invalidate the right of the Lord Jesus to that exalted position, and flatly contradicts the abundant testimony proving this right to that honor, we unhesitatingly espouse the negative of that question. We are abundantly sustained in that decision by Paul's able argument in Hebrews on that subject.—Selected from her father's writings by Gertrude M. Logan.

"In every community there are good men and women who are unnoted and unrenowned. They hold no offices, they serve on no committees. When honors are to be bestowed no one thinks of them. They are quiet keepers at home, or patient toilers in honorable vocations, living humbly on some street, with a few flowers by the door. But God keeps His own tally sheet, and there is a possibility that when the day of honorable promotion comes the fortunate ones will be of those who saw but little of honor at the hands of their countrymen."

Look up and not down; look forward and not back; look out and not in; and lend a hand.—Edward E. Hale.

witnesses by doing his will and letting our light so shine before men that they may see our good works and glorify our Father which is in heaven.

Your sister in Christ,

Rosa Roose.

Argos, Ind.

Everlasting Life.

Acknowledging everlasting life to be perhaps the most vital question under consideration by the human race, it may be profitable to spend a short time in the study thereof.

In order to cover the ground more systematically, it may be best to give our topic five subdivisions.

1. What made it necessary?

In Psa. 115:16, we find that the heavens are the Lord's but the earth hath he given to the children of men. Now in Gen., we find man created upon an innocent plane, being neither mortal nor immortal, but upon trial. By disobedience, however, he descended to the mortal plane. Therefore it was necessary that everlasting life be provided in order to carry out God's plan of man inheriting the earth.

2. What is it, gift or wage?

In Rom. 6:23 we find a very plain statement in this regard. It is very plainly seen that the most mortal man is capable of doing is only his reasonable service and can in no way earn eternal life. Consequently, it is a gift given upon certain conditions.

3. Upon whom conferred?

The following references go to show that it is bestowed upon them who overcome, endure temptations and continue faithful until the end. James 1:12; 2:5; Rev. 2:17; 3:12;.

4. Through whom obtained?

By studying John 10:7-10, we find that Jesus is the door thro' which we must pass in order to obtain this great gift. Eph. 2:18-22 also brings out the same idea, and the old familiar verses John 3:16, and Rom. 8:23 are very positive in regard to this.

5. When Obtained?

This is, of course, the point upon which our belief differs so greatly from that of the popular churches of the day. We have studied this subject quite diligently, but have as yet come up on no passages to teach that this gift is conferred at death. We could name numerous ones however to show that the gift will be brought when Christ come on the morning of the resurrection.

Study carefully 1 Cor. 15:23 Matt. 16:27 and 2 Tim. 4:1.

Space does not permit that we enlarge more upon this subject, but if you will use this arti-

CAUGHT IN THE ACT.



Reading from left to right the above are O. J. Allard, Frank E. Siple, A. J. Eychaner, H. V. Reed, C. C. Maple, F. L. Austin, G. E. Marsh. We are indebted to Bro. Leland Roose, Sac City, Iowa, for this photo and we presume he has them for sale, if any one cares to purchase.

cle as an outline and study the subject thoroughly, you will find it most interesting and profitable.

Frank E. Siple.

SERMONETTE NO. 58.

Part II.

Man's Nature—Man's Home.  
II. Man a Unit Being.

The second division of thinkers, in the religious world believe man to be a unit being. That the identity of the individual man is the material body. This leads to the conclusion that

1. Man is Wholly Mortal.

Death kills. This agrees with our observation and experience. When an individual dies, there is no manifestation of life. Life's functions cease. All activity ends. The well wrought frame decays, and is consigned to the grave to return to the dust, out of which it was made. This is the foundation of the redemption of the body. If the body is not the man that died, then there can be no resurrection of the dead. Sin brought death, and if the body dies, it is proof that the body is the man who sinned.

Death is the penalty of God's law. Adam sinned and Adam died Gen. 5:5. There was no part of Adam that escaped the penalty. The penalty pronounced was "unto dust shalt thou return." Hence, every part of the man—the whole Adam returned to dust. And it should be borne in mind that this "return to dust" was just what God meant, when he said to Adam, "Thou shalt surely die." To die therefore is to return to dust. If man ever lives after death there must be

3. A Resurrection of the Dead.

Life and death are opposites. If a man is dead, he is not alive. If he is alive he is not dead. A living man may die. If he has died, it is an end to his life. So too, a dead man may live a-

gain. If he is brought to life, he is no longer dead. This re-living is a resurrection from the dead. In the Bible, in reason, in philosophy and in the examples given, resurrection is the re-living of the physical man, the body. It is the physical body that lives; it is the physical body that dies; and it is the physical body that lives again after having been dead. And we may add just here, that it is the same dead, physical body which lives again, that is rewarded, for we read that "The dead were rewarded" after being raised to life. Rev. 20:12-13.

3. Resurrection, the Key Stone Of The Christian Arch.

If death kills and resurrection means a re-living, then resurrection is a vital part of the Christian faith—or as Paul says, if a man believe in his heart that God raised Jesus from the dead, he is on the road to salvation. In other words, without a resurrection, Christianity is a myth; for if Christ has not been raised from the dead, and if he is not the resurrection and the life, then there will be no future reward, either to good or bad.

Man cannot be rewarded while dead; there must be the un-looking of the tomb, before man can walk in the bowers of paradise. Immortality is a gift of God bestowed at the resurrection of the Just. It is this corruptible that puts on incorruption. It is this mortal that puts on immortality. It is at, and by resurrection that our vile bodies are changed and fashioned like Christ's glorious body. The future multitude of redeemed ones who stand upon the sapphire sea and chant the praises of God are those who have gotten the victory over death through Jesus the Christ and our Lord by a resurrection from the dead. Man dies on the earth and when raised from the dead he will be

on the earth; and if rewarded on the earth, there follows another conclusion drawn from the unity of his make up, as well as the statements of God's word

The Earth is to be Man's Home Forever.

This is the promise of God. Man's destiny is the outgrowth of his nature and environment. He cannot go into God's heaven as he is. Much less can he go there by dying, or when dead. The spirit returns to God who gave it. But the Spirit is no part of the man. It is God's power to give life to everything—to man and beast. And when God takes away his spirit and his breath, man dies and returns to dust. Ps. 104:29; Job 34:14-15; Psa. 146:3-4; Eccl. 12:7-10. It should be noticed here that the man dies and returns to dust while God's Spirit, which caused the man to live returns to God. So the Spirit is not the man, nor yet is it man's spirit. It is only given—lent to man, and he is dependent upon God for it to give him life, while God is pleased to grant him life. But when God takes it away the man dies. It is the man who lives and dies. The Spirit neither lives nor dies. Life is an effect produced by the spirit exerted upon matter. Its withdrawal produces an absence of life, and where there is no life, that condition we call death. Resurrection is therefore the return of the previous physical condition and life through God's spirit. And when the righteous live again they live upon the earth. God made the earth to be inhabited. Isa. 45:18. The righteous shall never leave the earth. Prov. 10:30. They shall be rewarded on the earth. Prov. 11:31. They shall inherit the earth. Ps. 37:9, 11, 18, 22. They shall dwell in the earth forever. Ps. 37:29; Matt. 5:5.

Having thus sketched briefly, and imperfectly the two propositions, which separate widely the two schools of religious thought and mentioned some theories which grow out of the duality and the unity of man as an intelligent being, I close with the earnest exhortation that the reader honestly compare the two propositions with the word of God. The Truth alone can make you free.

A. J. Eychaner.

Dispensational Bible Study.  
Eld. C. C. Maple.

The Kingdom Age. No. 8.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10.

It is concerning the kingdom age that prophets have written and the things that concern the kingdom are a part of the gos-



## 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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## Editorials and Church News.

## Editor's Appointments.

Until further notice our appointments will stand as follows: Dixon, Ill., first Sunday in each month.

Rensselaer, Ind., third Sunday in each month.

In so far as it is possible, do not call the editor of this paper to preach funerals on Sunday.

We are indebted to Bro. Leland Roose of Sac City, Iowa, for several post card photo groups taken at the Iowa conference. They are all well done and

we can recognize many familiar faces among them.

Many subscriptions will become due with Nov. 1st. Brethren will save us much time and some expense if they will either remit promptly or write that they wish the paper continued and will remit when they can.

The hearts of our Dixon, Ill., church are sad at the loss to the body there by the removal of Sister Anna Adams and her aunts the Sisters Thatcher, to Florida where they expect to remain permanently. How they will be missed from our gatherings. We pray that God's blessings may follow wherever they may go.

With this issue we close volume 2 and our next issue will be Volume 3, No. 1. We feel thankful to all the brethren who have in any way been instrumental in helping us to make the Herald what it is. We have put forth honest, untiring endeavor to make it what it should be and we ask that the same unselfish interest be taken by the brethren in the future that has been manifested in the past.

Our visit to the brethren near Bourbon, Ind., on Sunday, Sept. 28, was very pleasant. We had the pleasure of speaking Saturday evening and twice on Sunday in the Union Church in the vicinity and on Sunday afternoon went to the water with Bro. Philip R. Senff where he put on Christ in baptism. This unites husband and wife in the same faith—the faith of the gospel. Bro. Senff is a man of sterling qualities and we predict that he will be a great force for good and the cause of truth in the church. We welcome our brother with outstretched arms. We need each other's help.

## Announcements.

## Church Calendar and Announcements.

Ohio yearly meeting, Delta, Ohio, Fulton County, Nov. 11-16. Address Eld. C. C. Maple, North Ridgeville, Ohio regarding program and S. J. Elton, Delta, regarding local matters.

## Obituaries.

Mary C. Bucu,

Beloved wife of Albert Railton, died at her home in Fonthill, Ontario, Sunday morning, September twenty-first, nineteen hundred and thirteen, in her fifty-sixth year. Besides her

bereaved husband, her daughter Mattie, her son John, her aged father, Peter H. Bouk, her brothers and sisters, Mrs. William Platts, Sr., John Bouk, Simon Bouk, Mrs. David Ball, the widow of the late brother, Mrs. William Read, Miss Julia Bouk, Mrs. Edward Clark, Jesse Bouk of Niagara Falls, N. Y., and Mrs. Eugene Lent, together with their several families, she leaves to mourn her death, many uncles, aunts and cousins, her husband's many relatives, and a large host of neighbors and friends.

She was born Dec. 10, 1857; baptized by R. V. Lyon at about the age of 14 years; married to J. Albert Railton, Nov. 9, 1886.

Sister Railton was one to whom faith and hope were living things. They were real; were all but tangible. Her faith in God's purpose to restore the earth and fill it full of his glory; to send his Son the second time without sin unto salvation, and place him upon the throne of his glory to rule in peace and justice from sea to sea and from the river to the ends of the earth; to raise the dead, small and great, through his Son, bestowing the unspeakable gift of immortality upon the faithful, making them "of all things," the "joint-heirs with Christ;"—her faith in God's purpose to accomplish these and other promises was like that of the patriarchs. Accordingly her life was a life of works. Realizing that her knowledge of God and his promises, her opportunity for obedience and her encouragement to press forward "toward the mark for the prize of the high calling of God in Christ Jesus," were largely brought about through the activity and sacrifices of others in her behalf, she in turn devoted much of her energy and services that others also might possess themselves, through faith in Christ, of those "exceeding great and precious promises" of God. And through faith and works came growth and ever increasing hope that she in due time would become one of those who shall make up the Bride of our loved Lord and Master.

An indication of the esteem in which she was held by her many friends was manifest by the large number of choice floral offerings presented, and by the large concourse of people which gathered at the church (numbers could not gain entrance) to pay a tribute of respect and to hear of her expectation and hope through Jesus Christ.

After the funeral services, in which Dr. Wallace Mason of St. Catharines, Ontario, and Eld. Jas. W. Oakley, of Buffalo, New

York participated, she was laid to rest in the Fonthill cemetery, less than three miles from her place of birth, to await the coming of Him who is the Resurrection and the Life.

To this same mighty Savior we commend her loved ones all.

F. L. Austin.

## The Sunday School.

By Anna E. Drew.

Jealousy And Envy Punished. October 12, 1913. Num. 12.

Golden Text.—Love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly.—1 Cor. 13:4-5.

Time.—Soon after leaving Sinai on their way to Kadeshbarnea, probably in May. They reached Kadesh probably in July.

Place.—Hazereth, perhaps 25 or 30 miles northeast of Sinai on the way to Ezion-Geber on the other branch of the Red Sea. The distance from Sinai to Kadesh-barnea was 160 or 170 miles. Eleven days' journey (Dent. 1:2) as the Orientals measure distance. But it took the Israelites several weeks to traverse it.

"In the journeyings of the Israelites from Egypt to the crossing of the Jordan, you will notice that there are three nearly equal marches of 160 or 170 miles each, with three periods of rest, one of nearly 38 years at Kadesh barnea; and a third of several weeks in the land of Moab, overlooking their promised land, across the Jordan." In last Sunday's lesson we found them entering upon their second, long journey, from Sinai to Kadesh barnea.

## Questions.

What two incidents in last lesson? Num. 11:1-3, 4-7, 31-34. At what place do we find the Israelites in today's lesson? Num. 11:35. Who did Moses marry? Ex 2:21. Who was Miriam? What trouble arose? Num. 12:1. See R. V. "Cushite" was used of two or three districts, one of which included the Midianites to which Zipporah, Moses' wife, belonged. So that the woman against whom Miriam spoke was probably Moses' wife who had not been with him during the exodus, but now joining him with Hobab, her brother, took her place at the head of her home. Others think that Zipporah was dead and the Cushite woman was Moses' second wife, and it was against this marriage with a foreigner instead of a Hebrew

## The Gospel.

The gospel includes the complete story of God's revealed plan for the redemption of man from death and the restitution of the earth to a paradise for his eternal home (Acts 3:21) and the promise that Abraham and his seed should inherit Canaan, the very land in which he then lived (Ezek. 37:25; Acts 7:4, 5) for an everlasting possession, is a part of the gospel which God requires us to believe before we can be baptized into the name of Christ and become the seed of Abraham and heirs according to the promise. Jesus said, "He that believeth and is baptized shall be saved," and Paul said, "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." There is no promise to those who will not believe God. "He that believeth not shall be damned," said Jesus.

This positive declaration does not suit those who want more liberty, and they say, "We don't have to believe just what some man says." These quotations are not the words of man, but of our Lord. "God is not a man, that he should lie; hath he said and shall he not do it?" Num. 23:19. Jesus tells us that we must believe the gospel or be condemned and Paul teaches us that there is but one true gospel, but some pervert it. God requires us to believe what He has told us if we are to be saved. We have our choice—believe and obey God, and live, or disbelieve, and die.

The faith that God will take the righteous to a world beyond the skies, and that our departed friends are where Jesus is, is not a saving faith, because no such promise is in the gospel that was given to man, and Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

On the contrary Jesus told his disciples that where he went they could not come (John 13:33), and Paul said that the Lord Jesus Christ is the only one (of all men) who hath immortality, and that he is dwelling in light which no man can approach unto, and that no man hath seen him nor can see him. 1 Tim. 6:16. That means in the place and light in which he is now dwelling; but he is to return to the earth, and then every

eye shall see him. Rev. 1:7.

Some Bible students believe that Paul refers to God who only hath immortality; but the language as it is translated clearly states that it is Christ who is King of kings and Lord of Lords. Rev. 17:14. This certainly means Christ in the place and power which he now possesses. He is the only Potentate, for after his resurrection he said to his eleven apostles, "All power is given unto me in heaven and in earth." Matt. 28:18. He had also told the Jews that the Father had committed all judgment unto the Son. John 5:22.

Whether it means the Father or the Son, the fact remains the same, for they are together (John 16:28; Col. 3:1) and no man hath ascended up to heaven except Christ. John 3:13. That means that no human soul is where God and his Son are.

Paul preached that there must be a resurrection of the dead, for without it even those who died in Christ are perished. 1 Cor. 15:18. And that this resurrection will occur when Christ comes at the end of this age. 1 Thess. 4:16.

Our faith in God's word is now being tried. Of course it requires a certain amount of convincing evidence to enable any one to believe, but the state of the heart or mind either prompts or retards the acquisition of that evidence.

Christ's disciples preached no other gospel that that proclaimed by God's angels, his prophets and his Son. Paul preached that he believed all things written in the law and in the prophets, and that he had hope towards God that there will be a resurrection from the dead. Acts 24:14, 15. He told Timothy that Hymenaeus and Philetus had erred concerning the truth, saying that the resurrection is past already, and thus overthrew the faith of some. 2 Tim. 2:18. This is likely what Paul referred to in his letter to the Corinthians, saying, "How say some of you that there is no resurrection of the dead?"

Some who believe that Christ is the resurrection, and that the soul is immortal and does not die, believe that the resurrection is past, and that there will be no resurrection from the dead, because there are none dead, but the soul passes at once from the dying body into the presence of their Redeemer. Paul said this overthrew the faith of some, and he explained to the Corinthians that all must die, and so remain until the coming of Christ. This theory of the righteous dead being in heaven might rightly be called a sequel of the devil's lie that

man does not actually die, because the natural conclusion of a logical reasoning is that if the soul lives on in a conscious state, there must be a place or world in which it can exist, hence the belief that they are living either in heaven or hell. The true gospel shows the fallacy of this false theory. Why not believe and obey it? Why not?

F. M. Howell.

## Matt. 9:37.

"Then saith he unto his disciples, The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Jesus looked upon the great world of mankind as a man would look upon a field of grain that was all his own, because he had purchased it. Yes, purchased it, and that with his own blood.

But while men slept an enemy went and sowed tares. Now we have both growing together and both to be harvested.

Jesus was calling for labourers and for what? To help gather the harvest. There was a Jewish harvest, a Jewish world; a Gentile harvest and a Gentile world.

Jesus was the first of the first fruits. "The wave sheaf." The disciples and apostles, the first fruits. Jesus sent them forth to the lost sheep of the house of Israel.

Matt. 10:5. These twelve, Jesus sent forth and commanded them saying, "Go not into any city of the Samaritans, enter ye not. But go rather to the lost house of Israel."

The wheat and tares had to be harvested and separated. What was the instrument that Jesus placed in their hands? A very simple and yet an efficient and powerful instrumentality called the gospel. Rom. 1:16, also Matt. 10:7. And as ye go preach saying, The kingdom of heaven is at hand. Paul says: It is the power of God unto salvation.

It is a machine that is complete in all its parts, and perfect, and the only one now that in the hands of the reaper has the ability and power to do the work. A harvester. In the years gone by, a sickle and a cradle were used, but those instruments are out of date. They were alright in their day. But invention is making progress

The law was all right in its day, but God is not behind the times, the gospel, a better machine takes its place. But says one of the operators as he starts out to the harvest, I don't think

it necessary to take all the parts of the machine. I will leave behind the sickle bar and really I believe I can do just as good work and leave one of the wheels or the sickle behind. Every one knows that he would make a failure. But suppose he was sincere? No matter how sincere. Failure would be the result. The same with the gospel. Some other gospel will not do, but the gospel that God has given, called the gospel of God, the gospel that Christ commanded his apostles to preach called the gospel of Christ, perfectly and powerful and abundantly able to do the work, but no part of it can be left out.

We find some preaching the death, burial and resurrection of Christ as the gospel, as though these truths alone would have power to save. Paul makes them very important, for says the apostle, I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures; but these alone fail to make a complete gospel. Neither will the gospel as preached before unto Abraham do for us. It was all right for Abraham, but not specific enough for us, unless accompanied with the light and knowledge which we possess. What did Abraham know about Jesus, his death, burial and resurrection? Nothing, true, it was hidden in this promise.

In thee, and in thy seed shall all the families of the earth be blessed," and while it is a grand and glorious promise in a nut shell, it has been opened up and revealed and the facts contained in that promise made known and must be preached.

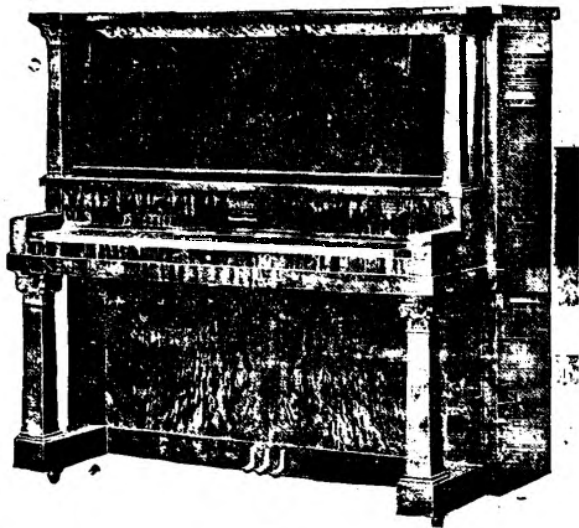
That Jesus is the Christ the son of the living God anointed to be king over all the earth. That he died, was buried and rose again the third day, that he ascended to heaven, and that he will there be retained, until the times of restitution of all things spoken. Also the things concerning the kingdom of God and the name of Jesus Christ.

Faith in these things and obedience thereunto, which includes baptism for the remission of sins, followed by a Godly walk and conversation. Every wheel, pin, bolt, burr and the sickle, faith, must be in its place and properly adjusted and oiled, then the laborer will be thoroughly furnished for the work of gathering in and the harvest will be effectively gathered for the gospel if used according to the directions given in the word, has power to save. Oh, that men would be wise and use the whole gospel.

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### The Second Coming of Christ.

In 2 Tim. 3:16, Paul declares "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness."

There was a man who told me the other day that prophecy was all very well to be believed, but that there is no use in one trying to understand it, that future events are things that the churches do not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled. But Paul does not talk that way. He says: "All scripture is profitable for doctrine."

If God did not mean to have us study the prophecies, he would not have put them in the Bible. Some of them are fulfill-

ed, and he is fulfilling the rest. So if we do not see them all completed in this life, we shall in the life to come.

Three great comings are 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 we Christians are able to testify to it by its experience of his saving grace. Third, the return of our Lord from heaven for this we are told to watch and wait till he comes. For the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it. If you read Matt. 26:64, you will find that it was just this very thing that caused his death. When the high priests asked him who he was, and if he was the true Messiah, what does

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he reply? "I say unto you hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. That was enough.

When they heard those words they accused him of blasphemy, and condemned him to death. The Bible teaches us not only of the death, and suffering of Christ but also of his return to reign in honor and glory. If I am not mistaken, his second coming is mentioned over three hundred times in the Bible.

But some one will say how will he come? We are told how he is going to come. When the disciples stood looking up into heaven at the time of his ascension, there appeared two angels who said unto them, Acts 1:11, "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."

In Luke we read: "The Son of man cometh at an hour when ye think not. The proper attitude of a Christian is to be always looking for his Lord's return. God does not tell us when Christ is to come, but he tells us to watch. It is not enough to say you are a Christian and that you are right. You are not right unless you obey the command to watch. He is

to come unexpectedly, suddenly. For as the lightning cometh out of the east and shineth unto the west, even so shall the coming of the Son of man be. And again: Therefore be ye also ready for in such an hour as ye think not the Son of man cometh.

Some people say it means death but the Word of God does not say it means death. Death is our enemy. Our Lord hath the keys of death, hell and the grave. At any moment he may come to set us free from death and destroy our last enemy for us.

Look at the last hours of Christ with his disciples. He says "I will come again and receive you unto myself. Here is my witness. John 14; 1 Thess., James 15 Matt. 24; 2 Pet. 3. Behold I come quickly, said Christ unto John. Three times it is repeated in the last chapter of the Bible. Almost the closing words of the Bible are the prayer, even so, come Lord Jesus. He was here only thirty-three years and he went away, but he will come again.

George W. Anders  
Plymouth, Ind.

Every man's actions form a center of influence upon others, and every deed, however trivial, has some weight in determining the future destiny of the world.